

THE

NATIONAL

TEMPERANCE ADVOCATE

AND HERALD,

FOR 1842.

THE SUCCESSOR OF THE LEEDS TEMPERANCE HERALD, THE TEMPERANCE ADVOCATE AND HERALD, AND THE

BRITISH TEMPERANCE ADVOCATE AND JOURNAL, AND

THE ORGAN OF THE BRITISH ASSOCIATION FOR THE PROMOTION OF TEMPERANCE.

EDITED BY DR. FREDERIC R. LEES,

AUTHOR OF "THE PRIZE ESSAY ON DEUTERONOMY XIV. 26;" "THE STRONG DRINK QUESTION;"

"THE METAPHYSICS OF OWENISM DISSECTED," &c., &c.

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

No. 1.—Vol. I.]

DOUGLAS, JANUARY 15, 1842.

[THREE HALFPENCE.]

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GRATUITOUS DISTRIBUTION.

The Executive Committee again beg to call the attention of the friends of temperance to the above object. Owing to the badness of trade, or some other cause, the appeal has not as yet been so nobly responded to as on former occasions. It is, therefore, hoped that those societies and individuals who intend subscribing for the above purpose, will forward the amount of their subscriptions *without delay*, together with the names and addresses—if they have any such—to whom they would wish the *Advocate* to be sent.

Those to whom the *Advocate* is gratuitously sent, would do much good by circulating it amongst their friends and neighbours: this would advance the objects contemplated without any additional cost. Where it is received in schools, the master might usefully cause any interesting portion of it to be read by the elder scholars; shopkeepers might place it upon their counters; and manufacturers distribute it amongst their work-people.

Our plan of gratuitous distribution, we presume, is as remarkable for its economy as it is distinguished for philanthropy. We cannot, out of our limited resources, visit every healthy man and invalid, wishing to preserve or regain health, to inform them that alcohol is never wholesome in diet, and seldom, if ever, to be safely applied as medicine; but we can establish these facts in the minds of medical practitioners, to be by them extensively communicated and enforced. We cannot reach the mind of every Christian with our principles, for the elevation of morals and the promotion of religion; but we have been enabled to win the sanction and support of many religious instructors of the people, who fail not to incorporate them in their ministerial admonitions, and publish them in their pastoral visits. And thus we are emboldened to suppose, that hundreds, if not thousands, are now deriving benefit from the information which our pages have furnished, who have never yet read our paper, or even been aware of its existence.

As the gratuitous distribution of 4000 copies of the

Advocate monthly has been a powerful instrument in spreading a knowledge of *true* temperance principles, it will be with regret should the Committee be under the necessity of considerably decreasing the number.

On behalf of the Executive Committee,

HENRY WASHINGTON, Hon. Sec.

THE PLEDGE.

It is not unusual to hear men who profess to be friends of temperance urge objections to the signing of a pledge. They say it is unmanly—that it implies a distrust of one's own firmness and power of self-control. This is about the rankest nonsense that can conveniently be uttered, and we have been astonished to hear it from men who ought to know better. Only think of men who require a pledge in the most trifling transactions of life seriously arguing against it in one so important. The man who signs a temperance pledge does it not for his own good alone, but for the good of those around him; the pledge is the form of initiation, the bond which binds him, in common with others, to perform a specified work. It is nothing more or less than a mortal contract, with a community of men to witness its fulfilment. Political parties require pledges, and partisans cheerfully give them. A man is not supported for office or power who has not boldly avowed his principles. And the wisdom of this is plainly to be seen, for when the day of trial comes, and the leader is tempted to betray those who had sustained him, his pledge, publicly given, binds him fast. He cannot break that pledge without forfeiting the confidence of his friends, and exciting the scorn of his foes. Now, in the temperance cause, a man may resolve to drink no more, and for years he may faithfully adhere to his resolution, but at last he finds himself so situated, that it is difficult to abstain: extreme importunity of those among whom he is thrown, and scoffs, soon break down his *secret* resolution, and he falls. Not so with the publicly pledged man. His pride, as well as his conscience, is aroused. He thinks of his friends and companions, of what they will say; he remembers that if he drinks he violates a solemn obligation, and the world will no longer place confidence in him. Here are inducements enough to make the weakest man strong.

The *history* of the temperance pledge is, after all, its best recommendation. By its power men, who had in vain formed secret resolutions that they would drink no more, *have* been reformed. It *has made* them strong when temptations surrounded them; they knew that it was the last hope, that it was the only thing to which they could cling for life; and when appetite demanded, and false friends entreated, they stood firmly by it, and were saved. Nothing can be urged against it. It is *manly* and *noble* to declare publicly that we are temperance men. It appears to us that no man can refuse to take this pledge without subjecting himself to a suspicion that he doubts his resolution to keep it; it is a sort of half acknowledgment that he loves the poison, and does not wish sacredly to promise that he will abstain from it.—*American*.

MINISTERIAL ACTION

DIRECTED TOWARDS THE REFORM OF BENEFIT SOCIETIES AT BIRMINGHAM.

Among the many pleasing signs of the times, it is gratifying to observe the frequency with which the subject of temperance is brought before the public, in connexion with other branches of morals, on occasions where only a few years ago it would have been deemed an insult so much as to allude to it. Such is one of the results of the extended spread of our principles, which are now leavening the mass of society. The influence of those principles—recognized as part and parcel of the constitution of our Rechabite societies—is beginning to be felt and honoured by similar institutions; and although none can yet be pointed out as having called a temperance pledge to their assistance, it is due to one at least—the Manchester Unity of Odd Fellows—to acknowledge the good effect produced by some of their regulations, compared with those of other clubs held at public-houses, which have been for a long period no other than normal schools for training up the youth of our country to drunkenness.

A letter from a correspondent notices an immense gathering of the Odd Fellows at Birmingham, on the 5th July last, on which occasion two sermons were preached to them by the respected clergymen of St. James's chapel, Ashted, and St. Matthew's church, Duddleston, each of them being members of the total abstinence society, of several years standing, and each of them enforcing upon their audiences the removal of stated meetings from public-houses.

The Rev. JOSIAH ALLPORT, in his sermon at Ashted, observed—“As a member myself of the temperance society, and an advocate for the principle of total abstinence from all intoxicating liquors—feeling the advantage every day in my own experience of the practice of it—and sincerely deploring the misery and wretchedness of those who live in habits of intemperance; lamenting also the want of consistent example on the part of the professed friends of the Gospel, I would that I had had to address a body, which, on the business of your society, held its meetings in other places than those where the consequences of sin are never thought of. In these days of slackness of trade, of strange reverses in the modes of occupation and employment, throwing numbers every now and then out of all employ, and amidst the multiplied and multiplying scenes and means of intemperance, degradation, and sin—were it not for such societies as yours, and the beneficial operation of the temperance societies, it would be no wonder to see scarcely a working man and his family appearing in the garb of outward decency; while your members and the thorough temperance men are as wonders among the many—were it not for these means, I say, not only would the spread of drunkenness and consequent improvidence demoralize and degrade the whole mass, but by the simultaneous spread of infidelity and insubordination, all external appearances of our being a Christian people would be obliterated, and the Sabbath especially would be rendered like an ordinary day as to any decorous observance of it.”

The Rev. GEORGE S. BULL, in his sermon at St. Matthew's, expressed himself thus—“Suffer me also to refer to one other topic. It is the more general practice of your Lodges to assemble at public-houses. I know this is a tender place. Now I allow that among those who keep those places of public entertainment, there are persons of estimable character, as well as others of the opposite description. I am not about to condemn them as a body; but this I think is undeniable, that the regular frequenter of such places of resort is not likely to mend his morals, to spare his pocket, or to increase his respectability; his family will not be better clothed, fed, or instructed, by reason of his frequent presence on the ale-bench or in the back-parlour. Now, I put it to you, as fair and reasonable men, whether the meeting of a Lodge at a public-house has not a tendency to lead the members to frequent that house on other occasions? Your laws, I know, do not countenance drunkenness, but does not your practice in this point endanger, at least, the morals of your members? It is the custom, at the Lodge-meeting, to spend a certain sum for the good of the house; and does this always suffice? It is true that many members of a Lodge may not attend at all; others may leave their money and drink behind them, but others again do not escape so easily. At all events, there is a temptation before your brethren. Now, I beg you to bear with me. It is now several years ago since I assembled most of your Lodges, in a large room in Yorkshire, where I lived many years, and delivered a lecture to them to prove

that it would be a measure of economy, and in every way a benefit, if your society were to erect, in every principal place, a hall or building for their meetings, and for the reception of their friends in their route, when they are under the necessity of travelling in search of employment. There they might be lodged in comfort and respectability, without being subject to the temptations of a public-house and its company. I trust this plan may yet be extensively adopted in benefit societies generally, and I now press it upon your attentive consideration, and that of your officers and directors.”

This is as it ought to be. We heartily hope we shall frequently have occasion to notice similar instances of clergymen thus availing themselves of the opportunity of recommending to clubs a removal of business from the haunts of temptation. Many benefit societies have of late been formed, which hold their meetings at places where no refreshment of any kind is sold. There has been one established only last month, in connexion with the Baptist church in Heneage-street, Ashted, in the neighbourhood of the before-mentioned clergymen, under the fostering care of the excellent and active pastor, the Rev. Charles Hill Roe, who, on Friday, November 5th, held a special religious service there in connexion with temperance. Every member of his benefit society is obliged, on entering, to sign the American pledge. This is a movement which we rejoice at in common with our correspondent, who, however, seems to question the sufficiency of this particular form of pledge for England, in consequence of the difference of the national character, the American generally acting according to the spirit beyond the mere letter, while the Englishman as generally seeks to evade the strict letter of the law or regulation, thereby rendering it difficult to err on the side of too great stringency. He suggests that in order to adapt it for use in this country it ought to run thus—“We agree that we will not use, *nor give, nor offer*, intoxicating liquors,” &c. The words in italics are his additions, to meet cases which the subsequent clauses of the pledge do not reach.

MINISTERIAL TESTIMONY—MEDICAL USE!

The following excellent letter, addressed to our friend the Secretary of the Association, is from a zealous minister in the Methodist New Connexion, and is especially deserving of the attention of those who think that teetotalism is, in any case, incompatible with the enjoyment of health and strength:—

MY DEAR SIR,—I was very glad to receive a letter from you, to hear of your welfare, and to find you are still working hard in the good cause of teetotalism. When I last had the pleasure of seeing you, [in November, 1836] I was trying an experiment with respect to ale. I continued to take a small quantity until the month of August, 1837, but it did me no good. Being removed from Nottingham to the town of Manchester, by the Conference of that year, I took the opinion of Dr. Jarrold, who has for many years resided in that town. He, I believe, understood my case well, and prescribed for me. I have reason to thank God that ever I knew him, as he has been, I believe, the means of restoring me to comparative vigour, and to my beloved work of preaching the everlasting Gospel. Dr. J. inquired how the complaint was brought on. I told him it was by excessive labour in the work of God, and I also informed him that I had, for some time previous to my illness, abstained from all intoxicating drinks, and that some of my friends had said this was the cause of it. He said it was nothing of the kind. By excessive labour and excitement I had shivered my nervous system. I told him I had for a few months been trying an experiment with ale. He said I should be better without it, and that he would order me something that had all the good properties of ale, and none of its bad ones. From that time to the present, which is four years last August, I have enjoyed the comforts of teetotalism. By attending to his directions, I soon began to feel much better. I have continued to improve ever since, and now my health is as good as ever it was. I believe I am heavier than ever I was in my life. I weigh from fourteen to fifteen stones, and am quite free from several ailments I had when I drank ale. The longer I live, and the more I see of the church and of the world, the more thankful I feel that ever I became an abstainer. It is my firm conviction that every christian, and especially every christian minister ought, heart and soul, to join the noble army of abstainers; and I fear the reason why they do not, is this,—they do not like to take up this cross and deny themselves of their little

drops. I am glad to say that three out of four of our itinerant preachers do abstain, and a very large proportion of our local preachers and members. I believe that teetotalism has been, and will be, one of the greatest moral blessings that the church and the world was ever visited with. When drunkenness is given up, it puts an end to many other evils, and when drinking is given up by professors, it frees the church of Christ from all danger of being disgraced, as it has been in thousands of instances, by drunkenness. It is a blessed thing for God's children to be above suspicion, and "touch not, taste not," is by far the safest plan. The course in itself is perfectly harmless, and where harm has been connected with its introduction, it is the imprudence of its advocates and opponents that has produced it. In the advocacy of this, and every good cause, where we have to come in direct contact with the habits and passions of men, angry tempers and harsh and severe language never succeed. Right things must be done in a right spirit and in a right manner. The cause has done much good in lessening the quantity taken by moderate drinkers, and those that take it, if a teetotaler be present, look more like those that are stealing it than persons who are doing what is right. It is quite a restraint upon many.

You may dispose of these observations as you think proper. I regret that I ever, in any degree, departed from the practice of teetotalism; for I am afraid my doing so has in some quarters been employed to the injury of the good cause, which, for benevolence, is, in my opinion, next to the Gospel. However by doing so I have proved the falsehood of the notions of many friends. But I wish all the world to know, that I have the most solemn conviction of the soundness of the temperance principles, and if the practice of it were everywhere adopted, tongue cannot tell how much holier and happier the world would be. Wishing every success to the cause with all my heart, I am, my dear friend, very truly yours,

Gateshead, November 16, 1841.

ANDREW LYNN.

DOES TRUE HOSPITALITY REQUIRE THE AID OF INTOXICATING LIQUORS?

(Extract from a Letter of J. Haughton, Esq., of Dublin.)

The teetotalers' sympathies take a wider range. We are desirous to spread the blessings we now enjoy among all our brethren of mankind, so that the peace and happiness which flow in the train of total abstinence from the use of all that can intoxicate may be shed abroad over every land, entering into every cottage, and into every palace. We are told that we are unsocial, cold-hearted beings. I never met a teetotaler who deserved this character; it is true we refuse to sympathize with the feelings of those who associate in their minds happiness and poison-drinking (all intoxicating drinks are poisonous) as synonymous terms. Such an idea appears to us inconsistent with the advancing intellectual improvement of the age; and as the brutal customs of our ancestors have given place to pleasures of a more refined character, so do, I believe will, the present drinking customs of society give place to enjoyments of a higher character; and that, in a little time, the real gentleman, the man of refined tastes, will no more think of placing intoxicating drinks before his friends, with a view to their pleasures or happiness, than he would, in the present day, force his guests to drink them until they become degraded drunkards. This was deemed an essential thing not many years ago in our country, if we would support an hospitable character. I was, not long since, shown through one of the finest houses in our city; it belonged formerly to a nobleman; the upper story is nearly all appropriated to one large dormitory, which my informant (a clergyman) told me was furnished with pallet beds on which the drunken guests of the nobleman were laid by servants, when so drunk that they were unable to go home. Such scandalous practices would hardly be tolerated in any society in the present day. Enlightened public opinion will, in a similar manner, brand all drinking customs as disgraceful to civilization; so that the consumer of all kinds of intoxicating drinks will be forced to take his poison in secret, if he can get it even in that way; for I hope a *maker* or a *seller* of them will not be found to supply the vitiated taste of the few who may continue to refuse to join our ranks. Let us unite to bring about this joyous day. Irishmen and Irishwomen can effect this glorious work. We can do it at least for our own country, and be thus a good example to other nations. It is the deliberate conviction of my mind that the wealthy and influential among us, who do not take up the question of the teetotal reformation with an honest determination to adopt it for themselves, so soon as they shall be satisfied in their minds that it is a cause calculated to lessen the sum of human misery, and greatly to increase the happiness of their fellow-men; and I believe no sane man, who thinks on the subject, will deny that such will be the result among any people that adopts the practice—I say it is the full conviction of my mind that all such individuals are guilty of a great neglect of their duties, as social beings, and that they are justly chargeable before God and man with such neglect. As rational beings, as accountable beings, we call on them to unite with us in our efforts to bring about a peaceful and a happy change; and to make such change permanent, we require their example, and on their own heads be the sin of refusing to give it.

REMINISCENCES OF A WORKING MAN.

[Continued from the British Temperance Advocate.]

An instance occurs to me of the undiminished love and solicitude borne by a wife towards her brute of a husband. The fellow C—r had great regard for personal appearance; and, by-the-bye, not heeding at whose cost it was procured; and besides he had a nice discriminating taste in his choice of respectable company. He scorned to turn into a tap-room; he sought the parlour. To mingle in the company of his shopmates, to join for ale, indeed, with them, was out of the question. He must have fancied that the sin of drunkenness varied according to the fineness and cleanness of the cloth the drunkard wore. I very believe this opinion is considered sound by many well-dressed people. Scores drink wine; and they compound with creditors, still holding the large house and wearing the fine broad cloth. Thousands get drunk with a coarser fluid, wear dirty rags, starve half their time, and die in workhouses. The former are deemed *respectable*; the latter *beggarly paupers*. The one gets drunk decently after dinner, and sobers on the hearth-rug before his parlour fire; the other, with his load of "heavy wet," is indulged with a night's lodgings in the station-house, and endures a spell of two hours in the stocks for the non-payment of the magisterial fine. So much for chartered privileges of respectability.

The decent coat and bombastic swagger of C—r lulled all suspicion as to his character and circumstances. He had the credit of being a good husband, and having a solid home. This was a perfect illusion; and so it is in all cases where visits are being made constantly to the public-house, no matter whether the tap-room or the parlour be the place of resort.

At home C—r had a pining, starving wife, upon whose every feature was stamped the despair of destitution. He maintained the deception well, until debt, the certain offspring of drunkenness, stripped off the character of the cheat. He was discharged several times for neglect of work; but his wife—his kind, gentle, and inoffensive wife—would beg so earnestly, make promises of his future good behaviour so appealingly to his master, that she could not be withstood. Still these humiliating efforts of his wife, and the repeated forgiveness of his employer, produced no more than a transitory check to his mad career. Total abstinence alone could have saved this man. He had no virtue to withstand the all-destroying influence of "drink." To so much destitution would his intemperance reduce him, that I have known him to borrow a penny to buy bread; and he had cancelled several executions for debt by enduring imprisonment in the cellar of the Court of Requests. He became at last so insensible to shame, that he would boast and chuckle to his shopmates at the tricks he had played his friends, who had been imposed upon by his appearance, and in particular of his hair-breadth escapes from the hands of an officer. At length, having exhausted every means of procuring more ale, he enlisted in the Warwickshire militia. What became of him eventually I never heard.

How deplorable are the effects of intemperance, if the thoughts of a whole family form one stream of pollution; no sober and reproachful eye to awaken the slumbering conscience; all madly pushing forward in the same destroying course; not one object within the reach of their jaundiced imagination that bears the tinge of sobriety!

B—h and a wife and a son were workers. They might have made a good living and saved money; yet they were extremely wretched and destitute. The drinking habits to which they were addicted sent him to the grave in the prime of his days. The widow was discharged from her place through her negligence and drunkenness. She was a degraded creature, cast off, as it were, from the moral pale of society. The son enlisted.

Here were three persons, who might have made a respectable standing—who, by abstaining from the use of ale and spirits, could have purchased clothing, furniture, &c., and thereby have given employment to their neighbours in useful trades. How much good might be accomplished, if the working masses, one and all, would send their earnings, small as they may be, and taxed as they are, into channels of usefulness; instead of enriching the maltster, whose luxurious life is maintained by their improvidence and waste; instead of supporting a swaggering landlord and landlady and their smartly-dressed children! You of the working population, abstain—let me beseech you to abstain—from ale and spirits. The money so wasted would purchase solid comforts. It would give a self-respect. It would raise you in the scale of social existence. The good would be immeasurable, as thousands in this country and in Ireland and in America can testify. You would be blessed with obedient and healthy children, who would regard it as their first duty to love and cherish you. The care-worn partner of your sorrows and joys, and the shivering, half-fed, half-clad child about you, would wear the bloom of health—the joyless look of squalid destitution would disappear. Make the effort. Watch its effects. Count up its benefits. The sensible and manifold advantages will impel you onward.

That my appeal should be so earnestly made, will not surprise you, when I have related my own sufferings, privations, and mortifications, during my childhood and upwards, under the roof of

my parents. The house of one drunkard is a model of all. He has poverty in every shape; he is in debt with every one who will trust him; he is dressed in rags, filthy in house and person. Unfortunately, I have a knowledge too extensive of the horrors of a drunkard's dwelling.

I was the eldest of eleven children. It was my fate to have more real misery in the days of my early life than falls to the lot of many to bear. At the age of sixteen I left home. Up to that time I had not altogether had one month's freedom from privation of one kind or another. To describe the miserable house in which we lived, would be a difficult task. Its weekly rent was 2s. 6d. It consisted of two very small sleeping-rooms, a room on the ground floor, to sit in, to cook in, and to do all things necessary for a family. The arrears of rent prevented the owner's doing any repairs, so that it was internally and externally in a state of dilapidation. The broken windows were patched with rags or paper. The walls of the rooms were in an unwholesome condition with damp and filth. The floor was broken up, and the grate almost fallen. There was not one sign of comfort. A prison or a work-house could not have shocked the eye with more desolateness. It contained no single article that was worthy the name of furniture. Several portions of chairs, without bottoms, were placed side by side, and, with pieces of boards put along them, formed our only seat. The money that ought to have bottomed the chairs, was spent in ale. Two deal tables completed the inventory; and these had endured many hardships during the freaks of my father's drunkenness. A quarrel would commence at a meal-time. My father would be displeased at some expression of my mother. At the moment, he might have in his hand a tea-cup. In his vehemence he would dash it to the floor. My mother, who had all the energy and hardihood necessary as the companion of one so heedless, would, in retaliation, take up another from the table, perhaps a tea-pot, and fling it to the ground; and thus wildly and alternately would they proceed, until every thing was destroyed within their reach; when the table was cleared, it, in all probability, was doomed to the same fate as the things it had just before held. A fight would follow. A scene, as this just told, has happened scores of times in the home of my youth. At the conclusion my father would go off to an alehouse, cursing the bad temper of his wife, whereas the whole calamity was brought on by the maddening drink.

I remember, and it is with sorrow that I name it, how many quarrels and fights took place between myself and brothers, for the place nearest the fire, particularly in the wet winter part of the year. Our shoes were out at the toes, and we had hardly clothing to keep us warm by day or night. When I see a poor child without shoes or stockings, and covered with rags, exposed to cold and wet, and crying with hunger, it creates an anguish in my heart. My deepest sympathies are called forth on behalf of these most wretched of all helpless young creatures—the children of drunkards.

(To be continued.)

TEMPERANCE SPEECHES, No. III.

ADDRESSES OF REFORMED DRUNKARDS BEFORE THE NEW YORK WASHINGTON TEMPERANCE SOCIETY.

Mr. HAWKINS said he stood there a reformed drunkard. At the age of eighteen he was put apprentice to a hatter for eight years. It was then customary to teach the rising generation to drink, and he contracted a habit of daily drinking. He afterwards went to the west, where he gave way to dissipation,—a course commenced on wine, beer, and cider. Though he had been educated by a minister of the Gospel, and never once thought he could be a drunkard, yet the use of ardent spirit crept upon him and slew him. No tongue could tell the degradation and misery to which he had been reduced. Last April he woke up, for the first time, to a sense of his dreadful condition. He discovered that his health was gone, his property gone, his peace gone; the peace of his family, and an aged and beloved mother, was gone. Never, said he, shall I forget the 12th of June last. The first two weeks of June I averaged (it is a cross to acknowledge it) as much as a quart and pint a day. That morning I was miserable beyond conception, and was hesitating whether I should live or die. My little daughter came to my bed and said, I hope you won't send me for any whisky to-day. I told her to go out of the room. She went weeping. I wounded her sorely, though I had made up my mind I would drink no more. I suffered all the horrors of the pit that day. But my wife supported me. She said, hold on, hold on. Next day I felt better. Monday I wanted to go down and see my old associates who had joined the Washington Society. I went and signed: I felt like a freeman. What was I now to do? To regain my character. My friends took me by the hand. They encouraged me. They did right. If there is a man on earth who deserves the sympathy of the world, it is the poor drunkard. He is poisoned, degraded, cast out; knows not what to do, and must be helped, or he is lost. We have saved more than a thousand drunkards in Baltimore. If time permitted, he could give a history of his whole course. He became a drunkard on an article which the law makes right. What, said he, should we do with a man who sold bad meat in the market, or a baker dishonest in his

bread? Put him in the penitentiary. The law allows a man to rectify. What does he do? Reduces his liquor so that a drunkard would not touch it. If a liquor will not intoxicate, it is a bad liquor; and when he gets it so low that it is just good for nothing, then he puts in his poisonous drugs that it kills men. This is rectifying by law. I see the distiller in his distillery, sitting in his comfortable chair, watching his distilled damnation as it oozes out of his pipe. As it goes into the world, will it fill my pockets? Will it make my family comfortable? Is there a being on earth whom it will bless? No, he knows there is not one. I have suffered from it 10,000 deaths. They have trusted me for whisky, when they would not trust me for bread. Oh, if hell could be opened, and the distiller and vender could see the miserable lost wretches there, they would see there was no blessing in their cup. I feel for drunkards. I want them to come and sign the pledge, and be saved.

Here the speaker was interrupted by a faltering voice in the gallery, exclaiming, "Can I be saved. I am a poor drunkard. I would give the world if I was as you are,"—accompanied with several incoherent expressions.

You can be, my friend, said the speaker. Come down and sign the pledge, and you'll be a man. Come, and we will take you by the hand.

With a little solicitation the man came down, and, supported by two others, came up to the altar and signed the pledge, amid the deafening applause of the audience. The victory was now gained. The work of redemption among poor drunkards commenced. Another uttered forth the feelings of his heart from the gallery, and was led to come down and sign the pledge. Five or six others of this miserable class followed, and some thirty or forty others, well known as hard drinkers and drunkards. The animation and zeal imparted to the speakers became great. They felt that they had come to New York to do a great work.

Is there a man, said Mr. Hawkins, as the poor fellow signed the pledge, who does not rejoice in this? What does not all this promise to him and his family, if he has one? In Baltimore we got ninety-six in one night. The axe is laid at the root of the tree. Numerous families among us are rejoicing. One man, who, a year last February, had not for himself and family the least comfort, scarce a rag to clothe him, owned in November a small house, and had plenty of comforts. Little children are rejoicing. A little boy in going down one of our streets was hailed by another, Ho, you've got a new pair of shoes. O yes, said the boy, father has joined the Washington Temperance Society. On the 5th of April we are going to finish up the work in our city, and put an end to the traffic. We shall have 15,000 men in the procession. God is on our side, and he who puts his trust in God cannot fail.

Mr. CASEY, a second delegate, was next introduced to the audience, and said:—I stand before you a redeemed and regenerated drunkard. It is not easy for me to rise and make this declaration. Yet, if I can be the means of saving one man, I am willing to do it. I have known the bitter fruits of drinking. I am thankful I know now the effects of quitting. I have spent my last mite for drink, and returned to my family perfectly destitute. I have gone home late at night drunk, and thrown myself upon my bed like a brute, and woke in the morning without a particle of food for my family, or any means of getting it. I now know that the drunkard can be saved. I hope that the heaven will spread, until the whole community is reclaimed. I am a new man; my health, my reputation, my property, my family are all restored. None now fear and loathe me. I feel confident I shall never violate my pledge. No other pledge but total abstinence from all that intoxicate would suit my case. Four of us have been at a time beastly drunk on hard cider. If you had witnessed the scene, your heart would have been affected at the degrading spectacle.

Mr. SHAW, another delegate, said:—I am a bricklayer. I have never been in the gutter, but I do not consider that there is any difference between a drunkard that lies in the gutter and one that gets drunk and lies in the tavern. I have been reformed within ten months. No one who knew me formerly would know me now. I worked hard all day, would go home and abuse the old woman because supper was not ready, pretend I was in a great hurry, had important business, but it was only to hasten off to the tavern, where, if I could find good company, I would spend half my wages, if very good, the whole. I was so bloated, said he, that when I shaved I would always cut out a piece of flesh; now I have hard flesh, and never cut me at all. I was wiser than Solomon. I once tried to persuade my wife that it was best to have supper up in the garret. Drink always destroyed my vision. I have been to the theatre so drunk that I could never see the stage. I went once to see a balloon go up, but in a little tavern I got inflated before the balloon did, and in staggering around, I fell back while looking up for the balloon over a precipice thirty feet, and I could never see the balloon. I wasted every thing. Now there is not a man who has joined our society that has not ready money, and I want every drunkard to come to-night and sign the pledge. Mr. Shaw at another meeting stated—I was a notorious drunkard. I have worked ten hours hard, and then gone night after night to

the tavern, and spent sometimes half, and sometimes the whole of my earnings for liquor. Last October, 12 months, half drunk, I got hurt, and was laid up 14 weeks. Loss of labour and doctor's bill cost me 50 dollars. I told my wife I would never drink any more rum. I got out, and my friends were glad to see me. One and another said, come, take a little something to drink. No, I won't, I said. O come, take a little sangree. I took a little, and soon a little whisky and brandy, and all was over with me. Next they formed the Washington Temperance Society. I signed the pledge. When I signed I felt like a man who was signing a heavy note. But no sooner had I given my name than I felt relieved; I woke from my wretched course: felt like a man who had been seven years asleep. Before, if I saw a man half drunk, I would take him to a tavern and get him whole drunk, and then make fun of him. Now I feel for drunkards, and must and will do all I can to save them. For ten years I never went into a church. The Saturday night after I signed the pledge, I said to my wife, I want breakfast right early to-morrow morning. What do you want it early for, said she. I am going to church. Going to church, said she; if you will go to church, I'll have breakfast before daylight. I went, and have been, steadily, ever since.

Mr. POLLARD, the fourth delegate, stated:—I am not one of the newly-reformed men. I was reclaimed some time before. I had been a drunkard 15 years. I have been in the market-house, been stowed away in the watch-house, in the jail, and if justice had been done me, would once have been put in the penitentiary. What did it? Rum. How did I begin? I came to Baltimore. I was induced to go to an hotel with some young men and drink lemonade, with a very little wine in it. It was all my stomach or head would bear. Soon I could drink wine and beer, and then whisky punch and mint julep. My friends grew alarmed and warned me. I laughed at them. I said I could take care of myself. And the country is full of just such people, who think that they can take care of themselves. I became a drunkard. I have drank 15 glasses of julep before breakfast, and 64 drinks before night, and then lain in the watch-house. I am now a cold water man, and you can see how strong and athletic I am. I feel for others. I wish I could reclaim every drunkard, that he might be what I am. I wish I knew what Father Mathew says to induce every one to sign the pledge. Come, come, all who hear me, and sign the pledge! [Numbers came at his appeal.] Some men asked if they must give up hard cider. Hard cider and soft, said Mr. P., and every thing that makes drunk come. I know of seven graves, filled with seven men, drunkards on cider. I feel interested said he, in the citizens of New York. You want to know how to fix your distilleries. I will tell you. Stop drinking. Our distillers and rectifiers have skimmed the milk, and given us the bonny-clapper. We shall now take the cream to ourselves, put the fruit of our own labour into our own pockets, and let it go to comfort our own families. I would not return to what I once was for the wealth of the United States. Before, you cast me off; everybody cast me off. Now you are bound to take me by the hand. I am a sober man. There is not anything bad that a drunkard will not do, and there is not anything that he will not say but his prayers.—Mr. Pollard said, at another time, the cold water system would bring a dead man to life, and make a gentleman of him, and he himself stood before them a living proof of it. I was twice dead, going to destruction by railroad steam. I stole a watch from my own sister to raise a spree with my companions. For ten years dead to all that a man should or would live for on earth. The cold water system has made me a man, and brought me to usefulness and respectability. I trust I am grateful. I have seen of 200 bottle companions 197 fill a drunkard's grave. I, with two others, am all that were left, and I am only 42 years of age. I feel warm in the temperance cause. I feel that it is to save the world, to set open the doors of jails and alms-houses, and render them useless, and every man is bound to come up and help in this work. What would you think of a man who should see his neighbour's house on fire, and he should stand in his door with his hand in his pocket, and refuse to help out the flames? He, the neighbour himself, is on fire, body and soul, and he will not lift a hand. I cry Fire, Fire, Fire! but he will not move a hair's-breadth, nor give up a single indulgence to put out the flames. A little cold water will save every drunkard in the land.

Mr. MITCHELL, the president of the Baltimore Washington Temperance Society, was introduced. Why, said Mr. M., are we here? To give you some account of our operations in Baltimore. Will you believe us if we tell you we believe we have broken up every grog-shop in Baltimore? We shall rout them thoroughly on the 5th of April, just in season to give them time to see whether any of them will take out a license on the 1st of May. Who are the drunkards? The very best men in the country. Drinking is a social vice. Men of social generous habits and feelings are the men who fall a prey to intemperance. If we break up those dens where political and religious subjects are discussed, we shall break up drunkenness. I have seen men in those places discussing the Sub-Treasury Bill, who had not ten dollars' worth of clothing on their backs, and their families were starving with hunger. The brightest stars of our country have been dimmed by this vice. You

all know the evil. We have come here to invite you to unite with us in rooting it out of the community. It is to a love of country we make our appeal, and I pity the man who has not a heart to engage in this cause. Had you been in our Washington Society in Baltimore last Monday night, you would have witnessed a scene of a more melting character than any, perhaps, you will ever witness on earth. While I was speaking, a man arose and said—"Sir, I will finish that story. My father left me with Latin, Greek, French—a good property—whisky alienated my wife from me, and she had married another man. My children had all thought I was dead." Jails, poor-houses, and lunatic asylums are the work of whisky, and we intend removing them out of the way, and if there are men in our way, they must get out of our way. Our society originated in a tavern on the 5th of April last, 1840. We proposed to sign a pledge, and every man got a man. We went on, until our tavern-keepers said, their business was falling off. We now number 1400 reformed men.—Gentlemen, said Mr. M., talk about regulating themselves. I tried to regulate myself for twenty years, and have spent 20,000 dollars. I do not say I have drank it all, but I have spent it. If I had saved my money I should have been a wealthy man, and better able to address this assembly. We take men from all classes and conditions, from the gutter and under the curb stone. We have men who had not a dollar, who now can invite men home to dine with them. A man on Fell's Point, who had been extremely destitute, and never paid a physician's bill, invited Doctor — to dine with him. The doctor, from curiosity, went. He found every thing looking neat and comfortable, and a dinner good enough for any man; and after dinner, this reformed drunkard brought out twenty dollars and gave to the doctor, saying, "This, sir, is for making me a sober man."—It is said we cannot reach the higher circles. God help the higher circles if they are drunkards. If they will not come to us they must go down, and we will be the higher circles. They must come into the movement. Humanity, patriotism, and religion call for it. Our country demands it, and it will extend over the country. We proscribe no man who makes or sells intoxicating drink. We want to reason with them, and with every moderate drinker. If by abandoning one glass a day you could save your neighbour, would you not do it? If you could save yourself from all the degradation and misery we have suffered, would you not do it? I tell you, you may. There are men who have said, I will join you for the good of others, and we have noticed that in a short time they looked better themselves. One of the wealthiest men from the eastern shore of Maryland, who once made a terrapin supper for the Judges and Court in Baltimore, now keeps tally for the negroes on the wharves, as they are measuring wheat. I was 15 years a periodical drunkard. Had a man told me I should be such I would have laughed him to scorn.

Reviews.

BACCHUS. An Essay on the Nature, Causes, Effects, and Cure of Intemperance. By RALPH BARNES GRINDROD, L.L.D., Surgeon. Second Edition. Nos. 1 to 4; price 6d. each.

We must reserve this cheap, revised, and enlarged Edition of the celebrated Prize Essay for a more elaborate notice. It is a work that will always be the *text-book* on the subject of which it treats, and every one who feels interested in the great matter which it so ably and learnedly discusses, ought to read and study it carefully. From the glance we have cast over its pages, we think that its alterations and additions are alike judicious. We look with interest to its completion.

THE CHILDREN'S TEMPERANCE MAGAZINE, and Young Teetotaler's Portfolio. Vol. II. Cook, Leicester.

Every teetotal parent ought to place this neat and cheap little volume in the hands of his children. It is well adapted, in the simplicity of its language and the interest of its narratives, to promote the amusement and instruction of the young teetotaler.

STANDARD TEMPERANCE LIBRARY; or Supplement to the Temperance Advocate. No. 1. Price 3d., or 2s. for the series.

The Cover of this series of British Permanent Documents contains the promised article in reply to the *Eclectic Review*, several amusing "Varieties," and articles of intelligence. The Document inclosed within the cover—the kernel of the nut—commences the "Medical Series" of articles. In the extracts from Dr. Maynwaring, 1683; from Addison, 1711; in Dr. Hancock's experience, 1690, as related in the scarce tract of which the essence is given, "Febrifugum Magnum," in Smith's quotations from the authors of the seventeenth century in his "Curiosities of Common Water;" and in the prefatory portion of Dr. Cheyne's beautifully written treatise—we are, in this first number, presented with a very favourable specimen of the teetotal "Wisdom of our Ancestors." This Supplement contains a vast amount of important facts and materials. We beg to refer the reader to the advertisement on our eleventh page, in order to form an accurate estimate of the future contents of this standard volume.

Progress of Temperance.

HALIFAX.—We have just closed our Christmas festival, which commenced on Monday, the 27th December, with a public tea-party, held in the school-room connected with the Independent chapel, Harrison-road. About 250 sat down to a comfortable tea provided by the ladies, to whom great praise is due for their honourable services on such occasions, eight of the trays being furnished gratuitously, besides £3 given in money. After the tea was over, and the tables had been removed, a public meeting was held in the same place, which was filled with respectable and attentive hearers, Joseph Thorp, Esq., in the chair, who opened the meeting in a very pleasing manner, giving a history of teetotalism both in his own family and elsewhere. He made some strong appeals to heads of families, and especially to mothers and those connected with the care of children. He stated that he had a child which had been nursed entirely on teetotal principles, (one of the best in the world.) It was now nine months old, and they had not lost one hour's sleep with it since it was born, and he attributed the good health of the child partly, if not altogether, to its being brought up on teetotal principles. He concluded by calling upon that highly-talented and efficient advocate of teetotalism, Mr. F. R. Lees, one of the editors of the *Temperance Advocate*, who spoke for above an hour in his usual masterly and uncompromising style, giving some pleasing account how the cause of teetotalism was spreading, not only in England, Ireland, and Scotland, but across the Atlantic. He had just received a pleasing testimony from the Rev. J. Cox, Wesleyan minister, which he read. [*Vide West Indian news.*] He also elucidated, in a very satisfactory manner, how the different organs of the body were supported and nourished, and concluded by inviting all those present who had not yet embraced the principles, to come forward and join this noble cause. He then left the room amidst loud applause. Messrs. Thos. Hargraves, F. Maude, and S. Catherall next spoke for about half an hour each, when the meeting concluded: 20 signed the pledge.—On Tuesday evening, the 28th, a public meeting was held in the Primitive Methodist chapel, Mr. D. Binns, president and treasurer of the society, in the chair, who opened the meeting by giving a general outline of the manner in which the society had progressed since its commencement, and what changes had taken place, not only in the lower classes of society, but in the middle and upper circles; after which he called upon Mr. J. Gaukrodger, who spoke for above half an hour in a very pleasing manner. The Rev. J. Wilson, Primitive Methodist minister, from Knowl-wood, near Todmorden, next addressed the meeting, giving a very interesting account of the cause in the different circuits in which he had been called to labour. Mr. John Wilson made an heartfelt and energetic speech, after which the meeting concluded, the chairman holding up twelve pledges, filled up by persons who had enlisted amongst the Coldstream Guards, determined to wage war with Prince Alcohol.

W. Fox, Sec.

BARNESLEY.—During the Christmas we have endeavoured to revive the interest in the temperance cause with some success. On Tuesday evening, December 28th, Mr. John Kershaw, from Leeds, delivered an instructive lecture in the National school. On Friday, the 31st, a comfortable tea party was held in the same place. After tea, the Rev. Mr. Dowson, Primitive Methodist, was called to the chair, and opened the proceedings with some interesting remarks on the history of the temperance cause. The Rev. John Harrison, Independent minister, next addressed the assembly in a short but impressive speech, which was warmly received. Mr. F. R. Lees concluded with an address of upwards of two hours in duration, which throughout retained the attention of the meeting, and at the termination was followed by repeated and enthusiastic cheering. Thanks were expressed to this gentleman for his address, and to the ladies for their services at the tea, by the assembly standing up. Several signatures were obtained, and the meeting separated, highly delighted with the proceedings of the evening.

BIRMINGHAM.—On Tuesday evening, December 28th, a party of 350, consisting principally of members of the Rechabite Tents, male and female, took tea together in the saloon of the Mechanics' Institution, Mr. Job Wilkins, the District Chief Ruler, in the chair. A temperance hymn was sung before tea, and another afterwards. The chairman then addressed the meeting at considerable length, showing the progress of the Order since its institution six years ago. He then proposed as a sentiment, "The High Chief Ruler, and may every teetotaler become a brother." To this brothers Charles Hague, James Hawley, and Charles Hincks successively spoke, the last furnishing some interesting statistics respecting the Order. After that there were given out—"The High Chief Ruler and Executive Committee—may they command our respect;" "the Deputy Chief Ruler and Officers of the District—may they rule with discretion;" "the Birmingham District—may its Tents increase, and its members be ornaments to our Order." These were in turn spoken to by brothers Edward Hadley, — Woodhall, John Birch, and Joseph Taylor, who pointed out the superiority of the Rechabite system over that of the ordinary clubs, and passed a just eulogium upon its general govern-

ment, its officers, &c., as fully deserving the high measure of confidence they had received from the public. During the evening a choir of vocal and instrumental performers, all teetotalers, contributed to the harmony of the meeting, temperance hymns being sung at intervals, concluding with the well-known song, "This age is better than all past ages." There are now four male and two female Tents in this town, besides juveniles and others in contemplation.

BARNARD CASTLE.—On Tuesday, the 21st ult., the friends of the temperance society held a social tea party, on which occasion the Rev. Joseph Barker, of Newcastle, and Mr. Chipchase, of Co-therstone, addressed the company in a very interesting manner.

WHARFDALE.—In Otley, as in other places, true temperance was preceded by that partial, ill-adapted system for the removal of intemperance, familiarly known by the name of moderation. For some time public meetings were held, tracts distributed, and other means used for the diffusion of its principles, but with little apparent good, either in the prevention or cure of intemperance. After a while a few of the most active and zealous members felt convinced of the total inefficiency of the mere anti-distilled-spirit, pro-wine-and-ale society, and by degrees advanced, with more or less prominence, the now generally received principle of total abstinence, somewhat to the displeasure of their brethren, who were indisposed to carry out their own principle to its legitimate extent. This led to a general withdrawal of certain reverend and other persons from the society, thus leaving it in the hands of a few, who have, with wisdom and courage, defended and supported it through evil and good report to the present time. From the separation in the autumn of 1838, no united efforts were made to collect the scattered members and re-organize a society, until a visit of Min-gaye Syder in the following March. The effect of his lectures was the instilling of new life into our small band, and of making great accessions to the society, both from the moderate and intemperate ranks. In fact, the society, as now constituted, may date its rise, and even existence, as to the majority of its members, from that important period. Before the interest then excited had subsided, they were followed up by the eloquent appeals of that successful advocate, the "Birmingham blacksmith," and thus, by the combined influence of scientific demonstrations and infallible experience, the infant cause advanced rapidly to the maturity of manhood. Ere long an inquiry arose amongst those most benefited by the society, how they might show their gratitude and effectually employ their emancipated powers in the reforming of their fellow men from those evils which themselves had experienced. The result was the formation of a regular plan of local agency, for diffusing temperance information in the town and villages by means of public meetings, tract distribution, and the lending amongst those partly favourable to the cause well-written pamphlets and books. This system of aggression has been well sustained for upwards of two years, with a success proportioned to our zeal and efforts, so that few of the neighbouring villages have been overlooked in their endeavours to promote the cause. The places regularly visited are seven or eight of the most populous, forming a circle of about five miles from Otley as a centre: this has been, in some cases, once a fortnight, in others once a month, and in some occasionally, resulting in the formation of branch societies in almost all the places visited, in the reformation of the intemperate, in the eliciting of latent talent, and in employing it in the cause of truth and practical christianity. From the statistics laid before the late Conference, it appeared that there were about 750 members, about 100 reformed characters, most of whom have exchanged the ale-bench for the "house of God and the gate of Heaven," and not a few have been renewed in their inner man, who are now walking with their faces heavenward. From our favourable situation in respect to Leeds and other important places, we have had frequent opportunities of bringing before our friends and countrymen those celebrated advocates who have attracted so much attention, and laboured so successfully in the glorious cause of temperance. Often has our place of meeting resounded with the convincing arguments and thrilling representations of a Syder, a Hockings, a Smith, a Grubb, a Millington, an Addleshaw, a Lees, and an Andrew, whose labours, we hope, will not be in vain. During the past year the principle has been increasingly cherished, and more deeply rooted in the affections of all its true friends, and a moulding influence has secretly been at work, modifying and reforming the opinions and habits of the various grades of society, so that, although the curiosity excited at first by the novelty of our principles has in some measure passed away, yet the good work is going on with zeal and increasing success. As might be expected, when great exertions have been made to remove the prejudices and change the darling customs of society, there would not be wanting those who would resist all encroachment upon their habits; this has been realized in a degree proportioned to our activity and zeal. But from what quarter has this persecuting hostility proceeded? From the inebriate? No; in his sober intervals he has called down showers of blessings upon us. From persons interested in the traffic? No; they have settled down into a state of alternate hope and fear, anxiously waiting

for the result. Who, then, are the chief opponents to the cause of true sobriety? Oh, "tell it not in Gath," it is none others than the professed ministers and followers of Him who went about doing good, and was not ashamed to be called the friend of publicans and sinners! These parties, instead of "weekly instructing us who have opposed them" in certain practices, have defamed our characters and cause in the hope of prejudicing the public against us. We have been called busy-bodies, disturbers of peaceable neighbourhoods, sowers of discord, scatterers of firebrands, arrows, and death; in unholy alliance with strolling vagabonds, infidels, socialists, and all the most obnoxious dregs and offscouring of depraved humanity! We have heard *reverend* gentlemen following in the wake of a Jordan, Bromley, Stanley, and others, describe us as a society of hellish origin, whose father is the devil, whose object is to lead men from the truth, and lull them to rest with complacent satisfaction on the downy pillow of earthly enjoyments! Others have insisted that a *sobber* infidel is worse than a *drunken* one; while others have been circulating (if not originating) a meagre tract, abounding with statements at variance with truth, reason, and Scripture. Take the following as a sample:—"The poor soul may be as utterly insensible to spiritual things, as blind to his own state, and as unfit for the reception of the Gospel, as when *within* the doors of the ale-house, aye, I dare to say it, even yet *more* stupefied and blind, and his heart yet *more* alienated from God whilst sitting self-complacently beneath the ministry of the word, than when *reeling* to and fro within the precincts of the gin-shop; that is, if arrayed in no better vest than that of teetotalism." This approved of and diffused by ministers and others! But, notwithstanding the flippant jest and foul-mouthed slander of our opponents, we are yet holding on our way, and growing stronger and stronger. A goodly number of professing Christians are firm supporters of the cause, though exposed to the ridicule and frowns of their ministers and brethren. During the year, festival tea parties have been held in Otley and the villages, and have contributed to keep up the interest, and spread a knowledge of our principles and operations amongst many who, at other times, have not an opportunity of hearing them. Our annual festival this year was ushered in by employing Mr. Addleshaw to lecture for the week preceding. He commenced his labours on Tuesday, Sept. 21st. He lectured at Burley, about two and a half miles distant; on Wednesday evening, at Otley—good attendance; on Thursday evening at Yeadon, three miles distant; on Saturday, again at Otley. On Sabbath afternoon Mr. A. preached in the Primitive Methodist chapel, to an overflowing congregation, and in the evening the Lord's Supper was administered for the first time in unfermented wine and unleavened bread, at which many teetotalers were present. On Monday evening, about 300 of the friends sat down to a well-furnished table, and enjoyed the social cup. After tea, the spacious room was crowded with smiling countenances and attentive ears, and the remainder of the evening was agreeably and profitably occupied in hearing the reformed relate their simple and affecting tale of sorrow and destitution, and the convincing arguments and graphic delineations of Messrs. Addleshaw and Andrew. On Tuesday evening, the Rev. Mr. Scott, of Shipley, preached a useful temperance sermon in the same room, from Acts xvi. 28: "Do thyself no harm,"—a respectable attendance. On Wednesday Mr. J. Andrew lectured; on Thursday he lectured at Yeadon; on Friday at Burley: great numbers of attentive hearers were present. Since then we have had two lectures on the Wine Question by Mr. Lees, and a salutary, and we trust permanent, influence was excited. On Friday, December 3d, a public discussion took place in the Methodist school-room, between a compositor of the *Wharfedale Press* and one of our members, upon the proposition, "Are intoxicating liquors necessary for a man in health, and as a support?" The learned opponent would have the latter clause inserted as a loop-hole out of which he might escape from the close encounter of the teetotaler, but it did not stand him much instead at the time of conflict, as he never attempted to support the affirmative of the proposition, but satisfied himself with a long tirade upon the extremes of teetotalism, and the inconsistencies of some of its members and advocates! We might present you with numerous facts illustrative of the great utility of the temperance operations in this town and neighbourhood, in the improved characters, habits, and circumstances of many of our reformed characters, which are obvious to the eyes of all observers, and sufficient to stop the mouths of gainsayers, and call forth the inward approval of our greatest enemies. With respect to signatures, we do not get them at public meetings so much as formerly: people prefer taking pledge-papers home, and there consider what they have heard, and if convinced, give in their names either to the secretary or some of the leading members. Otley contains a population of upwards of 3000: a large number of persons are employed in the worsted mill, and at home as combbers. There are about 600 houses, out of which about one in every twenty is devoted to the sale of intoxicating liquors. Since we began to persuade the people to turn their backs upon these houses of licensed vice, a number of their proprietors (5 or 6) have found it necessary to embark into more reputable calling, and many more are loudly complaining.

PHILLOS.

EYESHAM.—John Hockings, of Birmingham, the well-known advocate of total abstinence societies, lectured in our town-hall on the 16th, and again on the 17th November, to a numerous and respectable audience. Upwards of 70 persons adopted the pledge of total abstinence from all intoxicating liquors. Notice was given of a meeting to be held on the 20th, for the purpose of establishing a society for this town. This meeting was held accordingly, and consisted of nearly 100 persons who had adopted the pledge. An executive committee (including one Baptist and one Wesleyan minister) was appointed to meet monthly, and also a working men's committee, to meet weekly. The first takes the general management of the society, and the latter carries on its more active operations. They have divided the town into six districts, and appointed two of their number as visitors to each. They distribute tracts and diffuse information as to the general progress of the cause, visit the members, and seek to reclaim the intemperate. Seventeen subscribe for the *Advocate*, and we have ordered 24 copies monthly of the *Ipswich Recorder*. The members and their friends were invited to a tea-party, held in our town-hall, on the 28th December. The company, consisting of 350 persons, about one-third of whom were members, were addressed in a very judicious and effective manner by the two ministers before referred to, and a Baptist minister from a neighbouring society, a reformed character from Redditch, and by Thomas Barlow, of Birmingham. Upwards of 50 persons joined the society afterwards, and it now numbers 180 members. Its prospects are very cheering, and its progress has exceeded the most sanguine expectations of its friends.

CHARLES BURLINGHAM, Sec.

ALSTON, Cumberland.—[Not possessing ubiquity, we cannot pretend to know personally the truth of the matter about which the Rev. Ambrose Freeman, superintendent of the Wesleyan circuit of Alston, writes us. We should be extremely grieved to do injustice to any one in our columns, which are always open to any facts that may correct the errors of ourselves or correspondents. Mr. Freeman informs us that the statement of "A Gainer by Teetotalism," in the December *Advocate*, denominating some minister, late of Richmond, "a virulent enemy of teetotalism," is not true. We are exceedingly happy to hear this disclaimer. Mr. F. adds, that the gentleman in question was himself a *pledged teetotaler* at Richmond, and only withdrew "because some with whom he was associated would not cease to reflect on the character of eminent men, his brethren in the ministry." In the September *Advocate*, Mr. Pybus, of Richmond, relates that one of the friends of that gentleman pulled down a teetotal placard on his way to class. If this be true, just the same reason existed for leaving the Methodist as the teetotal society, if the misconduct of individuals be a good reason at all. It is asked—"was it seemly in a public print to attack his character, &c.?" Really, we had no idea that a statement of *facts*, as we deemed them, by a correspondent, was an unseemly attack on our part. If they are not *facts*, we shall be happy to contradict them. As for ourselves, we don't know *who* the minister is, and, therefore, we call upon our correspondent to state, in his own name, whether or not, and in what way, the minister in question has attacked, or in his sermons made unfavourable allusions, not to teetotalers, but to the principle of *teetotalism*, as fully and fairly advocated by us. Let the statements be brief, and confined to facts, for we like not to discuss personalities. Mr. F. informs us that his colleague was generally liked, "the exceptions being a handful of persons system-bound to one idea only, and who push with a little horn."]

WILLENHALL, near Walsall.—(*Help wanted.*)—Dec. 31, 1841. This is an hamlet of about 9000 inhabitants. Teetotalism is young, though I have been a teetotaler nearly two years. In April there were but four in the place; now there are 31 members: 29 on trial, 15 of whom signed last night, besides the juvenile society. Eight of our members are reclaimed drunkards; several of them members of the Wesleyan society. The committee are mostly Wesleyans, yet the ministers and principal part of the members stand aloof, leaving it to me (who have not reached to manhood) and one other to conduct the cause; but, thank God, with all opposition, we are going on well. [It is strange that where ministers and others *can* take the lead and conduct the society, they generally do not; but when it becomes more powerful, as in the instance stated under ALSTON news, and they join the society, they make the conduct of those who have been obliged to be the active leaders an *excuse* for leaving the society or opposing the principle!—Eos.] We have lectures once a fortnight when we can get lecturers to come and help us. We have had two school-rooms offered us free, but we cannot accept them for want of lecturers. For the Wesleyan school we pay at present, but hope in time we shall also get that free.

JOHN HARPER, Jun.

WHITEHAVEN.—Teetotalism and Rechabatism are making rapid progress here. Our weekly meetings are well attended. We have four reverend gentlemen on our teetotal plan: one Wesleyan, two Association, and one Baptist. There are two other reverend gentlemen, and about twenty local preachers, also teetotalers, and most of us Rechabites.

T. J.

The paper containing the account of the Rechabite and temperance festival at Whitehaven was sent us above a week after

publication, and hence too late to give any lengthened notice of the proceedings. On Monday evening, Dec. 27, Mr. M'Nicoll, of Carlisle, delivered a lecture on Rechabatism in the Temperance Hall. On Tuesday evening a tea party of 400 persons assembled in the hall, decorated for the occasion. The Rev. J. Thompson presided at the tea, and presented Mr. John Rennick with a purse, as a small token of the respect in which the teetotallers held his exertions in the cause. At the public meeting in the evening, Mr. J. Wilkinson presided. The secretary, Mr. J. Nicholson, stated that 430 signatures had been obtained since the opening of the hall, in July. Messrs. M'Nicoll, and G. Dodds, of Newcastle, addressed the meeting. Nearly 50 persons signed the pledge. On Wednesday evening (Mr. W. Nicholson in the chair) able addresses were delivered by Messrs. Glendenning and Dodds; on Thursday evening by the Revs. M. Salt and J. Thompson; and on Friday by Messrs. Lister and Dodds. A considerable number of names was obtained on each occasion.

WARRINGTON.—The eleventh anniversary of the Warrington total abstinence society was celebrated by a tea party and public meeting, in the Assembly Rooms connected with the Lion hotel in this town, on December 13th, and by two meetings in Friar's Green chapel on the two following evenings. The tea party was crowded to excess, 453 tickets having been issued, which was the utmost the room would hold. The arrangements were excellent, and the proceedings of the meeting gave satisfaction to all. In the course of the evening, two bibles were presented to Messrs. Edward Moss and Wm. Wareham, by the Juvenile Rechabites for their services. Bolton Molineux, Esq., occupied the chair, and the meeting was addressed by the Rev. F. Bishop, and Mr. Joseph Smith of Warrington; Mr. Jabez Waterhouse of Ashton-under-Line; and Mr. J. Wood of Fearnhead. The society contains 1258 members, and 300 of them are reformed drunkards. The subsequent meetings were addressed by Mr. D. Ross of Manchester, and Mr. R. Horn of Newcastle-under-Line. For two weeks previous to this festival we had Mr. John Kemp lecturing in our neighbourhood, and his services have been productive of much good. J. SMITH, Sec.

KIRBY LONSDALE.—On the 14th and 16th of October last two lectures were delivered in the Independent Chapel of this town, by the celebrated Mr. Parry, of Preston. During his stay he visited the Sedburgh, Dent, and Ingleton societies, and we have reason to believe that great good was done. After making a short tour in search of further recruits, Mr. Parry again visited Kirby Lonsdale on Monday, the 12th ult., when he addressed a numerous and highly respectable audience. We availed ourselves of the opportunity which this visit afforded, of holding our annual tea party on the 17th, when 120 of our townsmen and fair townswomen sat down to partake of the cup which cheers, but not inebriates. The band varied the evening's entertainment by playing several spirit-stirring airs. After tea we formed a procession through the town, headed by the band, with our banners unfurled, and returned, about 7 o'clock, to the chapel, which was beautifully and most appropriately decorated with an abundant supply of evergreens and flowers formed into triumphal arches. Mr. Thomas Sill was then called to the chair, and addresses were given by Mr. Parry and myself. Fifty-three new members have been added to the society, one of whom is a maltster. JOHN TENNANT, Secretary.

LEEDS.—The annual Christmas festival of the Leeds temperance society was held on Christmas Day, in the hall of the Mechanics' Institution, South Parade, when upwards of 400 persons sat down to tea. The tables were filled with the richest and best provisions, all of which were gratuitously provided by a number of ladies, most of whom presided at their trays. The greatest credit is due to the management of the ladies' committee. The banners and mottoes of the society were fixed up in various parts of the room, which, being quite full and lighted up with gas, presented an animated appearance. About half-past six o'clock the meeting commenced by singing; after which Mr. Robert Frith, of Hull, was called to the chair. After offering some appropriate remarks, the chairman called upon Messrs. J. Andrew, jun.; Jonathan Swann, of Huddersfield; F. R. Lees; and John Law, of Horton College, and late agent in Scotland, to address the meeting. The facts and arguments which were adduced by the various speakers were listened to with the greatest interest, and elicited frequent expressions of approbation. The laws of nutrition, assimilation, and stimulation, and the physiological effects of alcohol upon the various organs of the body, were clearly and lucidly explained and illustrated by Messrs. Lees and Law. On Monday evening, a temperance sermon was preached in the Wesleyan Association chapel, by the Rev. W. Roaf, of Wigan, author of the "Pastor's Pledge." The moral and religious bearings of the temperance reformation were ably set forth, and an earnest appeal was made to ministers, and to all the officers and members of Christian churches, to give it their active and zealous support. On Tuesday evening, a second meeting, in connexion with this festival, was held in the Mechanics' Institution, when addresses were delivered by Mr. John Andrew, jun., the chairman, Messrs. Henderson, Thompson, John Law, and F. R. Lees. At the close several signatures were obtained.

PRESTON.—The annual tea party of this society was held on Christmas day, in the Exchange Rooms, the use of which was kindly granted by the Mayor, S. Horrocks, jun., Esq. Between six and seven hundred sat down to a plentiful repast of tea, coffee, fruit, bread, biscuits, &c. Much praise is due to the sixty-five ladies who presided at the tables, and dispensed with a bountiful hand the good things with which they were liberally supplied. The tables being cleared, and a platform erected in the splendid front room, Mr. Livesey was called to the chair. He opened the meeting with an appropriate address, congratulating the society on the change that had been wrought, through its instrumentality, in the customs of society in this town. A few years since it was the custom of the teachers of the various Sabbath schools to collect the children on that day and treat them with spiced ale and buns, but to-day all the schools had received a treat of coffee, instead of ale, and at this moment not less than twelve other parties were assembled, and many of them numerous, amounting to nearly five thousand, exclusive of the children, not one of them admitting anything that could intoxicate. Thus are our principles carried out by parties not directly in connexion with us. Mr. Parry, the Missionary of the Preston Northern Union, likewise addressed the audience in a speech rich in figure, powerful in argument, and convincing to the judgment. Soon after 9 o'clock, the company separated, highly delighted, after returning thanks to the worshipful the Mayor and the ladies who presided. On Monday, Jan. 3, a meeting of delegates was held in our Temperance Hall, from the neighbouring societies, to organize an association for the more effectually carrying out the principles of teetotalism in the villages which have hitherto been much neglected. We hope to report considerable progress at the next conference of the British Association. Great numbers have already been added to the various societies through the labours of Mr. Parry, our present agent. J. W. SIMPSON, Sec.

TRURO.—On Monday evening last a gathering of the members of the total abstinence society took place at the Bible Christian chapel, to enjoy the festivities of this interesting season of the year. The chapel was tastefully decorated, the abounding evergreens presenting, perhaps, no unfit emblem of the enduring nature of the society's principles, founded as they are, on the immutable basis of Truth, Love, and Benevolence. About 220 sat down to enjoy the cup "that cheers but not inebriates," and, truly, the expressive eye and cheerful smile bespoke feelings calculated to thrill the heart with the liveliest emotions of gratitude and joy. After tea Mr. T. Barlow was called to the chair, when W. H. Bullmore, Esq., surgeon, delivered a highly interesting and instructive lecture; and from the marked attention given, and applause elicited, we conclude its sentiments found an echo in every heart. The lecture was of a rich character, as it sought not only to establish the principles of temperance, but to elevate the mind above the gratification of selfishness, to seek and search out the hidden beauties of knowledge: thus to fit it for the two grand objects of this probationary existence, present usefulness, and eternal glory. The necessity of intellectual culture, love, and acquirement of self respect, firm adherence to sobriety, with the legitimate indulgence of innocent recreations, were among the prominent subjects enforced as calculated to improve the morals, ennoble the mind, and raise man still higher in the scale of creation. Much was said, and said well, and he who would set to embody the counsels administered cannot fail to be a wiser, happier and better man. After the conclusion of the lecture the interest of the meeting was kept alive by a succession of animated speeches, which found happy illustration in many present, who once degraded devotees to the shrine of Bacchus, were now "sitting clothed, and in their right mind." Thus, after spending many hours of uninterrupted harmony "in the feast of reason and the flow of soul," the company separated highly-pleased with the evening's enjoyment, and rejoicing that, in unanimity of feeling and expression of sentiment, "the meeting had been moved as the heart of one man." I. C. ISAAC.

BRADFORD.—On Christmas day, there was a procession and a tea party of the Rechabites of Bradford. In the afternoon they attended Christ Church, when a sermon was preached by the Rev. W. Morgan, B.D., the minister, on the subject of temperance.

GUISBRO'.—On Monday evening, 29th November, Mr. John Addleshaw, agent of the British Temperance Association, delivered a lecture on the evils of intemperance, at Castleton, near Guisbro'. (Mr. Charles Symmonds, of Guisbro', occupied the chair.) This was one of the most interesting meetings of the kind we ever attended. The subject was in a great measure novel to the majority of the company, who listened to the spirit-stirring appeals of the speaker with a degree of attention which bespoke the deep impression produced. Towards the close Mr. W. Hartass, and other respectable individuals, stood up and expressed their entire approbation of the address. A society was formed, and 27 signatures obtained to the pledge of total abstinence from all intoxicating liquors. On the following evening, Mr. A. delivered a lecture on the same subject in the Friends' meeting-house, Guisbro', and was listened to with marked attention by a numerous audience.

LEYBURN, near Bedale.—The success which has attended the advocacy of teetotalism in this town is so great that it affords us considerable pleasure in reporting progress. Several efforts were made some time ago to form a society, but without success. Last March, however, several friends in the neighbourhood visited us, a small society was at length formed, and from that period the little stone has been rapidly rolling on, increasing in volume and density, in respectability and usefulness, particularly during the last three months. In that period we have had the occasional services of Mr. T. B. Thompson, from Leeds, through whose instrumentality we have more than trebled our numbers, having increased from 51 to 172, in a town with a population of about 800 inhabitants. Our numbers include 18 who have hitherto been slaves of intemperance, but who are now tasting the blessings of temperance and peace. On the 13th November, Mr. T. delivered an interesting lecture on the nature and properties of intoxicating liquors, illustrated by several pleasing experiments, which established the faith of our friends, stopped the mouths of our foes, and gained us 30 new members. On Saturday, December 4th, Mr. T. again delivered an address, at the conclusion of which the venerable Independent minister, the Rev. G. Brookes, (who has always kindly allowed us the use of his chapel,) signed the pledge, and his example was followed by 19 others. On Monday, the 6th, Mr. Thompson preached an affecting sermon on temperance, from Prov. xxiii., 29—32, to a numerous and attentive congregation. At the conclusion of the service, Mr. W. Alderson, a respectable Wesleyan local preacher, (formerly a brewer,) and 38 others, enlisted under our banners. We shall feel ourselves greatly obliged by your inserting this report in your invaluable journal.

WM. ATKINSON. Sec

DONCASTER.—Teetotalism, like many other benevolent principles, is subject to fluctuation, and though a flow of prosperity is very desirable and encouraging, yet we cannot be surprised in experiencing occasionally an ebb of adverse circumstances, which, for the time, may lower the tone of exultation, and induce sober reflection, an exercise we shall find both useful and profitable. In prosperity we are allowed to rejoice, in adversity we are admonished to consider; and we find that teetotalism, instead of losing by this scrutiny, only fastens a stronger conviction on the mind, that it is too deeply rooted in truth to admit of the shadow of despair! When we are not gratified with splendid festivals and numerous signatures, let us observe its silent working—the general acknowledgments of the good it has done—the restriction in the use of intoxicating liquors to a considerable extent—the frequent introduction of fruit as a substitute—and the acquiescence of the many, who, though unwilling to join, no longer oppose. The aspect of society in general, and we may add the popular voice, allow abundant cause to be thankful and take courage. —Our Doncaster society has been very much subject to ebbs and flows, and we have this summer had a rent, arising from a difference of opinion in regard to the reading-room being accessible and open on the Sabbath day. However, we have lately been favoured with three very able lectures from Mr. Millington, which has tended to strengthen our hands; and while we proceed on christian principle, we may humbly hope for Divine aid, without which nothing is “strong or holy.” We would take this opportunity to express our obligations to several individuals of the Society of Friends, who have materially helped us.

J. B.

IRELAND.

DUNGANNON.—A poor man, who had lately become a teetotaler, died here on November 12th, in a state of great destitution. When Mr. McCourt, woollen draper, Scotch-street, and another gentleman, both teetotalers, went round amongst their brethren, and in a short time collected five pounds, a sum sufficient to purchase all the requisites of the funeral, and leave something besides for the poor old widow. Upwards of 300 well-dressed and respectable teetotalers followed his remains to the grave.—Protestant, Dissenter, and Catholic joining hand in hand. One dissenting clergyman sent in his mite, saying he had taken the pledge from Father Mathew himself, and wished to see all his companions act similarly.

CLOWES.—Father Mathew lately visited this place, and in the yard of the Farm Society administered the pledge to about 6000 persons from this town and the surrounding district.

MONAGHAN.—The apostle of temperance was received here with great enthusiasm. Four thousand took the pledge from him on the first day, and about five thousand on the second.

NORTH AMERICA.

The news from the United States is highly cheering. The *Washington Temperance Society* is carrying its healing influence throughout the Union. Nearly all the drunkards are reformed in Baltimore, and the number enrolled throughout the states, by the last account, was nearly 68,000! Mr. Delavan has resumed the Discussion of the Sacramental Wine Question, and is publishing a periodical of 16 quarto pages devoted to that subject solely, entitled “*The Enquirer*.” 800 Churches use the unfermented wine.

WEST INDIES.

TEETOTALISM AND RELIGION.—Dear Sir,—You will be happy to learn that the principle of total abstinence from all intoxicating liquor is progressing in these parts. In our church, in this Island, comprising 3500 members, the most pious, respectable, and intelligent, including all our leaders, local preachers, stewards, &c., are all teetotalers; and this is one reason, among others, that we are enabled to propose to our missionary committee in London, to support this mission without any expense to the Parent Society, after the present year! The work of God has spread among us greatly during the last year or two: we have had an accession of more than 500 members to our churches; and (which is still better) *teetotalism mightily contributes to their STABILITY and PURITY.* O, when will christian ministers generally awake to the importance of this principle? Our Moravian brethren are also advocating the good cause in their congregations. In my native Islands, the Bermudas, through the active exertions of the Rev. Mr. Pugh, Wesleyan missionary, teetotalism is widely spreading, and doing much good. The excellent governor lately gave him 50 dollars for the purchase of tracts, &c. Three clergymen of the Church of England have espoused the blessed cause. My limits forbid my saying more on a subject so dear to my heart.

I am, my dear sirs, yours truly,

St. Kitts, Nov. 11, 1841. JAMES COX, Wesleyan Missionary.

TEETOTAL JOURNAL OF A WESLEYAN ITINERANT MINISTER, FOR 1841.

Increasingly convinced of the *rationality* and great *utility* of habitual abstinence from all kinds of intoxicating drink, I have deemed it my duty, both in private and in public, at every suitable opportunity, to employ my humble advocacy, and purpose to continue these gratuitous services consistently with the higher claims of my ministry. The following is a brief statement for the past year:—January 4th. Milford. A sermon; large attendance; various opinions.—15th. Tea-meeting at Selby. Interesting season; some of the devotees of tobacco were mightily moved, but gained nothing in favour of smoke!—20th. Brayton. A sermon in a room; 3 signatures; a serious time.—25th. Wistow. A sermon; many more than at ordinary services; 4 signed.—26th. Goole. A lecture; school-room full; deep impression.—27th. Bubwith. A lecture; a very profitable time.—February 5th. Barby. A sermon in a room; large attendance; 21 young people signed.—16th. Burn. The preaching-house full; the village publican sat very quietly; there is reason to fear his little profit will keep him in the traffic, though he professes religion.—19th. Osgodley. A sermon; the preaching-room full; 3 signed.—April 19th. Selby. Heard Mr. Grubb in the public rooms; eloquent.—21st. Armin. A lecture; the attendance small; 5 signed.—May 5th. Smith. A lecture; the heavy rain made the meeting small, but some gave in their names.—24th. Wakefield. A noble tea and public meeting in the splendid Exchange-rooms; several advocates spoke with great liberty, one of whom has passed to eternity.—June 17th. Howden. Tea and public meeting in a spacious room.—July 6th. Selby. Lecture; the school-room full; impressive time.—August. Manchester. In the Town-hall; attended three noble meetings.—31st. Selby. A lecture in the school-room; useful season.—September 24th. Howden. A lecture to a small but serious audience, it being the time of the great horse fair.—28th. Selby. A lecture; a good exercise after the Circuit Quarterly-meeting.—October 26th. Selby. Gave a short address after a useful lecture by Mr. Millington.—November 2d. Wistow. A sermon on the sin and danger of drunkenness.—7th. Cawood. Do.; congregation larger than usual.—8th. Milford. Do.; do.; one desperate drunkard ventured in.—9th.—Monk-Fryston. Do.; do.; some good may be done here.—10th. Hiliam. Sermon on the advantages of sobriety and godliness; one good man, with praiseworthy zeal, sought after the intemperate, and led them to the house of God.—14th, and following days, preached five times on the same subjects, to greatly-improved and impressed congregations; some of the good people began to fear it would be prudent to give up even their little home-brewed, to discountenance Sabbath-breaking in making malt.—23d. Selby. A lecture; a desperate sinner signed.—28th, Sunday night. Selby. A sermon to a crowded and affected congregation.—December 3d. Barby. A sermon in a room to a small congregation. Drunkenness abounds here, but there is very little zeal for souls. When shall we pluck sinners as brands from the burning, and quench them in Jesu's blood? On a review of the year I feel thankful that I have been enabled to do a *little*, but am humbled at the smallness of the measure and the imperfection of the effort, and take refuge in the atoning blood.

R. TABRAHAM, Selby.

[If one-half of the ministers of Christ were to adopt the excellent plan of Mr. Tabraham, and direct the attention of the Christian church to the temperance question, a vast impetus would be given to the cause of sobriety and salvation. Behold! what a *teetotaler* can do, even amidst great ministerial labours. “Go thou and do likewise.”]

Correspondence.

AGRICULTURAL TESTIMONIAL.

[The following testimony as to the practicability and advantages of total abstinence to both masters and men, in harvest work, deserves attention from those who are yet sceptical on these points.]

Armin, near Goole, Dec. 4, 1841.

MY DEAR SIR,—In regard to harvest operations, I can only state generally, that all my servants, for the last two years, have performed their part of the business without any intoxicating drink. Everything went on to my perfect satisfaction; no sickness, no quarrels, and certainly, an equal quantum of work performed as in other years. They had an allowance of ginger beer, coffee, &c., as their tastes demanded. The corn is reaped here by labourers (as distinguished from servants) at a price per acre, and without any ale or porter, so that each individual acts according to his own judgment. It was my custom once or twice in the season, to give the party a few shillings for the purchase of ale; now I send them the amount in beef, ready cooked, and on condition that they do not use ale therewith. They are much satisfied with the change, and state it to be more beneficial. It is very gratifying to notice twenty or thirty persons sitting as in a ring, with nearly as many pounds of beef, potatoes, &c., and thus partaking of that nutriment which a kind Providence has designed for them. One of my labourers, however, has done his work of reaping, &c., without any intoxicating liquor, and he says with certain advantage. At some other time, if necessary, I can procure you his attestation. In the village of Broughton, near Howden, two or three families, upon economical principles alone (not being pledged teetotals) have for two or three seasons cut down corn, and without alcoholic drinks; the substitute which they used was oatmeal and water, prepared by boiling, &c. E. THOMPSON.

DUBLIN—TEETOTAL SAILORS.

SIRS,—When we consider what good total abstinence has done in our own kingdom, we certainly have great cause to thank God and take courage. I do not know of any place where the effects are more evident than in the city of Dublin. As a proof of this, let any one look back, and he will see what drunkenness and theft, with almost every other crime, abounded about the quays of Dublin ten years ago. But look at Dublin now, and we will find that temperance has wrought a very great change upon the people. Scarcely a drunken person to be seen from one end of the quay to the other, and I do think that you may walk through every street in Dublin without the least fear of being hurt by any ill-designed person. Some, no doubt, will be ready to say, that although drinking be given up by the people, yet, nevertheless, those who were accustomed to steal will still carry on the practice, and that they could not be trusted now more than formerly.

Such is not the case, for those who were in the habit of stealing, spent all their money in drink, and it was in order to get money to purchase drink with, that many of them made that unlawful shift. Instead of laying out their money in strong drink, they now lay it out in food and raiment, and other necessary articles, such as their families require; and they find that they have money enough to answer their present wants, and that makes them contented with what they have.

I am informed, by a very respectable baker, that in consequence of an increasing demand for soft bread, since the people left off drinking, that he has now *six men more* in his employ than he used to have, in order to answer the increasing demands of the people.

I think this speaks volumes on the subject, as it regards Dublin alone; for if the increased demand upon one baker for bread requires six men more to bake, what shall be the increased consumption of bread throughout this great city?

Surely this cannot fail to convince us that many a wife and child have bread now to satisfy the cravings of hunger, who, doubtless, suffered very much formerly on account of the husband spending both his time and earnings in the public-house.

Another person, on whose statement I can depend, told me that formerly the public-houses in Dublin were crowded on the Sabbath, and very few people in the chapels; but now there is scarce a person to be seen in a public-house on the Sabbath, and the chapels are so crowded that those who come last can scarcely get inside.

I am a native of Shetland, and my employment is sailing. I am at Dublin at present with a vessel, of which I have charge; and I rejoice to say that I am a teetotaler, and all those who sail in the vessel with me, as I have made it a point never to ship any man, as a hand on board the vessel, except he has signed the pledge before, or else will sign at the time of shipment. I have a book on board for that purpose, and I think you will scarce find a crew more willing and obedient on all occasions. When we are in any harbour, they are never away from the vessel at working hours.

And I would say, that if all masters of vessels would take the same plan in shipping their crews that I have taken in shipping my crews, they would soon find it tend to the comfort and happiness of all concerned, and we would soon have a very respectable maritime population.—Your's, respectfully, ARTHUR POTTINGER.

Advertisements.

The extensive sale of the ADVOCATE AND HERALD, being nearly 10,000 copies monthly, renders it a most eligible medium for advertisements, and its wide circulation amongst the intelligent and influential classes—doctors, divines, merchants, magistrates, &c., is an additional recommendation. Terms.—Each insertion under 40 words, 3s.; every additional 10 words, or under, 3d. Paid in advance.

DESIRABLE OPPORTUNITY, AT FLEETWOOD-ON-WYRE, LANCASHIRE. TO BE LET,

By Private Treaty, for a Term of Years,
The Family Hotel & Boarding House, at Fleetwood,
Conducted on Temperance Principles.

This handsome and extensive building, the first of its kind in the empire, has just been erected at a considerable expense, with the view of forwarding the good cause of temperance—of assisting to raise it in respectability—and of affording good accommodation to those friends of total abstinence who may visit this favourite sea-bathing place. The present occupier, (who, in consequence of difficulties in his business as a builder, is unfortunately not in a position to carry it on,) has received every encouragement during the short period the establishment has been open.

The house is well situated, being only a very short distance from the railway station, and contains large commercial room, coffee room, six private sitting-rooms, large bar, bar-parlour, and servants' room; twenty-three bed-rooms, and two water-closets; besides two bed-rooms over the out-offices, for servants; two kitchens, well fitted up with large range, steam apparatus, &c.; scullery, larder, laundry, &c.—and is in every respect well adapted for an extensive and respectable business. The commercial room, bar, kitchen, entrance-hall, and landings, are handsomely fitted up with gas.

The furniture is all new and well-selected, and has been laid in with every economy consistent with comfort and neatness, and very liberal terms will be offered to any person of respectability who would purchase the furniture, (for the cost of which vouchers will be produced, and on which a considerable reduction will be allowed,) and carry out the temperance principle. One half of the money might, if preferred, remain at interest on the security of the furniture.

The rapidly-rising and most interesting town of Fleetwood is filled during the summer season with visitors from all parts of the world, and is become a very favourite watering-place, as well as an excellent port and steam-rocket station; and it is believed that this establishment would prove a profitable speculation to any person who could conduct it well, as it has just become known to the friends of the good cause, and received most liberal offers of support. Possession may be had at any time.

Apply, if by letter, post paid, to Mr. ELLETSON, Parrox Hall, Fleetwood-on-Wyre, Lancashire.

N.B.—Stables, &c., are in the course of erection.

NOTICE TO TEMPERANCE FRIENDS.

WILLIAM PRITCHARD,

PRIVATE BOARD AND LODGING HOUSE,

68, LEEDS STREET, LIVERPOOL.

Respectfully informs his Friends and the Public, that his house is within five minutes' walk of the docks and the principal public offices, uniting *privacy and contiguity to the centre of business.*

W. P. has long been a teetotaler and a Rechabite, and he trusts that personal attendance to the duties of his house, careful and unremitting attention to the comforts of his patrons, and his long experience with the *shipping business*, will secure a share of public patronage and support.

N.B. Every information can be furnished to his friends, (either personally or by letters, post paid, inclosing a stamp,) respecting the departure of Packets and Vessels to all parts of America.

Commercial Lodging and Boarding House,

12, UNION PASSAGE, NEW STREET, BIRMINGHAM.

Mr. and Mrs. JONES respectfully return their thanks to those friends and commercial gentlemen who have so kindly supported them, and assure ladies and gentlemen visiting Birmingham, that they will meet with every attention and comfort at their Establishment. Private Sitting Rooms.

The Honest DOCTOR and his PATIENT.

Price 6s. per 1000.

Every one who values health of body and tranquillity of mind should read this Tract.

Pasco, 12, Paternoster Row, London.

Just Published, fourth thousand, price 3d.,

DRUNKENNESS THE ENEMY OF BRITAIN,

Arrested by the hand of God in the recent TEMPERANCE MOVEMENT; a Sermon preached at a teetotal festival, in Cornwall, Whit-Tuesday, 1840. By BENJAMIN CARVOSSO, Wesleyan Minister. Sold by Mason, & Pasco, London.

"This little tract has been written with many tears."—Preface.

MEDALS.

JOSEPH DAVIS, Medallist, No. 7, Clarence Row, Birmingham, returns his sincere thanks for the distinguished patronage bestowed upon him since he manufactured the first temperance medal, in May, 1835, and begs to say that he has now upwards of Forty Temperance Medals of different designs and sizes, besides others in progress, and respectfully solicits a continuance of future favours, on terms, as to quality and price, equal to any other manufacturer in the trade.

J. D., in support of his claim to public patronage, takes this opportunity to announce that he executed the splendid emblematic medal approved and adopted as "the Medal of the Anti-Corn-Law League" by the Council and members at a general meeting held in the town-hall, Birmingham, Dec. 29th, 1841, W. Scholefield, Esq. Chairman.

The attention of Committees and Secretaries in connexion with the above objects, is particularly requested. For Samples, apply (prepaid) to Joseph Davis, Medallist, No. 7, Clarence Row, New Hall Hill, Birmingham.

TEMPERANCE AND RECHABITE MEDALS. REMOVAL.

JAMES TAYLOR, Medallist, in again expressing his sincere gratitude to the numerous Temperance, Rechabite, and other Societies, for the decided preference given to his Medals, begs to announce that he has been compelled, through a rapid increase of business, to remove to more suitable and extensive premises, (a substantial proof of the superiority of the manufacture,) where he will be enabled to meet the great demand for Medals with his usual punctuality.

J. T. feels a degree of pleasure in stating that he has been in the business upwards of thirty years, either on his own account or as an assistant to the first manufacturers in the United Kingdom, during which time he has struck Medals for nearly all the crowned Monarchs in the world; with a series of all the British Sovereigns from the Conquest to his late Majesty George III.; also of her Majesty Queen Victoria; of her illustrious Predecessors; of the Emperors of Austria and Russia; the Kings of Sweden, Denmark, and Prussia; together with Medals in commemoration of every important event in the British history!

J. T., in announcing his Removal, embraces the same opportunity of informing his numerous friends that he has several new Dies finished, and more upon the eve of completion, particularly a series of four in illustration of the Evils of Intemperance, as manifested in the History of the Prodigal Son. These, in connexion with the others, will form an elegant and unrivalled assortment of Medals.

Medals framed in plain and coloured glasses, from 7s. 6d. to 48s. per dozen. Manufactured in pure White Metal, from 8d. per dozen, and upwards.

N.B.—Dies and Seals engraved from any design.

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MIDLAND TEMPERANCE DEPOT,

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This Establishment has been opened by T. COOK, for the purpose of supplying societies and individuals with all kinds of Temperance Publications, Medals, &c. The Periodicals published are,

The Children's Temperance Magazine, and *Young Teetotalers' and Rechabite Reporter*, monthly, price 1d. This Magazine has stood the test of two years, and has now assumed an established character. It has been strongly recommended by many distinguished friends of the cause of temperance. The following is the latest notice:—

"One of the most entertaining, useful, and instructive presents any parent can give to his child. A complete moral, religious, historical, philosophical, anecdotal omnibus; in a word, truly a 'mulum in parvo,' in which great babies, as well as little ones, may find amusement, if not something more."—*Temperance Lancel*.

The Volumes for 1840 and 41 may be had of the Publisher, the former at 1s. 4d., and the latter at 1s. 6d.

The Temperance Messenger and Advertiser, monthly, price 1d.—the accredited Organ of the South Midland Temperance Association.—Houlston and Stoneman; Steill; and Brittain, London, and all Booksellers and Temperance Agents.

The National Temperance Almanack, Directory, and Advertiser, for 1842, price 6d., containing an immense amount of information on the history and present state of the temperance cause, and a list of 260 Hotels and Coffee-houses.

This day is published No. 1, to be continued monthly, price 1d.,

THE TEMPERANCE STANDARD,

Consisting of original and selected papers on thorough-going teetotalism. Each No. will be complete in itself, and thus be suitable for distribution as a tract. The first No. consists of an excellent article on the Licensing System, by Archdeacon Jeffries, of Sidney.

JUST PUBLISHED,

(Price 6s. in Cloth, Second Edition, with Additions.)

The Means of Promoting and Preserving Health.
BY THOMAS HODGKIN, M.D.,

Licentiate of the Royal College of Physicians in London, Member of the Philomathic Society of Paris, the Society of Arts of Vienna, the Academy of Natural Sciences of Philadelphia, the Medical Societies of Brussels, Marseilles, Ghent, Heidelberg, Siena, Palermo, &c.

This work enters at some length into the *Temperance Question*. Simpkin and Co., London.

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The series will extend to 7 or 8 numbers, and contain as much as an octavo volume of 600 pages.

Among the novel and interesting contents of this original *Temperance Library*—comprising writings too lengthy for insertion in the ordinary periodicals—may be enumerated the following:—

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As few copies will be kept on hand, our friends must give their orders early, addressed to the "Editors of the Temperance Advocate, LEEDS."

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ESTABLISHED 1834.

R. CLARKE, 121, Lancaster Street, begs to thank his friends and the public for the support he has received, and to inform them that the PERIODICALS, CARDS, MEDALS, &c., formerly sold in Freeman Street, the late Tract Depot, will be kept on hand, having purchased that stock.—Mr. JOHN CADBURY has kindly consented to give his countenance.

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This Periodical has more condensed information on the temperance reformation than any other at same price.

London: Simpkin and Marshall; Steill, 20, Paternoster Row. Ipswich, Burton.

CHEAP INFORMATION.

A few copies of the first and second volumes of the ADVOCATE may be sent free, price 3s. A few sets of volume third, price 1s. 6d.

Copies of the AMERICAN PERMANENT DOCUMENTS, with notes, (published as *Supplements*) may still be had; Part 1 and 2, price 2s. 6d., complete.

N.B. Packets of assorted *Advocates*, for 1839 and 1840, may be had, price 4s. per hundred! some for 1841, price 6s. per hundred.—Apply to the Editors of the *National Temperance Advocate*, Leeds.

NOTICE.

5, NEW HALL STREET, BIRMINGHAM.

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Home and Foreign Orders are executed on the shortest possible notice and on such terms as never yet failed to give the greatest satisfaction to the numerous Societies who have hitherto so liberally supported it.

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Good well-aired Beds.

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London: Published by W. Brittain, 11, Paternoster Row, and W. D. Thomson, 138, Upper Street, Islington. Newcastle-upon-Tyne: R. and S. Fletcher, Grainger Street; Edinburgh: C. Zeigler; Glasgow: G. Gallie; Leeds: H. W. Walker; and all other booksellers.

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				W. Thomson, Esq.....Do.....	0	10	0

Cash received for this Journal to the 10th inst.

At Leeds.—On last year's account we have received from the following:—Cunliffe, Jones, Cartwright, Courtney, Anthony, Rawlinson, (4s 6d.) Kershaw, Langdale, Stamp, Clarke. For new year as follows:—Cox, 50s. Walters, 3s. Spence, £3. Lancaster, 15s. Lupton, 2s 6d. Burlingham, 22s. Jones, 22s. Noble, 3s. Cadbury, 22s. Hedges, 3s. Youdale, 3s. Walton, 10s. Symonds, 26s. Mitchell, 3s. Dodgson, 10s. Lomas, 3s. Cockburn, 50s. Creaser, 6s. Roberts, 3s. Eastcott, 3s. Wigney, 8s 6d. Malton orders, 16s. 6d. Harper, 3s. Heywood, 18s. Rattlewell, 4s 6d. Harmer, 3s. Hughes, 4s 6d. Roof, 6s. Brough, 10s. Greenwood, 3s. Otley orders, 15s. Charnley, 3s. Cunliffe, 29s. Benevolus, 10s. Harris, 30s. Garland, 3s. Archer, 8s 6d. Plants, 50s. Towler, 4s 6d. Cleugh, 3s. Crabtree, 3s. Weston, 4s 6d. Johnson, 16s. Kirkham, 12s. Courtney, 15s. Green, 6s. Bennett, 9s. Rawlinson, 7s. Lloyd, 4s 6d. Marshall, 3s; and from Hughes, Watson, Gooderick, Wells, Otley, S. J., Le'fevre, Hindmarsh, Halliburton, Plumtree, Holmes, Jones, Wright, Howells, jun., Agnew, Tabraham, Fitzgerald, Hargrave, Rankin, Sharp, Scholefield, H. W. R., Tenlon, Vey, Carvosso, Martindale, Drewett, Keightley, Davies, Simkin, Bennett, Arkle, James, and Jones, 1s 6d each.

At Isle of Man.—A. Freeman, 1s 6d. T. Oates, Settle, 42s. John Jones, Birmingham, 20s 3d. J. Stubbin, do., £3 4s 11d. John Cadbury, do., [B. L. S. L.] £4 4s 8d. Ditto, a balance, £3 15s. C. Hincks, do., £5. S. Booth, Keighley, 16s 6d. J. Douglas, Colne, 45s. Leck, 1s. Showell, 14s 6d. Freeman, 1s 6d. Salt, 3s. Paulin, 3s. Fairless, 1s 6d. Thomas, 6d. Orr, 7d. Tomkins, 1s 6d. Thatcher, 1s 6d. Davidson, 2s. Maddock, 3s. Bourne, 1s 6d. Morgan, 2s 3d. Jackson, 1s. Williams, 1s 6d. Puleifer, 6s. Lloyd, 10s. Hanson, 18s. Bake, 14s 7½d. Wild, 10s. Hardeston, 10s. Thompson, 10s. Smith, 1s 6d. Armistead, 3s. Tribute, 1s 6d. Radford, 1s 6d. Laird, 1s 6d. Lorain, 1s 6d. Brownless, £5. Pattison, 31s 11d. Beard, 4s 6d. Kennicks, 10s.

CASH FOR THE DOCUMENTS, to the 7th inst., has been received from—Walters, Minnett, jun., Plant, Wardleworth, Otley, Cadbury, Mitchell, Holmes, Firth, Herriott, Roof, Heywood, Law, Howells, jun., Agnew, Tabraham, Taylor, jun., Harmer, Rankin, Ogilvie, Owen, Newby, Carvosso, Martindale, Weston, Davies, Courtney, and others privately acknowledged.

NOTICE.

All Articles, Advertisements, Orders, and Remittances for this Journal to be addressed to "the Editors of the *Temperance Advocate*, LEEDS." The post orders to be in the name of the *Publisher*, and drawn on the *Douglas* post-office.

All communications respecting Agents, and other business of the Association, to be addressed to Mr. JOHN ANDREW, jun., Secretary, LEEDS.

TERMS OF PAYMENT FOR THE BRITISH TEMPERANCE ADVOCATE,

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Notices.

We shall be obliged by our friends informing us when the *Advocate* fails to reach them, in order that inquiry may be made by the *Post Office* authorities as to the cause, and the defaulters detected.

W. Agnew, Edinbro'; and *W. Clowes*, Stockport: their letters were unpaid, and we had 2d. to pay on each!

To Correspondents.—The articles, "Ramsgate Tectotal Ship," "Publican's Charity," "Publican's Revenge," "Exchange Good for Evil," "Temperance Anthem," appear on the cover of the "Supplements," or Documents.

Errata.—In Mr. Courtney's "Medical Authorities, No. 2," line 19 from bottom, for "his doctor" read "the doctor." In the article from "Bolton," in same No., dele "Rev." before Mr. Pike's name.

R. Gregg, Penrith, is informed that the Almanack he wants, must be obtained through the regular booksellers. We don't sell books; nor can books be sent through the post like newspapers, free. We therefore send him Nos. 1 and 2 of the Documents instead.

The "Harvest Experiment" of Mr. Hunt's, inserted in the November *Advocate*, was copied from the *Gloucester Journal*.

Much correspondence and several valuable articles are postponed this month for want of space.

DOUGLAS (Isle of Man): Printed by JOHN LIVESY, Athol Street.

THE NATIONAL TEMPERANCE ADVOCATE AND HERALD.

THE SUCCESSOR OF THE LEEDS TEMPERANCE HERALD, THE TEMPERANCE ADVOCATE AND HERALD, AND THE
BRITISH TEMPERANCE ADVOCATE AND JOURNAL, AND
THE ORGAN OF THE BRITISH ASSOCIATION FOR THE PROMOTION OF TEMPERANCE.

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

No. 2.—Vol. I]

DOUGLAS, FEBRUARY 15, 1842.

[THREE HALFPENCE.

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COST, CRIMES, CAUSES, AND CURE OF INTEMPERANCE.

[Abridged from the Report of the Sheffield Friends' Temperance Association.]

"That such a society was particularly needed, was but too apparent. Yet we found the awful details of suffering and depravity, connected especially with the use of *ale* and *spirits*, so far exceeding our apprehensions, that when the simple truth was first brought home to us, we could scarcely believe that the statements were wholly free from fallacy or exaggeration. One common testimony is borne by those who have entered into the inquiry, that of all the cases of distress it has been their lot to witness, those resulting from inebriation have been the most grievous and the most hopeless. How far these sufferings are the offspring of a prevailing mistake, in regard to the value [and nature] of *stimulants*, will naturally appear, when we reflect on what is passing around us.

It was given in evidence before the Committee of the House of Commons on the sale of beer, in 1833, that in the Sheffield district, there was £40,000 sterling paid for *duty* on beer the year previous to the Beer Bill passing. The duty was about one-sixth of the value of the beer sold, and of course the value of the whole would be £240,000! The same party has further observed, "the consumption is, I think, doubled since then, at least; the yearly consumption, at wholesale prices, was £240,000; at retail, it would cost the consumers £300,000."—"Allowing an increase since the Beer Bill of only one-third, the expenditure will be *four hundred thousand pounds a year, or nearly four pounds sterling per head for every man, woman, and child (then) in the parish,*" being after the rate of twenty pounds a year, for ale only, in a family of five persons.

By an inquiry made from house to house, during the past year, it is found, that the houses for the sale of wine, ale, and spirits, in the town of Sheffield, are 749 in number; whilst the butchers, the bakers, the flour dealers, the grocers and tea dealers, the fishmongers, the poulterers, the pork butchers, the fruiterers, and green-grocers, the coffee and eating houses, and all the dealers in pro-

visions taken together, are but 759! The provision dealers for supplying food to the immense multitude of above a hundred thousand inhabitants, are only ten in number more than the dram-shops, public-houses, and beer-shops!

Can it be matter of surprise, then, if drunkenness should be found to be the besetting sin of our work-people? Such, in times of ordinary prosperity, is but too truly the case. When trade is good, it is common for a workman to spend the first three days of the week drinking at the public-houses and beer-shops, until nearly all his week's earnings are exhausted, leaving but a scanty portion of his wages for the food and clothing of his family, and nothing to spare for his children's schooling. When the least reverse overtakes them, the rent falls into arrears,—they run into debt, for which the husband is thrown into gaol, and the rest go to the poor-house for relief. Meantime, the children so neglected are sad monuments of their parents' cruel injustice: ignorant and vicious, they become proficient in garden robberies to such a degree, that for miles round the town, the wall-fruit can scarcely be permitted to ripen, for fear of their depredations; whilst immorality and profane swearing exist to a lamentable extent. Soon do they imitate the example of their fathers, and drunkenness, in some families, descends from father to son to the third generation. The injured wife, if not become quite callous under the accumulated wretchedness, has her affliction heightened by the knowledge, that but for this wanton extravagance, the large earnings of her husband would supply them with comforts. "We have only had one loaf and a little water-gruel this week," said the wife of a reclaimed drunkard lately, "for work is very scarce; but it's easy to bear, now he comes home sober, to what it was when he spent it in drink."

This has long been felt to be a sorrowful state of things; and those who took an interest in the welfare of their fellow-men were induced, years ago, by way of antidote, to make trial of the *then* Temperance (or anti-spirit) Societies. It was assumed that if the use of *spirits* was abolished, we might keep the appetite within moderation: that we might just enjoy the harmless exhilaration of a glass or two of wine or ale, and be better for it.

It was forgotten, that, unlike the hunger for solid, simple food, which ceases when a sufficient supply is taken, the inclination for these *stimulants* increases by indulgence. It was scarcely then understood, that they really *excite* that thirst and *create* that lassitude which they are taken to *remedy*. Besides this, it was not sufficiently kept in view, that their use is proved by *experience* to be fraught with danger too subtle for the watchfulness of most men, and that those who were on the very verge of becoming the slaves to liquor, were the last men to perceive and acknowledge their danger. No wonder, then, that the old temperance societies were found to be but a pathway along a slippery hill-side, with a yawning gulph at its base; the greater number could not follow this path without sliding down the hill a little, and incurring considerable danger, but thousands, after a few vain struggles to keep the treacherous path of "*moderation*," fell into the fearful abyss of intemperance beneath!

Disappointed of a remedy from the old temperance societies, we began to ask ourselves whether there might not be causes deeply rooted in the general habits of this country, for so wide-spread a disease; and a close investigation left no doubt that *besides the insidious operations of these potent draughts upon our frame, setting up a feverish demand for their repetition, it was a great mistake to connect them with nearly every business of life, as if they did not possess sufficient allurements without our superadding the sanction of custom &c.*

Thus awakened to the REAL CAUSES of the malady, we did not think it our place to temporise with the remedy. We could not account it the act of wisdom to try *how near we could sail to danger with impunity*; but fully believing that to persons in health, such beverages are *not merely harmless*; apprehending, too, that the *Christian character* derives no aid to its development from even what would be called the moderate use of them, but, on the contrary, is *subject to the risk of serious deterioration* from the influence; we came to the conclusion entirely to abandon them. Here we take our stand, and we invite our brethren to try our plan, and judge for themselves of its advantages.

The Sheffield Friends' Association thought it the best course to diffuse information, in the first place, amongst those of their own religious community, and accordingly a temperance periodical, and suitable publications of a similar character, have been supplied to most of the members and frequenters of our meetings at Sheffield and Woodhouse.

We have also adopted a PLEDGE, or *agreement to abstain*. This has been serviceable, first, as a *public acknowledgement* of the principle; secondly, by *aiding those whose resolution stood in need of a written declaration* of their deliberate judgment. To all, whether believing themselves able to withstand temptation, or whether tremblingly alive to their own besetment, the pledge is not merely a badge of fellowship or bond of union, but a valuable auxiliary. And since it *would be generally refused if none were to be pledged* to abstinence but those whose conduct was already reproachful, we wish all to sign, if not for their own, yet *for each other's sake*; not a few being influenced by example when the most cogent reasoning has proved unavailing. The breaking through habits of many years' standing, the taking a position of hostility to the ever-recurring customs of the world, *needs all the help that it can derive from so simple and unobjectionable a source as a written agreement to carry our own convictions into effect*; for the pledge is really no more than this. A few will urge that they can do more good unpledged; but experience is at variance with such a conclusion.

We plead for nothing less than the *entire destruction* of intemperance, by withholding from it all *nourishment*. We are fully convinced that every means short of this, will leave the trunk alive, and will but be the lopping off one branch whilst another shoots forth, to send its pestilential fruits, rife with disease and death, into the bosom of many a family. Continue to cherish these delusive draughts yourselves in whatever "*moderation*," and with what consistency can you refuse "*the cup of hospitality*," as it is called, to others? Abstain yourselves, and then may you query, why is *this* to be the favourite emblem of friendship,—the reward for labour to our work-people,—the chief vehicle for showing hospitality,—*when we know that we are assisting in forming that inveterate habit, and creating that insatiate craving, which leaves its poor victim no rest, but incessantly crieth, Give, give.*

As naturally as streams flow from their fountain, does intoxication follow from our vitiated customs. "Let me entreat you" said a butcher lately, "*not to give my lad ale when he brings home your meat, for I have had to turn away a promising lad, who, from no other cause, is far gone in drunkenness.*"

Think of the apprentices in our manufacturing districts, and find, if possible, a branch of trade where THE DRINKING CUSTOMS of their fellow-men do not introduce the boys to scenes of rioting and excess as soon as they enter on their apprenticeship, and thus prepare them to give their support through life to all the demoralizing usages that have enslaved their elder comrades. Usages, that have this still more revolting feature to complete their condemnation, that they harden the heart until almost all the feelings of humanity are extinguished. The following illustration may serve as an example:—An engine-tender was dismissed from his situation, after repeated admonition, for intemperance. Amongst the applicants for the place one was engaged (in other respects well qualified) because he was especially recommended for sobriety. As soon as he came to his duty, the men gathered around him and demanded the sum of eighteen shillings for drink. He felt this to be peculiarly grievous. He remonstrated; he told them that "he had been three weeks without work, and was very badly off," and could not find the money, and that as he was averse to liquor himself, he could not comply. But the *tyranny* practised on these occasions was soon brought to bear upon him. Systematic and relentless persecution from that moment was his portion. His tools were taken away and hidden, it was contrived to interrupt him continually, and means were effectually taken to obstruct the regular working of the engine. He was soon convinced that he must appear to his employers unequal to his duty, and be discharged. Indignant as he was at this treatment, he must either comply, or leave this place to seek another, probably beset with the same objection. The struggle was a hard one; too lately had he been on the verge of want; his resolution could hold out no longer. With a heavy heart, he went to the overlooker, and borrowed of him ten shillings, to provide for the drunken revel.

We are not without our share in the general commercial distress. Upwards of three thousand houses in the borough now stand empty, being nearly every seventh house; employment is scarce. Many families are unable to obtain enough of the plainest food to satisfy their hunger. *What would our system do for these?* £400,000 (before stated as the expenditure in ale) would be more than sufficient to place a sixpenny loaf and a quart of new milk on the table of every house throughout our large population of one hundred and ten thousand people, for every day of the whole year!

In conclusion, we would earnestly press the question home to our brethren,—"*Can you do more good if you continue to drink, even in moderation, or if you abstain?*"

To you, *parents*, who are surrounded by children, the objects of your fondest care, we confidently appeal. You fervently desire that they may be preserved from *temptation*. Teach them to shun the absurd and dangerous drinking customs that seem especially contrived to throw the inexperienced youth off his guard, and allure him to evil. Teach them that by nature we have no need of these stimulants to weaken our self-control and strengthen the propensity to sin.

Have you labourers in your employ? Do not throw the weight of your *example* into the scale with the daily solicitations that beset them; but remind them that whilst the reflecting, the sober, and the religious have been ever exhorting to "*moderation*," millions have still had cause to repent of drinking, and probably not one of abstaining.

If, then, the result of drunkenness be the ruin of both body and soul,—if, with the banishment of intoxicating liquors, drunkenness must cease,—if, by retaining them, the sober part of the community gives a sanction to the mistake, that these things are favourable to health, and so perpetuates their use,—pause, we entreat you, and think, whether it is *expedient*—whether it is *right* for us, as christians, to continue in an indulgence which is now causing many a brother to offend."

MINISTERIAL TESTIMONY *v.* MEDICAL USE.

[We have received several very interesting testimonials from ministers of the gospel in favor of the healthful and invigorating principles of TEETOTALISM, which, as the embodiment of *facts*, are worth a thousand *theories*. The crowded state of our columns, however, will only allow us at present, to give the striking *experience* of the Rev. JOSEPH BARKER, of Newcastle-on-Tyne, which is, if possible, of a more decisive character than the testimonial of Mr. Lynn, presented in our last.]

"I had myself doubts as to the possibility of doing without intoxicating drinks, and when I first made the experiment, I did it with fear and trembling: but I have now done without them between six and seven years, and so far from being injured, I am healthier and stronger, I believe, than ever I was in my life. At the time when I laid aside the use of intoxicating drinks, I was VERY UNWELL indeed. I was very much troubled with indigestion; I soon took cold, and my colds at that time had a very serious effect on me. I was scarce ever a fortnight without a sore throat or a sore chest, either winter or summer, and I was obliged to wear hot plaisters almost the year through. I was frequently obliged to blister myself on the Saturday, in order that I might be able to preach on the Sunday; and many a time have I preached when my chest was blistered and raw from side to side. I was also frequently troubled with a cough, and on one occasion my cough appeared to be almost immovable. I was very much troubled with the heart-burn also, and I had frequently another very distressing pain, as if there was something burning or scalding hot, pressing upon the bottom of my stomach. This latter pain was the most distressing of all; it used to take away almost all my strength, so that I could scarcely stand upright. I was also much subject to depression of spirits, and to distressing and frightful dreams. I was also subject to many other symptoms of ill-health; and I was, besides, gradually and manifestly getting worse. While I was in this state, I went to Boston to preach, but I was so unwell that I was obliged to have medical help. The surgeon that visited me was Dr. Small, who has lately appeared before the public in some of the temperance periodicals. I told him how I was, and he gave me his opinion freely in return. He gave it as his opinion that unless there was a speedy change in me for the better, I should die in the course of twelve or eighteen months of consumption, brought on by indigestion. And I believe he was not far from the truth. He questioned me as to my habits of life, and I answered him freely; and he concluded by ordering me medicine, and giving me advice. He advised me, in the first place, to give up the use of tobacco; in the second, to give up taking suppers, or to take only a small piece of dry crust to my supper; in the third place to give up the use of all fermented and distilled drinks; and, in the fourth place, to study less, and spend more time in exercise, and in breathing the fresh air. As for smoking tobacco, I could hardly entertain the thought of giving up that; and I could not think of paying less attention to study. I had no objection to exercise in the fresh air, except that it would take up a part of the time that I was accustomed to give to my studies. As for suppers, I did not much care for them; I could give them up with little trouble; and I did not care much for intoxicating drinks, and I resolved to give them up too, if I could do without them. When I got home again to Sheffield, I laid aside intoxicating drinks, and I began to take less and lighter food for my last meal; and I began to improve in health from that time. My appetite improved, and became more regular. My sleep was less disturbed, and more refreshing; and a less quantity of sleep was sufficient for me. I did not so soon take cold, and when I did take cold, my colds did not affect me so seriously, nor remain with me so long as they had been accustomed to do. I was more cheerful and comfortable in my soul. I had not so much need of those teasing and tormenting blistering plaisters. My heartburn left me, and so did that other dreadful pain that used to distress and afflict me so; and I have not been troubled with either of them six hours during the last seven years and a half. I felt greater pleasure in my labours, both in my pulpit and in my study; and so far from finding it necessary to study less, I have been able to study more. I believe I have spent from three to four hours a day more in my study since I became an abstainer from intoxicating drinks, than I used to spend in my study before. And the work which I used to do out of my study was nothing compared with what I have done since I became an abstainer. I have travelled, I believe, at the rate of from five to ten thousand miles a year; I have travelled all weathers, and principally outside the coach; I have generally lectured, preached, met classes, or held discussions SIX NIGHTS A WEEK, besides preaching three times and travelling six, ten, or twenty miles on a Sabbath, and besides numerous week-day services in which I have been engaged through the week. I have been steeped through with rain on the coach by day, and slept in damp beds by night; and I have gone through a vast variety of toils, and a vast amount of mental exercise, of

which but few can form any just conception; and what is the result? My friends who were opposed to teetotalism used to tell me I should *kill myself*, and that though I might be able to endure it for a time, I should see what it would do for me at length; but how does the matter stand? I have abstained between six and seven years, and I have gone through an amount of labour and suffering, which I should once have thought it impossible for a man to have gone through; and yet, so far from being injured or destroyed, I am, if not mistaken, STRONGER, and STOUTER, and HEALTHIER, and HAPPIER than I ever was in my life. And I do not stand alone in this respect. I have known other ministers, who were afflicted much in the same way as I was, while they used intoxicating drink, and who, since they became abstainers, have experienced advantages somewhat similar to those which I have experienced myself."

EXAMPLE WANTED AS WELL AS PRECEPT.

Now that total abstinence has become popular, how many do we hear lauding it to the skies, extolling the immense advantages it has been to our country, and yet, in reality, denying their own assertions, by refusing to adopt practically what they so uphold in theory. Unhesitatingly I record my conviction, that unless the total abstinence pledge becomes nearly universal, it will not be permanent for ages to come: unless it be felt to be the watchword to all, whether rich or poor, to abstain altogether, to give up the first glass, drunkenness will not be banished entirely from the land. Most painfully do I feel in reflecting on the daily temptations which thousands of our poor teetotalers, particularly domestic servants, are subjected to—and many of them reclaimed drunkards—obliged to attend behind their master's chair, witnessing him and his guests indulging in their wine cups, perhaps to excess, and at the conclusion of the revel they have to carry away the half-empty glasses. I ask such masters, is it not too much to expect that their servants, if so exposed, will stand firm? I ask them too, if those reclaimed once fall, at whose door will the fault lie? I see in addition to such, that they are, if they love their country and their kind, equally called on to abstain. All experience proves that we are exceedingly prone to copy the virtues or vices of those above us, and though I am satisfied that thousands and tens of thousands will stand firm to their pledge, yet if we look into futurity we cannot avoid seeing much to dread, if the example is not more consistent in high quarters.—*Extract of a Letter from Mr. Richard Allen, of Dublin.*

PLAN OF A DISTRICT UNION.

I.—That it being desirable to concentrate the energies of the friends of temperance, and to extend the knowledge of their principles and practice beyond what has hitherto been done by isolated societies, as well as to plant new societies in localities where none at present exist, or are likely to be formed without some peculiar exertion, an Association be now formed for carrying out such purposes.

II.—That the proposed Union shall be called "The [Birmingham] District Temperance Association."

III.—That it shall comprise all total abstinence societies, willing to unite, within a distance of [twenty] miles from [Birmingham,] but without interfering with any pre-existing association of a similar nature.

That all the societies in the district be formed into local unions called wards, including such a number as can conveniently work together in carrying on the temperance reformation;—the number and extent of the wards to be settled by the annual convention.

That each ward shall elect one secretary, who shall (under the control of the meeting by whom he is elected) have the entire management of all business connected with the union, and through whom alone the secretaries of the union shall direct the labours of the agents.

Each ward shall have meetings of delegates from its societies, monthly or otherwise, as may seem fit, to prepare their returns, and to appoint their delegates to the quarterly delegate meetings of the district.

IV.—That each society, on joining the association, do pay towards its funds after the rate of one penny per head, upon the average number of its members during the preceding quarter of a year, and afterwards make a similar payment quarterly in advance on each succeeding quarter-day after the day of its union, the amount to be ascertained in the same way.

That the convention have power, at the quarterly delegate meeting, to raise such additional sums as shall appear necessary to carry on the operations of the union.

V.—That the affairs of the association shall be managed by an executive committee, consisting of a president, vice president, treasurer, and one or more secretaries, with five other members resident in [Birmingham,] to be elected at the annual delegate meeting in December.

VI.—That a quarterly meeting of delegates from each ward be held in the months of March, June, September, and December, the date and place of meeting to be decided by the next previous delegate meeting.

VII.—That wards having under five hundred members shall be allowed to send two delegates; if above five hundred and not exceeding one thousand members, three delegates; and if above one thousand members, four delegates. The expenses of each delegate to be borne by the ward sending him.

VIII.—That as soon as sufficient funds shall be raised, the executive committee shall provide a suitable agent, whose salary shall be paid out of the general funds.

IX.—That the executive committee shall also, out of the general funds, provide the agent with sufficient tracts for distribution.

X.—That the executive committee shall also, with the assistance of the secretaries of the ward in union, prepare a plan of the agent's route for three months, which shall be printed, and a sufficient number of copies forwarded to each secretary of the wards to distribute in the societies comprised in it.

XI.—That each ward shall maintain the agent during his sojourn within its limits, and pay his travelling expenses to the next ward upon the plan.

XII.—The secretary of each society is expected to send in to the ward secretary at least fourteen days previous to each quarterly delegate meeting, a return of the number of its actual members then on its register, and any other statistical information which may be deemed serviceable or interesting, and which particulars shall be transmitted by each ward secretary to the executive committee at least seven days before its quarterly delegate meeting.

[We insert the preceding outline plan drawn up by the Birmingham friends, because we think it may be useful in aiding the formation of district unions elsewhere.]

REMINISCENCES OF A WORKING MAN.

[Continued from page 4.]

After a week's drinking, and no money to pay the huckster, all our food being had one week under another, I, who was the eldest, was compelled to go and beg of him to let us have a few things to carry us through the coming week. If I had been a criminal, my feelings of shame and degradation could not have been more painful than they were upon these occasions.

The full score, and a portion towards the old, would make the huckster ask with a smile, what I wanted. Then I might have had any thing in his shop; but after my thoughtless father had devoted the week to drunkenness, and left his family without a "Saturday night," the huckster could tell by my sorrowful countenance the exact nature of my errand. Yet he did not see me, until all were waited upon and cleared out of his shop. Then was the time for my powers of nature. It was an appeal of the stomach. After crying, imploring, and promising in the most piteous manner, assuring him "that my father would in future be very steady, and my mother would be sure to send him double next week," he would sometimes relax, and let me bring home a little bread to keep us from actual starvation. Bucher's meat and groceries were out of the question; and for our consolation, we were told to bite short, although we children had our labour to perform.

The Saturday night was passed miserably. Sunday morning came, but it brought no Sunday comforts and enjoyments.

In dressing the youngest children, my poor harassed mother would hold up to the gaze of my infatuated father, shoes without toes, stockings with scarcely any feet, shirts with patch upon patch until the original piece was concealed; tauntingly and sarcastically she would ask him if he was not delighted to see his children dressed in rags, while the children of the ale-house keeper were dressed in costly finery. I have seen him in deep agony, frantic at his own folly, tears rolling down his face, at such times as these, when the misery his drunkenness had produced was so plainly brought home to him. He would curse the ale, and solemnly would he promise never again to taste it. For three months at a time I have known him to abide firmly by his resolution; during this brief display of virtue our several little matters of clothing, furniture, &c., would be fetched from the pawn-shop. Alas! how short was the enjoyment. Something would be started by his shopmates to break down his resolution, and then would follow all the train of horrors that we had endured so many times before.

My poor mother, at these critical junctures, had the most painful anxiety, and she made every effort to keep her husband faithful to himself and family; but the temptations of his shopmates, and their taunts about the control of petticoat sway, were irresistible. How valuable "the pledge" here! That, accompanied with the encouraging conversation of one virtuous man might, and I believe would, have saved him from a fresh break-out.

One instance of cruelty that happened during my childhood comes to my mind with all the freshness of yesterday's occurrence.

I was allowed the privilege to work over time, that I might procure myself some decent clothing. I deposited the proceeds of my "over work" in a money club in the manufactory. I obtained an early chance. I bought a new suit of clothes. I had been in a Sunday school for some time. These decent clothes gave me new feelings. They imparted a self-respect. I was dressed as well as

my school companions, and I mixed amongst them with an unusual buoyancy. This pleasure, the first I had ever known, was of short duration. My clothing, that was so very dear to me, was ruthlessly taken into a cursed pawn shop, and deposited there for the sake of ale and gin. Thousands of indignities and privations had been my lot from my infancy, but not one, no, not all together, ever produced the pain that my mind received from this instance of a parent's recklessness. It stabbed me to the heart, and, besides, here was a reflection—"I working late and early to meet my payments of the club, while the proceeds of my past and future labour had, through the infernal intervention of a pawnbroker, been converted into poison, the very means of impoverishing still more, if possible, my famishing mother and her children." It had a serious effect upon my health and spirits.

Who could reasonably expect sobriety in youth brought up in the same small dwelling with a man so unclean, so devoid of principle and of personal decency as to be everlastingly besotted in the presence of his wife and children? Dead as was their father to those sweet, solid regulations, by the adoption of which "a child is trained up in the way he should go," it can surprise no one (it might, were it otherwise) that my lost, my unfortunate brothers were the victims of intemperance. The habit was easily imbibed. The terrible example of the father inoculated the minds of his lads, one and all, more or less with its leperous character.

The one next to myself, having no home-associations, enlisted, and in a few years died at sea. The two next younger are confirmed drunkards. They live in the dreary wretchedness of abject poverty. The habit seems so mixed up in their nature, that no human influence can change it.

Thus the drinking habits of one man blasted the peace of an industrious, a sober, and an anxious woman, and blighted the prospects of a large healthy family.

I have remarked already that I continued with my parents until I was 16 years old; and that I was exposed to the vitiating society of drunkards. At that age I left home, and, also, I was put to another trade in the same manufactory. Here the workmen were respectable. They were industrious and attentive to their duties. They were comparatively sober men. This removal was to me the first step to a better state of things. It promised the means of self-respect. Young as I was, all that surrounded me had become disgusting; yet my habits were forming for future life, and in all probability, had I continued a little while longer, with no power to emancipate myself, I might have been initiated in a mode of living that desolates the homes of millions.

Now there was work on a Monday; no joining in the shop for drink; no begging at the end of a week for a few shillings to the book to procure a Sunday's dinner; no sitting day after day upon the board of a public-house, in the wicked heedlessness of home and its poverty. The scene was changed. I discovered that the best workmen drank the least. My new shopmates would spend their time at the close of the day in the parlour of an ale-house.

So much had my earliest thought been mixed up with the coarse and brutal practice of drinking, that this manner of filling up waste hours appeared so very respectable, so rational, that I soon adopted it. My first introduction to parlour company was no small honour. All the means of improvement were to my mistaken judgment put at once into my hands: cordiality, good fellowship, respectability, intelligence, the conversation of men who could talk upon general subjects; surely it would be my own fault if this were not the road to truth and happiness, and this belief, unfortunately, formed a considerable part of my manner of thinking for many years. When young I had no home. Even if fathers look with care to the providing a home and its solid comforts for their children, how much, how very much, do they lose by not spending their leisure time, their evenings at it, unless public duties require their absence. It is at the fireside that education is given, that character is made, morals inculcated. It is there where good men and women are formed. Early impressions last the longest. The pulpit and the press have feeble power compared to that which parents enjoy at the fireside in the cultivation of the early mind.

It is now 33 years since the change to which I allude took place. During 20 years I have not been inactive in whatever changes have taken place, and in the several differences that have occurred betwixt masters and workmen. All ill feeling and misunderstanding have always proceeded from discussions in public-houses. To these places of infamy men would go to talk over grievances. The ale magnified mistakes. When half drunk, they were as brave as lions. Sobriety came, and these besotted heroes had lost all their courage. The alcohol and the heroism had evaporated together. Tame as the fluid without the poison, they would attempt to adjust a difficulty. But, oh, what a contrast! On the overnight temerity had no bounds, but the very men at whose threats many an employer might quail and be alarmed about his orders, unless he yielded to their demands, the morning found insipid as the dregs at the bottom of the cups they had left on the preceding night. Indeed, every thing in the use of intoxicating drinks is false and fallacious.

(To be continued.)

Progress of Temperance.

HEREFORD.—*Christening of the Prince of Wales.*—The teetotal society held a tea meeting at the infant school-room, New-street, when near 400 persons, of both sexes and of nearly all ages, plentifully partook of

"the sauced beverage."

*"Ye Gods! ambrosia sip or nectar sup;
Be mine the buttered toast—the reeking cup."*

The greatest order and regularity prevailed, and pleasure beamed on every face; many we noticed there who once were city nuisances, disgraceful in character, manner, and appearance, now well dressed, orderly, and respectable teetotallers. We think these and similar circumstances have already forced upon the minds of the inhabitants of this city the great utility of this society. After the removal of the delf and china, the doors were thrown open to the public, without charge, and the large room was speedily crowded to excess. The chairman, Mr. Joseph Jones, gave a succinct history of temperance. He then introduced, consecutively, four reformed drunkards, who each, with great power and effect, described their previous melancholy and degraded situation, and their present happy and comfortable circumstances as the fruits of teetotalism. Afterwards the meeting was addressed by Mr. W. G. Ward, the Revs. C. T. Harris, F. F. Roberts, and J. Griffiths. After a vote of thanks to Miss Hooper for kindly lending the room, and the ladies for their pleasing services, the meeting quietly separated, delighted with the intellectual and moral manner in which the evening had been spent. At the close, 18 signatures were obtained.

WELLINGBORO', Northampton.—I am happy to say the good cause of temperance is still prospering with us, and prejudice fast wearing away. The tide of public opinion is in our favour, and many that were once our opponents are now our friends. We number about 260, amongst whom are many reformed drunkards, whose consistent conduct has done much towards removing prejudice, and many are now obliged to acknowledge that teetotalism is a good thing; because, say they, "look at such a one how respectable he is now; what a difference in his looks; and instead of frequenting the public-house on the Sabbath, he is found in the house of God, hearing words whereby he may be saved!" We have also opened male and female Rechabite Tents, which promise to be great helps to the cause, and the means of binding us stronger together. We have only one minister (out of 12 that reside in the place) who has signed our pledge—a Primitive Methodist. The religious part of the community generally stand aloof from us, though they acknowledge we are doing much good in emptying the public houses and reclaiming drunkards. There is a great falling off in the beer trade here—about one-third: and there is scarcely a public house doing business sufficient to keep the owner. Crime is diminishing, and many say they never knew the town so quiet as it is at the present time. "Onward" is our motto—and we never intend quitting the field until alcohol is driven out of every dwelling, and peace and happiness reigns in every heart. We are an united society, and have gone on very peaceably from the commencement. Our meetings are generally well attended, and our prospects are encouraging. Our prayer is, "that the Lord may increase our numbers, and bless our feeble efforts in removing one of the direst curses that ever afflicted our land, and in preparing the way for the march of divine truth, when the earth shall be filled with the knowledge of the glory of God."

WILLIAM ROWORTH, Sec.

SOMERSET.—*The tables turned.*—Jan. 22, 1842.—James Teare, who may bestyle the founder of the teetotal societies in this county, has during the past month again been labouring amongst us. On Monday last a densely crowded and enthusiastic meeting was held at the public rooms, Bridgwater. J. Teare was escorted to the rooms by the teetotal band, and was greeted by the audience with stirring cheers—a very different reception from what he experienced in 1836, when the people were so outrageous that they drove him from the meeting, using the pieces of forms which they had destroyed in the riot, as missiles. A publican, who was a leader in the row, has since given up the trade which starved his customers, and has become a teetotaler: he is now carrying on a good business as a butcher. This man at the close of Teare's address shook hands with him, and expressed sincere regret for his former conduct. J. Teare engaged the attention of the hundreds assembled for upwards of two hours; he informed them he had visited every county in England, every large town and many of the villages and smaller towns; and had conversed with magistrates, clergymen, and dissenting ministers, on the subject of intemperance; he had visited jails, workhouses, and asylums; and from all the information he could gather, he concluded that there were at least *one million drunkards* in the kingdom at the time the temperance reformation commenced: he thanked God that many of these miserable characters had been reclaimed, and were now honourable members of society, and not a few had set their faces heavenward. The teetotal society was an institution of great value to reclaim drunkards, but its utility was far greater as a means to arrest the moderate drinker on his "*sliding scale*," e'er he floundered into

the slough of intemperance. If history is appealed to (continued Mr. Teare) either ancient or modern, ample testimony is afforded, that from the period of the awful degradation of Noah, whenever and wherever intoxicating liquors have been introduced, there has invariably followed a lamentable deprivation of the human race. Strong drink is a curse to this nation, and to the world, and there is no redeeming quality to be found in it. The above is a mere outline of a really brilliant lecture: the influence on Bridgwater has been considerable; 52 members have been added to the society during the week. Mr. Teare has also held meetings at Taunton, Longport, Yeovil, Street, and Glastonbury: at the latter place he was welcomed by a merry peal from the church bells; many a teetotaler has before been pelted out of the town with brick-bats and mud. The Rev. E. N. Henning, curate of Long Sutton, presided at many of these meetings: he stated that at a festival he attended at Banwell, last week, there were six clergymen present, all pledged teetotallers. The cause is "onward" in Somerset.

F. J. THOMPSON, Sec.

HALSTEAD, Essex, 1st Mo., 8th, 1842.—Respected Friend,—Inclosed, I have sent stamps for 3 copies of the highly interesting, greatly beneficial, and truly valuable *Temperance Advocate*. This order may seem small compared with the many you receive from other quarters, and much I wish I could stimulate more of our admirers to unpocket the small amount you request for a copy, but I fear there is little true teetotal spirit afloat at this besotted spot of our Isle, or there would be thousands ready to hail the opportunity of witnessing the efforts the friends of the cause are making in other towns; be this as it may, I assure thee I have had great pleasure in reading the late years' productions of your press, and trust my interest will not wane whilst I have an opportunity of interesting myself on this great moral movement. I am much surprised and disappointed in observing some who avow a pleasure and interest in the success of these societies, who, I am aware, are receiving your publications and appear really to be interested in its testimonials, and who, nevertheless, refrain from taking any part in our efforts here to forward the objects of the society; yea, and above all, will not appropriate one farthing towards the economical and trifling expenses of our little society. No doubt in looking over the gratis list of recipients you will have some regard to the effects hitherto produced by your heretofore liberal donations. Wishing you thousand-fold success in your teetotal undertakings, I remain your friend, respectfully, BARRON SMITH.

GRANTHAM.—The fourth annual meeting of the teetotal society was held on the 4th January. The committee met at 11 o'clock, a.m.; the members at half-past 2, p.m.; tea at 5; and the public meeting at 6 o'clock. The chair was taken, and the business introduced by Mr. Thomas Dixon. Messrs. Gibbon, Scott, of Boston, and M'Carthy, delivered deeply interesting addresses. The tea and public meetings were well attended; all appeared satisfied and delighted. Several signed the pledge, and 16 were proposed members of the Rechabite society. The Tent was formed on Friday, the 7th, by Mr. Scott, being the 662d, and was denominated the "Grantham Tent." On Wednesday, the 19th, four more were proposed. Five years have now passed since the commencement of the abstinence cause in Grantham; several hundreds, of all ages and both sexes, have adopted the pledge; many of these were the worst of drunkards, but the great benefit is now seen in their health, circumstances, domestic comfort, and peace of mind. The past year has been one of considerable speculation and personal sacrifice to the society, by the purchase of a lecture-room, hotel, &c.; yet the trustees (although responsible, without any individual interest) have been well rewarded by the pleasure they have felt in seeing the moral reformation, and, in some instances, the religious change which has taken place in their town and neighbourhood; some of whom are free to confess that they had gone as far, and sunk as low, as they well could, but are now found on the Lord's day in his house, "clothed and in their right mind, sitting at the feet of Jesus."

MARKET DRAYTON, Salop.—It is with feelings of gratitude to the Almighty Author of every good thing, and the defender of all that put their trust in Him, that we give you a statement of the rise and progress of the temperance cause here. When we stand upon the verge, and look down the vale of a few days and years, we behold the ravages which intemperance has made in the borders of our Zion. We have to bless God for sending us the temperance cause. Several advocates from the Staffordshire potteries first brought the news, but we were unable to hold a meeting on account of the violent abuse of the publicans, who encouraged the drunkards of the town to molest our meeting by giving them "strong drink" which is "raging," so that we were obliged to go to the magistrate between 9 and 10 o'clock at night for protection. After we had stated our case, the magistrate sent an order to the police to bring up the publicans, which they did, and he gave them a severe reprimand, telling them that he would not suffer them to disturb the speakers when holding a peaceable meeting. Then one big publican replied—"Sir, I think they ought to let us alone." The magistrate then said, "And pray, sir, who are you?" The publican replied, "My name is Bar-

nett." The magistrate then asked, "What are you?" He replied, "I am a publican." "O, then, because these men tell the poor people to take their money home, and not leave it at your house, you are displeased at it!" Since then they have not molested us, but still we have opposition from the little drop men, and not unfrequently from those who profess Christianity, and say that "the grace of God is sufficient to keep them;" but, alas! how many of these fall victims to the sin of intemperance, and become weaker than Samson when shorn of his strength! Notwithstanding difficulties, a goodly number have been emancipated from the fetters of intemperance, and are now travelling in the path of sobriety and faith to the kingdom of God. In our branch of the Primitive Methodist Society we have temperance meetings appointed by our quarter-day, which are held at several different places, and are put on our preachers' plan; and our quarter-day meeting has made a minute, "That the Sacrament shall be administered with unleavened bread and unfermented wine," and hitherto it has answered well, and our temperance meetings have been crowned with great success. I am happy to inform you that we have two itinerant and eleven local preachers teetotalers, several of whom are advocates of the cause.

MERTHYR, WALES.—The carrying on of the temperance cause in these neighbourhoods devolves on the working classes. We have very few of the higher tradesmen and wealthier classes to assist us in agitating, and bearing the expenses of agitating, the good cause. We do not increase much in the number of our members now-a-days; we circulated last year 600 of the *Temperance Advocate* gratuitously, and the principles are getting deeper and deeper into the minds of our brethren. We know but few enemies, and there is but very little spoken against us even by them. Owing to the depressed state of the iron trade, our members cannot this year circulate the usual number of your periodical, and our order is therefore very limited. REES LEWIS.

BIRMINGHAM, JAN. 25.—Thirty-six teetotalers, most Rechabites, commemorated the completion of our untiring and zealous brother Holyoake's teetotal apprenticeship of 7 years, by "the cup which cheers but not inebriates," and by rational conversation, interspersed with music. WILLIAM CHAMBERLAIN, I.O.R.

PERSHORE.—A temperance coffee-house was opened here on the 25th ult., by Mr. John Amphlett, and a tea party was held there, which was attended by above 100 persons, to celebrate its opening. Mr. Henry Kings, a staunch teetotaler, and a member of the Rechabite tent, presided, and made a useful address both at the commencement and the close of the meeting. Mr. Powell and Mr. Gibbs, both of Pershore, set forth the beneficial effects of teetotalism in a moral and religious point of view, while Mr. Taylor, of Worcester, more particularly enforced the claims of Rechabitism, the progress of which was very cheering, there being upwards of 600 tents, comprising above 40,000 members, in the United Kingdom, chiefly composed of men who had bidden farewell to the drinking customs of society. The whole went off with great spirit, the company separating about nine o'clock.

GRIMSBY.—Our society contains 460 staunch teetotalers, adults; and 50 juveniles. We have 29 reformed drunkards, rescued from the deepest depravity and degradation, besides many who were occasional drunkards. Eleven of these are now united to Christian churches. The Rev. Joshua Priestley is president; C. Skelton, Esq., secretary. All this direct good (to say nothing of indirect influence) has been accomplished since 1838, at an expense only of about £200.

LEEDS.—The weekly meetings in the Mechanics' Hall (on Tuesday evenings) continue to increase in numbers and interest. On the 1st inst., Mr. Hotham in the chair, besides Mr. F. R. Lees, (who dissected and exposed the fallacies of Dr. East's pamphlet, "Advice to the Bilious,") the Rev. Mr. Levy, Roman Catholic priest, addressed the meeting, and stated his belief that before three months had expired, almost every Catholic in the town would be a teetotaler. Mr. Thomson well observed,—"may this provoke us Protestants to like good works."

GOOLE.—The total abstinence society held their third annual festival on the 5th, 6th, and 7th of January, in the new Literary and Scientific Hall, which was kindly lent by the trustees, and which had been opened the previous week. On the Wednesday evening a public meeting was held, over which the late secretary, Mr. J. Garforth, was called to preside, who briefly noticed the progress, usefulness, and prospects of the society. The Rev. J. Fogg, Independent minister of Cowick, near Snaith, then addressed the audience in a solemn and christian manner, strongly and clearly showing it to be the duty of all christians to identify themselves with our cause. Mr. J. Andrew, jun., of Leeds, delivered an eloquent and argumentative speech, and on the principles of physiology, chemistry, and morality, established the truth of the total abstinence question. On Thursday (6th) near 300 sat down to a public tea, and enjoyed themselves over the sober beverage. After tea, Mr. Thompson, of Armin, was called to the chair, who made some appropriate and interesting remarks. The Rev. R. Tabrahah, of Selby, strongly avowed his attachment to the temperance reformation; described the evil tendency and aw-

ful results of drinking customs, and dwelt on the benefits and blessings arising from the adoption of our principles. Mr. J. Andrew, jun., again edified the audience with several scientific observations, strongly bearing on the advantages of teetotalism. The Rev. J. M. Holt, vicar of Fulstow, concluded with one of his most amusing and instructive addresses. After the meeting 12 signed the pledge. On Friday, the 7th, a second tea party was held, to consume "the fragments" of the previous day—"that nothing might remain," and about 140 sat down. After tea Mr. Thompson was again called on to preside, who, after some applicable remarks, introduced Mr. F. R. Lees, the principal editor of the *Temperance Advocate*. Mr. Lees came forth amidst the warm applause of the audience, who hailed him as the champion of teetotalism. He spoke for near three hours in a most eloquent and masterly strain. The flows of imagination, the metaphysical acuteness he displayed in the defence of the temperance cause, the confidence and fairness with which he met, and the ease with which he obviated and subverted the objections raised against total abstinence, won for him the admiration of all present. At the conclusion of the lecture 14 signed the pledge. This festival has excited a great interest in favour of the claims of the temperance society in Goole. The high bulwarks of opposition which have raised their proud and defying fronts, are now falling before the powerful batteries of truth, and, if the good men and true in this place bring all their force to bear upon the enemy, they will storm his citadel and take his subjects captive. J. GARFORTH.

MASHAM.—During the summer months the cause of temperance in this neighbourhood has been in a declining state. The committee of the Masham society, fearing that, without extra exertions, they would suffer more severely, made arrangements for my labouring in that district. I commenced my labours on the first of October last, and lectured repeatedly at Masham, Richmond, Leyburn, Bedale, Gilling, and Crakehall, where societies already existed. I also assisted in forming new societies at Snape, Wile, Ilton, Fearby, and other villages in the immediate neighbourhood of Masham. Considering the opposition of certain parties, the success far exceeded our expectations. In many instances we were compelled to hold our meetings in private houses and other inconvenient places, while chapels built by the people were unoccupied. During the eleven weeks I was employed, we held 64 meetings, obtained 320 signatures, including 42 who had been the slaves of intemperance. At one place, where the chapel was refused, our first member was a drunken old pensioner, whose improved conduct and appearance gained us many friends. He observed to me one day, "that since he became a teetotaler he could find a market at Bedale." The prospects of the temperance cause were never so bright in this district, and the fields are ripening to the harvest. There is one favourable feature in the progress of temperance in this part of the association, viz., that parents have come forward to teach their children to abstain, and in many instances brought them to sign our pledge.

J. B. THOMPSON, Leeds.

SKIPTON.—One of our young men, Daniel Dean, went to Stopper Lane, to visit his parents, on Christmas day, and being wishful to do something to spread teetotalism, he got it published in the neighbouring chapels that he would deliver a lecture on total abstinence in the Wesleyan chapel, on the Monday evening, Dec. 27. Stopper Lane is a country village about 13 miles from Skipton. The lecture was delivered, and at the close of the meeting 54 signed the pledge, and before the close of the week, 6 others signed. D. D.'s uncle, Mr. Wm. Lawson, a Wesleyan, presided. The meeting was also addressed by Messrs. Thomas Cannon, of Lancaster, and T. Howarth. Another circumstance is worthy of notice. T. Richardson, a member of the Skipton temperance society, lives at a house where several other workmen lodge. One of them, much addicted to drinking, thought of spending Christmas by going to his native town, and having "a rant." T. R. proposed to him that each of them should order their landlady, that is, of the house where they lodged, to make a Christmas loaf and buy a cheese, and they would distribute them amongst the poor people, many of whom are daily singing in the streets, and in a destitute condition. He has since become a consistent teetotaler. J. BOWKEN.

BRIDLINGTON.—The seventh anniversary festival of the Bridlington and Quay temperance society was held in the Corn Exchange, Bridlington, which was kindly lent by B. T. Harland, Esq., the chief lord of the manor, on the 4th and 5th of January, and on the 6th a public meeting was held in the same place, to which the public were admitted on payment of a small sum. On the two former days 604 persons sat down to an excellent tea at five o'clock, and on Thursday 78 more individuals partook of a similar refreshment at Mr. Lenshall's school-room, making a total of 682 persons. The chair was taken on the first and second evenings by the Rev. J. Banks, incumbent of Bepton, and on the third evening by the Rev. G. F. Ryan, Independent minister of Bridlington. Both these gentlemen, who are zealous teetotalers, ably pleaded the cause of total abstinence from intoxicating liquors. The other speakers were the Rev. William Ayre, Independent minister, from Rillington, near Malton, the Rev. R. Harness,

(Baptist) the Rev. N. Rouse, (Wesleyan) and Mr. Robert Hall, the respected treasurer of the society, all of Bridlington; and last but not least, the well known and talented advocate, Mr. T. Whitaker, from Hoxton, near London. The addresses of the various speakers were most excellent, and evinced the utmost zeal for the cause, tempered with sound discretion and good sense. These meetings have procured an accession to our numbers of 52.

GEORGE POTTER, Cor. Sec.

ALSTON MOOR.—I am at a loss to know the motive which has induced the Rev. A. Freeman to contradict my statement in the December *Advocate*. The term, "virulent opponent," (not enemy, as changed by Mr. F.) was a mere quotation from Mr. Pybus's account from Richmond, and, of course, I am not responsible for it, however I may assent to it. The "unfavourable allusion" referred to in my report is all I am called upon to support. The following are facts:—1st. Mr. F. did, in my hearing, promise several Wesleyans (who complained of the "allusions") that he would use his influence to induce his colleague to refrain in his sermons from a repetition of such "allusions," expressing, at the same time, his disapprobation of such conduct. 2d. Mr. F. did, some time after that, in a leaders' meeting, held on the 29th Dec., propose that a deputation be delegated from that meeting to wait on his colleague for the same purpose! and, remarkable enough, Mr. F. must, at almost the same time, have written a denial of his colleague's improper "allusions" to you! In order not to trespass on your columns, allow me to say that I will not again combat mere quibble, supportable only by evasive twistings, and that I shall consider the gratuitous interference of a second party unworthy of notice. Why cannot the author of the "allusions" deny for himself? Is he a man of too much truth and honesty to do so? I believe he is. Since the contradiction appeared, both members, leaders, and local preachers of the Wesleyan society, have voluntarily offered to give their names in support of my statement. With respect to the "handful of system-bound, one-idea people," let it be understood that a great number, I believe a majority, of the Wesleyans here, are teetotalers, comprising some of the oldest, most consistent, and intelligent of that body. Others, though not pledged, are favourable, and look with sorrow on any ministerial attempt to make the members of his church the butt against which to shoot his sarcastic arrows. Who has supported the total abstinence principle in Alston Moor? The Wesleyan Methodists, in no small degree; and yet the "little horn" of certain parties has been driving with all its force against them. Let us hope better days are coming, when the opponents of our principle will be obliged to skulk from the field, or be constrained to be at peace with us.

WILLIAM ATKINSON.

RICHMOND, Feb. 3, 1842.—Sir,—After reading the news from Alston in your last, I feel myself called upon to substantiate, not only the facts I sent for insertion, but also the statement of "a Gainer by Teetotalism."—1st. That (whether a teetotaler personally, or not,) the Rev. W. Jewett, late of Richmond, was "a virulent opponent of teetotalism." I infer from the fact that, for the last nine months, he seldom preached a sermon without making "unfavourable allusions" to our "ism," as he termed it: viz.—"that teetotalism had made us worse tempered; that it had eradicated the grace of God from our hearts; that it was sounded in his ears from Dan to Beersheba; [may it soon be so!] yes," said he, "you may look—your craft is in danger." He asserted there was no harm in drinking intoxicating liquors, and wished the male part of his congregation to drink, but to drink at home, that their wives and families might partake with them of those blessings! and not mind a system which the Bible said nothing about! He declared that, let the teetotalers say what they liked, it was his opinion that most, if not all, the wines in scripture were intoxicating! A deputation from the committee waited upon him, desiring him to come out like a man and defend his assertions, or publicly withdraw them. The deputation said that the rev. gent. acknowledged his remarks were "out of place;" he "regretted he had hurt our minds;" and pledged himself to let the subject alone in the pulpit. Yet, after that promise, he embraced every opportunity to violate it! After so much glaring inconsistency, his name was erased from the pledge-book of this society. This was the "withdrawing" of Mr. F.'s "esteemed colleague." Why was a petition sent to Conference to remove him the first year? Why, the second and last year, was a letter sent to the president, charging him with certain improprieties in his conduct, and for the truth of which reference was given to every official character in the circuit? Is this being generally liked? I also deny the assertion "that the exception was a handful of persons, system-bound to one idea only," for the societies at the Reeth end of the circuit provided a substitute for him, and desired him to stay at home. Indeed, if we accompany Mr. J. through both circuits, he will find his admirers to be "like angel visits, few and far between." He, naturally enough, denied the charge at Conference, and proposed to have a leaders' meeting to investigate the matter; but, alas! he well knew his case was a bad one, and felt more desirous to hush it up.

W. PYBUS.

The above was read before our committee, and is believed to be correct.—T. WILDE, Sec.

ROYTON.—We have about 300 members in Royton, and our weekly meetings are constantly crowded. We have had Mingaye Syder, Ralph Holker, James Millington, the vicar of Fulstow, J. E. Lomax, and the inimitable Hockings, who have kindled a blaze of teetotalism in Royton, that neither moderation sophistry, nor the opposition of mistaken christian professors, can ever extinguish. We have now many excellent advocates of our own, and defy opposition.

H. C.

OVER DARWEN.—We have witnessed the close of another year, and one might be led to think that the present general distress would in some measure have stopped the progress of drunkenness; but I am sorry to say that this is not the case. Men have still been seeking pleasure where it is not to be found—they have again been celebrating one of the most important events that ever transpired, with drunken orgies—which ought to fill the heart of every pious man with gratitude to God for his happy deliverance from sin to the freedom of the people of God. Let every one that has undertaken the part of a moral renovator ask himself a few plain questions, and let conscience give the answers. 1. Have I done all in my power during the last year to put a stop to this giant evil? Have I never been absent from my post when my duty has been urgent? 2. Has the cause of temperance never suffered from me being too ready to quarrel with men, and, not fairly looking into the principle, may not my petulance in some degree have injured the cause? 3. Have I spoken a word to the drunkard when Providence has placed him in my way? Have I given him a word of advice and encouragement to sign the teetotal pledge? 4. Have I warned the moderate drinker of his danger, and placed before him the delusion under which he labours?—I am convinced that there is no evil, either religious or moral, either political or physical, so great as that of drunkenness. Though we have to complain of the existing state of society, we must say that the cause is progressing in our village. We had a tea party on Christmas day, numerously attended, served up in the best style, and attended by men of all denominations and of all political principles, so that in a great measure tea meetings serve to break down the partition walls between sects and parties. After the tea party we had a public meeting; the band paraded the streets, and we had a good meeting. The chair was taken by Mr. John Place, and the meeting was addressed by Mr. Richard Harwood, a leader in the Wesleyan Methodists; Mr. Henry Green, a working man, and the Rev. Thomas Spencer, from Burnley, who spoke with his usual eloquence.

H. GREEN, Sec.

SCOTLAND.

The cause of total abstinence in PEBBLES has, I am happy to say, experienced a most gratifying revival within these few weeks past: A Rechabite Tent was opened on Tuesday, the 3d January, with upwards of 20 members. A soiree took place in the evening, in the Tontine assembly-rooms, generously offered by the landlord, Mr. Cameron. Considerably upwards of 300 were present, who, after a plentiful supply of tea, &c., listened with deep attention to the powerful and eloquent addresses of brother Wood, from Edinburgh, and Mr. James Ballantyne, student of divinity. Indeed, we never had the pleasure of listening to a more engaging speaker than Mr. Ballantyne. An instrumental band, and a celebrated vocalist, from Edinburgh, played their part much to the gratification of the audience. The rooms, being lighted up with gas, had a very splendid appearance. But the most interesting part remains to be told: about 70 have since joined the ranks of total abstinence.

PETER ROGER.

IRELAND.

WATERFORD.—The apostle of temperance attended at the Court-house on the 17th ult., accompanied by the mayor, Sir Benjamin Morris, and other zealous friends, and administered the pledge to more than ten thousand persons. Among the parties present were several highly respectable members of the Society of Friends. From thence he intended to proceed to Kill, and afterwards to Knockmahon mines, to lay the foundation of a temperance hall, and on the following day to administer the pledge at the Green at Kilmacthomas.

BALLINURE.—Temperance goes on well in this populous neighbourhood, which, up to a comparatively recent period, afforded a rich harvest to the publican, and swarmed with drunkards. It is now a comparatively rare thing to see a drunkard, and peace and plenty are enjoyed by many families which before had hardly any experimental knowledge of the one or the other. Instead of the everlasting meal of potatoes one-and-twenty times a week, bread is commonly used, and the bakers are kept in full employment, while the number of them is increased. Instead of buttermilk for a relish, sweet milk is purchased with such avidity that I believe the demand frequently exceeds the supply, and there is ample encouragement to the dairyman and the farmer. There are five schools in the village, instead of two, and the number of country shops has doubled within a few years. There are several millers in the neighbourhood, none of whom export so largely as heretofore, because their neighbours buy their flour and eat it themselves. A letter from a miller in the county of Kilkenny states the same fact respecting his own trade, though no comment is

made upon the cause of this change. I have heard similar testimony from wealthy and extensive millers in the county of Westmeath, whose export of flour has fallen entirely away, so hungry and so comfortable have the people in their neighbourhood become—and so well furnished their purses.

KNOCKADERRY.—At the close of last month there was an interesting soiree at the temperance rooms, which were tastefully ornamented with laurel and other evergreens. Tea and coffee were plentifully supplied to 250 persons, members of the total abstinence association of the united parishes of Cloucagh, Clonelly, Grange, and Mahoonagh. The heart-stirring music of the temperance brass band enlivened the company at intervals, and Mr. Hammond gave some of Carolan's Irish songs and Moore's melodies on the union pipes. Toasts were given of the Queen, Prince Albert, the Prince of Wales, &c., and the healths of the president and others eminent in the temperance cause, also several temperance sentiments, and the meeting separated with the greatest harmony.

CARRICKFERGUS.—A member of the Carrickfergus total abstinence committee informs me, that a few weeks since, two Methodist preachers, and one Unitarian minister, joined their ranks, and that the latter is preaching excellent teetotal sermons. The cause is going gloriously forward, the prospects are very cheering, and much good is expected to be done. Four publicans have lately given up business.—J. THOMPSON, W. A. Minister, Whitehaven.

FATHER MATHEW'S VISIT TO MOIRA.

A zealous friend of the temperance cause, who visited Moira on the first day (January 30th) that Father Mathew administered the pledge, has kindly furnished us with the following interesting remarks and anecdotes:—"Had I time to devote to a lengthened description of this novel sight, I should utterly fail to convey to your mind an adequate idea of its reality. To conceive of the appearance, you must be a witness of one of those extraordinary gatherings. We thought some few years ago that the multitudes assembled at Wilsden or Kirkstall Abbey, to celebrate with joy the triumphs of temperance, a most magnificent sight, and such, at that time, it really was. But these days of small things are as nothing in comparison to the splendid gatherings of the Irish people. I am not philosopher enough to analyse the causes of those mighty differences between the English and Irish character; but there can be no doubt whatever, I think, that the difference in the results of Father Mathew's labours here and that of the friends of the temperance cause in England, is attributable as much to the peculiarities of the people themselves, as to the value of his services in the cause of his country. I think, therefore, it will be found that the secret of his influence consists partly in accidental causes. Father Mathew was the first of his order, in point of time, who embraced the temperance cause. His first efforts to do good, were with the poor of his own congregation. The experiment was a satisfactory one. He was soon made sensible of the advantages of total abstinence. Here, then, were the first efforts of this modern apostle. The blind began to see—the publicans were angry because the people became sober—the interested spoke loud things against him—his brethren of the order rebuked him—the critics sneered—and the hired wits of the pot-house ridiculed him; but the love of his faithful followers sustained him, and the hope of future good encouraged him to renewed exertion. The people made him a leader in *their cause*, and hence the prominence of his position. The Irish are a grateful people. Show, by your acts, that you take an interest in their welfare, and there is no sacrifice they are not prepared to make for their benefactors.

"But I must desist from these speculations, and say a few words concerning his visit to the North. At an early hour the town presented a very gay appearance. People of every age and condition of life were making their way to the railway station. It was amusing to hear the remarks of the people. Several of the publicans had gone to witness the starting of the train. One sly-looking fellow saw a landlord rather vacant-looking, when he exclaimed to his companion, 'Pat, my boy, won't the publicans have time to get their dinner while it's hot to-day?' At this very moment a very old looking woman came in a cart, having several young women with her. 'Is that person,' said I, pointing to the one alluded to, 'going to take the pledge?' 'Yes, yer honour, and to witness the act done by her family, that she might die in peace.' 'Do you mean to take the medal, Mickie?' said a dirty looking sot to one who was entering the carriage. 'Faith, and that I do, was the reply. 'And won't you be after thinking of your old friend?' [the whisky.] 'Yes, just as much as I shall think of shaving my head and taking a cold bath every morning,' was his reply. 'By my soul, boy, if you think no more about it than shaving your head, you'll soon be wake in the back.' 'Troth, then, I'll soon get a warm plaster from the butcher's, at 7d a lb., to fetch the strength back again.' Opposite the station is a large spirit store; a few men were looking out of the window on Sunday morning. An old veteran who saw them, seemed greatly surprised, and giving them a very significant shake of the hand, said,

'Boys! what now; are you there yet?' I might fill you a dozen sheets with similar remarks; what I have given will be sufficient to show the temper and spirit of the people. It was really a most encouraging sight to see so many people engaged as one man in the cause of temperance. The journey to many was one of some difficulty, for although the fares are low in comparison to what they are in England, many are too poor to spare the outlay of even so small a sum. In consequence, many of the poorer class had to walk a distance of perhaps 19 English miles, before they could have the pleasure of taking the pledge. There was one circumstance that greatly affected me. It was the sight of a young girl about 16 years of age, who had travelled from Belfast that day. She had only one shilling in the world, and her mother had pawned the blanket off the bed on the Saturday to enable her to purchase a medal and visit Lurgan Vale. I saw the young creature kneel and take the pledge from Father Mathew. It was a fine scene for the painter. Her beautifully expressive countenance told a touching story. She was the very personification of hope and loveliness. With the medal suspended to her neck, she left the place, seeming well satisfied with her journey. In going from the vale to the station, I overtook the same girl. She had a large Swedish turnip in her hand, of which she appeared to be making a hearty meal. The gracefulness and maidenly modesty of the young stranger made me feel deeply interested in her conversation. I began to talk to her about the pledge, and the reason for coming so great a distance to take it, when she gave me the account of her walking from Belfast, and her mother pawning the blanket. She said, the family would have come, but her mother was a widow, and too poor to bear the expense. But as she was the eldest daughter, she had been privileged at the expense of her mother's comfort. I gave her a trifle of money to pay her journey back, but the thoughtful young creature said, 'I am obliged to you, sir, for your kindness, but I will walk home, and save the money for my mother's blanket.' I give you this as a specimen of that devotedness which characterizes the Irish people in their love of temperance. How many English mothers would have pawned the blanket for such a purpose, and how many English maidens would walk 19 English miles to take the pledge, go into the turnip field for a dinner, and when money is given her, walk the same distance back again, that she might restore the blanket to her widowed mother who had been so kind to her?"

FATHER MATHEW IN MOIRA.—The visit of the apostle of temperance to this parish took place last Sunday. The excitement on the occasion was very great, and the people flocked in thousands to the spot, notwithstanding the very unfavourable state of the weather, the day being piercingly cold, with smart showers at intervals. The Ulster Railway proprietors must certainly have reaped a golden harvest. So great was the crowd that all order was lost, and passengers of all qualities and conditions were huddled together in the carriages, those having first-class tickets thinking themselves very lucky if they were able to secure for themselves a place anywhere.—Two engines in front, and one in the rear, were required to bring up the train; but, even thus, the journey to Moira was effected but very slowly. The same eagerness for seats was evinced during the entire day. At the last downward train, the rush and hurry were greater than at any previous period; 31 carriages, all perfectly crammed with passengers, went to Belfast by this train, which was accompanied by 3 engines. At the chapel of Moira, which is about two miles distant from the station-house, the crowd was equally dense. The apostle arrived from Banbridge at about half-past eleven o'clock, and without going into the church, proceeded to administer the pledge. He first addressed them briefly, commending their zeal in coming forward in such numbers to rescue themselves from the degrading thralldom of drunkenness, and then cautioned them against imagining that there was anything political in the movement. No; it was purely a moral one, wholly unconnected with politics of any shade or tinge, having for its object nothing but the glory of God and the salvation of souls. The use of ardent spirits had been the prime cause of all the misery of Ireland; but now, thanks be to God, intemperance was almost banished from the land, and the people were acquiring peaceable and sober habits. Faction fights, those popular outbreaks which had too long disgraced the country, were now completely put down, and along with them, in a great measure, the baneful spirit of party. He next alluded to the great kindness with which he had been received by the people of the North, and expressed his gratification at seeing persons of all creeds and classes coming forward to enrol themselves. After a few more similar observations, the very rev. gentleman proceeded with the administration of the pledge, which he continued, without interruption, for some time. After preaching a sermon in the above-mentioned chapel, the apostle went to the chapel yard, for the purpose of again administering the pledge. The numbers at this time had vastly increased, there being present, we should imagine, not fewer than ten thousand persons on the ground. A deputation from Dungannon presented him with an excellent address, and in reply, Father Mathew said, that he was delighted to find that the respectable deputation consisted of persons of different religious denominations. (Hear, hear.) He rejoiced that teetotalism

brought men together in charity, and taught them to forget religious distinctions in their common benevolence. And let it not be supposed that he held those sentiments in Ulster, and different ones in the South. No; he referred with confidence, not only to his whole public career, but to his entire life, to show that he had always felt and spoken in the same spirit. (Cheers.) It was very gratifying to him to find that education and public improvement were spreading in the North, in connexion with teetotalism. He always contended, indeed, that that was the sure foundation of all the virtues, and of national prosperity. (Cheers.) Regarding the diffusion of adult education, he might mention, that, in Cork city alone, they had thirty-seven reading-rooms and libraries, and an institution of the nature of a mechanics' institute. The same system might be pursued with advantage elsewhere; and every teetotaler should encourage the principle of making their society the source of as much public good as possible.—(Cheers.) Regarding the invitation contained in the address, he would only say, that he would be most happy to comply with it, when circumstances permitted. The rev. gentleman, after some further observations, concluded by stating, that, as so many were anxious to take the pledge, he could not think of delaying them any longer, and would, therefore, satisfy himself with this brief address to the representatives of his kind friends in Dungannon. The apostle then went on dispensing the pledges. It began, shortly after this, to rain heavily, when the apostle, who was standing in the very centre of the kneeling throng, called out—"Father Mathew will be here all day to-morrow to administer the pledge." He then took the vows of those present, after which the proceedings of the day terminated. In the evening the Rev. Mr. Murphy entertained the very Rev. Mr. Mathew, and upwards of thirty of the principal gentlemen in attendance, at dinner, when the evening was spent in a rational and delightful manner. Public curiosity in Belfast was greatly excited, to witness the arrivals and departures of the several trains with the postulants. During the greater part of the day the station-house, and street fronting, were densely crowded with people, eager to see the long procession of persons leaving the carriages. On Monday and yesterday the enthusiasm was but little abated; and several thousands went up to take the peace-bestowing pledge. Great numbers of mill-workers and other operatives, visited the apostle for this purpose. Several gentlemen, engaged in the manufacturing department, and other respectable pursuits, also took the pledge.—*Belfast Vindicator*.

[Our esteemed correspondent says, that Father Mathew was prevailed upon to stay until the Thursday. Every day the crowds were great. Upwards of 20,000 have taken the pledge during his stay at Moira. This visit has been an event in the lives of thousands in Belfast, and one in every way calculated to inspire feelings of hopeful encouragement to all the friends of the temperance cause.]

Correspondence.

UNFERMENTED WINE.

GENTLEMEN,—As I am intending to leave England, and purpose carrying out the wine question in America, I feel anxious that its operations in my native land should progress, and have, therefore, arranged to form a wine company [see advertisement page.] I have twice offered the wine concern to the temperance society: that offer has not been responded to; therefore, the company is yet unformed, although a general knowledge of the facts of my wine concern would have induced many to avail themselves of the opportunity. The wine trade has now become profitable. Although a host of difficulties has beset me, I have persevered, and thus brought the wine to a state of perfection not anticipated at first. I have sold about 7,500 bottles, chiefly by meeting the demand made by those christian churches which have adopted the "fruit of the vine" in lieu of the corrupted and alcoholic mixtures generally used. There now needs not be expended another shilling in experiments.

I wish to give the following general reply to inquiries. I propose to transfer the wine concern to a company of confidential teetotalers, say 12. I shall wish to be one of the party. To the company I should divulge the art of preparing wine, on conditions that some remuneration should be made for part of my loss in obtaining that knowledge. I should then transfer my stock of wine, with apparatus. I should propose to the company the propriety of allowing £5 or £10 shares to be taken up by other parties, who should receive their proportion of the profits, but not have any claim upon the company for the knowledge of the art of preparing the wine.

If the friends of teetotalism attend to the advertisement, a company may be formed, which, while it may be found to be a profitable investment of capital, will advance the cause of temperance, and meet the wishes of that increasing and enlightened number who seek to observe their Redeemer's ordinance in a pure and befitting element.

F. BEARDSALL.

Manchester, January 20, 1842.

Doings of Strong Drink.

During the *eighteen months* that I lived in Chester, I took an account of the deaths which were occasioned by drunkenness, that came to my knowledge, in and about that city, and I numbered not less than from *eighty to ninety* in that city and neighbourhood who, in that short space of time, were hurried untimely into eternity, by that one cause. One was the Bala carrier. He had been daily delivering out his parcels, and taking in others, and the people, as the custom was, had generally given him drink. He had got a glass here, and another there, till he was drunk. When he was leaving the city, some one, after his horse and cart had started, gave him another glass, and while he stood to drink it, his cart had gone on thirty or forty yards before him. When he had finished his drink, he ran to overtake it, but, by mistake, ran against a cart that was coming towards him. He was thrown down, and sadly crushed, and before the next day he was dead. Another was Foulds, the whitesmith. He was once a very decent man, and in a good business, but drink—a little first, and then a little more—led him astray. Things did not go on so well with him then; it was not likely that they should; and he became melancholy and cheerless. One morning his shop door and windows remained closed longer than usual, and people began to wonder what could be the matter. They broke open the door at length, and there they found him, hanging by the neck, dead. Another was a man of the name of Roberts. He had drunk himself into beggary. He had pawned the furniture out of his house, and the shirt off his back. A friend of mine, as he was going to chapel one Sabbath morning, saw him begging three half-pence or two-pence to get a glass of ale. He got his glass of ale, and went out of the ale-house into the stables, and the next time he was seen, he was dead; he had put an end to his life by his own hand. Another was a boatman. He had received his wages, and was drinking part of them at an ale-house. There were two other men drinking at the same place, at the same time, and these two appear to have formed the purpose of robbing the boatman. They boarded his vessel as it was in the lock, a little outside the city, and that night attempted to accomplish their object. The boatman, however, was not so easily mastered: he appeared to have struggled hard, and in the struggle all three went overboard and were drowned. They were taken out of the water next morning, and formed a horrible spectacle, all victims of intoxicating drink. But to tell of all the cases that came to my knowledge would require a little book. One was burned to death; another mistook the canal for a road, and walking into it, was drowned. Another walked into the canal; another into the river, and both were drowned. One was teasing a female, and when the female pushed him aside, he reeled into the water and was drowned. One was killed in a drunken quarrel; another fell down stairs and was killed. One died of apoplexy; another died of another kind of fits. One dropped down in the alehouse yard, as he was cursing and swearing; and another fell backwards into a pan of boiling liquor, and died, cursing and swearing to the last. One fell into a coal pit, another was killed by a fall from a house, and another died raging mad. And I have seen a similar havoc made of human life in other places in which I have resided since. I have seen enough in short, fully to convince me, that the statement, that in our country thirty thousand a year were brought to unnatural ends by drink, was not at all beyond the truth.—*Rev. J. Barker*.

DRINK AND ACCIDENTS.—At the Brentford petty sessions, a farm-labourer was fined 10s. for being found drunk on the Great Western railway line. While being down a train passed within a few inches of his body.

DRINK AND ROBBERY.—A young man, the son of a jerry lord, of Over Darwen, Lancashire, whose habits have been intemperate for a number of years, and whose conduct towards his parents has been brutal; the parents being compelled to hide all the money, placed it under a barrel in the cellar. This circumstance coming to the knowledge of the young man, he took out a window, and got £17, and the parents were under the necessity of fetching the police, when they took him into custody, and the parents had to appear against their son at the quarterly sessions for ROBBERY, when the evidence was so clear against him that he was transported for seven years. All this arising from the love of drink.—*J. T.*

THE LAST LEAP OF A DRUNKARD!—William Johnson, of Heworth, gardener, destroyed himself on Sunday, between 3 and 4, A.M., by jumping into the Tyne from the *Neptune*, Newcastle and Hull steamer. How he had got on board, is not known. It is supposed that he was intoxicated.

THE LAST FALL OF A DRUNKARD!—Monday evening, Jan. 3, Mr. Higgs held an inquest at the George Inn, Carey-street, Lincoln's Inn-fields, on view of the body of Margaret Osborn, aged 59. Thomas Osborn stated that about six o'clock on Monday evening last, he left his mother on the second floor front room, seated before a small fire. She was *not sober* at the time. Witness went into the bed-room adjoining, and there fell asleep on the bed for an hour and a half. Half an hour after he had awoke, he got up and went into the sitting-room. The instant he opened the door a cloud of smoke poured forth, and on

looking round to ascertain the cause, he found deceased lying with her head under the grate; Her cap was in a blaze, and the rest of her dress was mouldering, like lighted tinder, from her neck downwards. Her clothes were nearly all consumed. He procured assistance, and deceased was instantly conveyed, in a state of utter insensibility, to King's-college hospital. She did not recover her senses till the next morning, when witness saw her, but she had no recollection of anything except that she had fallen asleep in the chair. What an awful prelude to the future!

ANOTHER.—On Friday evening, Jan. 14, Mr. Payne held an inquest at Guy's Hospital, London, on the body of Maria Hayward, aged 52. George Hayward, the husband, said that about nine on Thursday evening he came home, and, being the worse of liquor, lay down on his bed. His wife, with her bonnet and shawl on, was sitting on the chair before the fire. She was intoxicated, and had been so ever since "boxing day." He fell asleep, and awoke at eleven, and his wife was still sitting on the chair singing. He asked her to come to bed, and she replied, "No, I shan't." He again fell asleep, and did not awake until four next morning. He called deceased, and not finding her in bed, and receiving no answer, he got up, and found her with her legs doubled under her, and her head and face downwards, under the grate. She was dead. Mr. Lay, house surgeon, said he had opened deceased's body, and found an effusion of serum on the brain, sufficient to account for death. She had the drunkard's liver. Verdict, "Natural death"!!!

YET ANOTHER!—**PHILIPSTOWN.**—The unfortunate person who has fallen a victim to intemperance was not an "idiot boy," as he has been described, but a sharp, clever, and intelligent man. He was a kind of droll—a species of mountebank and grimacier—and was in the habit of exhibiting his acquirements in dancing, postures, &c., for the amusement of the company. On the night in question he was so engaged, and during his performance had drunk freely; but at parting bowed to the company, thanked them for their kindness, and left the room for the purpose of retiring to the kitchen. Some time after, violent screams were heard. Mr. Magann was the first person to rush out, and, perceiving the unfortunate man with his clothes on fire, he tore off his own coat, wrapped it round Flanagan, and, with the assistance of the gentlemen who composed the party, eventually succeeded in extinguishing the flames, but not before such injury had been inflicted as eventually to cause his death. Immediately after his leaving the room in which the party of gentlemen were assembled, Flanagan was perceived by one of the servants with his body leaning upon a table on which the bed-chamber candles for the night were lighting; and it is supposed that being in a state of intoxication, his clothes caught fire whilst in this position. It is certain that no one was present when the occurrence took place. The poor creature lived for six days after the accident took place.

ANOTHER DRUNKARD CONSUMED.—"An instance of spontaneous combustion occurred," says the *Journal de Limbourg*, "at Groningen, on new-year's day. A woman of 50, much addicted to drinking, having approached near a fire, her breath, strongly impregnated with alcohol, is supposed to have caused internal ignition, and her body was found half carbonized."

VIOLATION OF THE PLEDGE AND SUICIDE!—Wednesday, Jan. 5, about 12 o'clock at noon, great excitement prevailed in Fetter-lane, Holborn, in consequence of a man named Henry Piper having committed suicide by cutting his throat with a razor. It appears that the unfortunate man, although only a mason's labourer, was very respectably connected, his father being a clergyman, and his uncle the celebrated stonemason and builder, of that name, who was engaged in the erection of Goldsmiths'-hall. Piper, who was a fine young man, 28 years of age, had, it seems, from an early age, shown a disposition to recklessness, and when more matured, his dissolute habits brought on him the displeasure of the whole of his relatives and friends, from whom he became entirely alienated. Within the last twelve months, however, he had adopted the resolution of joining the teetotal society, and, having taken the pledge, from that time until the present Christmas was quite a reformed man, when, unhappily, some of his friends sent him £10 as a Christmas present, which was the cause of his ultimate ruin, as he had not been sober from the time he received it. Having expended his money, he parted with his clothing in order to procure more drink, and he was at length left without coat or waistcoat. Wednesday, at the above hour, whilst in his apartment at the house, No. 103, Fetter-lane, conversing with some of his acquaintances, he suddenly started up, and said he would shave himself, and, having dipped his shaving brush in some hot water, proceeded to lather his face, which he had no sooner done than he took the razor in his right hand for the purpose, as it was supposed, of shaving; instead of which, however, he drew it desperately and with great force across his throat, nearly severing his head from his body. The alarm was raised, and Mr. Winpenny, surgeon, of No. 27, was called in, who, however, at once pronounced that there was no chance of saving the unhappy man, both the carotids being completely divided, and in less than five minutes afterwards life became extinct.—[Who sold the drink—and "who gave and offered" the fatal drink?]

Advertisements.

The extensive sale of the ADVOCATE AND HERALD, being nearly 10,000 copies monthly, renders it a most eligible medium for advertisements, and its wide circulation amongst the intelligent and influential classes—doctors, divines, merchants, magistrates, &c., is an additional recommendation. Terms.—Each insertion under 40 words, 3s.; every additional 10 words, or under, 3d. Paid in advance.

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By Private Treaty, for a Term of Years,
The Family Hotel & Boarding House, at Fleetwood,
Conducted on Temperance Principles.

This handsome and extensive building, the first of its kind in the empire, has just been erected at a considerable expense, with the view of forwarding the good cause of temperance—of assisting to raise it in respectability—and of affording good accommodation to those friends of total abstinence who may visit this favourite sea-bathing place. The present occupier, (who, in consequence of difficulties in his business as a builder, is unfortunately not in a position to carry it on,) has received every encouragement during the short period the establishment has been open.

The house is well situated, being only a very short distance from the railway station, and contains large commercial room, coffee room, six private sitting-rooms, large bar, bar-parlour, and servants' room; twenty-three bed-rooms, and two water-closets; besides two bed-rooms over the out-offices, for servants; two kitchens, well fitted up with large range, steam apparatus, &c.; scullery, larder, laundry, &c.—and is in every respect well adapted for an extensive and respectable business. The commercial room, bar, kitchen, entrance-hall, and landings, are handsomely fitted up with gas.

The furniture is all new and well-selected, and has been laid in with every economy consistent with comfort and neatness, and very liberal terms will be offered to any person of respectability who would purchase the furniture, (for the cost of which vouchers will be produced, and on which a considerable reduction will be allowed,) and carry out the temperance principle. One half of the money might, if preferred, remain at interest on the security of the furniture.

The rapidly-rising and most interesting town of Fleetwood is filled during the summer season with visitors from all parts of the world, and is become a very favourite watering-place, as well as an excellent port and steam-packet station; and it is believed that this establishment would prove a profitable speculation to any person who could conduct it well, as it has just become known to the friends of the good cause, and received most liberal offers of support.

Possession may be had at any time.

Apply, if by letter, post paid, to Mr. ELLETSON, Parrox Hall, Fleetwood-on-Wyre, Lancashire.

N.B.—Stables, &c., are in the course of erection.

NOTICE TO TEMPERANCE FRIENDS.

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N.B. Every information can be furnished to his friends, (either personally or by letters, post paid, inclosing a stamp,) respecting the departure of Packets and Vessels to all parts of America.

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HISTORY OF THE WINE QUESTION,
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[Reprinted from Supplement to the Temperance Advocate; a few copies may yet be had in the quarto form, price 2d., post free.]

"This publication, from the pen of one who, it may justly be said, has immortalized his name for his manly and masterly defeat of every opponent who has dared to enter the field of fair discussion with him, should be in the possession not only of every advocate and friend of true temperance, but every man, woman, and child capable of distinguishing truth from error."—*Temperance Lancet*, No. 3.

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Parties transmitting the prices to the Editors of the *Temperance Advocate*, Leeds, and inclosing two stamps for postage, can have any of these works sent direct.

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As few copies will be kept on hand, our friends must give their orders early, addressed to the "Editors of the Temperance Advocate, LEEDS."

No II. is just published, containing on the cover a reply to the moderation tract—"Corruptions of Temperance Societies," and other matter; also the continuation of the medical essays of the last century on TEETOTALISM.

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WANTED, for a Month, an accredited Lecturer, capable of treating the subject in all its bearings. He will be required to deliver two Lectures in each week at Alnwick, and to travel in the district to places not more than ten or twelve miles distant, to organize branch societies. The most satisfactory testimonials will be required. The engagement to commence on Good Friday, 25th of March.

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Alnwick, 5th February, 1842.

WINE COMPANY.

FRANCIS BEARDSALL, intending to leave England, has arranged to form a Company for obtaining the Unfermented Sacramental Wine, at the Temperance Hotel, 22, Oldham Street, Manchester, on Tuesday, March 8th, 1842. This is a favourable opportunity for profitable investment. [See correspondence, p. 21.]

The TEMPERANCE HYMN BOOK, and other Publications of Mr. BEARDSALL'S, will also be to dispose of.

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Established 10th Mo., 1837.

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Private Sitting Rooms, Coach House and Stabling.

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"We, the undersigned, do certify, that being deceived by the falsehoods and misrepresentations of other persons, we addressed several slanderous anonymous letters to Mr. F. Horwood, and others, containing language too vile and filthy for publication, charging him with an improper connexion with a certain respectable female; but being now convinced of our folly, and the baseness of our conduct, we feel heartily ashamed of our proceedings, and humbly ask pardon of the said Mr. F. Horwood, and all the parties whom we have so undeservingly calumniated. As witness our hands,

"Witness, JOHN HOTHAM, ELIZABETH KELSEY,
"Pocklington, Jan. 13, 1842." JOHN MARTINDALE, jun."

Mr. Horwood feels extremely sorry for the young man whose name is attached to the above document, as he is fully convinced he has been drawn into the snare by creatures who are a disgrace to their sex, and in future will be regarded as such by all who are acquainted with the contents of their vile, disgusting letters.

F. H. will feel obliged to his numerous friends, if they will in future address their communications to him at the *Temperance Hotel, Collier Gate, York*.

Temperance Tract Depot for Birmingham and the Midland Counties of England.

JOHN W. SHOWELL, Bookseller, 48, NEW STREET, BIRMINGHAM, begs to inform the Members and Friends of Temperance Societies in the Midland Counties, that he has just opened a Depository for the sale of Temperance Tracts and other Publications. A catalogue of his present stock he will be happy to forward in reply to post-paid application.

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All Articles, Advertisements, Orders, and Remittances for this Journal to be addressed to "the Editors of the *Temperance Advocate, LEEDS*." The post orders to be in the name of the *Publisher*, (F. R. Lees) and drawn on the *Douglas* post-office.

All communications respecting Agents, and other business of the Association, to be addressed to Mr. JOHN ANDREW, jun., Secretary, LEEDS.

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Notices.

We received on the 14th of January, reports from Richmond, Crakehall &c., of festivals held on Christmas eve and New Year's day. Is it likely that we can fill the columns of our February number, with bare notices of meetings and names of speakers, nearly two months after date? We shall be happy to insert all *articles* of intelligence, for whatever part of the country, if sent within a few days after the meetings have been held.

The letter of Mr. *Agnew's*, referred to in our last, was charged, by mistake, at the *Leeds* post-office. The best way to prevent mistake, is to put stamps upon the letters.

Several parties, we perceive, are now in custody, for detaining newspapers. We have suffered severely ourselves from this source; our friends have no conception of the various difficulties we have to struggle with. We regret that, owing to the indisposition of the printer, the lateness of arrival in the orders from many of our friends, and the packets only leaving *Douglas* twice a week, our January No. was delayed several days beyond its time.

Letter from Bath too late for this month's issue.

Printed by JOHN LIVESLEY, Athol Street, Douglas.

Published (for F. R. LEES) at the Advocate Office, Thomas Street, Douglas.

THE NATIONAL TEMPERANCE ADVOCATE AND HERALD.

THE SUCCESSOR OF THE LEEDS TEMPERANCE HERALD, THE TEMPERANCE ADVOCATE AND HERALD, AND THE
BRITISH TEMPERANCE ADVOCATE AND JOURNAL, AND
THE ORGAN OF THE BRITISH ASSOCIATION FOR THE PROMOTION OF TEMPERANCE.

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

No. 3.—Vol. I.]

DOUGLAS, MARCH 15, 1842.

[THREE HALFPENCE.]

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TEETOTALISM, AND ITS BEARINGS ON THE HOME TRADE.

We present the following statistics of ignorance, crime, and waste connected with intemperance in Preston, as an example of the drinking system throughout the country. Let every patriot weigh well its statements, and ask himself whether he can justify his connexion with a system which thus wastes the resources of the country, and changes the blessings of Providence into the direst of curses:—

"We have in Preston 148 public-houses, and 160 jerry-shops, making a total of 308 drunkeries, or one to 29½ occupied houses. Supposing each house contains on an average five persons, we have then not less than 1540 persons to maintain by a traffic which destroys the souls and bodies of their fellow-creatures! If the moderate average of £7 10s. is spent weekly at each of these 308 houses, a sum of not less than £120,120 is spent yearly, for that which is not bread, nor capable of quenching thirst, but produces crime, beggary, and eternal destruction.

We judge of things by their effects. Apply this to intoxicating drinks, and we shall find, by a mass of incontrovertible evidence, that their use by persons in health is against the laws of nature, and induces disease. They are the most prominent cause of the loss of character and reputation, and the source of domestic discord.

From August 24th, 1840, to August 24th, 1841, there were 375 persons fined 5s. and costs, by the magistrates at the town-hall, for drunken and disorderly conduct. The chaplain of the gaol, in his Report, states, 'that out of 1030 prisoners committed during the year, there were 316 males, and 25 females, making a total of 341, who acknowledged that drunkenness was the cause of their being sent to prison.' He also states, 'Intoxication, indeed, still continues to be the bane of the working man. The table shows that it has led directly to the offences of more than one-third of the male delinquents; that is, the criminality has originated, or existed, in acts of drunkenness. If the extent of the habit could be known, we

should find that more than another third of the yearly offences would be thus accounted for.' In his Report, presented in October, he states, 'If we could measure accurately the extent to which *habitual* indulgence in liquor operates in producing criminality, it would be seen, I am convinced, that it is almost co-extensive with that criminality, as regards male prisoners. Offenders of twenty years old and upwards are, almost without an exception, more or less addicted to intoxication; and younger prisoners, though they have not acquired the ruinous propensity themselves, are, in almost all cases, the children of parents whose drunken neglect and depravity have encouraged or driven their offspring to vice and crime.'

We have stated that more than £120,000 is yearly spent in intoxicating liquors; a sum which, if put to a proper use, would give employment to a vast number of the working classes.

The use of intoxicating liquors is the principal barrier to the spread of education, and the primary cause of the ignorance that now exists. Out of the 1030 prisoners, before alluded to—

653 were unable to read;
200 able to read only;
155 able to read, but write ill;
20 able to read, and write well;
2 of superior education.

The Registrar-General in his Report, states, 'that during the last year, 124,629 couples were married; and of that number, 48,812 males, and 62,523 females, who, it is presumed, could not write, or write very imperfectly.'

The working classes are not only deficient in education, but many are ignorant concerning spiritual things; there is reason to believe that a very considerable portion of the irreligion of the day has its origin in the use of intoxicating liquors. The testimony we have received from our members convinces us that were these poisonous drugs removed, the Gospel would move on in the most triumphant manner, scattering its heavenly blessings around. Out of the 1030 prisoners, were—

438 quite ignorant of the Saviour's Name, and unable to repeat the Lord's Prayer.
587 able to repeat the Lord's Prayer; in some cases the Creed; but, on the whole, more or less ill-instructed.
5 well instructed in the doctrines of religion.

One of our members said—'he was a drunkard 18 years, and was in a place of worship only three times during that period—viz., once when married, once at a christening, and once at a funeral; but since he became a teetotaler, he goes regularly two or three times on a Sunday.'

Another said 'he was a drunkard 30 years; and if any one had asked him what kind of a day it was on Sunday, his reply was, he could not tell, for he was always drunk on that day.' A minister in this town stated lately in his sermon, 'that he had been engaged in the ministry for 18 years, and during the whole of that time he did not know of a single drunkard having been converted to God under his ministry.'

Having thus endeavoured to show that crime, ignorance, and irreligion prevails, notwithstanding the increase

of churches, chapels, and benevolent institutions, we proceed to state some of the advantages which would be conferred upon this town, if the whole of the £120,120 were expended in useful and necessary articles. And in proportion as the comfort and enjoyment from such a change were appreciated and felt, we should witness a diminution of wretchedness and crime. Ignorance would be removed; our prisons and workhouses would be almost emptied; bankruptcy and assignments would not be as common; disease would considerably diminish; and murders and suicides would be less frequent. An impetus would be given to trade; hundreds, now without work, would be employed; tradesmen would have better sale for their goods; the naked would be clothed; the hungry fed; human beings would not live in dirty damp houses and cellars; churches and chapels would be filled with attentive hearers; religion would be cherished, and appear in all its loveliness; whilst the health, character, and circumstances of all classes would be considerably improved.

The abstinence system being adopted, this £120,120 would purchase and pay for—

30,000 yds. of cloth, for 6,000 suits of clothes, at 10s. a yd.....	£15,000	0	0
6,000 suits of clothes making, at 20s.....	6,000	0	0
20,000 pair of stockings, at 1s. 6d.....	1,500	0	0
12,000 do. shoes, at 8s.....	4,800	0	0
56,000 yds. of silk, for 4,000 silk dresses, of 14 yards each, at 2s. 6d. per yd.....	7,000	0	0
4,000 silk dresses making, at 5s.....	1,000	0	0
150,000 yards of linen cloth, at 1s.....	7,500	0	0
150,000 do. calico, at 6d.....	3,750	0	0
50,000 do. print, at 8d.....	1,666	13	4
50,000 do. check, at 1s.....	2,500	0	0
48,000 do. flannel, at 1s. 2d.....	2,800	0	0
6,000 hats, at 10s.....	3,000	0	0
4,000 bonnets, at 10s.....	2,000	0	0
1,000 pair of camp bedsteads, at 40s.....	2,000	0	0
1,000 feather beds, at 50s.....	2,500	0	0
3,000 pair of blankets, at 17s.....	2,550	0	0
4,000 do. Bolton sheets, at 4s.....	800	0	0
3,000 chairs, at 5s.....	750	0	0
1,000 tables and washstands, at 12s.....	600	0	0
2,000 chests of drawers, at 40s.....	4,000	0	0
500 clocks, at 80s.....	2,000	0	0
490 watches, at 40s.....	980	0	0
208,000 lbs. of butchers' meat, for 1,000 families, at 4 lbs. per week, at 6d.....	5,200	0	0
5,000 loads of potatoes, at 7s.....	1,750	0	0
4,000 do. meal, at 30s.....	6,000	0	0
4,000 packs of flour, at 43s.....	8,600	0	0
60,000 lbs. of soap, at 6d.....	1,500	0	0
Pots, pans, brushes, candles, &c.....	1,500	0	0
3 Missionaries for town and neighbourhood..	300	0	0
1,000 Bibles, at 4s.....	200	0	0
Religious tracts, books, &c.....	350	0	0
2 teetotal agents for town and neighbourhood	200	0	0
Teetotal tracts, places for meetings, &c.....	300	0	0
1,000 families to live in better houses, at 1s., in addition to their present weekly rent..	2,600	0	0
Education, lectures, library, museum, &c., &c....	7,500	0	0
Medical advice.....	2,000	0	0
Benevolent institutions, and relief for the poor....	2,423	6	8
2,000 loads of coals, of 30 cwt. each, at 10s. per ton	1,500	0	0
Visits to the Lakes, bathing places, cars, and other conveyances.....	3,500	0	0
	£120,120	0	0

In this calculation we have only taken the amount paid for 'poison' in the drunkeries, without considering the cost of the liquor consumed in *private* houses, nor the great losses arising from the destruction of grain—the loss of capital employed in making the liquor—the loss of time consumed in drinking it—the immense quantity of land required for the growth of hops—the expense of maintaining the prisons, workhouses, lunatic asylums, &c. The quantity of grain used in this country from January 5th, 1840, to January 5th, 1841, for the manufacture of this liquid poison, was 5,360,000 quarters, or 42,880,000 bushels, or 2,144,000,000 lbs., which, if made into *bread*, would allow, upon an average, 3 lbs. per week during the year, for 15,901,981 persons; being the

number of inhabitants in England and Wales, according to the last census. What a sin against God and man, that such an immense quantity of good, wholesome, nutritious grain, which the Almighty intended *as food* for man and beast, should be changed into *poison-drink*, when thousands of our fellow-creatures are almost famished for want of bread!

One example will show the effect which would be produced on the *home* trade, (the best trade) if the money now expended on intoxicating liquors were rightly appropriated.

The making of the 6,000 suits of clothes would give employment to 92 tailors, at 25s. per week; provide work for the spinner, dyer, weaver, draper, button-maker, thread-maker, tanner, currier, leather-dealer, &c., and clothe many who are now obliged to go almost naked and barefooted. If capital were *properly* expended, it would thus promote the best interests of *all*.

O, that *working men* especially would cease to spend their hard-earned gains in the public-house, and begin to provide themselves and their families with good food, clothing, furniture, and bedding, and also to lead a virtuous life! They would then find that they were acting the part of rational and intelligent beings, and would obtain that domestic enjoyment to which at present they are almost strangers."

We would earnestly invite all who love their fellow-men, at once to declare themselves members of the temperance society—a society which is so pre-eminently calculated to effect the moral and political regeneration of our *drunken* fatherland. We here point out the means of reviving trade and commerce to a vast extent—means which are *within our power*—and the adoption or rejection of which presents at once an unerring test of our patriotism and our wisdom.

OUR OBJECTS AND MEANS.

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The whole subject may be reduced to two simple questions: first, whether the objects we propose to accomplish are good? and, secondly, whether the means which we propose to employ for the accomplishment of those objects be good? If the objects at which we aim are good, it is but right that you should, in some way or other, labour for their accomplishment; and if the means also are good, it is but right that we should *all unite together* in these societies, and work as one man. We wish to show, in the first place, that the objects at which we aim, in forming ourselves into temperance societies, are truly good—that they are objects which all men ought to desire to see accomplished; and we wish to show, in the second place, that the means also which we propose to employ, are right means—that they are, in fact, such as may be consistently employed by the followers of Jesus Christ.

The first object which we have in view, is the *reformation of drunkards*. We wish to bring all the drunkards in our country, and all the drunkards in the world, to be sober characters. That the reformation of drunkards is a desirable thing, will be acknowledged by all who have any regard to the interests of their fellow-men. Even drunkards themselves will acknowledge this. Drunkards are not altogether without thought, nor are they altogether without feeling. They sometimes compare the days that are *past* with the days that are *passing*; they think of what they were *once*, and of what they are *now*; and they cannot but acknowledge, to themselves, if to no one else, that it was far better with them when they walked in the ways of temperance, than it has ever been since, and that it would be better for them now if they were restored to the paths of temperance. Some of them recollect the time when they had a comfortable home, a pleasing wife, and happy children. They recollect the time when their backs were well clothed, when their tables were well spread, when their cupboards were well stored. Some of them recollect the time when they enjoyed the blessings of religion. Their home was a little temple, and their family a little church, and they themselves were as the prophet and the high priest in their domestic circle. These were delightful days indeed; they were the days of heaven on earth. But they are gone, alas, and in their place have come days of darkness, guilt, and misery. The man that was once rejoicing on the threshold of heaven, is now groaning at the gate of hell. His home is cheerless and desolate; his wife is sad and sorrowful; and his little ones are some of them dying, and escaping their wretched

edness, and others of them are growing up, wild and neglected, in ignorance, and want, and profligacy. His clothing is filthy, his health is declining, his cupboard is empty, he is surrounded with difficulties and troubles, and he sees no prospect of relief. His soul is a complete wreck. That breast which was once the abode of peace, and hope, and joy, is now the abode of guilt, and fear, and torment. His delightful intercourse with God and with the eternal world is cut off; he cannot think of God without dread, and the eternal world presents nothing to his view but darkness and storms. Instead of joining in singing the songs of Zion, he is raving with his drunken companions, or, dejected and distracted, after his drunken revel, he is cursing the day on which he was born. The children he formerly was training for heaven, he is now conducting to the regions beneath, and his dwelling, which was once like a little heaven, is now become a little hell. His friends, when they see him, look sadly on, and mourn his fall; and angels, that once attended on his path and ministered to his welfare with joy, now start aside, and reluctantly give up their charge. Such is the tremendous change which drink has made in his character and lot, and such is the fearful contrast forced on the drunkard's soul, when in his thoughtful moments he reflects on the days that are past. And he weeps at times, and would give away a world, if he had it, to bring back the blessedness of former days.

All drunkards are not alike; there are infinite degrees in drunkenness, and there are infinite varieties of circumstances in which drunkards are placed. It is not every drunkard that is reduced to rags and beggary; nor is it every one that has banished from his dwelling all domestic comfort. There are some drunkards who have still a plentiful table, and well-clothed backs, and who still maintain something like order in their families. But all drunkards are miserable, and most drunkards are sensible of their misery, and sensible, too, that it would be a happy thing if they were reclaimed from their drunken propensities, and restored to their former state of sobriety.

And if drunkards themselves are prepared to acknowledge that it would be well if they were reformed, most sober people will be ready enough to acknowledge that the reformation of drunkards would be a good thing. The child will acknowledge that it would be a good thing if his drunken father were reformed; and the wife will acknowledge that it would be a good thing if her drunken husband were reformed. Many wives and children know that if their husbands and fathers were sober, like some husbands and fathers, they might be better fed and better clad, and escape many unpleasant things that befall them now. Thousands of children that are now obliged to spend the day in weary and destructive labours, might be spending their days at school, receiving useful instruction, and gathering full strength of soul and limb, if their parents were sober. And thousands of wives, who are at present used like slaves, and who languish under sorrow, might live in another paradise, if their husbands were sober and religious. The mother that has a drunken son, would think his reformation a happy thing. The heaviest affliction that yonder aged woman ever had to bear, was a drunken son. She has had eleven children, and has reared them all; she has had oppressive toil and weary journeys; she has known what it was to suffer want, and to endure unkindness; she has many times toiled hard by day, and watched through the long anxious night, tending her suffering little ones. She has buried her first-born, her best, her favourite child, just when he had reached the years of manhood, and was promising fair to be a comfort and a honour to her. She has wept over the death of an aged parent, and suffered many griefs which none but her own heart ever fully understood. But none of her sorrows, none of her trials, neither want, nor weary toil, nor sleepless nights, nor the loss of her first-born son, nor all these griefs together, ever gave her half the pain she has suffered from the drunkenness of one of her children. Oh! the fears, the pangs, the devouring griefs, which that poor aged mother has endured, through the waywardness of that one son. And what the mother suffered, the whole family suffered in a great measure. Father, and brothers, and sisters, were all compelled to take their share of sorrow. A drunkard is an affliction to the whole round of his family connexions; he is a grief to all who love him and feel anxious for his welfare, and his reformation is as great and as wide a consolation.

Drunkards are an affliction and a burden to the whole community. Sometimes they become thieves or murderers, and people are plundered or destroyed by them; and the community has to support policemen to apprehend them, and builders to erect prisons to confine them, and executioners and sailors to take away their lives, or to transport them beyond the seas. Sometimes they drink themselves mad, and the community has to erect asylums for them: they frequently drink themselves and their families into want, and then the community has to support them. They frequently bring up their offspring to vice, and turn them loose to prey upon their neighbours; and the community is plagued and injured by them from generation to generation. They consume more than their share of the productions of the soil, and others are, in consequence, left to want: they do less than their share of labour, and others have, in consequence, to toil beyond their

strength. Under the influence of drink they run into all kinds of crimes, and bring upon themselves, and upon the community, all kinds of burdens and afflictions, and fill the land in every direction with mourning, lamentation, and woe. Some speak as if the drunkard was an enemy to himself alone; but this is a great mistake; he is a public enemy; he is an enemy to all who are within the reach of his influence; he is the disturber, the tormentor, and the destroyer of multitudes. The want, the crime, the loathsome diseases, and the horrid deaths that are caused in our country and throughout the world by drunkenness, know no bounds. The man that can look on and behold the mischiefs and the miseries which drunkenness entails on society, and not feel *wishful* for a reformation, must be a strange and unaccountable man indeed.

The cases in which drunkenness brings persons to unnatural and untimely ends are innumerable. It has been calculated that *thirty thousand a year* have been brought to an untimely grave by drink in our own country. I once thought this beyond the truth; I could hardly believe it possible that so many should perish in our land every year by drink; but my own observations have convinced me that so it is. And what an awful thought, that thirty thousand a year, nearly a hundred a day, of our neighbours in Great Britain and Ireland, should be thus horribly cut off. We hate slavery, and we do well; it can never be hated too much; and some of us hate war, and if we hated it a thousand times more than we do, we should not need to be charged with excess; but neither war nor slavery ever caused such a *ceaseless* and *wholesale* ruin of the bodies and the souls of men, of the order and comfort of families, as intoxicating drinks. If a man be found dead in his house, and there be signs that he has been killed by violence; if there be proofs that some robber or some man of vengeance has done the deed, there is a general movement, and almost every one is anxious that the murderer should be detected and placed in the hands of justice. And it is right that men should be moved at the sight of death, and that they should feel strongly towards the murderer. But look here. Here is a murderer that destroys a hundred of our neighbours a day—that destroys them both body and soul—murders them both for time and for eternity. Here is a thief and a murderer that has plundered every house, and carried mourning and tears into every family. Shall we be so much concerned for the murder of one, and not be concerned for the murder of hundreds and thousands? Shall we feel horror and indignation at the sight of a man who has plundered and murdered *one* of our brethren, and not feel horror and indignation at the sight of that vice which is plundering the whole land, and spreading death and ruin on every hand? Shall we be anxious to have men protected against death and ruin from the hands of their fellow-men, and feel no anxiety to have men protected against the miseries and ruin brought on by drunkenness? We ought to regard the reformation of drunkards, and the diminution of drunkenness, as one of the greatest benefits than can be conferred on us.

There is one consideration of great importance, namely, the *vast extent* to which drunkenness prevails. It has been stated, that in Great Britain and Ireland there were, a few years ago, no less than six hundred thousand habitual drunkards. We may safely reckon that, in addition to the habitual, open drunkards, there are not less than four hundred thousand *private, occasional*, or, if we may use the expression, *genteel*, or respectable drunkards. The six hundred thousand are of a more openly profligate character, public-house, beer-house, tavern, and spirit-shop drunkards; the four hundred thousand drink principally in their own houses, and in the houses of their friends, and may be called parlour drunkards, fireside drunkards, dinner-party and tea party drunkards. These two classes will make about one million—one million drunkards! One million will be about *one in six* of our upgrown population. Every one of these drunkards is miserable, and every one may be safely reckoned a troubler or tormentor of several others, with whom he is associated by ties of blood and friendship. Then there are multitudes more, who cannot so properly be called drunkards, who nevertheless get drunk on *special* occasions. Some of them get drunk at weddings, at births, at christenings, so called; others get drunk when they are fixed as apprentices, and when they are loose from their apprenticeship, when they go to new shops, when they remove to fresh houses, or when they pay their rent. Others get drunk when at elections and political dinners, and others get drunk only at Christmas, and on New Year's-day. These also are drunkards in the sight of God, and would be drunkards in the sight of men, if they had the opportunity. They have the *love* of intoxicating drink, but they have not often the opportunity of getting any great quantity. There is great reason to fear, that reckoning such as get drunk habitually and openly, and such as get drunk somewhat secretly, or only occasionally, there are, or at least there were, a few years ago, not less than two millions of drunkards in this kingdom. Though a very great improvement has taken place of late years, yet even now the prevalence of drunkenness is alarming.

I need say no more on this head. I feel persuaded that we are agreed that drunkenness is an enormous evil; that the cure of drunkenness would be a vast and an inestimable blessing; that the

drunkard is a most miserable and mischievous creature; and that the reformation of drunkards is an object that ought to be longed for and laboured for by every lover of his kind.

Our second object is, to keep all the sober people from becoming drunkards. This will be as readily acknowledged to be a good object as the first. No sober person could like to be a drunkard; and no man, that has any regard to the welfare of his fellow-men, could wish another to become a drunkard. To keep those who are yet sober from becoming drunkards, appears to be a more important matter than the reformation of drunkards. If a man should fall and break his neck, it would be well to get his neck set again as soon as possible; but if you can keep him from falling, it would be better still; it would save both pain and trouble, and prevent a terrible amount of risk besides. It would have been thought a great thing, when the cholera was here, if a medicine could have been found that would have cured the terrible complaint; but if a medicine could have been found that would have secured them from taking the complaint at all, it would have been thought a still greater mercy than the other. If a sheep has got into a pit, the sooner it is got out, the better; but if, when you have got it out, you can fill up the pit, or so hedge it round, that no more sheep may ever fall into it, it would be better still. This is the course which we are wishful to pursue. A vast multitude of people—a number which no man can number—are afflicted with the vice of drunkenness, a disease a hundred times more terrible in its effects than the cholera; and we are wishful to cure them; this is our first object. A still greater multitude are in danger of catching the dreadful complaint, and our second object is to get them to take a medicine which will place them out of the reach of infection, or that will purge the infection, if they have already taken it, out of their whole frame. A number of stray creatures have fallen into the pit of drunkenness, and we are wishful to get them out as soon as possible: a great number more are thoughtlessly flocking towards the brink of the pit, and we are wishful to keep them from danger by filling up the pit. When we have accomplished these two objects, the crimes and miseries of drunkenness will be brought to a close, and we shall be permitted to look round upon a sober world.

But this is not the whole of what we aim at. As Christians, we are wishful, when we have brought men to be sober, to bring them to be truly religious. We have no idea that any man can be truly happy, who does not submit his soul to the authority of God, and consecrate his life to God's service. The "one thing needful" is the religion of Christ, and we have no hopes that the world can ever be made holy and happy, until men have been brought to embrace the gospel of Christ, and to live in obedience to its precepts. The end at which I aim, therefore, in every thing, is to bring men to believe and obey the Gospel. I use teetotalism as a means to this end.

The next question is, *What sort of means do you propose to employ for the accomplishment of those objects?* The means which we employ are, first, to abstain from all intoxicating liquors ourselves; secondly, to put down our names to a paper, containing a declaration of our intention to abstain from those drinks. Our plan is then, by the influence of our example, by the publication and circulation of tracts, by holding meetings, delivering lectures, by affectionate advice, by mild entreaty, and by prayer to God, to endeavour to bring others to adopt the same course. Our next step (as Christian men) will be, to endeavour to lead them, as we may have opportunity, to think of their eternal interests, and to understand and obey the Gospel of Christ. These are the means which we propose to employ. If the propriety of any of these means be disputed, we suppose it will be the first, namely—the practice and recommendation of abstinence from all intoxicating drinks. It is to the principle of abstinence from all intoxicating drinks, therefore, that I shall confine my remarks.

TEETOTALISM LAWFUL AND SCRIPTURAL.

1. *It is lawful*; it is not forbidden in the law of God. If abstinence from intoxicating drinks were forbidden by the law of God, we should consider ourselves bound to renounce it at once; but it is not. I know there are those who say that teetotalism is anti-scriptural; but I imagine that those who speak thus, do not properly understand what they say. A thing is anti-scriptural when the Scriptures forbid it, or when they command the contrary. If the Scriptures, therefore, forbid us to abstain from intoxicating drinks, or if they command us to drink intoxicating drinks, teetotalism is anti-scriptural; but if the Scriptures do not forbid us to abstain from intoxicating drinks, and if they do not command us to drink them, then teetotalism is not anti-scriptural. And this is the case. There is not a single passage in the whole Bible that either forbids men to abstain from intoxicating drinks, or that commands people to use them. On the contrary, the sacred Scriptures encourage abstinence from intoxicating drinks. We do not say that the Scriptures explicitly and altogether forbid the use of intoxicating drinks; but we say this, that the Scriptures say a great deal on the subject which is exceedingly favourable to entire abstinence. I will endeavour briefly to lay before you a number of Scripture facts on this subject, and you may draw your own conclusions from them. And first: there does not appear to have been

any intoxicating drinks provided for our first parents. There was abundance of fruit provided for them for food, but there is no intimation of any drink that was provided for them, except water from the fountain or the stream. Water appears to have been the common drink of sober, godly persons, through the whole period of Scripture history. The drink which the Almighty gave to the children of Israel, when he led them through the wilderness, was water. It was a bottle of water that Abraham gave to his land-maid Hagar to drink, when he sent her away from his dwelling; it was water with which the Almighty supplied her in the desert, and by which he graciously preserved her son Ishmael from death. When God promises to supply the wants of his faithful ones by the prophet Isaiah, it is not luxuries or intoxicating drinks that he promises, but simply bread and water. "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppression, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defence shall be the munition of rocks: bread shall be given him; his waters shall be sure." (Isa. xxxiii 16.) And a somewhat similar promise was given to the children of Israel in the days of Moses: "Ye shall serve the Lord your God, and he shall bless thy bread and thy water; and I will take sickness from the midst of thee." (Exod. xxiii 25.) When he threatens the rebellious people in the days of Isaiah, the threatening runs thus: "For, behold, the Lord of Hosts doth take away from Jerusalem, and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water." (Isaiah ii 1.) It was water that God provided for Elijah when he was hid by the brook Cherith. (1 Kings xvii 4.) It was water that was provided for Elijah by the angel, (1 Kings xix 6,) and it was water that Elijah asked of the widow of Zarephath. It was water that Obadiah gave to drink to the prophets of the Lord which he hid from the persecutions of Ahab. (1 Kings xviii 4.) Daniel and his companions drank only water in the court of Babylon. Wine was allowed them by the king, but they refused to take it: and rich food also was set before them, but they refused to eat it. They chose pulse, a diet of vegetables, or coarse grain, for their food, and water for their drink. The king's officer was alarmed lest such plain living should make them worse-looking than others of the king's servants, but Daniel wished him to wait awhile, and not to judge till a fair trial had been made. At the end of ten days, those who drank wine and ate of the king's meat, and those who drank water and fed on pulse, were brought forth and examined: and the countenances of those who drank water and fed on pulse appeared fairer and fatter than the youths who did eat of the king's meat. And it is certain that, in point of understanding and piety, the water-drinkers had no equals. Jonadab, the son of Rechab, commanded his sons not to drink wine or strong drink; and his sons obeyed his command; and yet there is no fault found with either the father or his offspring. There is not the slightest intimation in the whole Old Testament, that it was wrong to abstain from intoxicating drinks; there are, on the contrary, innumerable intimations that the proper drink for man is water.

And it is much the same with the New Testament. John was a teetotaler from his birth; Christ drank wine, but there is no proof that he drank intoxicating wine; and it is certain that the apostle Paul understood that men were at liberty to abstain, not only from wine of all kinds, but even from flesh; and that there might be cases in which it might be his duty to abstain from those things. "If meat make my brother to offend," says he, "I will eat no more meat while the world standeth." And again he says, "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak." (1 Cor. viii 13. Rom. xiv 21.)

But not only is abstinence from intoxicating drinks tolerated and encouraged by the Scriptures; there are intimations given, that the use of such drinks is very dangerous. There were some cases under the Old Testament dispensation in which intoxicating drinks were expressly forbidden. Aaron and his sons were forbidden to drink either wine or strong drink when they went into the tabernacle of the congregation, and a reason is given for the prohibition, which retains its force to this day, and which should recommend abstinence from intoxicating drinks to all who desire to honour the religion of Christ. The passage is as follows:—(Lev. x. 8, &c.) "And the Lord spake unto Aaron, saying, do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations; that ye may put difference between holy and unholy, and between clean and unclean; and that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them, by the hand of Moses." This law is repeated in a somewhat different form in Ezek. xlv. 22. A similar regulation appears to have prevailed respecting kings and princes. "It is not for kings, O Lemuel, it is not for kings to drink wine, nor for princes strong drink." And hearken to the reason assigned: "Lest they drink and forget the law, and pervert the judgment of any of the afflicted." (Prov. xxxi. 4–5.) The reason assigned in this passage why kings and princes should abstain from intoxicating drinks, and the reason assigned in Lev. x. 10, why the priests

should abstain from such drinks, when going into the tabernacle of the congregation, appear to me to be applicable to all who are called to take any part in affairs of importance, especially in affairs of a religious nature.

Among the children of Israel there was an order of people called Nazarites, persons who were specially "separated to the Lord." This order of people appears to have been looked upon by God with special approbation. In some cases persons were commanded to be Nazarites, as in the case of Samson, and in no case does any obstacle appear to have been placed in the way of any one joining this order, whether male or female. And yet the Nazarites were required to abstain from all intoxicating drinks, and, as if to prevent the possibility of them taking intoxicating drink by mistake, they were forbidden to use any thing that was produced by the vine. (Numbers vi. 1-4.) As we have already intimated, Samson belonged to this order. The angel that gave promise of his birth to his mother said to her: "Now, therefore, *beware*, I pray thee, and drink not wine nor strong drink; for, lo, thou shalt conceive and bear a son, and the child shall be a Nazarite unto God from the womb." (Luke i. 14-15.)

Abstinence from intoxicating drink was enjoined upon John the Baptist. When the angel of the Lord foretold his birth to his father Zacharias, he said, "Thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb." (Luke i. 14-15.)

It is manifest, therefore, that the notion that abstinence from intoxicating drinks is (either *anti-scriptural* or) *unscriptural*, is altogether erroneous. It seems plain that the Sacred Writings, so far from making abstinence from intoxicating drinks unlawful, hold forth the use of such drinks as very dangerous, and encourage and indirectly recommend abstinence from intoxicating drinks, as the *most safe*, the *most prudent*, and the *most pious* course. And every one that candidly examines the Scriptures on this subject will acknowledge, that whether the Scriptures encourage abstinence from intoxicating drinks or not, they certainly do not forbid it; that they leave us perfectly free to abstain, whenever we have reason to believe that by abstaining we can best promote the interests of religion, and the welfare of our fellow-men. Abstinence from intoxicating drinks, then, is perfectly lawful.

PRACTICABILITY OF TEETOTALISM.

2. Abstinence is not only lawful, but *practicable*. Some things are lawful which are not practicable. There is no law against men making each other immortal, or turning the various seasons of the year into one delightful and perpetual spring; but no such thing is practicable. But the plan which we recommend for doing away with drunkenness, and for securing to the whole race of mankind the blessings of sobriety, is practicable. People may abstain from intoxicating drinks; they may all abstain—and they may abstain, I believe, without sustaining any serious injury or inconvenience. I would say more; I have *tried* the principle of abstinence for more than *seven years*, and I have known great numbers who have tried the same principle for a great part of the same period; I have heard and read the results of similar experiments made by thousands upon thousands of persons in different countries, and in different climates; I have heard and read the judgments of numbers of persons who have examined the subject with the greatest attention and care; and the result of all—the conclusion which I draw from my own experience, and from all that I have heard, and seen, and read on the subject is, that entire abstinence from intoxicating drinks may be practised by men generally, not only with perfect safety, but with *ADVANTAGE*. I know that some persons still entertain doubts on this subject, but I am persuaded that there is no good foundation for those doubts. I have known numbers who once believed it impossible for them to do without intoxicating drinks, who, after making a fair trial, found they could do better without than with them.

REMINISCENCES OF A WORKING MAN.

[Continued from page 16.]

Drunkards are always the first to promote "turn-outs" amongst workmen; foremost in vociferous demonstration of their rights, and the first to turn round and betray their sincere shopmates; the principal instigators of discord and bickering, and the greatest cowards in the moment of trial and danger. How many instances can I call to mind of turn-outs being produced solely by the influence of intoxicating drinks.

One instance, of a trifling nature, will show what serious effects flow from a little misunderstanding, aggravated and enlarged under the influence of ale.

A Mr. J—C—, a manufacturer, had upon one occasion a difference with his workpeople. Instead of seeking an interview with their employer, the men resorted to a public-house, called the trade together, and brought a charge of tyranny against their master; and such were their representations, that one and all considered them badly used. They were supported without work

until some arrangement could be made betwixt the two contending parties. Some of the men were then summoned before a magistrate to show cause why they had left their work unfinished. It turned out that their master had, in a moment of irritation, told them to go about their business. This plea, which was not denied by him, saved them from a gaol. The charge against the master was concocted under the influence of ale. He was denounced as a tyrant. I myself thought him such, until my calling upon him as a deputy discovered him to be a reasonable being; one who had suffered much from ill-treatment of drunken workmen. He was held up as an unprincipled oppressor; whereas he was the slave and the injured man. Had these men been teetotalers, had they refrained from entering an ale-house, and talked over their grievances while perfectly sober, circumstances so slight would not have been construed so as to become matter of loss and misery to wives and children, with the terrible prospect of the husband going to gaol for neglect of duty.

The earnings of these men yielded betwixt two and three pounds weekly, yet poverty was stamped upon their persons, their homes, and all belonging to them.

One great source of distrust and confusion in manufactories is the drinking habits of clerks and superintendents. I bring to mind some recollections of imposition toward workpeople on the part of two or three taking the lead in a manufactory. If any one was so decided as not to treat the clerk with ale, he would be sure to pay a penalty for this worthy determination. His work would be found fault with, and returned upon his hands as imperfect. In fact, the means of annoyance, and molestation, and injury are so numerous in the hands of one of these petty tyrants, that a working man has little chance of combatting this species of corruption, unless his own conduct be strictly sober and circumspect, and he sets his face boldly against a practice alike injurious to the master, the clerk, and the workman.

This shows the importance of masters having for confidential assistants men, not only of integrity, but of strict sobriety; the latter seems as valuable a component of a thorough good character as the former. Drunkenness is the portal of every vice. Bribery soon makes entrance; and when once that corrupting principle has fastened hold, the mind is prepared for cruelty and dishonesty, and all the long train of moral evils that make up the whole measure of degradation.

I have the happiness to know honest managers and clerks, and with no small pleasure have I watched the confidence, the reciprocal good and kindly feeling, the fair and upright dealing betwixt masters and workmen; the good humour, the excellent order in the manufactory, and all proceeding from one man's worthy conduct—a man who scorned for the love of ale to make invidious distinctions, but who, on the contrary, regulated his life by rules of integrity and sobriety.

But I have experienced the effects of conduct just the reverse of this I have been lauding. Clerks have come under my notice so fond of ale that have it they would, cost it what it might, and out of the workpeople, too, who were under their superintendence. Such conduct naturally created confusion amongst shopmates, bad feelings betwixt men and masters, augmented by misrepresentation and abominable partiality. The clerk had access to the master's ear; the whole truth was not likely to enter there, so that it became a vehicle of administering to the drinking propensities of a drunken confidant.

There was one N—, who soon discovered how he could get ale without money. He sought out the parlour where the workmen resorted to in the evening. His presence was flattering to them, and they soon perceived that he was perfectly willing to drink at their cost. His sponging upon the men, his unjust practices, soon became conspicuous. He was suspected by his employer. Inquiry led to detection. It came to light that he was not only a tyrant to those below him, but a thief to his master. Time made him a poor and despised thing; a just and natural termination of conduct so monstrously infamous.

W—H— was a young man of some talent. From a mere boy he had been amongst us. Unfortunately he acquired early habits of drinking and late sitting up. He was doomed to a grave just as manhood was unfolding. His drinking habits forced him to have recourse to every kind of meanness to enjoy the power of pampering this demoralizing appetite.

J—H— came to the manufactory at an early age. He was a promising youth. His education had been liberal. There was a prospect of much goodness and usefulness in him. But, unhappily, he was placed in a position where temptation was constantly assailing him, and he became an early victim of intemperance.

The melancholy fate of these three men occurs to my mind with deep concern. What would have saved them? The temperance pledge; a thing too often ridiculed, and by persons, too, who would derive so much benefit from its adoption. Let parents be careful how they deride it in the presence of their children. It would have made the three men above mentioned a pride and comfort to their parents; confidential and valuable servants; intelligent and worthy members of society. (To be continued.)

Progress of Temperance.

MR. MILLINGTON'S JOURNAL.—Dear Sir,—Having been asked several times of late why my journal has not appeared in the *Advocate* as heretofore, I once more take my pen in hand to give you an account of my proceedings in the North. I have experienced much more facility in making my arrangements in this quarter than I did in Lancashire and other parts, in consequence of the punctuality which has been manifested by the various secretaries I have corresponded with. With one exception, I have received immediate replies, whether it was convenient or not to get up meetings, and, in consequence, I have been able to make my arrangements, so far, without loss of time. Having spent some time in MANCHESTER, HALIFAX, and ROCHDALE, since Christmas, collecting subscriptions for the Gratuitous Distribution Fund, and lecturing in each place, and having, at the request of my friends, removed my residence from Manchester to Halifax, the place where my labours in the cause of temperance commenced, I started on the 17th of January to DARLINGTON, where, on that and the two following evenings, I lectured. The cause here has been for some time languishing; notwithstanding this, and though the notice of the meetings had been somewhat imperfect, we had good meetings, and 25 signatures were taken. January 21st and 22d, lectured at STOCKTON, where I met with an old friend who was once a fellow-labourer with me in the Wesleyan Sabbath school in Manchester. He is now an itinerant preacher amongst the Association Methodists, and a thoroughgoing teetotaler. Had I known teetotalism when we laboured together, I should have been saved many hours of sin and sorrow. Alas! I little thought at that time that there was any danger of my becoming intemperate. At that time the moderation society was established in that neighbourhood, and my friend Harris, and another of my colleagues, invited me to join it along with them. My reply to them was similar to that which is often given at the present day, by many who are in danger of sharing the same fate as awaited me. "I have no doubt," said I, "that this society is a very good one for those who cannot govern themselves, but I am not a drunkard, nor do I think that there is any danger of my becoming such; the grace of God will preserve me from becoming a drunkard." Alas! I was deceived as thousands beside me have been.—At Stockton we had two good meetings; Mr. Harris presided at the first, and a captain of one of the ships at the second: 7 signed. On the 24th I walked to GRISONOVIC, the distance thirteen miles. A heavy snow had fallen on the Sunday, and before I arrived at my journey's end the wind arose, and during the evening it blew a perfect hurricane. A few, however, ventured out, and two signed. When I arose next morning I was informed that the roads were impassable, and that it would be impossible for me to get to Hartlepool that night. Betwixt thirty and forty men had gone out to cut the roads, and the friends would fain have prevailed upon me to stay where I was. Not wishing, however, to disappoint the meeting, as I have never neglected an appointment since I came out as an agent, I started out about half-past ten o'clock, but soon found the difficulties I had to contend with. For about six miles I had to take over hedge and ditch, sometimes up to the waist in snow. I thank God I was enabled to reach Middlesbrough, a distance of eleven miles, and from thence took the railway to HARTLEPOOL. We had a splendid meeting, which made up for the toils of the day: 25 signatures were received. On the 26th the weather was still more severe. On arriving at Darlington, by railway, I found that the conveyance to BARNARD CASTLE (where I was appointed to be that evening) was stopped on account of the roads and the storm. I was sixteen miles from the place of meeting, and at this time the storm was most alarming. I offered 16s. for a gig and horse to convey me, but was told by the owner that if I chose to risk my life, he did not choose to risk his horse. I at once proceeded to West Auckland by railway, in the hopes of meeting with a coach which passes that way, but in this I was disappointed, it being blocked up in the west. Having left my carpet bag and parcel to be sent after me, staff in hand I proceeded on my road up to my knees in snow; and amidst "the pelting of the pitiless storm," I had twelve miles to walk after two o'clock. Again the hand of the Lord was with me, and to the surprise of the friends at Barnard Castle, I arrived at half-past five o'clock, and lectured in the evening; also on the 27th, 28th, and 29th. Though our meetings were small, owing partly to the apathy of the friends and the severity of the weather, yet several signatures were obtained, and good was done. On the Sunday several friends went with me to Barnard Castle Moor, where I was announced to preach a sermon on temperance, but to our surprise we found that no admittance was to be given to us in the chapel. The excuse was, "I had no credentials to preach!" I preached to a few in the house of a teetotal blacksmith, who lives under the chapel, who is a member of the Wesleyans to whom the chapel belongs. I was informed by a member of the Methodist society here that there had not been one convert added to the church there for the last ten years but what had come from the ranks of the teetotalers, and yet this body in many places refuse to open a school or a chapel for a teetotal meeting! That the Lord may open their eyes is my sin-

cere and earnest prayer. Jan. 31st, Feb. 1st and 2d, lectured at BISHOP AUCKLAND and SOUTH CHURCH. Meetings moderately good; several signatures taken. The week previous, they had been celebrating the christening of the Prince of Wales in this place, when certain parties in the town, notwithstanding the light which has been thrown upon the dangerous practice of giving children strong drink, regaled the scholars of the National school with a glass of wine each. When informed of this it brought to my mind a sentence which I heard uttered by an eminent Wesleyan minister, when he was preaching at Batly Car, in April, 1840—"Ye wine-drinking parents, if ye will teach your children when young to drink wine, ye must expect them to become drunkards." Feb. 3d and 4th, at DURHAM; two good meetings: 8 signed. 7th, 8th, and 9th, at SUNDERLAND. The society is quite alive, and the cause flourishing. We had splendid meetings, the esteemed president of the society, Mr. Wilson, presiding at two of them, and the worthy vice-president, and king of the reformed drunkards, a most zealous and hearty teetotaler, presided on the other night: 26 signed. Feb. 10th and 11th, was at the RICHMOND festival. On the first day the male and female Rechabite Tents, along with the other teetotalers, walked in procession through the town. We halted on an open space, where there was a pump with a flat top in the centre; so being a disciple thereof, I mounted on the top, and gave them an address for about half an hour. After this we proceeded to the market-place, when I again addressed them from the cross. The tea meeting in the evening was a splendid affair; betwixt 4 and 500 persons sat down to tea. The meeting afterwards was addressed by myself, Mr. Cardwell, from Barnard Castle, and Mr. C. Spensley, from Reeth. The Rev. Mr. Lewis, Wesleyan, presided, and gave an excellent address, in the course of which he told us that he was convinced of the necessity of total abstinence twenty-seven years ago, by beholding the scenes of drunkenness which took place in the missionary station where he was labouring. On the second evening, the Rev. Mr. Harrison, of Rotherham College, presided; a goodly number of signatures were taken during the two days. Feb. 12th, lectured at LEYBURN; on the 13th preached twice, and lectured again on the Monday evening: 14 signed. On the Monday I walked over to MIDDLEHAM, to obtain a place to hold a meeting on the following evening. The Primitive Methodists refused to allow their chapel again, and sheltered themselves behind the practices of the Wesleyans. Myself and a Wesleyan waited upon the circuit steward to obtain the Wesleyan school-room. He received us very kindly, and wished us every success in the name of the Lord; but said that teetotalism, some time ago, had made a noise in the Dale, and as things were now quiet, he did not wish it to be revived again. *He is the owner of three public-houses in the town and neighbourhood.* We went to the clergyman, and two wealthy gentlemen, who are trustees of the National school. We had only to ask and have here; with the greatest good will they gave their consent, and on Tuesday night we had a splendid meeting: 8 signed, and many more were much pleased. On the 16th, 17th, 18th, and 19th, lectured at ARKENDALE, COTHERSTONE, MIDDLETON, and BARNARD CASTLE MOOR. The meetings at these places were small, but very attentive, and signatures were taken at the close of each. During the last five weeks I have had severe weather to contend with. I have had much walking, and been speaking every night, and yet upon the whole can say that I feel tolerably well in body and happy in soul. The cause is, generally speaking, doing well in the North, but there is still too much apathy amongst the teetotalers. If these would buckle on their armour, and keep the sword of truth bright by constant use, nothing could withstand it.—I remain, yours, &c.,

JAMES MILLINGTON.

TRURO.—Teetotalism is still working well, and many of our members do with a grateful heart re-echo—

"Teetotal! Oh, the joyful sound,
What pleasure to our ears!"

On Monday, the 14th inst., twenty-two labouring men and mechanics (of whom sixteen were reclaimed drunkards, and six backsliders from religion, but who are again running in the way of God's command) gave their testimony at a public meeting in favour of total abstinence—that they could perform their labour with more ease and comfort than when under the excitement of alcoholic drinks. These persons are not of a mushroom growth, but have tried the principle fairly—some two, others three, and several for four years. The first, a mason, says he can stand the fatigue of his labour better; the second, a mason, can do the same, and always carry money about with him, and, consequently, have seldom pockets to let. In short, the smith, cordwainer, tanner, limeburner, road-man, painter, and tailor, all agree that teetotal is the best cordial for the poor drunkard's wounds and sorrows; that they are better fed and clothed, their wives and children enjoy more peace and domestic happiness. At the close, 12 signatures were taken to our pledge. On the 21st, Mr. Cassel, of Lancashire, favoured us with a lecture at the Bible Christian chapel: house crowded. Nineteen at the close came forth nobly and took the pledge; in the course of the week several others, some of whom, we trust, will prove ornaments to our society. JAS. UREN, Sec.

MANCHESTER AND SALFORD.—The agitation on the temperance question is still kept up with unceasing energy in this district. Since our last report we have had a course of lectures by Mr. Parry. Since those we have had the "Birmingham blacksmith" labouring amongst us with unparalleled success. He commenced his labours on the 28th of December, and is engaged in the district all February, and a great portion of March. Although our charge has been invariably 1d., 3d., and 6d., except on two occasions, when a charge of 6d. was made for admission, yet crowds have gone away unable to obtain an entrance. His powerful and original advocacy has been the means of considerably augmenting our funds, and we should think not less than 2000 persons have signed the pledge. Upwards of 20,000 persons have attended the lectures given by Mr. Hockings in Manchester alone. We are convinced that if in any town in the kingdom they give Mr. Hockings a fair chance of getting up the same interest and excitement, he will not fail in doing it; but we perceive this common mistake is made, just engaging him for one or two nights, instead of such a number as to enable him to have an opportunity of succeeding. We should think that at the first lecture given by him in Manchester there were not 200 individuals present, but we persevered, and see the consequence. Numbers of drunkards are being reclaimed, hundreds of so-called moderate drinkers are being stopped in their drinking career, the rich and influential are giving us their support, and the success which has crowned our efforts during the last twelve months has surprised even ourselves. We would give all the praise to God, to whom it is due.

SAMUEL HAGUE, } Hon. Secs. of the Manchester and
RICHARD LEWIS, } Salford Temperance Institute.

PENRITH.—*A plan for imitation.*—Gentlemen,—I am glad to be placed under the necessity of applying for an additional number of the *National Temperance Advocate*, as the first order of fifty copies per month is quite inadequate to the demands of our subscribers; we shall require at least fifty copies more per month. We have been for some time acting on a plan here, recommended by that arduous and well-tried friend of teetotalism, Mr. James Teare, (whose name will long be remembered with respect in this neighbourhood,) and might be adopted with great advantage to the cause by every teetotal society in the kingdom. A committee of ladies have kindly undertaken to distribute the monthly publications, and collect the society's subscriptions at the same time. By dividing the town, which contains a population of 6000, into five districts, the labour is made comparatively light, and is performed with a degree of tact and pleasant zeal which might be copied with advantage by the male committee. It is truly delightful to witness these monthly visitors going round their respective districts on their message of temperance and mercy to the poor drunkard, and there is reason to believe that their visits are much better received than they would be from any other agency. If you think our plan worthy of being recommended, you are quite at liberty to make use of this communication as you think fit, and I have no hesitation in saying that if it were generally adopted, the circulation of your valuable periodical might be increased three or four fold, and be the means of conveying information on the subject of temperance to thousands who will not take the trouble to seek for it.

J. COCKBURN, Sec.

DURSLEY, Gloucestershire.—*Noble example!*—I feel much pleasure in saying that the temperance society in this place and neighbourhood is progressing, and I hope, as light shines, many will follow in this blessed cause. Until about three years ago I carried on a retail wine and spirit trade, but after mature deliberation, although at a great personal sacrifice, I was obliged to decline it. I am greatly at a loss to account for many who are, I hope, persons that truly love and fear God, still engaged in that awful traffic. I pray that they also may be led to act in the same manner. I will say that since I have given it up, I have really had more real comfort than in all the years I was engaged in the sale. I pray the Lord that this society may prosper, and that the ministers of the Gospel may more fully enter into the work. While we would, indeed, rejoice over some, we have still deeply to lament the apathy and indifference of others. Many in this village, who were once the terror of the place, are now sober, industrious persons, and several are members of Christian churches. I have been a member of the Wesleyan society about eighteen years, and have filled, and now am filling, important offices in that society; yet (I now see) I have for years lived in the open breach of one of its important rules, without its ever having been named but in one instance! I have now abstained from the use of any intoxicating drink about four years. I never enjoyed better health, and was never more enabled to discharge the duties that daily devolve upon me. I pray that this cause may prosper, until the dreadful sin of drunkenness is banished from the world.—With great respect, I am, dear Sir, your's truly,

S. HOLLOWAY, Cam.

[In order to forward the temperance cause, and diffuse information amongst his neighbours, the excellent writer of the preceding letter, and another gentleman, have relinquished a common article of luxury, (by many deemed more) and devoted the money to the cause they have at heart.]

WILLENHALL.—*Worthy example.*—Dear Sir,—In reading your letter linings, I found that if I were to get seven subscribers for the *Advocate* I should be entitled to nine copies to send to whom I wished; thinking it would be a good way to spread the principles, I made a trial to get subscribers, and from Wednesday to Friday noon I got nineteen. If all the professed friends of temperance were to try, there might be more good done in this as well as other ways.—Your's, &c.,

JOHN HARPER, jun.

PADSTOW, Cornwall.—With feelings of pleasure and delight I perused some recent numbers of your valuable journal. I view your periodical as the most efficient organ for disseminating the great principles of our hallowed cause, and admire your firm and unflinching advocacy of those doctrines which alone can reform the inebriate, and prevent the mighty torrent of intemperance from engulfing in its abyss a vast portion of our moderate drinkers. As soon as I saw your conditions of publication, I thought that, however humble my talents and circumscribed my pecuniary means, by canvassing for subscribers for your valuable and interesting *Advocate*, I might in this way accelerate the rapidity of the temperance movement, and hasten the happy day of universal sobriety. The temperance reformation in Padstow is progressing with rapidity far exceeding the expectations of its most sanguine admirers. Many of the most flagrant drunkards of this place have abandoned their dismal and disgraceful practices, have signed the teetotal pledge, and since taken refuge in our Rechabite asylum. Some of them have joined the church of the living God, and, I trust, are "walking in all the commandments and ordinances of the Lord blameless." You will please to send me eight copies of the *National Temperance Advocate and Herald* for the present year.—Your's, &c.,

THOMAS COWL.

DUNSTABLE.—Teetotalism has made considerable progress in this neighbourhood. We have a good number of reclaimed drunkards, two Rechabite Tents, (male and female,) a teetotal brass band, and a new elegant temperance hall, and some able and talented advocates, two of whom are now travelling as lecturers, viz., Mr. Jabez Inwards, and Mr. E. Hudson, of Toddington.

W. S. PARTRIDGE.

SALISBURY, Feb. 21.—Sirs,—Teetotalism has taken deep root in this city since its introduction about eighteen months ago, and, considering the opposition it has met with from moderate drinkers and those engaged in the traffic, we have succeeded beyond our most sanguine expectations. We now number about 700 good staunch thoroughgoing teetotals, many of whom have persevered amidst the most violent opposition, from the commencement until the present time. About eight months ago we established a Tent in connexion with the Independent Order of Rechabites, which at first was looked upon with suspicion; but, by perseverance, we have at last succeeded in making the Salisbury Refuge Tent the most respectable benefit society in this neighbourhood. It contains about 70 members, strenuous in carrying out the principles of true sobriety. Amongst these are seven honorary members, one of whom is John Toone, Esq., our Tent surgeon, through whose instrumentality chiefly we have been enabled to beat down all opposition. On the 25th of January, the day set apart for the christening of the Prince of Wales, the Rechabites joined in the procession, wearing their sashes, with appropriate banners. Their respectable appearance and orderly behaviour gained for them the approbation of the respectable part of the inhabitants. A public tea meeting was held in the evening, at the Salt-lane school-room, where about 500 sat down to an excellent repast, and many had to go away, not being able to gain admittance. This meeting was considered as the anniversary of the society. The secretary read the report, after which he addressed Mr. Toone in a neat speech, and on behalf of the society presented that worthy gentleman with a splendid silver medal, as a small token of the high estimation in which his services were held. Mr. Toone expressed his sense of the good feeling manifested towards him, and his firm determination to persevere in the glorious cause. The meeting was afterwards addressed by Messrs. Wilks, Wallace, and Edwards, and the party broke up, every one well pleased with the day's proceedings. Many signed the pledge, and the interest has been kept up ever since. Last week we received a visit from that justly celebrated advocate of true temperance, James Teare, who has given three lectures in this neighbourhood, and rendered a great service to the cause, and his powerful arguments have succeeded in convincing many of the little-drop men of their errors as to the properties of alcoholic drinks. On Wednesday, a party of teetotals, accompanied by Mr. Teare, visited Wilton, three miles from here, and succeeded in planting the temperance banner in that ancient little town. His worshipful the mayor kindly granted the use of the Town-hall, which was filled to overflowing, and many were obliged to go away unable to gain admittance. At the close, and during next day, 40 signed the pledge. A committee is formed, and they intend to hold weekly meetings.—T. CLEMENT, Sec.

WARRINGTON.—An error occurred in your report of our festival in the January *Advocate*. It is there stated to have been the eleventh, whereas it was only the seventh anniversary. Six of the largest public-houses in the town have closed within the last seven weeks.

JOSEPH SMITH.

BRADFORD.—Speaking lately in the temperance hall, on the necessity of information on the temperance question, the Reverend JAMES SHERMAN observed—"Had I happened to have been in a certain grave and learned assembly, when resolutions were passed implying a condemnation of the principles of this society, and designed to impede its operations, I should have thought a little information was needed there. I respect the useful efforts of that body—I esteem them as fellow-labourers in the work of God, and the honoured instrument of bringing sinners to salvation; but I must say that resolutions more *tyrannical* and more *degrading* never passed any assembly. What! shall a man's mouth be gagged, and he be restrained from supporting, as the servant of our common Lord, the work which He has made instrumental to the redemption of drunkards from their disgrace and misery!—which He has prospered to the discomfiture of satan's devices!—which He has honoured by making it the means of leading sinners to the house of God and the church of Christ! Cornwall alone has furnished ten thousand members to the Wesleyan body through the temperance reformation. Who dare leave the work of God, and who will not plead for the cause He delights to honour? I trust at the next Conference a body will arise and say, "*We will be free.*" I have been asked how Methodist chapels should be allowed for the meetings of the temperance society when Surrey chapel was denied? I replied, Surrey chapel had been allowed for that purpose, and the world was represented there, deprecating the plague of intemperance, and pleading for total abstinence. It was said that Mr. Jay's chapel could not be had. I know not what meetings may have been held there; but I do know that Mr. Jay invited me to preach in his pulpit expressly on this subject. As light spreads, if we *keep the bushes away*, both teachers and taught will be informed and convinced. Vain is the attempt, by resolutions, to throw a bushel over the truth, and keep the means of conviction and usefulness from an inquiring and active people."

WORKINGTON.—A public lecture was delivered in the Methodist chapel of this town, on the 10th ult., by Dr. Dixon, of Whitehaven, on the influence of alcohol on the health, happiness, and mortality of man, in which the subject was scientifically discussed in its relation to the physiology of the human frame, showing its baneful influence as one of the most prolific causes of disease and premature death; after which, Mr. Edwards addressed the meeting, in which the kindest unanimity of feeling prevailed. A number of signatures were afterwards obtained. The temperance cause here, as well as in the neighbouring towns, is now making rapid progress.

NORTHALLERTON.—You will be happy to hear that the work is moving at last in Northallerton and neighbourhood. We have quite a teetotal revival, and have had some splendid cases of reformation.

WM. TOWLER, Minister.

WREXHAM.—Since the introduction of total abstinence in this vicinity, great is the change effected. About twelve public-houses have been closed, and we have little doubt that many more will yet appear with "TO LET" placed over their doors. A man lives near here who, before total abstinence made its appearance amongst us, was a wretched drunkard. His wife and family were the poor sufferers, he, being habitually drinking, could not sustain them. They were often without meat, and all destitute of proper clothing, and, as in all cases of drinkers, had credit for nothing but a bad character. When he declined drinking he became very ill, and the doctor who attended him told him that leaving off drinking would not agree him; he must take a little. The poor man replied, "I'll try to do without taking a little." Well, the doctor, a few days after, said he would die in consequence, and still urged his moderate drinking. The sick, but spirited man (looking the doctor earnestly in the face,) replied, "*Well, I'll die then.*" How noble the principle! The man soon recovered, and is still a teetotaler, and as healthy as any man, with a rosy farm-house face. Is this all? No; he has clothed his family, built a large house at his own expense, and lives in it, and he and his wife are now members of a Christian church.

WORKSOP.—On Thursday evening, Feb. 3d., C. C. Mower, Esq., surgeon, accompanied by myself, held a public meeting at Ashton-in-Lindrick, in the Wesleyan Association chapel. The lecture (which was listened to with deep attention) was exceedingly interesting, and well adapted to his crowded auditory, a great many of whom were the quarry-men in the employ of Messrs. Grisell and Peto, contractors for the Houses of Parliament; and, notwithstanding it was intimated by some gentlemen that we dare not go, yet with this motto, "*Disdainful of danger,*" we went, and to their praise be it spoken, the men conducted themselves with the greatest propriety and decorum: "*the lions we found lambs.*" May they learn wisdom, and abstain from those drinks which deteriorate the constitution, debase the mind, and tend to destroy all the finer feelings of human nature. We have since been visited by Mr. McCarthy, whom we engaged for a week to lecture in the town and neighbourhood; but as to his abilities and manner of lecturing the opinions are various. As a member of the temperance society myself, I wish to see its principles flourish and extend from shore to shore, and that this may be speedily accomplished,

the advocacy of its principles should be temperate and affectionate. On Thursday evening, Feb. 17th, a public meeting was held in the Independent chapel, Tickhill, which was exceedingly crowded. C. C. Mower, Esq., (our indefatigable president) being called to the chair, opened the meeting with an appropriate speech, after which Mr. Addleshaw and other friends addressed the audience. Mr. Addleshaw lectured in an eloquent, *temperate*, and impressive manner, when Mr. Mower concluded, by desire, with a short physiological address, whose fervid eloquence quite captivated the minds of his auditory, and concluded at a late hour amidst great applause. Eight signatures were got.

EDWIN PLANT.

LONDON.—It is very inconvenient in not knowing where to obtain your papers in London. Perhaps in an early number you would name this agent, in order that the friends of the paper might know where to purchase it.—[Mr. Steill, Paternoster Row, can now supply our *Advocate*.]—The moderation society are straining every nerve to obtain subscriptions, and have received lately £100 in donations, &c. Let us be up and be doing. We are very dull in London: we want such men as Messrs. Lees, Hockings, and Livesey to set us going. The New British and Suppression Societies are so much against each other, that they are destroying the beauty and efficiency of teetotalism.

W. J.

GLASGOW.—The sixth annual meeting was held in the Trade's Hall, Feb. 16, R. Kettle, Esq., in the chair. After the report had been read, eloquent addresses were delivered by Mr. G. Greig, late travelling secretary of the New British and Foreign Temperance Society, and the Rev. Dr. Bates, Glasgow. The attendance was large and respectable. There had been a decrease during 1841, in public-houses, of 208! Who shut them up? *Not* the moderate drinker.

IRELAND.—Robert Charlton, Esq., a member of the Society of Friends at Bristol, has lately visited Cork, and the chief of the towns on the north coast, and he declares that not *half* the truth had been told him as to the good effects of teetotalism. On landing at Bristol he heard more profane swearing in half an hour than he had heard the whole time he was in Ireland. Provision shops had trebled. A large brewery at Cork was fitting up as a corn-mill. The people were exchanging liquid fire for solid food.

WEST INDIES.

COST OF STRONG DRINK, PROGRESS OF TEMPERANCE, &c.

The following gratifying communication, addressed to Mr. John Andrew, jun., has been received since the interesting letter from Mr. Cox, inserted in our last number:—"Hamilton, Bermuda, 17th December, 1841.—My dear Sir,—Although I am an entire stranger to you, yet I believe you will, as a friend of total abstinence, excuse the liberty I take in addressing you. My object in writing is to *give*, as well as to *obtain*, information. In the year 1836 a temperance society was formed in these islands, and was carried on with some zeal for a little more than twelve months; but that society, in consequence of having *two* pledges—the one *total abstinence*, and the other allowing the use of *wine and malt liquors*—and from some other causes, died a natural death. Notwithstanding, the information which it circulated was the *means* of doing much good. It may not, perhaps, be amiss to observe, in reference to myself, that I have been a missionary upwards of fourteen years, and that I signed the [original] *temperance* pledge, to *abstain* from ardent spirits, eleven years ago, and for the last two or three years I seldom took *any* alcoholic drinks; yet I had not adopted the *total* abstinence principle, nor did I feel disposed to bind myself by signing the pledge, as I thought it would be, in fact, giving up my liberty. I read Professor Edgar's "*Limitations of Liberty*," and a letter signed "*J. C. Y.*," and though both opposed to teetotalism, yet they convinced me that, if anti-teetotalism could not be supported by stronger arguments than they adduced, and by a better spirit than they manifested, it was my duty to abstain entirely from *all* that can intoxicate. At the recommendation of my brother-in-law, the Rev. James Cox, Wesleyan missionary, a few months ago I imported half a dozen copies of *Anti-Bacchus*, which have been the means of doing much good. My own health was never better than at the present. Although I have to preach from thirty to forty times a month, beside many other pastoral duties, I seldom know what it is to feel any sensation of weariness. On the 29th July last, a public meeting was held in the new Court-house, Hamilton, kindly lent us on that occasion, when T. S. Twzo, Esq., a zealous teetotaler, presided. On the day the meeting was held, I had an interview with his Excellency the Governor, Lieut.-Col. Reid, who manifested much concern for the prosperity of the society about to be formed, and kindly offered to give it his patronage, and gave me £10 sterling to purchase tracts, &c., as an expression of his good will. Many other highly respectable and influential gentlemen, among whom are Major Wright, R.E., who gave me for the same purpose £10 8s. 4d. sterling, and the Hon. Thomas Butterfield, Chief Justice, who also gave us a liberal donation, as have also other gentlemen; and what is still better, many have given up the use of alcoholic drinks, and are using their influence to persuade others to do so. Several of the merchants have promised neither to *buy*

nor sell any more after they have disposed of their present stock. In these islands we have seventy retail liquor shops, besides several canteens, so that there is one grog-shop to every 127 persons. Three or four of the retailers have given up selling, and others have promised to do so as soon as their license expires, (in April next.) Most of them begin to feel the effects of the temperance move. In this colony, where the population, exclusive of the military, is under 9,000, the amount expended for *ardent spirits and wine*, in 1840, was 102,860 dollars, or £20,572 sterling. And this amount does not include *malt liquors and cordials*, of which great quantities, especially of the former, are drunk. Such an amount drained from the pockets of the people is sufficient to impoverish them, if it did them no greater evil. We have held twelve meetings in different parts of the islands, and about 470 persons have signed the pledge, and a great many have adopted the principle who have not signed. Beside which we have juvenile teetotal societies in our Sabbath schools, and most of the children capable of understanding the nature of a pledge have been allowed to sign, but they are not included in the above number.

I remain, dear Sir, your obedient servant,
THEOPHILUS PUGH, Wesleyan Missionary."

[We may add that the letter from Mr. Cox, as well as this from Mr. Pugh, were each accompanied with an order for fifty copies monthly of the *Temperance Advocate*. The former gentleman has circulated fifty copies of the *British Temperance Advocate* since its commencement, and we may hope that some portion of the favour with which the cause is received in Antigua and the Bermudas, is owing to the information thus diffused.—Eds.]

Doings of Strong Drink.

DRUNKENNESS AND DEATH.—Mr. Higgs held an inquest on Friday evening, Nov. 12, at the York Minster, Warder-street, Soho, London, on the body of Gerge Somers, aged 64 years. For years deceased had been in the habit of drinking to excess, by which he had become so much debilitated and nervous that fits of *delirium tremens* prevented his sleeping at nights, unless he took laudanum, which he did daily, it having become necessary to his existence. Tuesday night he spent at a concert-room in Somers'-town, and did not leave for his residence in Meards-court, Warder-street, until one on Wednesday morning. That day all that was known of him was, that he had purchased sixty drops of laudanum, his usual dose. Between seven and eight in the evening a friend called to see him, and found his bed-room door locked, and heard him moaning within. The door was forced, and he was found in a dying state in bed.

Philip Lowrey, hawker, aged 58, after drinking whisky in the bar-room of a "tide-house" in Sunderland, fell asleep as he sat. In the morning, when the landlord went to rouse him, he found that the man was dead. An inquest was held on Monday, before Mr. T. C. Maynard, when a verdict was returned of "Died from the effects of ardent spirits."—*Gateshead Observer*.

WARNING TO THE YOUNG!—On Tuesday afternoon, Jan. 25, three youths, named Staples, Hunter, and Saunderson, hired a boat, in which they proceeded up the river as far as Putney; on their return they called in at Chelsea, where they partook of bread and cheese, and subsequently some rum and water: they started about half-past five, and reached nearly opposite the Red-house, when Staples became ill from what he had taken, and was very sick. Hunter was in the act of going to his assistance when his foot slipped, and he fell on one side, and in an instant the boat was upset. Their cries attracted the attention of a waterman, who instantly rowed to the spot, but only succeeded in saving Saunderson; the other two met with a watery grave.

SHOCKING TRAGEDY.—Sheffield has been the scene of a very shocking occurrence, the result of intemperance. A young man, aged 25, named Vaughan, a table-knife manufacturer, had paid attentions to Sarah Poole, who, with her two sisters, lived at Pyebank, and obtained a respectable livelihood by dressmaking; but, about eighteen months ago, in consequence of his dissolute and intemperate habits, she refused any longer to keep company with him. Soon after, he endeavoured to induce her to revoke her determination; but finding his persuasions in vain, he drew out a razor, and attempted her life. She, with great spirit, threw him down, and got the razor from his hand. In October he had fired a pistol at the house; and on Monday uttered such alarming threats that she applied to the magistrates, and obtained a peace-warrant. Vaughan was summoned to appear before the bench on Friday. On Friday night, about a quarter before eight, they were sitting at their work, when Vaughan suddenly rushed in at the outer door, closing it after him as he entered, and cried, "Revenge! revenge this night, if I go out a corpse!" He then drew his hands from his pockets, with a pistol in each. Sarah Poole immediately rushed to the door, followed by Harriet, who, perceiving him aiming at Sarah, shut the door, but he fired one pistol before it was closed. Sarah escaped down stairs, but Harriet, by closing the door, shut herself in with the infuriated man, while the third sister, Hannah, escaped out at the front door. Vaughan

essayed to follow Sarah, but Harriet, with great intrepidity, pushed him backwards and he fell. At this moment she snatched from him what she supposed to be the other loaded pistol, threw it down, and escaping into the next room, threw up the under sash, and pushing open the unfastened shutters, was in the act of jumping out, when the villain fired at her. The ball struck her shoulder, inflicting a superficial wound, and passing by her cheek. At this moment the landlord of the public-house opposite, and a commercial traveller came over, upon which the desperate fellow fired a third pistol through the panel of the door, the ball from which entered the front of Mr. P.'s trowsers, and tore his shirt, but passed over his thigh without wounding him. The door was still fastened, and they were afraid to make any further attempt at entering until the police arrived. In the interval three shots were heard in the room, and when they entered they found the miserable man in his last agony. He had discharged one of the pistols at his own breast!—*Sheffield Independent*.

DRINK AND MURDER.—Another dreadful murder, induced by drunkenness, was committed, one Sunday evening at Thorne, a market town, about ten miles to the north-east of Doncaster. About a quarter past six, a journeyman shoemaker, a stranger to the town, rushed out of a house in King-street, and conducted himself very violently, attacking several girls and boys walking by, but they all eluded him except a boy of the name of Pashley, the son of poor parents, whom the intoxicated ruffian desperately and suddenly stabbed in the back between the shoulder-blade bones. The poor child fell immediately, bathed in blood, and a constable secured the prisoner. Notwithstanding every attention was paid to him, he died in about three hours, of internal hemorrhage. The murderer's name is Thomas Timms, about 29 years of age, slender in person, married, but he abandoned his wife a few years ago, since which time he has been tramping about the country.—*Standard*.

DRINK AND SUICIDE.—Yesterday, (Feb. 11th) an inquisition was taken before Mr. Wakley, M.P., coroner, and a highly respectable jury, at the Lion Inn, Staines, Middlesex, on view of the body of Mr. John Langridge, who had committed suicide. It appeared that the deceased, who had been a resident of the town for many years, was considered the most skilful surgeon in the neighbourhood, for some years past had at times much addicted himself to drink, and had, it is alleged, on more than one occasion been intoxicated for a week together. In consequence of such indiscretion, as may be supposed, he lost most of his respectable patients, and subsequently became considerably involved, and a short time ago had an execution in his house, which circumstances preying on his mind produced *delirium tremens*, and while suffering under that dreadful malady it was discovered, on Sunday night last, at 11 o'clock, that he had taken a large quantity of laudanum. Two surgeons were immediately called in, but he gradually sunk, and died within an hour. Verdict, "Temporary insanity."—*Times*.—[With such instances daily occurring, how foolish it is to assert that skill, talent, or education, are safeguards against the physical influence of alcohol!]

APOPLEXY IN A CLERGYMAN.—The *Ipswich Express* contains an account of the sudden death of the Rev. John Pyemont, curate of Eyke, Suffolk, and of the extraordinary inquest and verdict. The deceased dined on the Saturday with several friends at Ipswich, had tea, and afterwards a rubber at *whist*. He left at half-past 10—a moderate drinker, and sober. Now observe the effects! By the evidence of Miss Dallenger, he came to her house "at half-past 11; he had been drinking, and was the worse for it; said to her, 'You and I will have a glass of wine together.' She replied, 'You do not want any more to-night.'" Within the hour he was dead! No evidence is called as to the cause of death—no *post mortem* examination is made—and for aught which appears, (if he did not die from drunkenness) he might have been poisoned! Yet the verdict of men on oath is—"Died in a fit of apoplexy!" How did they know this? One Sampson, a surgeon, tells them that "he has no doubt that deceased died from natural causes!" and straightway they lay the death at nature's door, at once insulting common sense, and blaspheming nature's Author, lest the simple truth should be stated. O shame!

MURDER.—A shocking affair recently occurred at Warrington. A man, named John Taylor, murdered his brother by stabbing him in the stomach. Both parties had been drinking, and the crime was committed during a sudden quarrel, when Taylor pulled out a penknife, and swearing at his brother, inflicted a wound which caused his death. At the inquest, which was held on Tuesday, the jury returned a verdict of *wilful murder* against John Taylor, who was committed, on the coroner's warrant, to take his trial at the next Liverpool assizes.

ANOTHER MURDER.—The other week, at Sunderland, Mr. Liddell, the foreman at Mr. Lumsdon's forge, rebuked James Robson, one of the workmen, for being intoxicated, when the man, under the maddening influence of the drink, seized a large forge hammer, and struck Mr. Liddell a blow which fractured the skull, and caused death within fifteen hours.

Correspondence.

A MINISTER'S QUERY ON SABBATH-MALTING.

To the Editor of the Temperance Advocate and Herald.

DEAR SIR.—I was reading a temperance publication the other day, in which it was said that there are 40,000 men employed in the United Kingdom on the Sabbath day in making malt. I believe this is correct, and I should like to know how any Christian, or Christian minister, who is in the habit of taking malt liquors, can justify all this labour on a day which we are commanded to keep holy? I think it should, at least, be proved that the article which they produce is necessary for the health of the community. I shall be very glad if this short note should lead any one to write in defence of these drinks, for I am persuaded that the very attempt would remove prejudice, and expose the folly and wickedness connected with the system.—I remain, Your's truly,

Heckmondwike, Feb. 24, 1842.

ROBERT MARTIN.

TO DIRECTORS AND SUPPORTERS OF MISSIONS.

MY DEAR BRETHREN.—The smallest contribution in a season of distress is of some value, and as this is peculiarly such a season with all our benevolent societies, I am desirous of aiding to relieve it by offering my mite of assistance. In so doing, I shall not be out of character if I "lay the axe [1 Thess. v. 22] to the root of the tree" of the knowledge of evil, which has struck so deep into the soil of our country, that, instead of being regarded as the cause of most of our pecuniary distresses, it is an undeniable and melancholy fact that even the Christian church is so charmed with its foliage as to rest contentedly under its shade, and partake, in some cases, of its fruits. You will perceive, dear brethren, that I refer to the habit of using intoxicating drinks. In vain do we declaim against the use of opium by the Chinese, whilst we use another poison of the same class, only less speedily efficacious in producing disease and death; and hypocritical, in the sight of God, must be our rejoicing over the Tabiteans for their prohibition of intoxicating drinks, if we tolerate the practice in ourselves.

I will freely confess that, till about eighteen months ago, I was myself as much fascinated with the moderate use of the poison as are thousands of my fellow Christians at this moment, and many of my brethren in the ministry, and used the like futile arguments for my justification; but, I bless God, I have been led into the light, and now enjoy its health-bearing beams, and have been enabled to increase my contributions to the cause of God and of missions.

As the present circumstances of the church are peculiarly distressing, and the state of trade holds out no hope of improvement, I take this method of pointing out a practicable method by which, if you are willing, one million sterling per annum may at once be raised, without deducting one farthing from the expenditure of families or individuals for necessities or comforts; but the result would be to add considerably to the latter, as I and my family have abundantly proved.

I assume that every person who drinks wine, beer, or porter, as an ordinary beverage, spends at least one penny per day, on an average, throughout the year. Let one million persons become conscientious and pledged total abstinents, and contribute of the money thus saved from the purchase of poison, £1 each to the cause of missions, and my desired sum would, at the end of the year, cause the directors and agents to rejoice, and the contributors to rejoice with them, and to feel that they were both richer and healthier than at the beginning.

Surely, dear brethren, I shall not be deemed to have taken too high an estimate of your liberality, but rather hope that at the close of 1842 you will blame me for judging so slenderly of your love to the cause of God. Praying that the blessing of God may rest on you, I remain, dear brethren and friends, your's faithfully,

Romsey, Hants, Feb. 22, 1842. W. BATHERST WOODMAN.

TEETOTALISM A BENEFIT TO NON-TEETOTALERS.

(Letter from the Founder of the Primitive Methodist Society.)

SIR.—It being right to acknowledge a benefit where one has been received, I beg to acknowledge that the teetotalers have been and are beneficial to those who are not teetotalers.

1. When Mr. Wesley proceeded in his course, his societies were a check upon profane swearing; and the teetotalers are a constant check upon hurtful drinking.

2. You, teetotalers, have in your pledge an extraordinary benefit in regard to the mistaken kindness of friends, for when they press you to taste strong drink, you have but to say, "I am a teetotaler," and the importunity ceaseth. And I know a man who, having long had an aversion to strong drink, has many times been pained with the pressings of friends. But now his ready answer to such pressings is, "The teetotalers tell us that it is better to take none than to take any;" and, in a good-humoured way, this answers his end.

3. In clearing the Scriptures, your work, as teetotalers, has been laborious and expensive; but, by the good hand of Divine Provi-

dence upon you, you have succeeded, and your labours have benefited the Christian world. Before I was acquainted with the fine, rich taste of unfermented wine, or even knew that there was such an article in the world, I was in a difficulty in regard to the miracle at Cana in Galilee (John ii. 7—10,) and Dr. Doddridge, in his Family Expositor, was also in a difficulty with it. And a person who knows of no wine but the brandy-mixture drunk in England, must be at a loss; for, (as justly observed in the Masham discussion) to suppose that Jesus Christ provided a quantity of strong intoxicating wine for persons who had already well drunk, was imputing to him a conduct of which some respectable publicans would be ashamed! But the teetotalers, by showing the existence of pure, unfermented wine, have cleared away the cloud and darkness, and exhibited our Lord's conduct in its own glorious light. Indeed, we might have known that the Lord every year makes wine in the cluster, and before it is pressed out, it is rich and nutritious; and we needed not to have doubted that the wine he made at Cana would be of the same useful nature and quality with that which he makes in the cluster, and, no doubt, equal to the richest wine in the cluster. So we need not wonder at the governor of the feast saying, "Thou hast kept the good wine until now."

Your's, respectfully,

HUGH BOURNE.

Bemersley, Feb. 2, 1842.

SIR.—There lately appeared an excellent testimony in the *Cornwall Teetotal Journal*, from the "First Hammer-man" and "First Forge-smith" employed at Hayle foundry, at which foundry the iron-work for the intended suspension bridge, from Hungerford Market to the south-side of the river Thames, is now preparing. The testimony to which his and other names were appended appeared to me to be of so convincing a description, that I felt desirous of knowing a little more of the men, and their experience on the subject, and, therefore, wrote Mr. Williams to such effect. I herewith hand you his answer, and think it is one which ought to be generally made known, meeting, as it does, the doubts with which many persons would invest teetotalism, at every point, as to its practicability even in this extreme case of bodily exertion; as to its social and domestic advantages, making home to him "sweet home;" as to its religious bearing, having been the means of bringing the emancipated man to the foot of the cross, placing his sole dependence on the mediation thereon made. I need not say any thing about it as a composition, (I have not altered a word,) more than, that it does honour both to his head and heart, and that teetotalism did something when it led such a head to think, and caused such a heart to glow.

Rotherham, Feb. 19, 1842.

TEETOTAL TESTIMONY OF A FORGE-SMITH.

SIR.—In answer to your letter of the 5th Jan., I will oblige you with my testimony on the side of sobriety.

I was brought up from my youth to the laborious occupation of faggotting and drawing off iron at the hammer mill. It is well known my employment exposes me to intense heat and the utmost exertion of the body. For the last fourteen or fifteen years, I had been a hard drinker, and during that period, to my great sorrow, I not only wasted a serious portion of my valuable time in public houses, but, like many other drunken fools, left some hundreds of pounds behind me, to the care of landlords. When I heard of the teetotal society, I considered it to be a good thing, but there appeared insurmountable obstacles in the way of my signing the pledge. I thought I never should be able to perform my truly hard work without intoxicating drinks; but by reading and hearing about total abstinence, my mind became more enlightened upon the subject, and I determined to try the principle; and as soon as I had ceased to use these drinks, my appetite gradually increased, and, after a few weeks' trial, I signed the pledge, to the great joy of my family and a large number of my much-esteemed and respected teetotal friends, who exulted as those who had attained a great conquest. It is now about four years since I became a member of this sober society, and during that time I have experienced the beneficial effects of entire abstinence from all that can intoxicate. With me the advantages of the system are great in all respects. I can do my work with much more ease and comfort; my fatigue is not so great; nor do I perspire in the way I did when I partook of the drunkard's drink, although, since I have been a teetotaler, I have been engaged in some of the hardest work I ever performed in the whole course of my life. I have found the drinking system all a delusion, and rejoice that I am emancipated from the degraded slavery of drunkenness, and can now enjoy the freedom of a man. My old pot companions have said—"Williams, how can you pass your time; you must be very uncomfortable, for you have always been accustomed to society?" I reply—"True, but although I have left the public-house society, I still have society; I have a comfortable society at home, for now it is in truth to me, 'home, sweet, sweet home.' We are six in family, and all staunch teetotalers. I am forty-eight years old, and, thank God, I am now passing through the happiest days of my life; I am now free from head-ache, heart-ache, and all aches. The system delights me, and I am determined to advocate its principles with all my soul. Oh! that all the deluded sons of Vulcan would but

try the plan, for they would soon be convinced that those who have fire all about them outside, can do better without it inside, for, alas! poor drunken blacksmiths have fire outside—fire inside—fire in this world—and, unless they become teetotallers, and something better, by putting from them the drunkard's drink, it will be fire, fire, fire, for ever. O my God! and have I escaped it? Yes; I trust, through the merits of my great Redeemer, never to sink down into that place where "the fire is not quenched." O, Sir,

That all would join, "hand in hand,
To drive the monster from the land,"

is the sincere prayer of your humble servant,
Hayle Foundry, Jan. 9, 1842.

JOHN WILLIAMS.

DR. BEDDOES AND THE ANCHOR-SMITHS.

[Dr. Beddoes, an eminent physician of Bristol, and a most humane man, satisfactorily solved the question—"whether ale was beneficial in hard labour?"—near half a century ago. He went to the hard-working men employed in forging *ship anchors* in the royal yards at Portsmouth—men who were exposed to great alternations of heat and cold, subject to the greatest muscular exertion, and in a constant state of perspiration and excitement. Under the prevalent delusion of its necessity, they were allowed a free use of "strong beer," as it is erroneously termed. He selected a dozen of these anchor-smiths, and proposed that six of them should drink only water for one week, and the other take the usual allowance of beer. The men looked at the doctor in amazement at his strange proposal, and replied—"Why, you want to kill us! Do you think that we can do such work as ours, and drink water only? You must mean to kill us." No—said Dr. Beddoes—"I have no such desire or design. I am a physician, and will carefully watch the process, so that no injury shall ensue to you. I will put down £50. Try water for one week; if you succeed, the £50 is yours; if not, I shall put it back into my own pocket." The men were thus induced to try the experiment. On the first day, the two sets of men were very much alike; the second day, the water-drinkers complained less of fatigue than the others; the third day, the advantage was more obviously in favour of the teetotallers; the fourth and fifth days, it became still more so; and on the Saturday night, the water-drinkers declared that they never felt so fresh in all their lives, as they had felt through that week.—Eds.]

Advertisements.

The extensive sale of the *ADVOCATE AND HERALD*, being nearly 10,000 copies monthly, renders it a most eligible medium for advertisements, and its wide circulation amongst the intelligent and influential classes—doctors, divines, merchants, magistrates, &c., is an additional recommendation. Terms.—Each insertion under 40 words, 2s.; every additional 10 words, or under, 3d. Paid in advance.

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[We trust that our amusing and modest friend, B. A., (*Batchelor of Arts?*) will find a partner to his mind. We scarce thought that teetotal ladies were so "few and far between," as his advertisement would seem to intimate!—Eds.]

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Simpkin and Co., London.

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Cash received for this Journal to the 4th inst.

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All Articles, Advertisements, Orders, and Remittances for this Journal to be addressed to "the Editors of the *Temperance Advocate*, LEEDS,"—post orders in the name of the Publisher, (F. R. Lees.)

All communications respecting Agents, and other business of the Association, to be addressed to Mr. JOHN ANDREW, jun., Secretary, LEEDS.

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Notices.

GRATUITOUS CIRCULATION.—As many of the revised lists now coming to hand appear to be extensively varied, those parties who may cease to receive the *Advocate* either this or next month, and wish to have it supplied still, had better remit us a subscription.

No. III. of the Supplement will be issued on the 20th instant.

The January *Advocate* is out of print.

Errata.—p. 1, c. 2, l. 22, for "mortal," read "moral." p. 18, under Merthyr news, for "600," read "100 monthly."

A CONSTANT READER asks us to reconcile 1 Cor. ii. 21, 22, and Eph. v. 18, with our principles. Had he been a careful reader he might have seen, more than once, this apparent discrepancy removed. We refer him to page 66 of last year's volume, as to the first text; and to the July Supplement, in reply to the *Bristol Herald*, as to the second. The texts will be again noticed at large in our *Standard Documents*. They are also reconciled in the Masham and Ramsgate debates. Will our friendly critic tell us where and when we say—"Daniell of Ramsgate?" You say—"Many articles in your journal (with, I admit, a pleasing decrease since you have been the editor) have been characterized by a contemptuous or sneering spirit." We calmly deny this accusation. Where ridicule is necessary we shall employ it, and we may often express ourselves indignantly when we and our cause are belied; but we cannot plead guilty to "many articles of a sneering spirit." Plain strong language is not to be confounded with "sneering" language. The "Constant Reader" evidently reads with prejudice, in some degree, or he would never assert that Dr. Courtney has, in our journal, called the gentleman referred to, either a "youth or a child." This statement is itself an example of the loose and incorrect manner in which our journal is criticised. If we expose the falsity of a statement, we are charged with attacking the man who made it;—if we make an absurdity look ridiculous, we are accused of ridiculing the person who gave it utterance. Once for all, we may assert that we war not with the persons, but with their principles; and we cannot hold ourselves responsible for the ridiculous character of their ideas. Our duty is to expose error, and disrobe absurdity: they must look that they cherish neither one nor the other.

The Bradford, Birmingham, Bawtry, Willenhall, and several other communications, came too late for insertion in the present month's issue.

Printed by JOHN LIVESLEY, Athol Street, Douglas.

Published (for F. R. LEES) at the Advocate Office, Thomas Street, Douglas.

THE NATIONAL TEMPERANCE ADVOCATE AND HERALD.

THE SUCCESSOR OF THE LEEDS TEMPERANCE HERALD, THE TEMPERANCE ADVOCATE AND HERALD, AND THE
BRITISH TEMPERANCE ADVOCATE AND JOURNAL, AND
THE ORGAN OF THE BRITISH ASSOCIATION FOR THE PROMOTION OF TEMPERANCE.

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

No. 4.—Vol. I.]

DOUGLAS, APRIL 15, 1842.

[THREE HALPENCE.]

When sent Gratuitously, please to Circulate.

Printed by JOHN LIVESLEY, Athol Street, Douglas.

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PASSING PROOFS.

It is cheering to observe, after long years of labour in the temperance cause, that the seed which was widely sown in hope, is now rising up in reality and blessing. The truths of teetotalism, and the conviction of its necessity, are winning their way in the public mind. The best and truest of our countrymen are, day by day, standing up to confess its truth, and add to the accumulating evidence of its purity and its potency. It were pity that these evidences should be lost, or even remain scattered and uncollected in the various organs of the passing hour. We propose, therefore, occasionally to devote a few columns to the preservation of these "passing proofs"—to select the most remarkable as they appear—and assign them such

"a local habitation and a name,"

as will impart to them a more permanent character, and secure for them a more frequent and general reference.

Ireland's moral, we had almost said miraculous, reformation from intemperance, has done much to awaken and impress the attention of the British public. What Englishman can gaze upon the vast and rapid march which she has made towards national regeneration—outstripping every precedent in the world's history—without ardently hoping and desiring to behold his fatherland copying that example? On her proud pedestal, Ireland beckons the nations to her; she points to what she *was*, diseased and degraded, and to what she *is*, comparatively healed and happy, and to what she *may be*, if she follow faithfully the bright and beautiful light which has dawned upon her!

The first of our "passing proofs" (surpassing?) is from one of the most honoured daughters of Ireland, MARIA EDGEWORTH, and one of the children of genius. We

need not tell our readers of the merits of Miss Edgeworth; they have, no doubt, often been delighted with the prolific productions of her pen—than whom none has more contributed to the cause of education, at a time, too, when education had fewer advocates than now. The following letter was addressed by her to RICHARD ALLEN, Esq., the secretary of the Irish Temperance Union, Dublin:—

"Edgeworthstown, February 28, 1842

SIR,—Your letter needs no apology. I thank you for having thought it worth while to apply to me, and for desiring to have my opinion on the temperance association, along with those of the most benevolent and enlightened friends to humanity.

I am happy to be able, by all the experience we have had in this neighbourhood, and by all that I have heard of evidence from different parts of this country, to confirm the accounts you have from all parts of Britain, and especially from Mr. Clarkson, 'the venerable Clarkson,' as you justly call him. I should content myself with saying, as once a gentleman did after hearing a speech of Burke's, 'I say ditto to Mr. Burke.'—I say ditto to Mr. Clarkson,—but that I think it may be useful to this good cause that all should give specific individual evidence of what they know or THEIR OWN KNOWLEDGE of the operation of this temperance pledge.

In our village of Edgeworthstown the whiskey-selling has diminished since the pledge has been taken, within the last two years, so as to leave public-houses empty, and to oblige the landlord to lower house-rent considerably. This we know to our pecuniary loss—I need not add, to our moral satisfaction.

The appearance of the people, their quiet demeanour at markets and fairs, has wonderfully improved in general—and to the knowledge of this family many notorious drinkers, and some, as it was thought, confirmed drunkards, have been completely reformed by taking the pledge.

They have become able and willing to work, and to take care of their farms and business—are decently clothed, and healthy, and happy, and now make their wives and children happy, instead of, as before the reformation, miserable and half heart-broken. I have heard some of the strong expressions of delight of some of the wives of reformed drunkards. One wife said to me, 'Ma am, I'm the happiest woman now that can be: sure he says he is wakened from a dream, and now he goes about his business so well—and, ma'am, he can eat now, and he can bear the noise of the children, which he never could formerly.'

I have heard of many instances where the health has been improved even where the 'total abstinence' began late in life, and after habits of daily intemperance.

I have not known of any in which the health has suffered. Very few, scarcely any, instances of breaking the pledge have as yet come to our knowledge. But some have occurred. The culprits have been completely shunned and disgraced, so that they are awful warnings to others.

So long as public opinion is upheld in this manner, and so continues to act, we may hope that this great power—this inestimable moral blessing, to Ireland in particular—will continue; and most earnestly I hope and pray that it may.

Beyond all calculation—beyond all the predictions of experience, and all examples from the past, and all analogy—this wonderful crusade against the bad habits of a nation, and the bad habits and sensual tastes of individuals, has succeeded and lasted for above two years.

It is amazing, and proves the power of moral and religious influence and motive beyond any other example on record in history.

I consider Father Mathew as the greatest benefactor to his country, the most true friend to Irishmen and to Ireland.—I am, Sir, with the most earnest wish for the continued success of your great cause, your's, truly,
MARIA EDGEWORTH."

On this beautiful and valuable letter, Mr. Allen thus remarks, adding, at the same time, another testimony to our list:—

"It is delightful to see those who are, by long experience and character, so well qualified to give an opinion, coming forward and recording their approbation of our great and good cause. Maria Edgeworth has now added her testimony to the long list, and a noble testimony it is! May it animate us to persevere, for we have not yet gained the victory. There are yet distilleries and breweries at work—the foul vice of drunkenness still exists in our land! I wish, too, that in all our advocacy of the cause we may uphold its *universality*—that it is alike applicable to rich and poor—that its touchstone is "*example*." How valuable is the testimony of our illustrious countrywoman, how accordant with all our experience on the subject—I have heard of many instances where the health has been improved, even where the total abstinence began late in life, and after habits of early intemperance. I have not known of any in which the health has suffered." I can add a noble proof of this. My father, now in his *seventy-eighth year*, after being a model of temperance all his life, has for a considerable time abandoned the use of all strong drinks, and we now meet, a large group of twenty or twenty-five, under his hospitable roof, without a drop of wine, beer, or any strong liquor appearing on the table. *I am satisfied that even giving up 'the little' has lengthened his life, probably years.*"

Our next testimony consists of an extract from a speech delivered by J. S. BUCKINGHAM, Esq., on the 25th December last, in his native town, Falmouth, on the occasion of an address being presented to him. To this gentleman the cause of temperance is deeply indebted; for to his exertions, when member for Sheffield, we owe that valuable body of evidence presented before a committee of Parliament appointed to inquire into the causes and prevalence of drunkenness, the publication of which tended so materially to attract attention to this important, but then much neglected, subject.

"I cannot close the reply to your very kind and flattering address, without adding my personal testimony to the great benefits which I have uniformly observed to result from total abstinence from all intoxicating drinks, wherever I have witnessed it in practice. On this subject it cannot be denied that my testimony is of some value, as there is no man living, either in England or elsewhere, whose opportunities of observation have been more extensive or more varied than mine. I may say, without vanity, because I attach no merit whatever to the distinction, that there is no traveller, whose published works are before the world, who has traversed a greater extent of sea and land, or visited a greater number of countries, or dwelt with the people of more nations, of different climes and tongues, than it has fallen to my lot to do,—in Europe, Asia, Africa, and America. Nor is there any one, with whose history I am acquainted, who has mixed with a greater variety of ranks and classes of society in each, than I have done. I have passed through all the gradations of a seaman's life—from '*ship boy on the high and giddy mast*,' to the captain of a frigate of the first class; I have travelled a prisoner of war through Spain and Portugal, barefooted and in chains; I have dwelt in the tent of the Bedouin Arab, and accompanied Tartar couriers across the sandy desert; I have filled the office of envoy from an Egyptian court, and have sat at royal tables at home and abroad; while the duties of a representative in the parliament of my own country, have compelled me to mingle with persons of the highest distinction, and to hold communication with some of the lowest classes in society, in visiting the unhappy victims of intemperance in the jails and penitentiaries of the country: yet, amidst all these vicissitudes, *I have experienced the greatest benefits to health and enjoyment, from total abstinence, in my own person; and seen uniformly, and without exception, the same benefits result from the same practice in others.*"

The following statement of personal experience is from the Rev. JOSEPH HERRICK, minister of Stockwell chapel, Colchester, extracted from a letter to R. D. Alexander, Esq., Ipswich, in the *March Temperance Recorder* :—

"It is two years and rather more since I took a glass of wine, as it is called, for what most of the stuff is that goes by that bewitching name, neither you nor I can tell; and I wish never to take another. To say that I am quite as well without it, would certainly be but a timid testimony. I am decidedly the better for abstaining from every kind of alcoholic drink. About four or five glasses of lemonade is all, beside tea, coffee, and water, that I have taken since I signed the pledge. My work is considerable, and has increased instead of diminishing; but it is *easier than ever*. I have also found the benefit of teetotalism in helping to maintain *equability of mind* under the most trying circumstances, while stimulants, which seem to mitigate mortal woes, only serve, in their ultimate and uniform results, to aggravate them to intensity."

This statement agrees with another valuable testimony furnished by the Rev. F. CLOSE, vicar of Cheltenham,

in a sermon lately preached in that town, from Romans xiv. 7 :—

"The question is, are the associations for total abstinence consistent with the principle of revealed truth? That the individual practice of total abstinence from all intoxicating drink is so, there can be no doubt; that such a practice is congenial with health, morals, and religion, I am most fully persuaded. Having tried it myself for the space of one year, and having consulted some of the most eminent of the faculty, I am fully persuaded every intoxicating beverage, as existing in the present day, is, in most cases, either a useless and expensive luxury, or actually injurious to health—stimulating but not strengthening—exciting only to occasion a collapse, which must be met by a new excitement. I firmly believe that every person who sets an example of total abstinence will benefit alike himself and his fellow-creatures."

We next give a pleasing testimony from a medical gentleman, WALTER SCOTT, Esq., surgeon, of Ipswich, made in the Temperance Hall of that town, on the occasion of the late festival, January 20th :—

Having been requested, he should very briefly make known his sentiments as a medical practitioner, and as one who felt interested in the suppression of vice. His attention was drawn to the subject by hearing the physiological remarks of Mr. Syder. He had for two years adopted the principle with much benefit, comfort, and advantage to himself, and he had endeavoured also to influence others by his example. He felt convinced that, as a general rule, the use of strong drink is *pernicious and injurious*. Persons in good health do not need intoxicating drinks, but are much better without them."

The last testimony we shall now present is from, perhaps, the most eminent living authority in the medical profession, Dr. ELLIOTSON, of London, and is extracted from his recently published and most valuable work on "*Human Physiology*." Of what value or weight can be the juvenile opinions of Mr. Surgeon East, or the provincial *a priori* logic of Dr. Turnbull, the first of whom has just discovered that alcoholic beverages must be good, because their *elements* are the same as those of the human body! (which is as true of opium as of alcohol)—and the second has just announced that the *materials* for producing alcohol being natural, therefore nature intended we should use alcohol for the purpose of daily beverage!—when put in competition with the experience and intellect of Dr. Elliotson? Speaking of the mortality of man, p. 1040, he remarks :—

"Better draining and ventilation, public, domestic, and personal cleanliness, will effect a great reduction of this mortality, both by preventing diseases, and by lessening their intensity, and rendering the restorative powers of the body and of art more efficient in remedying them. Improvements will gradually lessen the unhealthiness of many occupations; and advances in mechanical contrivance will lessen the necessity for so much human labour. More wholesome and abundant food will be supplied. *The total abstinence from ALCOHOLIC DRINKS, and other narcotic substitutes, will greatly augment health and lengthen life.* Plenty of wholesome food and fresh air are the best strengtheners; and *rest*, when we are fatigued, is the best restorer. When, in addition, a rational view of happiness prevails, so that men see the folly of *rearing themselves out*, and subjecting themselves to incessant annoyance, for worldly distinction and display, or for the possession of useless riches, but prefer plain competency, with time for the pursuit of truth and refinement, benevolence, and healthy recreation, life will be far less shortened, and will be a blessing, rather than what it too often is, a curse; though, in spite of themselves, most men cling to it instinctively."

With a strange perversity of argument, we have sometimes heard the fact of the injury inflicted on health by other agents advanced as an apology for the continuance in this of alcohol! and sometimes, also, the indulgence of this last kind of stimulant has been propounded as a remedy for the evils of other stimulants! It is to be hoped that the day is fast approaching when correcter views of the nature and foundations of happiness, and loftier conceptions of the relations and destiny of the human family, shall generally prevail. Our attention is now specially directed to one great evil—one paramount agency in the deterioration of human nature, and the diminution of human happiness; but, doubtless, there are many others. We say to the man who feels disposed to carp or question in reference to totally abstaining—"Do THIS, but leave not the others undone."

TEETOTAL TRIALS AND TRIUMPHS.—By J. BARKER.

I have met with numbers of persons who thought it impossible to do without intoxicating drinks before they tried, but I have not met with one, that I recollect, that has *fairly tried* to do without them, who has not completely changed his mind. I went one day into the shop of J. W., at Chester, and I had not been in long before he began to talk about teetotalism. "It is a very good thing," said he, "I am glad you have taken the subject up; but you must not attempt to carry the thing *too far*. I have no doubt it will do well enough for many, but you must not think that it will do for all. It won't do for me, for instance. I have got a complaint in my *back*, that would kill me, if I were not to take a little gin. It is a dangerous thing to push a principle *too far*." I saw he was hardly in a fit state to be reasoned with on the subject just then, so that, after a few kind words, I left him, with the intention of speaking with him on the subject at some other time. Meanwhile a number of his children became teetotalers, and found the principle to answer very well. Then others of his children became teetotalers, and they also found it to answer. At length his whole family, his wife and nine children, became teetotalers, and he was left alone. What was he to do? He still thought it was *impossible* to do without a little gin, but how was he to get it? He did not like the idea of sending any of his teetotal children to the gin-shop, and he did not like to go himself; so that there seemed no way left for him but to try if he could not do without it. He did try to do without, and, curious enough, so far from taking any harm in consequence, his health was greatly improved. He smiled when I called again, and told me the whole story, and declared that the pain in his back was not near so bad as when he used to take his usual allowance of gin. And abstinence had a beneficial effect upon the whole family. The eldest son told me, when I was leaving that part of the country, that the last half year, during which they had all been teetotalers, was the only half year, since his recollection, that the family had been without a doctor's bill.

There was another case near Chester of a similar description. The individual, G.W., was a stout, red-faced, healthy-looking man, but he thought he could not do without a little intoxicating drink. "I have frequent attacks of a *bowel complaint*," said he, "and if I were not to take a little brandy on those occasions, the consequences might be very serious." But you might do without ale, I said; "Why, yes, I might do without ale," he replied. I advised him to abstain as far as he could, and he gave up the use of ale from that time. But after he gave up his ale, his bowel complaint left him, and he had no need for the brandy. The complaint which seemed to render necessary one kind of intoxicating drink, was itself the effect of another kind. And this is frequently the case.

Some have been convinced of the excellency of teetotalism against their wills. A friend of mine, near Halifax, when teetotalism first came into his neighbourhood, was confident it was a piece of folly, and he was resolved to have nothing to do with it whatever. But he broke his leg, by some means or other, and while he was under the care of the doctor, he was required to act on the teetotal principle. He was so astonished at the happy effect which abstinence had upon his frame, that he resolved to become a teetotaler himself, and I believe he both acts on the principle of abstinence, and recommends it to others to the present day.

When I first went into Wales, several of the leading members of the church with which I was connected, quite laughed at the notion that people could do as well without intoxicating drinks as with them; and when I recommended them to lay them aside, and try for themselves, they seemed as if they could hardly believe that I was sincere. A number of them were, notwithstanding, led to try the principle, and so convinced were they of its safety and excellency, that they became its advocates, and they continue so to this day.

Some think teetotalism will do for certain constitutions and employments, but that it will not do for all constitutions and employments. It is my belief that there are no constitutions nor occupations, to which intoxicating drinks are necessary. Abstinence from intoxicating drinks has been tried, and found beneficial, by people of all kinds of constitutions and occupations, so far as we can learn. I have myself known people of a vast variety of constitutions and occupations, who have tried teetotalism, and I never met with one that tried it *fairly* who did not find it to answer. I have known it tried by persons that were healthy, and by persons that were sickly; by persons that were robust and strong, and by persons that were delicate and feeble; by persons that were full of life and spirits, and by persons that were sedate and calm; I have known it tried by fat persons, and by lean persons; by old persons, and by young persons; by males, and by females; by persons that were married, and by persons that were single; by mothers of children, and by persons without children; by persons who had been previously accustomed to drink much, and by persons who had been accustomed to drink little; by persons who had been used to *ale* and *porter* chiefly, by persons who had been principally used to *wine*, by persons who had been accustomed to *distilled spirits*, and by persons who had been accustomed to any or all kinds of intoxicating drinks, as they might come to hand: I have known abstinence from intoxicating drinks practised by weavers and spinners, by shoemakers and

tailors, by millers and joiners, by brewers and publicans, by soldiers and sailors, by farmers and merchants, by rich people and poor people, by miners and colliers, by glass-blowers and iron-founders, by smiths and carpenters, by porters and policemen, by doctors and preachers, by dressmakers and shopkeepers, by coachmen and guards, by chimney sweepers and members of Parliament, by persons confined to their rooms, and by persons exposed to all weathers, by persons in Britain, and by persons who have travelled in all the four quarters of the globe. I have known it tried by persons of various constitutions in the same employment, and by persons of apparently similar constitutions in different employments, and I have not met with one, that I can recollect, that has tried it fairly and fully, that has not found it to answer.

I have known cases in which persons have appeared to sustain injury from teetotalism for a time, but when the parties have persevered in the experiment, they have either found that what they supposed to be unfavourable, was not unfavourable in reality; or that the unfavourable effects remained only for a short time, and that they speedily gave place to other effects of the most satisfactory description. Some people that are very bulky and fat, lose weight when they give up the use of intoxicating drinks; and when they find themselves losing weight, they fancy they are going at full speed to the grave; but let them have a little patience and courage, and they will find they are doing no such thing. The loss of fat is not always an injury. Fat is neither health nor strength; nor is it, in general, anything akin to health and strength. Fat is often a disease rather than otherwise, and the loss of it is frequently a great advantage. I have known persons who have lost a great deal in weight, who have, notwithstanding, been great gainers in health and strength. I knew a man in one place where I lived, who lost thirty-five pounds in weight in less than eight months after he became a teetotaler, but he was all the better for his loss. When he used to take intoxicating drinks, he was so fat that he was a burden to himself. He could not have run a hundred yards, I believe, if his life had depended on it: he was out of breath if he walked quickly across the road; and if he had to go rapidly up a few steps, he was almost exhausted. Fat was a serious affliction in his case, and was likely to bring him to a premature end; and when teetotalism took from him two or three stones weight, it did him an incalculable service. He had thirty-five pounds less weight to carry, and he had a great deal more strength to carry it with than he had before.

I knew another person of a somewhat similar description at Mossley. The first time I recollect seeing him was on the road between Ashton and Mossley. It was a warm summer's day, and he was trudging along, up the hill, with his hat in his hand, and his coat on his arm, and sweating as if he were almost broiled. He was not a teetotaler then. After he became a teetotaler, he lost weight considerably, and some were disposed to believe that he would soon bring himself to his grave, if he did not take a little drink again. But my friend was not so soon frightened. He felt himself healthier and stronger, more active and comfortable both in body and in soul; and why should he fear? He was resolved to go on in the way of abstinence; and he went on to the end of the year, but so far was he from being brought by teetotalism to his grave, that he took the chair at the anniversary meeting, and declared that he did not recollect that he ever felt himself better in his whole life. He said he had sometimes heard people talk about walking as comfortably up hill as down; but he had never been able to understand how that could be till he became a teetotaler. I have no doubt but numbers who have decreased in weight, in consequence of abstaining from intoxicating drinks, have increased in health and vigour in proportion; and I doubt not but that there are multitudes more of fat, unwieldy people, who might reap similar advantages, if they would but practise the requisite self-denial. I ought, perhaps, to state, that while I have known teetotalism make fat people lighter, I have in many cases known it make lean and light people heavier. It takes something away from those who have *too much*, and gives something to those who have *not enough*. It tends to draw people from extremes on both sides, and to bring them all to a happy medium, "the golden mean."

In some cases I have known teetotalism produce effects truly painful for a time. I have known it produce headache, and dizziness, I believe, and an unpleasant state of the bowels, and weakness, and depression. Some of these effects I did myself experience at one period, and I have no doubt that some of them have been experienced by others. But these unpleasant effects remain but a short time, and when they pass away they leave the frame in a healthier and more comfortable state than before they were experienced. And the evil is to be attributed, not so much to teetotalism, as to the previous habit of using intoxicating drinks. Teetotalism produces those unpleasant effects only in the same way in which other medicines produce unpleasant effects. Medicines generally make people feel worse when they begin to operate; but they make them feel better afterwards, when they have expelled the disease. And so it is with teetotalism. While it is bringing people back to the natural state, it makes them feel feeble and languid sometimes; but let them give it a fair, full trial, and they will find it will prove itself their friend and benefactor before long.

IMPROVED PUBLIC OPINION AT LIVERPOOL.

At a special meeting of the Town Council, held on February 22d last, amongst other things brought under consideration was the proposed "Bill for the improvement, good government, and Police Regulation of the Borough." On reaching clause 143, which imposed a penalty on drunkenness, with imprisonment, if not immediately paid,

Mr. PARKER said he hoped this clause would be rigidly enforced. There were hundreds of persons came before the magistrates for drunkenness, who were dismissed without any fine whatever.

Mr. COOPER: It ought to be 10s. for being drunk on a Sunday.

Mr. PARKER: And for every Common Council man who gets drunk it ought to be £5.

Clause 144 enacts that drunken persons guilty of riotous or indecent behaviour are to be fined £10, with imprisonment on default.

At a subsequent part of the day the Town Clerk read the following clause:—

"And be it enacted, that no licensed victualler or other person shall open his house within the borough for the sale of wines, spirits, beer, or other fermented, or distilled liquors, on Sundays, Christmas day, and Good Friday, before the hour of one in the afternoon; provided that nothing herein contained shall extend to prevent refreshment to travellers."

Mr. PROCTOR moved the withdrawal of the clause on the ground that it had been introduced by the Government into the Metropolitan Police Bill, and if it answered well, Government would bring in a general Bill on the subject.

Mr. HONGSON opposed the withdrawal, thinking they should not wait till Government took it up as a general measure, neither ought they to sacrifice it to the fear of losing the political influence belonging to the publicans: he would like to see the plan carried out the whole of the Sabbath, for he believed it would be productive of great good, and not be prejudicial to the publicans themselves.

Mr. ARKIN, though of different politics, supported Mr. Hodgson's views. The only reason they had heard on the present occasion was, that if they excluded evil from their own boundaries, it would rise up elsewhere. He trusted that vice would be driven from their doors, let it take refuge where it might. Every respectable licensed victualler would be glad of the clause, and there was not one who would get up and advocate its being struck out. It was a most lamentable thing to find persons rolling about the streets on the Sunday morning who had been soaking all night.

Mr. PARKER opposed the clause, thinking that the publicans were not to be complained of for non-observance of the Sabbath, while merchants always selected that very day for their vessels to leave the port, and thousands of the people were compelled to get their little stores and provisions in the shops about the docks in consequence of this arrangement. No law would ever stop the drunkard, and he believed that if spirits were sold in every shop, there would not be more dissipation than there was. There were sixty licences fewer taken up in the beer-trade this year than last in Liverpool, so that the evil was curing itself.

Mr. THORNHILL had altered his opinion from finding the Government was not likely to have a general bill, and, therefore, defended the clause. He thought it was not likely people would go from the centre of the town, at twelve o'clock at night, to the outskirts to drink out of the borough. There was more drunkenness and vice between twelve o'clock on Saturday night and nine o'clock on Sunday morning than during all the week beside.

The Council then divided, when there were found—for the clause, 30; against it, 7; majority in its favour, 23.

Not satisfied with this decision, on March 9th, Mr. ASPINALL presented to the Council a memorial from the licensed victuallers, for removal of the clause for closing public-houses within the borough during part of Sunday, his professed object being the obtaining an enactment to the same effect, but extended to the whole of Great Britain. Several Councilmen took part in the debate, but there not appearing the slightest probability of any general enactment, it was thought better not to throw away the substance for the shadow, and the motion was negatived by 24 against 13.

Notwithstanding this expression of opinion, Mr. BIRKETT, on March 14, brought forward another resolution for expunging the hateful clause, or extending it to seven miles round the borough; but this appearing to be contrary to the standing orders of the House of Commons, and pretty certain to jeopardize the passing of the bill altogether, Mr. Birkett, after a wearisome discussion, consented to withdraw it.

We wish much that, in lieu of the above brief notice, we could have transferred the debates in full to our columns. Nothing could have given a better idea of the amazing influence possessed by those engaged in the traffic in strong drink, the lengths to which their interests are pushed forward to the prejudice of a suffering public, and the degrading position in which their controul, or the fear of the loss of their favour, occasionally places the most virtuous and independent of our citizens. We see neither reason nor advantage in such a preponderance of one trade over others of a more respectable character, and we hope to see an end to it. It will not exist a day longer when temperance shall have restored to the public the possession of their sober senses.

REMINISCENCES OF A WORKING MAN.

[Concluded from page 29.]

There is no class of men whose example and conversation have more influence upon the habits and conduct of working men than managers, clerks, and superintendents. And if this be the case, what can be more prejudicial to that good and confidential feeling, which ought to spring out of the reciprocal obligation betwixt the employer and the employed, than the private mean intervention of a middle man? What more hurtful to just treatment on the one hand, and faithful servitude on the other? Suppose a manager to have under his care from 50 to 100 persons; to have the distribution of the work, the examining of it, the power to complain, to represent at head-quarters, to insinuate, to speak slightly. Suppose also this man—as is the fact in scores of instances—to be a beer shop-keeper. He has, as such, a motive to make the most he can out of the poor creatures who are silly enough to play into his hands. The beer-selling manager, or clerk, if he be a mean contriving man, (as most beer-sellers are,) very soon contrives to get the poor fellows into his power. They are aware of his influence in a certain quarter. Their dissipated habits have made them poor in pocket and nervous. They look with dread at the power of the well-dressed overlocker. Their apprehensions are augmented by poverty. They procure the poison upon credit at the house of the demi-master. They have week under week, and even a larger score if they need it. He has his eye upon their hard earnings. He voraciously drinks up the blood of poor men's families, the children of whom have hardly rags to cover their neglected half-dressed bodies, whilst his own carcass is dressed in fine linen, and those of his family in gay and gaudy clothing.

I would not hastily pass over the beneficial or degenerating influence which one man's power, forcibly directed, exerts, according to circumstances, upon the habits of a set of men, who are always congregated together, the range of whose thoughts are bounded by the same walls, and whose modes of thinking and acting are, upon main points, pretty much alike. In few instances do they think for themselves. From day to day their lives are mechanical and monotonous, yet always cheerful, always humorous, full of joke and laughter. Indeed, it is wonderful that the light and bounding elasticity of mind should endure through so much abuse of the laws of health. Inhaling the impure atmosphere of a low-ceiling shop, unventilated, that is often found in manufactories, hanging over a vile, loathsome bog or manure-hole; and, then, the small dwelling and very small sleeping rooms, probably at some distance from the shop, either for cheapness of rent, or to suit the convenience of the several workers of the family; a hurried meal eaten after a long walk, the hour betwixt one and two rapidly expiring; a meal too often composed of refuse meat, imperfectly prepared, (the poor harassed wife and mother being herself a worker in some manufactory,) swallowed half-masticated, in a cheerless dwelling, in the absence of all comfort, but what steals out in the little incidental acts of kindness shown to each other—what can be expected except care-worn faces, distempers, and early death, the natural results of violations so flagrant of the laws of existence. Bodies of men so circumstanced are acted upon very readily by some one amongst them who is raised and made prominent by a leading situation. If his conduct be upright and conciliatory, he is regarded and spoken of with respect, and his manners spread their influence on all around him. On the contrary, if he be unjust and malicious, he is hated and spoken of spitefully, and all those to whom his hard control is extended, bear upon their face a look that betrays suspicion and discontent. I believe that the moral power of such an individual, if he be cautious in the exercise of it, is greater than that of the principal. Keeping this important fact in mind, and the fact, also, that if a man is impelled by a motive, a money motive, the strongest and basest of all, to injure those under his management, how truly careful, as much for his own interests as for the well-doing of the work-people, ought the master to be in the selection of men to stand in his shoes. He should be watchful that their conduct is upright and just, cautious in adopting any suggestions that may tend to injure his workmen, and never to believe without proof that would stand the severest test.

I have known masters to be seriously injured, business neglected, work spoiled, through drunkenness, caused by workpeople keeping beer-shops. It has been their interest to induce their shop-mates to resort to their houses, where all sorts of frivolous and childish games were introduced to induce these foolish men to stay until the last moment at night the law allowed them to be kept open.

Shutting up beer-shops just before the hour of midnight is the only thing not to be quite hated in that bungling instance of legislation, the Beer Bill. What could be more monstrous—what could tell with more deadly certainty against the religion, morality, and the domestic peace of an untaught community, than to plant in every street of a large town half a dozen shops for the vending of a fluid, that has for its sole object the deterioration of the great human family?

The most malicious enmity would be roused through a preference being given to the beer of one shopmate, when there have

been several beer-shop keepers in the same manufactory. When I adopted and practised the redeeming principles of teetotalism, my most malignant persecutors were my beer-selling shopmates. They would injure my work when I was absent from the shop. To make the annoyance still more complete, they would ply the man who assisted me with ale. Their devilries were peeping out at every opportunity. I persevered to the end. I endured passively. My passiveness presented no front for attack. Its quiet inoffensiveness was the halo of security. Truth will triumph. It can endure without cruel retaliation; whereas brutal ignorance becomes weaker and weaker at each stroke of rebaldry, and, eventually, that becomes admired which was scoffed at and spit upon.

Any report prejudicial to my character was circulated with demoniac exultation. But my teetotal habits at last, after several years of vexatious persecution, brought my mean opponents into a more prominent position. Drinking and neglect of work placed them on the front ground.

In 1836 I had the confidence of my employer. I was consulted as to means the most efficient of putting an end to the neglectful conduct of these very men. He resolved that they should give up beer-selling, or be punctual at their work. From this moment I became a marked object of implacable hatred, a standing subject of abuse in many a pot-house. As I have passed through the streets, insult has been offered me by those to whom I had done services to my own injury.

Alcohol dries up the best part of man's nature. The idea that it brings forth generous and ennobling sentiments is a cheat. It blunts our sympathies, and makes us selfish. All who watch its corrupting effects upon character will join me in my denunciation. I would mourn over, rather than rejoice at, the ruin of an enemy. Yet it forms a part of my narration to put on record the fact of a few short-sighted men, once in decent circumstances, whose poverty, and the wretchedness of their families, could be attributed entirely to their opening of beer-shops.

A—H— was a sober and decent man, and a professor of religion. He took to a beer-shop. Imperceptibly the habits of a confirmed drunkard were formed. He was disowned by the religious society to which he was attached by membership. He lost his place of work. A short time since I heard that he was lying in the hole of the Court of Requests.

Thus was this individual brought down from credit and respectability to be an outcast. The success of ale-selling must depend much upon the example the "landlord" puts before his half-witted customers. I could name several cases of publicans having destroyed themselves in their eagerness to have a well-visited kitchen and parlour, drinking first in one and then in the other, at the cost of the good-natured simpletons. Even if the poor bloated bursting thing saw his folly, he dare not relax. He must continue to take "the tops and bottoms," for it would look suspicious, it would be fatal to his calling, to refuse what he had prepared for the joviality of his customers, and, perhaps, with his own hands.

W—T— was a powerful man. He was an excellent workman. He had a good situation. He was fond of ale-house company. His earnings were good, and his family were comfortable. It was his misfortune to open a beer-shop. He devoted his undivided attention to it—to the selling of ale. What followed to this man, who was fond of drinking, and now had the means of indulgence amply put into his hands, the thing he should have shunned constantly near him? The poor fellow soon lost his health and his place of work. He died in the heyday of his manhood, leaving a widow and six children. The idle tanking unsettling scenes of their father's beer-house spoiled the character of the boys. They were an affliction to the widowed mother. A few months ago one was transported.

W—M— fancied that by keeping a beer-shop he should improve his circumstances. He injured his health, lost his situation, and died before he reached the prime of his days, leaving a widow and four children.

J—G—, who was an excellent workman, opened a beer-shop. It proved his ruin. He lost a good place of work. He is now a confirmed drunkard. His family are very poor. He is regarded with contempt by every one who has any notion of character.

Many instances occur to me like these I have just mentioned. These will suffice to show that it is almost certain destruction to him who is so unfortunate as to keep one of these places of infamy, and alike detrimental to the interests of the employer who should have a keeper of one of these houses in his service. Let masters regard with suspicion the conduct of managers and superintendents who are beer-sellers. So much mischief have I witnessed from petty power, backed by a money-making motive; so tyrannically have I seen it exercised, and so shamefully abused, that this appeal is sincerely made on behalf of my suffering, tame, and enslaved fellow-working men. Alcohol is always a tyrant. No man is free who uses it.

For my own part, I deem every man who desires to acquire property upon the false and demoralizing customs of society unworthy of being spoken of with a particle of respect. I care not who he is, whether he be a great brewer in London, or an alderman spirit-

dealer in a provincial town, or a low despicable pot-house keeper and superintendent of a manufactory; one and all are demoralizers! I look with suspicion at the goodness of a cause that is supported by subscriptions headed by a brewer or a spirit-dealer. I cannot understand the morality of the system that applauds the man for his benevolence, who first debases and poisons a great portion of his fellow-creatures, and then subscribes largely to some benevolent undertaking, sure to have his unbounded liberality well advertised. Away with such mockery—such pretended philanthropy!

If I needed assistance, I should make it a matter of conscience not to receive it from an institution sustained from any such source. It strikes me as being the offering of human sacrifice. You alcohol dealers, you vendors of poison, close your shops. Your assistance, your questionable benevolence, would not then be needed. One half of the poor would assume a new aspect. You are the best friends of bad government. Poverty and crime, disease and imbecility of intellect, are the frightful offspring of your abominable calling. Misery and privations the most intense flow from the mansions of which you are the lordly owners. Abandon your iniquitous trade, and follow some decent and honest mode of employing your time and capital.

The reflection that a man's wits are perpetually engaged in destroying human health and happiness, in producing poverty and disease, hurrying thousands yearly broken-hearted to an untimely grave; this reflection, that some thousands of men are constantly at work in this country for the express purpose of gaining filthy lucre, all the while sensible they are producing the lamentable effects just described, makes one for a moment start back, and question the evidence of one's senses.

It is a duty due to society from every sober-minded individual, who has a heart beating in his bosom for the happiness of his species, to raise his voice, boldly and loudly, against the numerous temptations held out to the thoughtless multitude.

Ministers of religion and fathers of families! you should be first to abandon the glass and the pipe, so that example and precept may go hand in hand. Not only point out drunkenness as the certain road to perdition, but show, by a strictly sober life, how strongly you feel the truth of the assertion. Your words will then reach the understanding, for they will be spoken in sincerity.

Countenanced by so many of the educated and respectable, by so much authority in laxity of morals; surrounded at every turn by some ingenious ensnaring contrivance of temptation as the people are, it must surprise a reflective observer that so great an amount of virtue remains amongst us. Were it not for the active unflinching principles of benevolence, the big brewers, the gin-palace owners, the publicans, and beer-shop keepers, would soon make society one frightful whirlpool of disease, imbecility, and crime. May Heaven avert it!

INTERESTING LETTER FROM THE SECRETARY OF THE ROYAL ZOOLOGICAL SOCIETY.

RESPECTED FRIEND,—Here is another testimony to add to the long list which we have to the improved habits of the people; for who does not feel that it was temperance which kept the gardens so uninjured as they were last summer, when thousands flocked on summer evenings to that delightful resort. I have only to add, that I hope the liberal and enlightened views on which the Royal Zoological Society have acted will be imitated by others, and that visitors will, in every possible way, avoid giving unnecessary annoyance to the animals who are deprived of their liberty for our gratification and instruction. Respectfully, thy friend,

RICHARD ALLEN.

3, Granby-row, 1st March, 1842.

SIR,—I have to acknowledge the receipt of your letter, and to observe that the opening of the gardens of the Royal Zoological Society, at a low charge, in May, 1840, was in accordance with, and originated in, a desire of the council to give to the poorer portion of their fellow-citizens the fullest advantage of the rational and instructive recreation this collection affords; and am now happy to bear testimony that the visitors thus admitted have shown a proper appreciation of the advantages offered them—their conduct has been extremely praiseworthy, and seems each day to be more decorous and orderly. That much of this pleasing state of things is owing to the wide spread of temperance cannot be doubted; but I would claim little more credit for the effect arising from opening the gardens, while it brings the poorer classes into a position where they can see the conduct of the richer, offers the reward for good order, and holds out a hope that further opportunities of improvement will be offered them.

During the last year 104,205 visited the gardens, and about 2,500 attended the lectures of the society, which has thus been the means of diffusing much useful information amongst all classes of people. Were the efforts of the council supported in the manner which they seem to deserve, the society would be the means of effecting much more good.—I am, Sir, your obedt. servant,

Mr. R. Allen,

Hon. Secretary Irish Temperance Union.

R. BALL.

Reviews.

STANDARD TEMPERANCE LIBRARY, being No. III. of the *Supplements to the Advocate*. Price 3d. *Vide advertisement.*

The cover commences with a reply to an article entitled "Bread and Wine," which has recently appeared in the *Christian Messenger*, and contains also reviews and varieties.

The interior of the No.—the eight pages of permanent documentary matter—is unusually interesting. It contains the last of Dr. Cheyne's valuable *Essays*, published in 1740; and a very timely *Apology* for, and History of, the *Cold Water Cure*, illustrating its real importance, and its bearings on the temperance question. We have only room for the following from this important No. :—

"ALCOHOL, A POISON."

"EXPERIMENTS made in the year 1679, by M. COURTEN, of Montpellier, given in his own words."

1. "Feb. 27, we injected two drams of highly rectified spirits of wine into the crural vein of a dog: the dog died in a very little time, very quietly, and with pleasure as it were, licking his jaws with his tongue, and breathing quick, but easily, without barking, crying, or any convulsive motion. The blood was concentered into a great many livid hard clots in the cava, and right ventricle of the heart. These appeared still more conspicuous, and harder, in some blood that flowed back from the vein into the syringe.

2. March 2, we injected three drams of rectified spirits of wine into the crural vein of a small dog, which made him apoplectic, and as if he were half dead. In a little time he recovered from his *apoplexy*, but grew giddy; and when he endeavoured to go, reeled, and fell down; though his strength increased by degrees, yet his *drunkenness* still continued; his eyes were red and fiery, and his sight so dull that he did not seem to take notice of any thing, and when beat would scarce move; however, in four hours' time he grew better, and would eat bread when we gave it him. The next day he was brisker, and seemed to be past all danger.

3. We injected into the crural vein of a dog five ounces of a strong white wine, which made him very drunk, and little different from what a less quantity of spirits of wine would have done; but in a few hours his drunkenness abated, and he recovered." Vol. 2, p. 31—2.

[The preceding experiments show, 1st, That alcohol acts in the same manner when injected into the blood as when received into the stomach; 2d, That it is not changed or assimilated by the digestive organs, for in that case it could not possibly produce the same effects when so differently administered; and, 3d, That the same essentially poisonous or intoxicating power is possessed by alcohol in pure white wine as by alcohol in distilled spirits. These facts refute two very prevailing fallacies, and demonstrate three important positions assumed by the teetotal or true temperance society.

1. That alcohol, in all its forms, mixtures, and modifications, is a narcotic acid-poison, the product of fermentation, and the educt only of distillation.

2. That, by consequence, a society for the suppression of intemperance, based upon a distinction between fermented and distilled liquors, which possess the same essential intoxicating property—being selfish in its spirit, partial in its prohibition, and paradoxical in its principle—must necessarily fail to accomplish its object.

3. Hence, whether we regard the physical operation of vinous spirit, and the consequent obligation to avoid every degree of its noxious influence, or we look at the expediency and efficacy of teetotalism as the only means for the suppression of drunkenness—consistency, self-preservation, and moral duty, conspire to enforce the practice and the principle of entire abstinence.]

THE MEANS OF PROMOTING AND PRESERVING HEALTH. By T. HODGKIN, M.D. Simpkin and Co., London. 1841.

A second and improved edition of a work that contains much useful information, but which, unfortunately for its lasting reputation, is only almost not altogether teetotal in its doctrines.

Dr. Hodgkin, in speaking of the *British Temperance Advocate*, observes:—"It is no less a pleasure than it is an act of justice, to bear testimony to the worth of this and similar publications. They are replete with valuable matter, both arguments and facts." But, though he extracts a good deal from our pages, we regret to see that he cannot go the entire length of our doctrines. He believes that our cause would commend itself by "that admission of exceptions to our rule which strict adherence to truth requires." If Dr. H. will admit as a *rule*, that the use of alcoholic poison as a *beverage in health* is injurious and "intemperate," we can have no possible objection to allow that it has a use, as a medicine, in a few *excepted cases* of disease. We leave the faculty to settle that matter. But we think Dr. H. would find it difficult to show, even in one case, that a man in *health* was benefited by alcohol. We shall gladly open our columns to the proof. We intend to revert to this work at leisure.

IMPORTANT MEDICAL TESTIMONY from eminent Physicians and Surgeons, proving that all curable Diseases can be cured, and all Operations performed without the assistance of Intoxicating Beverages. Collected by W. BATCHELOR, Surgeon, &c., to prove to the Board of Guardians of the Luton Union, that his mode of treatment is practicable and justifiable. Dunstable: T. Partridge. Price 2d.

ALCOHOL, as a Beverage and as a Medicine. By A. COURTNEY, Surgeon, R.N. London: Starie, 166, High Holborn. 1d.

We recommend these tracts to be circulated wherever medical men are found to oppose the cause. Mr. Courtney has done well to insert the following extract from a letter, which appeared in the *London Temperance Journal*, of the 25th ult. :—

"I am sorry that any of my brethren could *mislead* the Board of Guardians, or any one of them, by stating that they are not justified in employing a medical man who does not administer intoxicating drinks, forgetful that if, in the practice of such medical officer, cases should arise requiring the administration of stimulants, the *Materia Medica* furnishes him with as *efficacious*, and *far more potent stimulants*, than *any* we possess in the form of intoxicating beverages.—I am utterly ignorant of the existence of any disease, acute or chronic, in any rank of life, which cannot be cured without intoxicating drinks. Medical men contend that they are an agreeable and convenient form for the exhibition of stimulants; but that there is any disease incurable without their aid, I have never yet heard.—I am, &c., W. I. MORGAN, A.M., M.D.," &c.

OBSERVATIONS ON THE MORAL DIGNITY OF THE TEMPERANCE REFORMATION. By a Member of the Hawick Total Abstinence Society. Zeigler, Edinburgh; Pasco, London. 50 p. 6d.

Very creditable to the intellect and heart of the writer. The profits are devoted to the temperance cause.

THE VEIL LIFTED; or Incidents of Private Life. A series of original Temperance Tales. By MRS. PAXTON. Monthly, 2d. Fletcher, Newcastle; Brittain, London.

These incidents are portrayed with considerable power, and are pregnant with warning and instruction. The idea is well conceived, and we trust, as the series advances, it will be well developed. The price is very reasonable.

WINE FOR THE LORD'S TABLE not to be Corrupted by Fermentation: An Essay by ROBERT SHUCKBURGH, M.A., Rector of Alborough, Norfolk. Norwich, Jarrold & Sons; London, Houlston & Stoneman. 1842.

We heartily recommend this little tract; it ought to be sent (with some corrections) to all those ministers who oppose our principles on the ground discussed in this pamphlet. At p. 5, we perceive *Ecclesiasticus* is quoted as *Ecclesiastes*; and at p. 10, the author speaks of "the evangelists rendering oxos," as if their Greek Gospels were translations. Mr. Shuckburgh has the same rendering of Exod. xii. 19—20, which was adopted at the Ramsgate debate, and he well supports that view with illustrative texts.

THE MORAL PRINCIPLE OF THE TEMPERANCE MOVEMENT. A Sermon by PROFESSOR WARE. Pasco, London. 4s. per 100.

Our only regret is to see this excellent address reprinted without the correction which, on one point, it needs. A few notes would have remedied the evil. Our sentiments on the subject are well expressed by the Editor of the *American Journal*:—"There is one defect in the argument drawn solely from disinterested benevolence. Prof. Ware speaks of it as the most remarkable action of philanthropy, that 'multitudes have abandoned—not for a time, but for life—a customary, innocent moderate gratification, which did them personally no harm, on the single ground that others abused it to harm,' that 'this liberty of theirs was a stumbling block to the weak.' We have not so viewed the intoxicating bowl. Thousands, indeed, have partaken of it without serious injury. But Alcohol is always at war with the human system, in a season of health: always dangerous in the most moderate potations. Every drunkard has been made such from moderate drinking, and every moderate drinker has exposed himself to drunkenness, and that to an extent of which he has but little conception. We have heard men say, in cases not a few, wine never injures me; a little brandy and water often does me much good, but I can give it up if it offends or ruins others, when it has been but too manifest that these same individuals have already been sadly undermined by their personal indulgences. It is a very gratifying mode of reasoning to the human heart, especially to families of noble bearing.—We can do thus and thus, and never be injured. But there is no safe tampering with Alcohol. And we drive it from our tables quite as much for our own security as for the good of others.—The argument from meats is a good one, but it is liable to abuse, for between meats and alcoholic drinks there is not a perfect parallel."

AN EXPOSITION AND DEFENCE OF TEETOTALISM. By RICHARD CURTIS. Devonport, W. Hunt; London, Pasco.

A very instructive little pamphlet.

Progress of Temperance.

WORCESTER.—The second anniversary of this society was celebrated on the evening of Easter Monday, by a tea party in the hall of the City and County Library, at which about 200 were present. After tea, the public were freely admitted, and the large hall was soon well filled, but, notwithstanding it was holiday time, there was not the slightest disturbance during the whole of the evening. Mr. Henry Stone having been voted into the chair, the annual report was read by Mr. John Harris, and received with much approbation. It stated that 200 members had been added to the society during the past year, making the total number 584, including several reformed drunkards. The committee not being able to establish a Worcestershire Association, they had determined that their society should become auxiliary to the Gloucestershire Association, the condition being that they were to pay £15 per year, which would enable them to have a lecturer at their disposal three nights in every month. Of this money £10 was to come out of the funds of the society, and £5 to be subscribed by various friends. Appended to the report was a statement of the society's funds, from which it appeared that there was a balance in the treasurer's hands of £26 0s. 10d., the totals shown in the debtor and creditor columns being £49 10s. 3d. After the reading of the report, it was agreed that the rest of the business proceedings should be postponed till the usual meeting in the week following, in order that the audience might at once hear an address from Mr. Booth, the Gloucestershire agent. The latter accordingly delivered a lecture of considerable duration, but we regret that our space will not enable us to give even an outline of it.—*Abridged from the Worcestershire Chronicle.*

BIRMINGHAM.—On Easter Monday we held our usual annual festival. A procession, with bands of music and flags and banners, perambulated through the principal streets, and at five in the afternoon there was a tea party in the Town-hall, at which above 1000 persons sat down. After the tea was concluded, R. T. Cadbury, Esq., took the chair, and after a few observations from him, and a short address from Mr. George Poole, Mr. John Cadbury gave some valuable statistics, accompanied with comments. Amongst others he noticed the often-repeated fact of there being 600,000 drunkards in the United Kingdom, of whom 60,000 died annually. According to the late census, this town contained about 185,000 inhabitants, and as that formed the 134th part of the population of the kingdom, it followed that the 134th part of the drunkards belonged to us. Assuming this, he came to the conclusion that we had not less than 4,477 drunkards, of whom 447 died annually.* We had in round numbers 1000 places where intoxicating drinks were sold, so that every fortieth house was appropriated to that purpose; and he calculated that it cost every man, woman, and child here, on an average, £3 per annum for intoxicating drink. He calculated there was 30s. spent each day in every one of these places on an average, making the gross receipts of each house £9 per week, and allowing the sellers 15 per cent. profit on all their takings, it left them £70 per annum. Taking this to be correct, £1000 were spent here every day in intoxicating drinks, making a total of £9000 per week, or £468,000 per annum, principally taken out of the pockets of the working men. There were 18,000 houses in courts, and from thence he inferred that there were at least 18,000 mechanics. Supposing each one of these to lose one day in the week while work was plentiful, in order to indulge in a drinking bout, that loss would be, at a fair average rate of wages, £210,000 per annum more, making, with the £468,000 actually spent, the enormous sum of £678,000 spent or lost through drink. After some remarks as to the influence of the drinking system upon the increase of the poor's rate and police rate, Mr. Cadbury proceeded to show how this money could be better applied for the benefit of the 18,000 mechanics, their wives, and families. He found, on calculation, that it would give to each family the following articles, viz.:—8 quartern loaves per week; 10 bags of potatoes per annum; 2 pair of shoes per annum to each one in the family, supposing each family to average five persons; 6 lbs. of sugar per week; 1 cwt. and a half of coal per week; 1 quart of good milk every day to each one of the family, besides an adequate supply of butter, salt, eggs, &c. And that after supplying all these necessities and comforts, there would remain to each family £5 per annum, and as they probably paid, under present circumstances, £5 for house rent, this additional £5 would give each man a vote for a member of Parliament, if they wished, by taking better houses. He afterwards went into calculations of the effect upon the price of bread, if the land now under cultivation with hops and barley could be devoted to the growth of wheat. The Rev. Thomas Spencer, of Hinton Charterhouse, followed in a very masterly address. We only regret that all his brethren of the Established Church here were not present to hear it, for they would have been profited as well as pleased. Our friend, Mr. Joseph Sturge, then read portions of a very interesting letter from

Mr. Richard Allen, of Dublin, and the meeting concluded about half-past nine with a few remarks from the Rev. Thomas Swan, Baptist minister.

BOLTON ANNUAL REPORT.—It is true that the dense mist of ignorance and prejudice, which, up to a very recent period, enshrouded the minds of men, in reference to true temperance principles, is in part cleared away, and the sunbeams of hope, in many places, gild the distant horizon, to tell us that better days are coming; but it is very probable, looking at the present state of the world, that it will require years of patient labour, accompanied by the blessing of God, before it can be said that the work is complete. The opinion is daily gaining ground, and events not unfrequently occur to give it sorrowful confirmation, that one great obstacle to our society's more rapid progress, is the hostile attitude which the professedly religious public have assumed in reference to it. Taking this view of the subject, we think it need not be any longer matter of surprise, while intoxicating drinks are defended by such sacred authority, if men in general are slow to relinquish their use; and your committee are of opinion that so long as such continues to be the fact, and the pernicious beverage finds a shelter at the Sacramental table, drunkards and drunkenness must still exercise their blighting influence upon all our social and domestic virtues, outraged humanity continue to bleed at every pore, and religion be prevented from shedding on a degenerate world the fullness and the richness of its blessings.—In addition to the weekly meetings, several festivals have been held, which were exceedingly well attended; and through the combined power of male and female eloquence, aided by the force of truth and the blessing of heaven, about 800 individuals have been induced to join our ranks, whom we hope will remain steadfast to their pledge, and prove an honour to the society, which, instrumentally, is calculated to do them so much real and permanent good. The practice of visiting the habitations of the neglected and outcast drunkards has still been attended to, on Sabbath mornings, by several of the committee. It is especially gratifying to your committee to be able to state that the finances of the society are in a more encouraging condition than they have been for several years past. Soon after the last annual meeting the plan was adopted of furnishing all the subscribers with tickets, which secured them free admission to all the festivals and lectures during the year. The head of a family subscribing a pound has had a ticket to admit the whole of his household into the gallery of our hall; and those contributing smaller sums have had tickets in proportion to the amount subscribed. The generous help thus afforded by the public has enabled your committee, on most occasions, to dispense with the charge of admission to the body of the hall; an advantage this of great importance to those who have to toil for their daily bread. In the last year's report the committee called attention to the state of crime in this town. They have had again placed in their hands a copy of the police report for 1841, and while its various details and awful disclosures speak well for the discipline and diligence of the force, it exhibits a state of things truly lamentable to contemplate. We shall select, for the information of those who may not have the opportunity of perusing this painfully interesting document, some of those statistical facts which, it must be quite clear to all, have a strong bearing upon the temperance question:—"Public-houses in the borough, 105; beer-houses, 184; pawn-brokers, 20; brothels, 46; prostitutes, (street walkers) 94; drunkards taken into custody—males, 635, females, 115, total, 751; disorderly characters and prostitutes, (drink being the leading cause) 469; drunkards convicted in penalties of various amounts, 583." It will not be out of place if we here ask, what man, who is not reckless and hardened beyond hope, can forbear weeping when he looks steadfastly at this fearful army of transgressors? Let any one attempt to call to mind the sorrow and anguish of which they have been the occasion, the precious time and valuable property they have wasted, and, above all, the aggravated manner in which they have violated the laws of God; we repeat, most solemnly, let him do this, and, we think, like a rational being he will endeavour to find out the cause, and if he should discover that his own example of drinking intoxicating drinks has, in the remotest degree, contributed to so terrible a result, we are of opinion that if he either "fears God or regards man," he will at once lay the dangerous practice aside. Your committee would also embrace this opportunity of earnestly soliciting the church to place itself in a right position with every institution that has a tendency to promote the interests of the Redeemer's kingdom, lest the denunciation of old be pronounced against it—"Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." To all those who have been emancipated from the thralldom of intoxicating drinks they would address the language of the apostle Paul: "We beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—On behalf of the committee,

PETER GASKILL, President.
JOHN CUNLIFFE, Secretary.

* The calculation as to the number of drunkards and deaths was made several years ago before the data now accessible were obtained. The number is probably five times as many.

WILLENHALL.—Teetotalism is spreading wide and fast since the visit of Mr. John Hockings, who gave us two lectures in December, which were well attended; after which, and during the month, upwards of 70 signed the pledge, and the society has been steadily increasing up to our festival on Shrove Tuesday. The members, assisted by the friends from the neighbouring societies, met in the Wesleyan school-room at half-past 2, p.m., and formed themselves into a procession, headed by the Rechabites, 17 in number, attended with the Willenhall band, and a banner, beautifully painted with the temperance coat-of-arms, from an adjoining society, and passed through the principal streets, and then proceeded again to the Wesleyan school-room, where upwards of 300 enjoyed themselves over the sober beverage. While some were preparing for the company within, others were addressing the numerous mass collected together without. After tea, the chair was taken by G. S. Kenrick, Esq., of Westbromwich, who stated facts that came under his own observation, of men being more able to perform their labour. Mr. Harper, jun., secretary, was then called upon to read the report, which stated that the society now numbered 117 members, including 25 reclaimed drunkards, several of whom are connected with the Christian church, and all attend the ministry, either at one place or another. The meeting was afterwards addressed by the Rev. G. Stokes, L.L.B., of Wolverhampton, Mr. Kemp, agent to the British and Foreign Temperance Society, Rev. A. Dixon, of Dudley, "Dickey Turner," (the author of the word *teetotal*) of Preston, and closed with a very appropriate address from the chairman. The meeting separated about half-past nine o'clock. While this was going on in the upper school-room, which was not large enough to contain the number present, upwards of 200 were addressed in the lower room by Mr. Jones, of Wednesbury, (who took the chair) Rev. G. Stokes, L.L.B., Dickey Turner, John Thomas M'Uen, of London, and Mr. John Kemp. After the meetings closed, many repaired to Mr. Ashburn's coffee-rooms, and signed the pledge. Since these meetings, Mr. Kemp has given us two lectures in the British school-room. Upwards of 150 have signed since the festival. Here I would just state, that out of the number signed since the festival, two are Wesleyan local preachers and class leaders, which make three class leaders now amongst us, perhaps not the most influential, but three useful men. We hope this will spur others to come forward, and assist in our great and good cause. "The harvest is plentiful, but the labourers are few."

A MEMBER.

WORKSOP.—On Monday, Tuesday, and Wednesday evenings, the 14th, 15th, and 16th March, three lectures were given by your truly useful agent, Mr. Addleshaw. Considerable interest was excited, and great attention manifested, by (on the two latter evenings) very crowded auditories. About 20 signatures were obtained. On the Tuesday evening, a silver medal, of very beautiful workmanship,* was presented to C. C. Mower, Esq., (our indefatigable president) in the name of the ladies of Worksop, by Mr. Tyack, treasurer, as a testimonial of esteem for his valuable services. Since then we have been visited by Mr. J. Andrew, jun., your worthy secretary. His lecture gave great satisfaction, and several signatures were obtained. The cause in Worksop appears to be in a better state than it has been of some time. Several additions have been made to the society, and we are hoping that it will continue to progress.

KETTERING.—A great revival has taken place, which will never, we trust, subside in the minds of the inhabitants of this town and neighbourhood. Mr. Gowland, agent of the South Midland Association, delivered a lecture in Mr. Jenkinson's room, on 3d March, the Rev. John Jenkinson in the chair. At the close of the meeting, six signed the pledge. On March 4, Mr. G. delivered another lecture to a crowded audience, Mr. Cooper in the chair, and notwithstanding the opposition of a vain and foolish young man, 20 additional signatures were obtained. March 5th, Mr. G. lectured at Isham, in the Methodist chapel, when 11 more abjured by pledge the deadly poison. March 7th, Mr. G. lectured at Geddington for the first time, and made a good impression on the minds of the industrious classes.

JOHN CARR.

ROSS, Herefordshire.—The cause is but slow in its progress in this town, but we have every reason to believe that the majority of those who are now on the books will, by their zeal, example, and influence, prove ornaments to the good cause. Our society is composed principally of individuals of the "working classes," very few of the "middle" or "upper class" adopting our system. The Christian ministers of the town still keep aloof, with the exception of the venerable Catholic priest. He, much to his credit, was the first to advocate the cause from the altar to his little flock. We are forming a brass band here, and hope shortly to establish a Rechabite Tent.

YORK.—*Pleasing.*—Your *Advocate* has been very well received by the felons in York Castle. The schoolmaster told me they were fit to fight to get them; but when they were told they would have plenty of time to read them, they were satisfied. W. S.

* The medal presented to Mr. Mower was beautiful in design, and the workmanship first-rate. It does great credit to the maker, Mr. James Taylor, Birmingham.

HULL.—The anniversary was commenced on Sunday evening, March 20th, with a sermon, in Freemasons' Lodge, by Mr. R. Firth, honorary secretary. On Thursday, March 24, a public meeting was held in the Town-hall. In the absence of our respected mayor, who had kindly promised to preside, but was prevented by unavoidable engagements, John Wade, Esq., president, took the chair. The president, after some able remarks on the religious bearings of total abstinence, called upon the secretary to read the report. Hundreds of persons have, by the operations of the Hull temperance society, been raised out of abandoned profligacy to be useful and honourable citizens of the world. These the committee would present to the inhabitants of Hull as proofs and trophies of teetotalism. The ranks of the Wesleyans, the Wesleyan Association, the Primitive Methodists, the New Connexion Primitive Methodists, and some few to the Calvinists, have, to the certain knowledge of the committee, been increased out of them. What number have joined the Establishment the committee are not prepared to state. During the last year, in the lodge alone, upwards of 500 persons have signed the pledge. No application to the public for pecuniary aid, except collections, has for four years been made. As a confirmation of the good effects of teetotalism in Hull, the committee beg to advert to the report of the police:—

Digest of Reports of the number of Prisoners taken into custody for drunkenness by the Police, Hull.

	Males.	Females.
In 1837.....	847.....	134.....
In 1838.....	674.....	106.....
In 1839.....	708.....	132.....
In 1840.....	529.....	118.....
Diminution in 1838.....		201.....
Increase in 1839.....		60.....
Decrease in 1840.....		193.....
Ditto in 1841.....		125.....

Thus, in 1837, there were of cases of drunkenness, 847 males, and 134 females; in 1841, 424 males, 98 females; showing the ratio of decrease in males one-half, and in females one-third. During this period the number of the inhabitants has greatly increased. The establishment of the flax and cotton mills has necessarily caused an influx of many persons. The increase of trade has caused an increase in the number of seamen. Considering, therefore, the perpetually shifting changes of the inhabitants of a seaport like Hull, all the probable disadvantages of an increasing population to form habits of sobriety amidst so many fascinations and allurements, the decrease of cases of drunkenness to nearly one-half the number furnishes a most unanswerable proof of the extensive efficacy and superlative utility of teetotalism. The meeting was then addressed by Mr. R. Firth, Mr. Webster, and by Mr. Swann, of Huddersfield. On Friday evening, a tea meeting was held in the Freemasons' Lodge. The speakers were—W. Sherwood, Esq., surgeon, Barrow; Mr. Swann, Rev. J. Stamp, and G. Hewitt. On Sunday evening, a temperance lovefeast was held in the Freemasons' Lodge. All the meetings have been of the most animated kind; and, by the able and scientific addresses given, a powerful impetus has been imparted to the temperance cause in this town.

MASHAM.—Monday, March 14th, myself and Mr. Buckle started from Masham, and walked nearly to Hawes, a distance of thirty miles, where we held a meeting in the Friends' meeting-house: 4 signed the pledge. On the 15th, about 70 members and friends took tea at the house of sister Thwaites, Askrigg, by way of opening it as a temperance hotel, after which we held a public meeting in the Town-house, (kindly lent.) This meeting was addressed by Mr. Robinson, the chairman, myself, the Rev. Mr. Caldwell, (Baptist minister) and Mr. Buckle: several signatures were obtained. Here the Wesleyan preacher manifested his feelings to our cause, by not only denying us the use of his chapel, but refusing even to publish our meeting. We were sorry, as they have had the use of the chapel up to this time, and the place we were in could not accommodate half the people. On the 16th, we held a meeting at Bainbridge, in the Friends' new meeting-house, (kindly offered to us for the occasion) when the principles of our society were ably advocated by Mr. G. Winn, (the chairman) Mr. Robinson, of Askrigg, the Rev. Mr. Caldwell, and Mr. Buckle. On the 17th, the inhabitants of Horsehouse, Coverdale, heard the joyful sound of liberty from the thralldom of drinking habits, and were invited to join our ranks, by holding a meeting in the Wesleyan chapel, which was addressed by Mr. Stohart, myself, and Mr. Buckle. Friday, the 18th, a meeting was held in the National school-room, Middleham, when the cause was advocated by Mr. Pollard, the chairman, myself, and Mr. Buckle: 7 signed the pledge. Saturday, the 19th, a meeting was convened in the Independent chapel, Leyburn, which was addressed by Mr. Thistlewaite, the chairman, myself, and Mr. Buckle, who, in a most convincing speech, showed the evil tendency of moderate drinking. This meeting was closed by an earnest appeal from the worthy pastor, (the Rev. Mr. Brookes) for all to enlist under our banners: 4 signed. On our return we purposed to hold a meeting at Masham. The Rev. J. Dunbar was desired to publish it from the pulpit, but he refused, saying "it was not fit to be brought into such a place." A local brother ventured to publish it, for which he was called to order, and is to be arraigned before a leaders' meeting!

W. PRYBES.

BRADFORD District Temperance Union.—This union was established at a meeting of delegates and friends of total abstinence, held in the temperance hall, Nov. 29. Delegates attended from Bradford, Bingley, Bierley, Cleckheaton, Farsley, Keighley, Otley and Wharfedale Union, Pudsey, Stanningly, Undercliffe. Mr. J. Andrew, jun., secretary of the British Association, attended to explain the nature and objects of district unions. The utmost cordiality pervaded the meeting, and the following resolutions were unanimously adopted:—"1. That a district union of total abstinence societies be now formed, to be called 'The Bradford District Temperance Union,' for the employment of agents, and by other suitable means promoting the prosperity of the societies in the union, and the formation of other societies. 2. That this union comprise the districts lying within the Leeds, Huddersfield, Halifax, Colne, North Craven, and Harrogate Unions. 3. That it be governed by a president, treasurer, two secretaries, and a committee of not less than five persons, with power to add to their number. 4. That W. Wilson, Esq., be president; Mr. W. S. Nicholls, treasurer; Messrs. E. Kenion and J. Hanson, secretaries; and the following gentlemen the committee—Thomas Beaumont, Esq., Rev. Joseph Harvey, Mr. Thomas Wickett, Mr. L. Priestly, Mr. J. C. Booth, and Mr. Thomas Foulds; four to form a quorum. 5. That the Bradford District Temperance Union be an auxiliary of the British Association for the Promotion of Temperance. 6. That the societies within the district raise subscriptions within their respective localities for the support of the union, or make collections, or annually make a grant from their own funds; such contributions to be paid quarterly in advance. The committee of the union shall be at liberty to make collections or obtain subscriptions for its expenditure in places from which no contribution is received. 7. That the agents engaged for the union be expected to employ themselves in visiting and distributing tracts during the day, as well as speaking at evening meetings, and that they keep a journal of their proceedings, and regularly report them to the committee."—After replies had been received to the circulars, according to the tenth resolution, the executive committee met on Dec. 18th, when the union was divided into four sub-districts; other regulations adopted, and Mr. Jarvis Crake, of Leeds, was engaged as agent for two months. The union comprises about sixty places, small towns and villages. In the majority of these places no temperance societies exist, and in many no meetings were ever held for the advocacy of our principles. Mr. Crake commenced his labours on January 10, 1842, and went through the district before the second delegate meeting took place. This meeting was held in Bradford, Shrove Tuesday, Feb. 8, and was attended by delegates from most of the principal places in the union. The reports respecting Mr. Crake's labours were most gratifying; the delegates unanimously expressed their satisfaction with his exertions, and he was re-engaged for two months. During his visit he had held twenty-two meetings, which generally had been well attended, had organized two societies, delivered upwards of 1100 tracts, and visited as many houses.

E. KENION—J. HANSON, Secs.

SCARBORO'.—The fifth anniversary of the Scarboro' society was held in the Town-hall, on Tuesday, the 29th ult. The Rev. G. B. Macdonald, of Leeds, and the Rev. Joseph Barker, of Gateshead, were present, and addressed the meeting in powerful and effective speeches. Mr. Macdonald avows himself more confirmed in the principles of teetotalism than ever; and Mr. Barker's arguments and facts were such as it would be impossible to gainsay. The room was well filled, and a large number of respectable persons were admitted by ticket after the tea. A public meeting was held on Wednesday, also addressed by Mr. Macdonald, Mr. Barker, the Rev. Charles Clay, and others. The Rev. W. Cave, who is a very firm and zealous teetotaler, was prevented, by indisposition and other engagements, from attending. A very good impression has been produced by the various addresses that have been delivered. Upwards of 30 have already signed the pledge, and there is no doubt that many others will follow. The intemperate appear particularly eager to unite themselves with the society, and to escape from the trammels that enslave them. Twelve or fourteen of this class joined during the last month, and more than 130 are in connexion with the society. When will Christians generally come to the rescue and the encouragement of such as these? We would avail ourselves of the present opportunity to notice the acceptable services of Mr. Thomas Thompson, of Leeds, a few weeks ago, who held several crowded meetings, and whose addresses were listened to with much interest. Many signed the pledge during his visit.

W. R.

WRESSIL, near Howden.—The first anniversary of the Wressil temperance society was celebrated on Monday, March 7th, 1842, in the following order. The parish church having been kindly lent for the occasion, the Rev. W. Wilkinson, from Bubwith, read prayers, and the Rev. J. M. Holt, vicar of Fulstow, Lincolnshire, preached a most appropriate sermon from James iv. 17. A public tea meeting was also held in a spacious tent, on the premises of Mr. John Jackson, who, little more than twelve months ago, was as notorious for his drunken habits as he now is for his advocacy of teetotalism. He and three sons are Rechabites, and it is but

just to observe that this meeting was got up principally by the exertions of himself and family. The Rev. James Bruce, Independent minister at Howden, occupied the chair. The meeting was addressed by the chairman, Messrs. Houfe, Jackson, Sails, Johnson, and the Rev. J. M. Holt, who, by one of his humorous and pathetic appeals, rivetted the attention of his audience. We could not but think if, at the Restoration, Charles II. wondered where his enemies could be, so hearty and so numerous were his friends, a teetotaler might in this meeting have felt equal astonishment, for unanimity seemed to pervade every bosom.

R. JOHNSON, Howden.

However others choose to act

Towards the temperance cause;

We hail its blessings to our house,

And strictly keep its laws.

We will not drink the drunkard's drink,

But close our lips to all;

Reject the foe in every form,

Lest we should taste and fall.

We will not give the drunkard's drink

Our friends to entertain;

But act the more consistent part,

And teach them to abstain.

We will not buy the drunkard's drink,

Nor keep it where we dwell;

It is the source of crime and death,

It hurries crowds to hell.

Let Christians now unite to make

One firm devoted band;

No more to use the drunkard's drink,

But drive it from our land.

JOHN JACKSON, Wressil.

HEXHAM.—The Rev. Joseph Barker, of Salem chapel, Newcastle, was invited to attend a meeting of the "Hexham Anti-Tobacco Society," on Wednesday, the 9th March; but he preferred giving a lecture on *universal temperance*, comprehending entire abstinence from alcoholic drinks, noxious tobacco, and other injurious luxuries. The meeting was held in the Hallbank chapel, which was crowded. Mr. Smith was called to the chair; and Mr. E. Ridley, the secretary of the society, gave some statements relating to the progress of the good cause; after which, Mr. Barker delivered an instructive and generally satisfactory lecture. Several persons, at the close of the meeting, subscribed the anti-tobacco pledge.

WHITEHAVEN.—In the course of the present week, Mr. Millington, the well-known agent of the British Association for the Promotion of Temperance, has delivered a course of lectures in the temperance hall, Senhouse-street, on the subject of total abstinence from all intoxicating liquors. Mr. M. is one of the ablest advocates of the cause, and handles his subject in a style so clear and systematic, that, whilst the unlearned hearer is convinced by his reasoning, the man of letters is equally delighted with the lucidity of his arrangement, the truth of his deductions, and the polish of his style. The hall was crowded on the occasion of each lecture, and we understand a considerable number of converts signed the pledge.—*Whitehaven Herald*, March 19.

MARYPORT.—We have been favoured with a visit from Mr. James Millington, who has given us a treat which will not soon be forgotten, by delivering three lectures on the following subjects:—1st. On the evil tendency of intoxicating drinks, and the moral and religious tendency of total abstinence. 2d. On the present condition of the people of this country; showing that nothing can permanently improve it while intoxicating drinks continue in use. 3d. On the physiological influence of alcoholic drinks on the human body; showing that even the most moderate use of them is injurious to health. The subjects were handled in a masterly style, and the lectures gave great satisfaction.

PENRITH, March 28, 1842.—About three weeks ago, Mr. Jas. Millington visited this place, and delivered three admirable lectures on the subject of total abstinence, and as he was to be in the neighbourhood until Good Friday, arrangements were made for holding a festival on that day. On Monday, previous to the festival, Mr. George Dodds arrived here, and delivered several addresses in the town and neighbouring villages with good effect. Some new places were opened, where the people who attended seemed highly pleased, were very attentive, and, from what we have since heard, we have no doubt but that the seed sown will take root, and bring forth fruit. On Thursday last, being the day previous to the festival, Messrs. Dodds and Millington addressed the inhabitants of Penrith in the market-place in the afternoon, and in the evening in the Primitive Methodist chapel. On Friday afternoon, a public meeting was also held in the market-place, whence they adjourned to the tea party, held in the George Inn assembly-room. About 250 persons took tea together, after which the public meeting commenced, and the room, which will accommodate about 500 people, was completely filled. The Rev. Mr. Brewis, Independent minister, was called to preside, and after opening the proceedings in a very appropriate address, Messrs. D. and M. addressed the

very respectable assembly in their best style. During the evening several beautiful pieces were sung, and altogether it was a most delightful meeting. By the joint labours of the two lecturers, about 70 individuals have been added to the society.—J. C., Sec.

CAMDEN.—Although we are surrounded on every hand by opposition, yet we have the unspeakable joy to know that our principles are taking deep root, and doing a vast amount of good. We have 55 members in Blockby and Camden. Blockby is a village about three miles off. We have eight reformed drunkards, once the greatest drunkards, but now staunch teetotallers. One in particular, at Camden, who always went by the name of "Old Fletcher, the drunken pensioner;" now John Fletcher, the teetotaler! His wife told me that he now never retires to rest without first praying. She told me, just in her broad Gloucestershire talk, that "she never was so happy in all her life as now John is a teetotal." I have lent him one of my bibles for a year or two, for which he seemed very thankful. Yet, sir, notwithstanding all this, the Baptist minister is our greatest enemy! He preached on the morning of the 6th of March from Isaiah xxv. 6, 7, and part of the 8th verses. I took down all I could. He said there were two ideas set forth in his text—1st, A feast of fat things; 2d, Wine on the lees, &c. He said the wine was strong and cheering: it was very strong and clear, and cheering, such as Solomon said was to be given to those ready to perish, and of heavy hearts! He told us once when we had been talking of it, that the port wine is not one-third strong enough! What an appetite! All this I shall contradict, as I shall soon appear before the church to give my reasons for abstaining from the wretched stuff they bring before us at so sober a time.—Respectfully, a staunch unflinching teetotaler.

[Mr. Davis appears to know a vast deal more about the wine than Isaiah, who has not told us half as much concerning it. In fact, the prophet does not say a single word about wine at all!]

WALES.

DOWLAIS.—The fifth Easter teetotal festival of the Merthyr district was celebrated at Dowlais, on Monday last, and though the novelty of such processions may be said to be over at places where four have been held before, yet the zeal and unflinching adherence of hundreds to their glorious principles have not abated. Indeed, they grow firmer every day, when they see so many reformed drunkards and their families living in peace and harmony, and as well in circumstances as can be expected during such times as these, when provisions are exorbitantly high, and wages extremely low. Genuine temperance is, and must be ever valuable and unobjectionable, based as it is on the unerring laws of nature, the concurrent testimony of holy writ, and the decided opinions of the most celebrated of those who have written on medical science, in ancient and modern times. Our principles will bear the test of ages in

"Every country and every clime."

The Merthyr and Vaynor societies met on Monday at one o'clock, at Morlais Bridge, with their splendid banners unfurled, and chanting teetotal hymns as sonorously as ever, proceeded up the Abergavenny road by Penydarren works, unmolested, (except by the beer-house keeper, who drives a car from the railroad to Dowlais, and who appeared at that time more fit to be an inmate of a mad-house, than to have the lives and limbs of any of her Majesty's liege subjects under his care) as far as Redgate, where they were met by the Dowlais society. The principal streets being paraded, the public meeting was held in a large chapel at that place, the Rev. B. Owen, of Zoar chapel, chairman. Able addresses were then delivered by Messrs. Roberts and Jones, of Brecon college, (the latter in English) and Mr. Evan Roberts, from Merionethshire. A glaring proof of the necessity of such a society was given during the time of the meeting, when it was rendered necessary to remove one of alcohol's disciples, in consequence of his repeating his dreams too loud for the audience to hear the advocates. The Merthyr and Vaynor societies returned the same way from Dowlais in a cheering and happy manner, until they were overtaken by the aforesaid car-driver, who, unfortunately for himself and others, made more use of his whip than of his sense. Very interesting meetings were held in the evening, and appropriate pieces recited by the young men in English and Welsh.

IRELAND.

After referring to the steady increase of deposits in savings banks, the diminution of crime, and other facts with which our readers are acquainted, in order to refute the Premier's supposition that temperance was declining, Mr. ALLEN, of Dublin, observes:—"These are probably sufficient facts to dispel some of our friends' apprehensions. Now for an attempt to explain the causes of the apparent increased whisky demand. I believe it arises largely in this. The grocers and publicans, believing their spirit trade to be annihilated, let their stocks run completely down, or, as the saying is, bought from hand to mouth. They now begin to find, however, that there is still a demand for 'real old malt whisky' from respectable housekeepers; also that the respectable middle classes of young men are not generally teetotallers. They have, in consequence, been laying in fresh stocks, which has created a considerable demand. Again, there was, I believe, a pretty numerous

class, who, though they had not courage or virtue sufficient to take the pledge, were, nevertheless, kept in check by the general spread of temperance, but who are now returning to their old habits, and filling, though too temperate in their own opinion to need the pledge, the vacant ranks of the reclaimed drunkards. Again, there can be no doubt but that the distillers have been using very active exertions to find new markets to flood with their poison, produced by the destruction of God's good gift to man; and we are told nothing by Sir Robert Peel as to whether whisky exports have increased or not."—[May we not add to these explanations, the voluntary suppression of illicit distillation amongst the poorer classes, thus causing the respectable drinkers to obtain their supply in the legalized mode; and the fact, that during the last elections great numbers of the unconvertable classes would largely increase their allowance.]

DUBLIN.—On St. Patrick's Day there was the usual procession of temperance societies. They walked in the following order, which was all previously settled by ballot:—1st, The Typographical Total Abstinence Society, with a beautiful Albion printing press in front, on which men were working off handbills appropriate to the occasion; next the Sandford Society, preceded by the president, the Rev. P. Smyth, and some friends, in a carriage, and a band; 3d, The Denmark-street Society, also headed by the president, the Rev. Mr. Dempsey, in a carriage, and a band, &c.; 4th, The Stafford-street Society; 5th, The Metropolitan Total Abstinence, and the Lucan branch; 5th, The Rathfarnham, a fine set of country people; 7th, James's-street society; 8th, Father Matthew's Own, a very numerous and respectable assemblage; 9th, The Mariner's Society, as jolly a set of tars as one could wish to see; 10th, The St. Andrew's, which many considered the pink of all; 11th, The Clondalkin; 12th, The St. Paul's, with the Rev. Dr. Yore, in a splendid carriage, the band dressed a la militaire, the whole the theme of general admiration; 13th, The Dublin Total Abstinence, headed by Mr. James Haughton, the philanthropist; and 14th, The Irish Temperance Society, headed by the president, the Rev. Dr. Spratt, accompanied by Thomas Reynolds, Esq., in a splendid carriage, drawn by six thorough-bred grey horses, with outriders, all dressed in rich figured white Irish tabinet, and caps of the same, ornamented with gold bands and tassels. Several branch societies brought up the rear.—Besides those noticed above, there were many other carriages, and we observed the Revs. A. O'Connell, Kelly, of Lucan, Kelly and Roche, of Rathfarnham, and other of the clergy and gentry. The juvenile portion of each society followed the adults. Most of them had bands. There was also a profusion of flags and banners. The latter were not so large or gaudy as on former occasions, but they were more appropriate, and all of real Irish manufacture. There were some Union Jacks, also of Irish silk, and many of the wands carried by the officers bore representations of harps, ships, shamrocks, &c., and every member had a large bunch of green shamrock in his hand. The scarfs worn were much more costly and infinitely superior to those used in former years, and all composed solely of Irish manufacture. The sashes and rosettes were of white, pink, skyblue, violet, and crimson. No party colours appeared anywhere.—In North King-street a neatly designed and appropriate triumphal arch was erected in honour of the occasion, and as Father Yore's society passed under it, a living dove—the emblem of peace—was let down from it, bearing a letter in its bill, which it presented to him, amid loud cheers. On passing the Castle, each band struck up the national anthem, as a mark of affectionate regard, esteem, and loyalty for the Queen. With this exception, all the pieces played throughout the day were Irish, and were played with much taste.—The procession was more than an hour in passing. A number of gentlemen on horseback, unconnected with any of the societies, (though many of them wore scarfs, &c.) accompanied it. The whole was of exclusively national (Irish) character; and when we contrast the cleanly, healthy, well-dressed, and respectable independent appearance and bearing of the men with the filth, disease, raggedness, wretchedness, and abject manner, which met us at every turn in the streets of Dublin, even five years ago, we cannot but regard this procession as one most gratifying to the eye of the patriot and the philanthropist. We would only make a passing suggestion—and this is to our English friends as well—whether the appearance of military dresses on such occasions is altogether consistent with the peaceful character of temperance societies, or, we might add, the growing spirit of the age on the subject of peace and war.—The *Dublin Weekly Herald*, which contains a long account of the procession, concludes by remarking:—"It is impossible to speak in terms of sufficient admiration of the sobriety and order which marked the conduct of the people during the entire day, and although the streets were crowded, and the day itself wet and disagreeable, not a single person could be seen in the slightest degree intoxicated. The only thing we regretted to see was the number of persons who indulged in the filthy and foolish habit of smoking. We cannot conceive anything more ridiculous than that of a person, who is not an idiot, sucking smoke through a tube into his mouth, and then puffing it out, to the annoyance of every one who does not indulge in the same folly. We hope soon to find this expensive custom abandoned by our fellow-countrymen."

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All communications respecting Agents, and other business of the Association, to be addressed to Mr. JOHN ANDREW, jun., Secretary, LEEDS.

Notices.

The January, February, and March Nos. of the *Advocate* are now out of print, and cannot be supplied to those who have not already procured them. Owing to the superabundance of temperance news this month, several valuable articles and letters stand over for insertion in our next.

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THE ORGAN OF THE BRITISH ASSOCIATION FOR THE PROMOTION OF TEMPERANCE.

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

No. 5.—Vol. I.]

DOUGLAS, MAY 15, 1842.

[THREE HALFPENCE.

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THE EIGHTH CONFERENCE OF THE BRITISH ASSOCIATION.

The time for the next annual meeting of delegates is drawing near, and it is necessary that the friends and auxiliaries of the British Association should turn their attention to the requisite preparations in connexion therewith. The Executive Committee are anxious to know the state and prospects of each society. It is, therefore, hoped that steps will be taken to ascertain, where this has not already been done, the real condition of societies, as to numbers, the proportion of reformed characters, and the number that have joined Christian churches; the state of the traffic, and its influence upon trade, &c.; the difficulties in the way of, and encouragements to, increased exertions, &c.; with any other information that may be valuable and useful. It is hoped that no exertions will be spared to obtain accurate statistics upon these and other important subjects connected with the progress, success, and results of the temperance reformation. In large towns it is worth while employing a person to go from house to house, to ascertain the above particulars, and to collect subscriptions. In small places this may easily be done by the members of the committee. No society should neglect sending in a report, as this will very much facilitate the drawing up of that to be presented to the conference.

The Committee particularly desire that the names of the delegates appointed to attend the approaching conference be forwarded to the secretary, Mr. JOHN ANDREW, jun., Leeds, not later than June 15th. In the next *Advocate* there will be every information as to the time and place for the delegates assembling, and the public meetings, procession, and festival, which will be arranged by the Rochdale society.

As circulars will probably be sent to each society, it is only necessary further to state, that the first Tuesday in July is the day for assembling at Rochdale. Many are looking forward to the ensuing conference with no small interest, and it is hoped that the proceedings will give a powerful impulse to the temperance cause in this public-spirited town.

J. ANDREW, jun., Sec.

PROPER TIME FOR PAYING WAGES.

A PREVENTIVE OF DRUNKENNESS AMONG WORKPEOPLE,
AND A DUTY OF EMPLOYERS.

The paying of wages to working men is a very simple matter, yet it is seldom properly performed. The custom is, for the employer to keep the money in his hands till late on Saturday evening, and then pay it over to his men. A monstrous injustice is perpetrated by detaining wages in this manner till the very close of the last day of the week. On Saturday night all the regular markets are terminated, and workmen and their wives are therefore either compelled to put up with the leavings of all the rest of the community, or to buy from a class of shops in which articles are dearer than in those of a first-rate order. For our part, we cannot see why an operative should not have it in his power to lay out his income of twenty shillings weekly, with as much mercantile advantage as any gentleman who lays out ten times the sum. Just let any person, in easy circumstances, fancy the idea of postponing his weekly supplies of food, and other articles in common use, till seven or eight o'clock on the Saturday night, and then sallying forth among all sorts of mean establishments, picking up goods, at not only an advance on regular prices, but generally of an inferior quality. And yet the practice of paying wages on Saturday evenings dooms thousands of families to this comfortless and thriftless mode of procedure. We repeat, it is fraught with injustice, and should at once be every where abolished.

But the practice is attended with worse results. It has a decided tendency to demoralise, and is now, in point of fact, demoralising no small portion of the working classes. Saturday night brings with it a certain holiday humour. No work is to be done on the morrow, and we may give ourselves up to a little recreation. This recreation, it is almost unnecessary to say, takes too frequently the form of drinking exhilarating beverages—in short, from less to more, the man, forgetful of home and its demands, gets tipsy. The result is well known. The condition of some of our large towns on Saturday night and Sunday morning is fearful. Mr. ALISON, sheriff of Lanarkshire, says, in one of his works, that in Glasgow "from ten to twenty thousand workmen are more or less intoxicated every Saturday, and for most part of Sunday." Think of a town with ten thousand men drunk in it at one time. Against the demoralisation produced by this state of things, the most ingeniously contrived schemes, for the benefit of the lower orders, can scarcely make head. Yet it is worth while making an effort. We are far from saying that the payment of wages on Friday would produce sobriety, but we feel assured it would contribute largely to that result; for the obligation to return to work on the Saturday would lessen the desire to go astray, and a habit of refraining from indulgence, on receiving wages, would have its due weight in improving the general habits of the individual.—*Chambers' Edinburgh Journal.*

WHY MUST THE SOBER BE TAXED TO PROTECT THE DRUNKARD?

Much has been said and written respecting the expense, the loss, and the waste occasioned to the community by drunkenness, and largely as it may generally have been estimated, there is reason to believe it exceeds the actual statement. Nevertheless, it has met with the ordinary fate of large estimates unaccompanied with data for calculation—it has either been disbelieved, or a measure of assent has been accorded to it, much too restricted to render it available for any useful purpose, such as the building upon it a superstructure of argument.

It is much to be wished that a thorough, penetrating scrutiny were instituted into all the ramifications of the drunken and drinking system, and the minutest details gathered up and preserved. It is not to be expected that any single individual could carry through this inquiry in the same way the indefatigable Samuel Chipman, a few years ago, conducted his investigation into the state of the inmates of the workhouses, prisons, and penitentiaries in the extensive state of New York. Still, something may be done. Some efforts may be made, and it is our wish to encourage them. Different individuals might assume different parts in the investigation, which would thus gradually arrive at completion. Let one search out the secret histories of the tenants of our gaols. Let another turn his attention to the workhouses. A third might glean information from hospitals and asylums. The histories of various societies and charitable institutions would all serve to contribute their quota. Then could the tremendous total be laid before the public with such an approximation to accuracy as would mock denial and compel conviction. Until this shall be done, there is but little ground for expecting any serious impression to be made on the public mind on the score of economy—little hope of any great and consequent effort to diminish the burden.

We rejoice at perceiving that in one part of the country at least a feeling is gaining ground, of the hardship and injustice of subjecting the public at large to the expenses of criminal prosecutions to protect the drunkard, or his property, on occasions when he has made no effort to protect himself—when he has, in fact, voluntarily become incapacitated, by temporarily depriving himself of reason. Prosecutions so circumstanced are already too numerous, both at sessions and assizes, and their cost forms no small item in the county expenditure, depreciating, as all burthens do, the value of property subject to the county rates. At the last adjourned Quarter Sessions at Worcester, three glaring cases came before the magistrates, who, much to their credit, adopted a course which, if constantly acted upon, must inevitably have a sensible effect in diminishing the evil. For the encouragement of magistrates elsewhere, we give the reports a place in our columns.

No. 1. George White, a labourer, aged 25, was charged with having assaulted and robbed John Crump, at Broughton Hackett, on the 13th inst., but as it appeared that the affair originated in a drunken squabble, in which the prosecutor was the most culpable party, having been drunk, quarrelsome, and making "ducks and drakes" of his money, the prisoner was found "not guilty," and Crump was ordered to pay expenses.

No. 2. Edwin Bradley, a waterman, aged 21, was charged with stealing 14 sovereigns from Richard Hall, at Ombersley, on the 22nd January last. The parties had been drinking together at a beer-house there, and when a little the worse for liquor, the prisoner challenged Hall to show his money, which he foolishly did. Shortly afterwards, Hall went to bed, and Bradley, who was drunk, subsequently went up stairs, and slept on the same bed, and next morning Hall missed his sovereigns. The jury acquitted the prisoner. The prosecutor was refused his expenses, as the chairman observed, "it was a shame to saddle the rate-payers of the county with expenses arising from the drunken misconduct of any prosecutor."

No. 3. Mansel McDuff, a moulder, aged 46, and Biddy Sherlock, a single woman, aged 21, were charged with stealing a watch and other articles, the property of Richard Brazenall, at Dudley, on the 21st January last. The prosecutor slept at a lodging-house in that town on the night in question. On retiring to rest, he was quite unconscious that any other parties were in the room, but next morning he discovered he was *minus* his watch and appendages. In searching for them, he found that on another bed in the same room lay a corpse, and in a third bed in the same room the two prisoners. A policeman was sent for, who found the watch wrapped up in an old carpet, and the case in a warming-pan, and the chain under the prosecutor's bed. An attempt was made to prove that the robbery was effected by the female prisoner, without the knowledge of McDuff, but the jury found both of them guilty, and the court passed sentence of seven years' transportation. The prosecutor's expenses were refused, as it appeared he had been drunk on the night in question. The *Worcestershire Chronicle*, from which we extract, observes, "It is hardly possible to conceive a more disgusting connexion of circumstances than those involved in the above case."

We rejoice to know that the injustice and impolicy of taxing the sober to protect the drunkard—which is, in fact, an interference with the wise provision of God, who visits punishment upon improvidence, as a warning and a check—is becoming every year more obvious. No persons can be greater advocates for humanity to the poor than ourselves, but, nevertheless, we greatly lament, since the fact is an encouragement to drunkenness, that such vast numbers of *well-known* drunkards should be permitted to throw not only their families, but themselves, upon the parish for relief, after they have wasted their resources and their health, to the injury of the more industrious, unfortunate, and deserving. The *Westminster Review* for January thus observes:—

"No union has any power by law to detain a pauper a single moment longer than it is his good will to remain; nor if he return after a week has elapsed, and again demand admission on the plea of destitution, can the union refuse to receive him; the drunken vagabond (a great defect in the law) being no exception."

Cases might be specified and obtained, to a great extent, in which such parties have, alternately, pursued their degrading habits, as they found means, and resorted to the poor-house as a temporary home and last resource. Can this be right?

There is yet another mode in which the sins of the sot are visited upon the sober. The *ale-houses* and *beer-houses* are multiplied for the convenience and profit of two parties—first, for the various grades of the intemperate, whose appetites are there gratified, though not sated; and, second, for the profit of the priests of Bacchus—the landlords as they are called—and of *their* landlords, the owners of these *licensed* houses. These, sad to say, are frequently "Christian magistrates," who have obtained these licenses as matters of *profit*, for increasing the *value* of their property, though destroying the *virtue* of the people—men who often sit in judgment upon crimes concocted and committed in these very houses. PUBLIC-HOUSES ARE LICENSED NURSERIES OF CRIME. How, then, can Christian men hold property in them? How can they be tolerated, much less multiplied, by Christian magistrates, who, in the language of St. Paul, ought to be "ministers for good?" It would be nothing but fair to impose the cost of all the crimes originating in houses for the sale of strong drink upon the *occupiers* and *proprietors*: why should the sober be taxed for the crimes engendered *there*? The sober—the teetotalers—who protest against the whole drinking system, ought in fairness to be exempt. In closing its report of the late Somerset assizes, the *Morning Herald* has these excellent observations:—

"The classes of offenders that have been tried throughout the circuit have been much as usual; at the same time, it is most melancholy to notice the large majority of all crimes of violence that originate in those sinks of depravity and vice, the *beer-shops*. Is a man indicted for cutting and wounding, or any offence of that sort, ten to one but the evidence discloses that the offence was perpetrated in a beer-shop. Is a robbery concocted or a burglary planned, it is in the beer-shop that these things are carried on.

The great preventive to the amount of crime which this circuit has disclosed in this part of the country, is no doubt a relief of the burdens under which the poor labour, and a better system of education, by which they shall not only be taught to read, write, and other such useful branches of learning, but be brought under the influence of high and elevated morals, that will make them good citizens here, and prepare them for a better, a brighter, and a happier economy in another world. May clergymen of all ranks and sects do their duty throughout this part of the country, and may they reap an abundant reward!

Public-houses, however, add to the burdens of the poor, by wasting their resources, diminishing trade, and swelling the number of paupers and criminals: they are opposed to the progress of education and morality, for there no man is taught to read, write, or pray, but to drink, riot, and blasphemy: there, those who might have been trained for virtue and for heaven, are tempted to vice and prepared for perdition! For all these evils a great antidote has been discovered—TOTAL ABSTINENCE from the drunkard's drink. In reference to this antidote, we repeat the prayer of the *Herald*—"May men and ministers of all ranks and sects do their duty throughout the country, and may they reap an abundant harvest!"

ACTION OF ALCOHOL ON THE BILE.

BY T. H. WARDLEWORTH, SURGEON, ROCHDALE.

Inebriation is a brief excitement, and ceases when the remote cause is removed; but *delirium tremens* is the result of an undue re-action, which remains for a considerable time after the cause has ceased to act. In treating of the nature of the morbid condition to which the habitual habit of drinking spirits gives rise, we must not take into account its short stimulating effect, which is rather the opposite of the disease produced by spirits, than its first stage. Some writers have considered this disease to be an over-excited state of the nervous system, approaching almost to an inflammatory condition, but generally ending in exhaustion. Others have regarded it as the result of the direct action of alcohol on the blood; therefore, they have considered the nervous symptoms merely as secondary. Several physiologists have noticed that the blood of the drunkards is generally of a dark colour, which phenomenon favours the supposition that some special change is produced in that fluid. The manner in which the colour of the blood may be modified is so various, that a mere knowledge of this fact is not enough to solve any of the difficulties of the subject. If we consider this change to consist in an excess of hydrogen and carbon in the blood, this supposition is contradicted by the dissimilarity of the symptoms which intoxication produces, from those which result from respiring any of the narcotic gases. Orfila and Renard have stated that the analogy between the states of the blood under these two conditions is merely apparent, and has not been shown to exist in any point besides colour. I perfectly agree with Professor Schultz, of Berlin, that the primary action of ardent spirits is upon the organs of vegetative life. To fully understand and appreciate the value attached to this subject, it will be necessary for us to investigate the influence that ardent spirits have on the bile. If we add alcohol to bile, and evaporate the solution for a short time, the bile loses its alkaline re-action; it likewise ceases to be precipitated by vinegar, dilute sulphuric or muriatic acids, or by solutions of oxalic or phosphoric acids. Even the sour contents of the stomach of rabbits, dogs, and oxen, (when added to the bile of oxen so previously mixed with alcohol,) throws down no precipitate, and a longer time is requisite for neutralizing the acid, while sometimes that change does not take place at all, if the bile and the alcohol have been long mixed together. Our next inquiry is, as to the nature of the preceding remarks, and their applicability to the investigation of those diseases which are the result of excessive drinking. I have already stated, that if alcohol be added to bile, and the solution be evaporated, the bile loses its alkaline re-action. During the act of digestion, free muriatic acid is supposed to be present in the stomach to assist in the solution of the aliment. A portion of this acid escapes along with the chyme into the first bowel or duodenum, the bile containing in an healthy state free soda; this unites with the muriatic acid, and forms muriate of soda, which has a gentle aperient action. From the above remarks, may we not obtain sufficient information relative to the cause of those frequent sour eructations to which drunkards are liable? for if the acid contained in the chyme be not neutralized, a disordered condition of the digestive organs is the result. The neutralization of the acid in the chyme, by the free soda, is one of those beautiful and intelligible processes that would almost bring this stage of animal assimilation under the domain of chemistry.* It appears from the evidence of Dr. Prout, that muriate of soda, or common salt, is decomposed on the surface of the stomach; the chlorine unites with hydrogen, and forms the peculiar

acid of the stomach, while the soda is retained in, or is absorbed by, the veins of the stomach, to impart an alkaline condition to the blood circulating in the liver, and more fluidity to it, than it would otherwise have. Such are the wonderful provisions that are made subservient to one purpose, in keeping up an healthy action of those organs necessary to animal life. But we have seen that if alcohol is taken during, or in a short time after a meal, it deprives the bile of its soda, and a disordered condition of the digestive apparatus must be the inevitable result.

Should any of those secretions, connected with animal organization, be deprived of any one of their constituent properties, that fluid, we may infer, must be in some measure unfitted for the purpose of supporting animal life. If the bile be, then, deprived of its soda through the agency of alcohol, a thickened condition of that highly important fluid must ensue; consequently its progress into the duodenum will be retarded, giving rise to an impervious condition of the biliary ducts from inspissated bile, causing not only the yellow appearance of the eye, by its absorption into the general circulation, but ultimate disorganization of the liver. The liver, anatomically speaking, is the largest and heaviest of all the organs of the body, for it is supposed to weigh from three to four pounds, thus forming one thirty-sixth of the whole weight of the body, according to Bartholin, and one twenty-fifth according to others. The liver is composed of a number of lobules, (*granules Cruveilhieri*), which are many-sided bodies, flattened on one surface, called the base, and forming processes in every other direction; hence, in a longitudinal section, they present a foiated, and in a transverse section, a polyhedral, or many-sided form. The bases of the lobules rest on certain branches of the hepatic veins of the liver, called sublobular veins, whilst their other surfaces, surrounded by the capsular investments, are either in contact with those of the adjacent lobules, or appear on the outer surface of the liver, or in the portal canals, which contain the vena portæ and hepatic vein. The intervals between the sides of the lobules are the interlobular fissures, and the point at which two or more of these meet are the interlobular spaces. The superficial lobules are imperfect, or more or less flattened on their exposed side. Such is the intricate structure of the liver as described by Mr. Kiernan, whose views relative to the minute anatomy of this organ have received the sanction of the most profound anatomists. Each lobule, or "little liver," presents a number of rounded projecting points or processes upon their surface; they are angular in the centre of the liver, and somewhat smaller than those of the surface, from the greater compression they are submitted to. These granules are no larger than millet seeds, and these little bodies have within themselves the power to secrete bile, independent of each other. The causes, then, which give rise to functional derangement of the liver may now be, in some degree, understood and appreciated from what I have already advanced respecting the structure of that organ. What are the conditions necessary for healthy digestion? 1st. A due supply of gastric juice. 2d. A sufficient quantity of animal and vegetable matter to form chyme. 3d. An abundant secretion of those juices which change the chyme into chyle. On the addition of alcohol to bile, one of its primary constituents is removed. From this fact alone, I unhesitatingly state, that if alcoholic fluids are taken, even in the smallest quantity, during or after a meal, the chyme formed is in a measure, proportioned to the quantity and power of the alcohol, disqualified from imparting its due quota of support to the animal system. If there is a failure in any of those primary and collateral processes connected with digestion, the chyme, in its route through the bowels, may give rise to many infractions and lesions of functions, without for a time setting up any morbid or altered condition in the secretions peculiar to the bowels themselves. "If the stomach," says a celebrated writer, "has been distended with food beyond its powers of due digestion, or if that food has been of an improper quality, the duodenum will be burdened and irritated by a stimulant inappropriate to its own secretions; the gastric acid will be in an inadequate proportion for the proper neutralization of the bile, and be likely replaced by the acids of fermentation, as the acetic acid, which is not the natural neutralizer of the biliary fluid." This writer does not appear to be acquainted with the important fact, that alcohol possesses the peculiar power of removing the soda from the bile, thereby depriving that fluid of the principal means of effecting that change in the duodenum so important to animal existence. The liver being composed of lobules, or little livers, we may, therefore, with propriety assume, that if the soda, which is formed on the surface of the stomach from decomposition of chloride of sodium, or common salt, be removed by alcohol, a deranged condition of the functions of that viscus will be the inevitable result.

This fact throws a new light on the disordered digestion of drunkards, for the bile is not only subservient to digestion, but it contains, besides, a number of excrementitious matters. In the healthy state these matters are got rid of by being precipitated in insoluble flocculi, which are then voided with the feces. An alcoholic solution of bile, as we have seen, is not precipitated by acids, or by the contents of the stomach, or but very imperfectly, and, consequently, these excrementitious matters are retained in a state of solution in the chyle.

* Vide Black on the Bowels.

There is another peculiarity in the relative exercise of different organs, which, although illustrated by phenomena of common occurrence, has hitherto been suffered to pass without notice at all adequate to its practical importance, and admits of explanation upon strictly physiological principles. It appears to be a law of nature, an invariable rule in the animal economy, that no organ can be cultivated beyond a certain point, or long and powerfully exercised, except at the proportionate expense of its fellow members; that, in fact, if more than the due portion of nervous energy destined for its supply be expended upon one, the other organs must experience a deficiency, which will sooner or later be announced by the corresponding torpor or derangement of their respective functions. The poet, the painter, the sculptor, the musician, the man of letters or of science, the statesman, decides by the operations of his brain the destiny of empires; these live in a state of incessant conflict or excitation, and consequent expenditure of vital power. They exhaust on the mysterious process of thought the energies naturally destined for equable distribution among the various organs of the system.

Under these unauuspicious circumstances, the intestinal canal, deprived of its wonted supply of nervous power, of that invisible agent whose operation is as conspicuous as its nature is unknown, grows languid and irregular in the performance of its important functions. The muscular apparatus, if the excess be carried far, shows, ere long, the general failure. The body becomes feeble, emaciated, and unable to repel with pristine success the encroachments of disease.

The physiognomy assumes the peculiar character of suffering and depression, and the brain itself, if original predisposition or intemperance favours not the development of the secondary affection—madness—forms ultimately the seat of incurable alteration of structure.

From the preceding observations it results, that the man who assigns an equal portion of the day to the judicious exercise of his physical and mental powers—who rises from his bed and retires to rest at an early hour—who satisfies his hunger and his thirst, at stated periods, with a quantity of *simple food and nature's beverage*, accurately proportioned to the wants and expenditure of his system,—such man is the happiest, and, consequently, the wisest, as he will, under ordinary circumstances, incontestably prove the most healthy and long-lived of his species.

"TRY IT FAIRLY."—By JOSEPH BARKER.

I have known many cases in which people have *professed* to have tried teetotalism, and to have found it impracticable, but in all such cases, when I have had an opportunity of understanding them properly, I have found that the trial was *not* an honest and fair one. I will give a statement of some of those cases, and you shall judge for yourselves what respect is due to them. The first was a case of a *young minister*. He was a teetotaler for a time, but he did not feel so well as he thought he should feel, and so he betook himself to a little porter, and ale, and wine, and then he thought he was better again. But the matter is easily explained. When he gave up intoxicating drinks, he thought it would be necessary to eat so much the more *rich food*, to make up for their loss; and he accordingly began to eat flesh four times a day. And he had very little bodily exercise: the principal part of his work was within doors, and when he was out of doors, the hardest thing he had to do was to walk at his ease about three miles and back once in a fortnight. Flesh four times a day for a man that, so far as his body was concerned, had nothing to do! It was enough to make him quite ill. Teetotalism was never likely to do for a man while he used his stomach so shamefully! This person grew a little wiser after a while, and tried teetotalism again, and found it to answer very well. He had made himself ill, in the first case, by riotous eating of flesh. There is hardly a preacher in the country whose stomach could digest four meals of flesh in a day: it would make a tiger ill to gorge it with flesh four times a day.

Another case that I met with was at Macclesfield. I had been lecturing there on temperance one night, and a brother minister came to me after I had done, to speak with me. He said, "Teetotalism will not answer for me, brother Barker." Have you tried it? I said. "I have," he replied, "and it made me quite unwell." I thought, Well, I can't understand this; it seems a curious affair. The person was a preacher, and a friendly man, and I never supposed for a moment that he was telling me a lie; and yet I found out afterwards that he had told me something very much like a lie. How did the matter stand, think you? How long do you suppose he had tried teetotalism? He had tried it from dinner time one day, till supper time the next. But what sort of a trial was that? He had *not allowed himself time to get weaned*; he might well feel very uncomfortable. If children could tell us how they feel, the day after they are first taken from their mothers' breasts, they would tell us many a pitiful story: they would all tell us they felt very uncomfortable and unwell, and some of them would tell us they were sure they could never live, if they were not put to the breast again. But what should we say in reply? We should tell them we understood the matter better than that, and require them to carry on the experiment a little longer. My friend had not given himself sufficient time to get weaned.

Another case occurred at Bolton. I had been lecturing one

night there, and a female, the wife of a minister, who had been hearing me, came to me afterwards, and said, "I think favourably of the principle, on the whole, Mr. Barker, but I think you go too far when you speak as if it would answer for all. It would not answer for me, for instance." Have you tried it, madam? I said. "I have," she replied; "I have tried it several times during the last three months." I am afraid you have tried it too often, I said; you should try it only once, and try it longer. After that she tried it again, and tried it a longer time; and the consequence was, that she became a zealous teetotaler, and her husband became a teetotal advocate.

Another case which came under my observation took place at Leeds. I was sitting in a friend's house, and a person came in and began to talk about teetotalism. He said he was very favourable to teetotalism himself, but he was not able to act on the principle himself. He said his was a *particular case*. "I have explained it to your brother Benjamin," he said, "and he told me that he thought mine was a case in which a little stimulating drink should be allowed." I am afraid my brother has been too easy with you, I said, but will you tell me how the case stands? "The state of the case," said he, "is this. When I first began to abstain, things went on very well; my appetite was good; I was cheerful in my mind, and I felt strong and healthy altogether. I went on in this way for seven weeks, and I thought teetotalism was going to answer exceedingly well. But after that my appetite began to fail; and I grew feeble, and I was obliged to take to a little drink again." Did you take care to eat plenty when you had a good appetite, said I. "I did," said he, "I was *almost always eating*; I carried something in my pocket," said he, "and whenever I could, I kept eating a little." Ay, I said, that explains the matter. You have just undone with over-eating the good effects produced by your abstinence from drink. And there are many such cases.

THE CONVICTS.

On arriving the other day at Coventry, by an early train from Birmingham, we passed a carriage with twenty-four convicts, who had been tried at the recent Warwick assizes, and had been sent from the gaol of that town, and were waiting for our train to convey them to London, and from thence to be transported to our colony of New South Wales. Whilst the porters of the company detached an empty luggage waggon, in order to put in its place the carriage in which the convicts were, I took the opportunity of viewing these unfortunates. They were nearly all very young men, and with every appearance of dissoluteness and depravity. They looked like prematurely hard drinkers, and if each had been interrogated, they would have answered "that their first crime was induced by drink," which created an artificial want, and a recklessness as to how they obtained the means to gratify it. My spirit was grieved at their callousness and indifference: they did not seem to regard themselves as objects of infamy. Some of them made rude and impertinent remarks, such as—"Will you join us, master?"—"There's room for you, old chap," &c., &c., of course embellished with a few expletives.

These convicts seemed quite lost to any sense of shame; but whose fault is this? They were, most of them, entirely ignorant and uneducated; the pot-house had been their college, the dram-shop their lecture-room, and the brothel their house of prayer. Yet, with such wholesale proofs of the demoralisation of the drinking habits, we find not only apologists for them, but *religious* men who deprecate the temperance reformation, by appeals to the deep-rooted prejudices of the public in favour of the drinking customs, and who desecrate the Holy Scriptures in endeavouring to find arguments in their favour. I do not say that abstaining from all intoxicating drinks would be sufficient to make men religious, moral, and intelligent, but I do maintain that all the efforts of religious teachers, and all the exertions of patriots for the improvement of the working classes, will be nearly, if not entirely, futile, if the people continue to drink "the fire waters," (as the North American Indians call intoxicating beverages) which inflame the passions, and sear the best feelings of humanity. Let the drinking habits continue unchecked, and torrents of vice will roll on, and either sap the very foundations of society, or bury the whole in one chaotic ruin! Take the pecuniary cost of criminals—for prosecutions, erection and support of goals, police establishments, stipendiary magistrates and judges, the cost of transportation, the salaries to governors and colonial police establishments—for barracks, for overseers, and for the military of the penal colonies—and there will be a frightful sum total: a tithe of which sum would educate all the people, and furnish public walks and gymnastics for their relaxation and amusement. Then the moral aspect of society would be serene and beautiful, worthy the destiny of moral and intelligent agents. My hearty wishes are that you, and all benevolent advocates of your good cause, may live to witness some results from your incessant labours for the amelioration of our brethren, whose lot is poverty and toil. Then we shall not see such sad spectacles as I have narrated, where human beings are chained together like wild beasts, and banished from their relatives and country, with the probability of sinking deeper and deeper in moral degradation. J. L. LEVISON, Birmingham.

Progress of Temperance.

LOWICK.—The celebration of our second anniversary took place on the evening of March 25th. A little after four o'clock, the Rechabites, having assembled together at the place assigned, proceeded from thence in regular procession through the particular parts of this large village, and displaying their beautiful banners; and, notwithstanding the unfavourableness of the weather, this was carried on with considerable interest, and had a wonderful effect on the beholders. The company then congregated in the Primitive Methodist chapel, and sat down to the rich fare provided for them. After which, Mr. W. Mathison, president of the Belford society, was voted to the chair. His introductory speech was replete with sound argument. Mr. Dickson and Mr. Scott, also of Belford, and both of them reclaimed characters, powerfully addressed the meeting. Mr. J. S. Marshall, of Berwick, humourously showed the beneficial effects resulting from abstinence. Mr. M. Smith, from Ayton, in Scotland, then pointed out the evil tendency of our drinking customs, and advocated their immediate abolition. The Rev. W. Brining, jun., who succeeded him, expatiated on the pernicious influences which alcohol exerted on the physical and mental organization of man—on the inutility of half measures to stop the progress of intemperance.

COLDSTREAM.—The members of the total abstinence society in this town, at their last monthly meeting, presented their president, the Rev. James Porteous, with the following, viz., the Works of the Rev. Robert Hall, in 6 vols., 8vo., the Practical Works of Jeremy Taylor, and the Life of John Knox, by the Rev. Dr. McCrie. Mr. John Halliburton, of the post-office, was deputed to present them. Mr. H., in very feeling and appropriate terms, adverted to the character of Mr. Porteous, detailed his labours in the cause of total abstinence, and showed very clearly, that whenever ministers take a lead in this great moral reformation, the cause makes rapid progress, of which the Coldstream society is a remarkable instance. When Mr. Porteous came here, little more than two years ago, there were hardly teetotallers to form a committee, and now the society consists of more than 200. Mr. Porteous replied to the following effect:—"Sir, I feel exceedingly obliged to you, not only for the very valuable works you have now presented to me in the name and at the request of the members of the total abstinence society in this town, but, also, for the very handsome manner in which you have been pleased to speak of my character, and of the exertions which I have made in the cause of true temperance in this place. I cannot, sir, find words adequate to express the debt of gratitude I owe to you, and the teetotallers of Coldstream, for the honour they have this evening done me, in presenting for my acceptance such learned and admirable works. I shall, therefore, read them with much care and attention, and trust that, by the blessing of God, they will be greatly instrumental in increasing my stock of moral and religious knowledge. I shall place them carefully in my library, and transmit them to my children as a sacred token of your kindness to me, and as an evidence of what it is to be a consistent and unflinching teetotaler, and the president of such a society. I have now been a total abstainer for four years; I have advocated its claims during that period through good and bad report, and if I know anything of my own heart, I am fully determined to continue to unfurl the banner of this great moral reformation so long as I breathe upon the earth. The society, of which I have the honour to be president, has, this evening, laid me under very strong obligations to do this; besides, I feel it to be my bounden duty to advocate this cause to the best of my ability, and to do every thing in my power to hasten on that day when the inhabitants of this town shall practically realize the name which it bears, in drinking no beverage but that supplied by the 'Cold-stream.'"

ALNWICK.—The great pleasure I always feel in the perusal of the accounts of progress, recorded from time to time in the columns of your invaluable journal, induces me to forward you a brief outline of our proceedings in the "cold frozen north." For a considerable time past teetotalism has been at a comparative stand-still with us. But its undaunted friends and zealous supporters, determined not to relax in their efforts to reclaim the poor drunkard, and to protect the yet sober, set to work to endeavour to raise the means of employing for a month a highly talented agent. In this we have succeeded far beyond our most sanguine expectations, there being found among the contributors a magistrate, an ex-brewer, a doctor, several ministers, and many of the influential and respectable of the place. A respectable and highly-gifted lecturer, Mr. William Walton, of Hexham, has given us a whole week's labours gratis. This disinterested gentleman commenced his "labours of love" on Good Friday afternoon, in the Town-hall. On Easter Sunday he preached in the same place from these words—"Thy kingdom come." On this occasion the audience was numerous and respectable. In this discourse attention was chiefly directed to the hindrances to the coming of God's kingdom, and, as a matter of course, the evils of intemperance and public-houses were placed among the number. On Easter Monday he commenced a series of lectures, according to the following syllabus:—1st, That the drinking of intoxicating beverages (with

a knowledge of their properties) is morally wrong. 2d, That it is physically wrong. 3d, That abstinence is in strict accordance with the Scriptures. 4th, That it is a duty binding upon all men to abstain, and so to destroy "the curse of Britain." At the close of each, the chairman announced that the lecturer would hear and answer questions; but no questions were asked. On Easter Tuesday we had our annual tea party in the Town-hall, when nearly 300 were assembled. Addresses were delivered by Mr. Walton and by Mr. Robert Gowland, the society's agent. At the close of the meeting nine signed the pledge. The addresses were animated and deeply impressive, and the attention of the audience was affectingly rivetted to the truths stated. The evils of intemperance, and the anticipated benefits of a more general adoption of the simple principle of abstinence, were painted in the most glowing colours—colours which the hand of time must find it difficult to efface.

J. SNOWDON.

DURHAM.—*Extracts from the President's Address, at the Annual Meeting of the City of Durham Total Abstinence Society, January 6th, 1842.*—"The intelligence from America, and the remoter parts of the earth, is extremely gratifying. The total abstinence reformation is displaying its benign influence through almost every region of the habitable globe. The king of Hawaii, an island in the Pacific Ocean, has ordained, that the manufacturers, the sellers, and the drinkers of intoxicating liquors, shall be punished by fine and imprisonment; an example which the more refined European rulers might be proud to follow. The benefits which Ireland has obtained, through the instrumentality of that great and good man, Theobald Mathew, are now displayed in a manner of which none but the wilfully blind can be ignorant. The earnings of the working classes, which were formerly expended in the purchase of pernicious liquors, are now laid out in shoes, stockings, comfortable clothing, bedding, and furniture; thereby giving employment to thousands of the Irish population, including many who were sellers of intoxicating drinks, but are now become useful members of society, instead of being the spreaders of poverty, disease, and crime, amongst all who were so unfortunate as to be placed within the reach of their contagious influence. In England, Wales, and Scotland, there is not, I believe, a city, town, or village, without teetotallers; and although many of them may be poor and illiterate, yet their comfortable dwellings, well-regulated families, and peaceable demeanour, combine to place intemperance in a more disgusting light, and to enable drunkards and moderate drinkers to discern the folly and wickedness of their conduct. But in the transactions of the past year, although there is much to be thankful for, there is unfortunately much to regret, the most prominent of which is the demoralising and contaminating effects of a general election,—equally destructive to the well-being of the labouring classes, and of the superior grades of society. It has been calculated that the expense of intoxicating drinks consumed at the late elections would not be less than three hundred thousand pounds, this sum being added to the usual yearly expenditure of Great Britain and Ireland, for those destructive liquors, would necessarily occasion a proportionate increase of poverty, crime, and premature deaths. If the many public dinners given by candidates to voters, and by voters to candidates, be estimated, and which were frequently attended by some hundreds of persons, and at many of which from one hundred to one thousand bottles of port and sherry were swallowed, or spilt, the foregoing calculation must appear not to exceed, but to fall greatly short of the truth. Perhaps some person may be ready to say, 'What has become of this enormous sum? has it not been circulated through our country, and given employment to our industrious labourers and skilful artisans?' O, no! It has been sent to France, Spain, and Portugal, to pay for those pernicious compounds, which, by a most absurd misnomer, are called wines; and to this may be imputed a great proportion of the distress which now afflicts the country. But what would have been the consequence if the candidates had adhered to the dictates of true honour and Christianity, and not attempted to bribe the voters, their wives, and children, by stimulating liquors? The consequence would have been that this great capital, being circulated through our own country, would have greatly contributed to enable the sober and economical of the working classes, by their honest industry, comfortably to support themselves and their families. But, at any rate, the voters and their families were kept luxuriously by the expenditure, before and after, as well as during the elections. A voter for the borough for Durham, a husband and a father, ceased working on the day that the canvassing commenced; he absented himself from his home until the night was far spent, and then returned in a state of intoxication; he was undressed and laid in bed by his weeping wife and children. When he awoke the next morning, how did he recompense his family for the pain and uneasiness he had caused them? He left his home, absented himself all day, and staggered back at night in the same drunken condition; and this conduct was continued every day without intermission, as long as drink could be obtained from the members or their friends; and had not his family been assisted by neighbours, almost as poor as themselves, they might have died of want. Is this an unusual or an exaggerated case? No, my friends, you know too well that similar scenes were exhibited in almost

every lane and street in the city of Durham. Then what have the ministers of religion done to counteract practices which occasion so much misery in this life, and everlasting punishment in a never-ending state of existence? Many of the ministers of religion, by their example and influence, encourage, what they call, the moderate use of intoxicating drinks, knowing at the same time that moderate drinking generally leads the way to incurable drunkenness. But do the ministers of the Gospel stop here? O, no! Some have gone so far as to say, that because a Christian bishop was once advised by his friend to take a little of the juice of the grape "for his stomach's sake," it is now, and always will be, right for Christians to take a pernicious compound, which differs more from the pure juice of the grape than the contents of a putrid stagnant pond differ from the water of an uncontaminated spring. Equally injurious to the temperance reformation is the conduct of some of the medical profession. Although it is well known to them that a great number of the most eminent and talented of their brethren have given their signature to a document which asserts that the use of intoxicating drink, *as a beverage*, is invariably pernicious, and that many of them are of opinion that *as a medicine* it is not necessary, because the stimulating effects could be obtained from other drugs with greater certainty, and without the danger which is incurred by the use of such uncertain and hazardous compositions, they still obstinately persist in recommending intoxicating drinks to their patients, as if they believed that those liquors really possessed nutritive and restorative qualities. A member of our society was lately afflicted with a tedious and dangerous disease, and was attended by a medical gentleman, whose character stands high in his profession. After going through the usual course of pills, boluses, and draughts, the patient arrived at a state of convalescence, and was told by his medical adviser that no more medicine was necessary; but in order to throw off the debility which his complaint had occasioned, he must take a moderate quantity of good London porter twice a day. 'Sir,' said the teetotaler, 'I readily took all the physic you sent me, because I knew you to be a skilful and conscientious man; but not having the same knowledge or the same good opinion of Doctor Barclay and Co., I will take none of his physic, and I am confirmed in this resolution, when I call to mind that some of my own acquaintance have taken his medicines every day, for thirty or forty years, and are not yet cured.' The patient, without the assistance of Barclay and Co., soon recovered his former strength, and has now a countenance as healthy and cheerful as any of the happy teetotal faces that I have the exquisite pleasure of now looking upon. All the powers of intoxicating drinks, in creating bodily suffering and mental agony, are however small when compared with their influence in spreading a moral pestilence throughout the community, hardening the hearts and deadening the consciences of their subjects and promoters. Look around you upon this highly-favoured country! How beautiful its fields! How numerous its benevolent institutions! A stranger might exclaim, 'happy, happy land!' Ah, no! A land of intemperance cannot be a happy land. With all its liberty, it is a land of slaves; with all its blessings, it is a land of wretchedness; and with all its religious institutions, it is a land of crime. The curse of drunkenness is on it; and in its fair landscapes, its beautiful villages and populous towns, a drunken throng is crowding the road to everlasting ruin!"

PENRITH, May 2d, 1842.—We have been, during the last month, favoured with five lectures by Mr. G. E. Lomax, agent of the Manchester Parent Society, which have been the means, in addition to the lectures previously delivered by Mr. Millington, of effecting much good, and of adding about 60 members to our ranks. We understand this is Mr. L.'s first tour beyond the confines of his own locality, and if we may judge from his success here and the neighbourhood, a more successful debut has seldom been made by any temperance advocate in Cumberland. His fund of humour, as well as of solid argument, seems almost inexhaustible.

J. C.

P.S. I have, according to your request, desired our distributors of the *Advocate* to endeavour to obtain some of the back numbers, but have only got one for January, *no one being willing to part with them*. This I take to be indicative of the favour in which it is held by your readers.

HOWDEN.—Mr. T. A. Smith, the talented chemical lecturer, from London, delivered a lecture in the Primitive Methodist chapel here, on Friday evening, April 22d, on artificial stimulants, such as ether, ammonia, camphor, opium, tobacco, snuff, alcohol, &c., &c. The lecturer demonstrated their injurious effects when administered in the common way, and clearly showed that man in health requires no other stimulus than that which is supplied by a kind Providence, through the ordinary means of sleep, air, exercise, food, and water. The lecture was illustrated by a variety of interesting experiments, calculated to "please the fancy and improve the mind."

R. JOHNSON.

GUISELEY.—On Easter Monday, the members of the Guiseley branch of the Wharfedale temperance society held their first festival in the Methodist school-room, in that populous village, when nearly 300 persons sat down to tea. A choice band of music enlivened the scene. After tea, it was agreed that the multitude

should divide into two companies—one-half remain in the upper room of the school, and the other half to go into the lower room; and whilst our worthy president, Mr. R. Barker, from Otley, and Thomas Beaumont, Esq., from Bradford, remained in the upper room, to address a respectable audience—the Rev. P. Scott, Baptist minister, from Shipley, Mr. E. Kenion, from Bradford, and Mr. George Hewitt, from Leeds, addressed a still more crowded one in the lower room. After lecturing for some time, the speakers (excepting Mr. Barker) exchanged places, so that both companies might hear the different speakers. The addresses were excellent, and the people delighted. One young man, a very respectable cloth manufacturer, went home from the festival so fully convinced of the utility of our principles, that the next morning he deliberately poured out upon the ground nearly a gallon of gin, and about two bushels of malt, which he had in the house. For some length of time after the society had taken root here, its progress was slow, yet, through the stability and exertions of its members, it was still kept alive; but within the last six months we have had numerous accessions to our ranks, and the society now numbers about 120 members. A number of our members are active in regularly distributing tracts in their several rounds every Sabbath day, during the intervals between divine service, and are exerting themselves in every possible way to spread our principles as widely as possible.

R. M. DOTE, Sec.

DEWSBURY.—On Good Friday, the teetotalers of Ossett held their anniversary in the Methodist school-room, where a public tea was provided for about 150 individuals. A public meeting was afterwards held, G. W. Harrison, Esq., of Wakefield, in the chair; and during the evening speeches were delivered by Messrs. T. B. Thompson and Thomas Atkinson, of Leeds, T. Worsnop, J. Whitley, and others. On Sunday evening following, the Dewsbury recruiting party of teetotalers held a meeting in the Subscription school-room, HANGING-HEATON, Mr. J. Brown in the chair. It is argued by many that "for a nation to be free it is sufficient that she wills it," but without an individual moral *self-reform* in the present degrading customs of the country, it is impossible for us to become a free and happy nation: not all the laws which could be devised by any class of legislators would be capable of effecting so mighty and "devoutly-to-be-wished" for change. On the Monday evening, a meeting was held in the Old Wesleyan Methodist school-room, DEWSBURY, Mr. J. Garforth, of Earlsheaton, in the chair; Mr. Thomas Bedford, Mr. Burland, and others, addressed the audience. At the conclusion, Mr. Garforth gave a very talented address. On the Tuesday evening, a teetotal festival was held at HECKMONDWICK, in the Subscription school-room, where upwards of 300 persons sat down to an excellent tea, and afterwards adjourned to the Lower chapel, where a public meeting was held, the Rev. Mr. Morgan, incumbent of Christ Church, Bradford, in the chair. Mr. Beaumont, of Bradford, and others, ably addressed the meeting. The teetotalers of BIRSTALL held their anniversary, also, on the Tuesday, in the National school, where a public tea was provided, and a public meeting afterwards held, which was addressed by Messrs. T. B. Thompson, T. Atkinson, T. Worsnop, and J. Woollier.

T. TODD.

BIRSTALL, near Leeds, April 7.—This place was visited by the temperance friends a few years ago, but no permanent footing was obtained till we formed a society three months since. We have now upwards of 70 members. Our principles have taken deep root. The cry has already gone forth from certain quarters—"Reduce our rents!" Enrolled among us are some who have drunk of the intoxicating bowl to the very dregs. We have spirited meetings (held in the National school) every fortnight. Let the activity of some of our members in distributing tracts; their zeal and liberality in procuring speakers for our meetings; their moral conduct in the attendance upon the ordinances of God's house; their presumed piety in becoming members of religious societies and preachers of the Gospel—be contrasted with the conduct of our foes, and let it be asked, whose cause is this? Is it of God or of man? A pharisee, named Gamaliel, a doctor of law, had in reputation among all the people, declares, "If this counsel or this work be of men, it will come to nought. But if it be of God, ye cannot overthrow it, haply ye be found even to fight against God."

G. SENIOR, Sec.

LEEDS.—The friends and members of the Youths' Branch temperance society of this town celebrated their seventh anniversary on Good Friday, in the saloon of the Mechanics' Hall. A tea party was held at five o'clock, when about 400 persons sat down to partake of that cup which "cheers but not inebriates." After tea, the Rev. A. Gilbert was called to the chair, and addresses were delivered, in an able and eloquent manner, by Mr. T. A. Smith, of London, and Mr. C. Spenceley, of Leeds, and several other advocates.

S. FOLJAMBE, Sec.

LEEDS West District.—Our society is in a very healthy state. The principle of total abstinence is gaining ground. Many who used to answer every allusion to the temperance reformation with a sneer, are now beginning to think seriously; and such as were in the habit of regarding our efforts with indifference, now attend our meetings, and acknowledge that the cause is good and worthy of support. The society's efforts have not resulted so much in the

reformation of drunkards, (though we have several instances of these) as in furnishing a safeguard to professors of religion, who, otherwise, would probably have fallen by their easily besetting sin. The progress of temperance here cannot be attributed to the labours of any one person, for many have united, and the result is the effect of them all. But it gives us pleasure to notice, as a chief agent, the Rev. G. B. Macdonald, who lately has delivered three able and efficient speeches in the Wesleyan school-rooms, which we have occupied for several years. The labours of Mr. C. Spenceley have, also, contributed largely to the progress of the cause.

WAKEFIELD, April 8.—On Monday last, the united teetotal festival of the youths and adult societies took place in celebration of their happy "union." The proceedings commenced with a procession through the principal streets, accompanied by an excellent band of music from Bramley, the musicians being all teetotalers. The procession numbered, perhaps, from 800 to 1000 persons, most of whom were respectably dressed, and appeared to belong to the society. A printing press was at work in a waggon, which was worked by Mr. Thomas Brown, a teetotaler of four years' standing, who had composed, and during the progress of the procession issued from the press, the following lines in commemoration of the union and anniversary of the Wakefield temperance societies, being the seventh year of teetotalism in this place:—

"As morn's bright monarch from the eastern sky,
Bursts forth resplendent on the enraptur'd eye;
Chasing dark clouds and lingering fogs away,
Whose sombre shadows would obscure his ray:—
So TEMPERANCE gilds the path that mortals tread,
And forms a moral sun above our head;
Directed by whose mind-enlightening blaze,
We're guided from the drunkard's tangled maze.

On BRITAIN may its guardian halo rest,
Thence spread from north to south—from east to west;
Till the wide world its beams have travell'd o'er,
Illum'd each sea—blest'd every varied shore,—
And, like a mighty moral pioneer,
It shall have made each mental highway clear:
Then may the Gospel chariot onward ride,
With greater power—and God be glorified!

But specially on this our NATIVE TOWN,
May its pure lustre shine unclouded down;
That Wakefield's sons, warm'd by its sacred fire,
May spread its conquests!—raise its standard higher!
Seven years have past since first we felt its rays,
But, oh! what songs of woe have chang'd to praise
Since on our then benighted minds it shone,
And found the drunkard friendless and alone!

May "UNITY" add to our number "STRENGTH,"
And give our zeal and fervour "breadth and length:"
Townsmen! then prove your love of virtue real,
By prompt compliance with our strong appeal—
Come ye who bear the Christian's hallow'd name,
Or as philanthropists can urge a claim;
Come patriot brave, and Christian divine,
Adopt our pledge, and in our cause combine!"

Not the least amusing part of the procession was a large cask, with the ends knocked out, and labelled—"We can see through it." After the procession, a public tea party was held in the Exchange-room, where about 700 persons sat down to tea. A public meeting followed, and the Rev. W. Morgan, B.D., of Bradford, presided. The meeting was addressed by the reverend chairman, Mr. J. Andrew, jun., of Leeds, Messrs. Calvert, Spenceley, & T. Thompson. On Tuesday evening, a second meeting was held in the same room, presided over by G. W. Harrison, Esq., and addressed by Mr. F. R. Lees, and the Rev. H. S. Albright, of Mirfield, Baptist minister. On Wednesday evening, Mr. Birch, of Manchester, delivered a lecture on the evils arising from intemperance; and on Thursday evening, Mr. T. A. Smith, of London, lectured on narcotic stimulants, concluding with administering laughing-gas to several persons, to the amusement of all present. The Rev. John Cameron, resident Unitarian minister, then addressed the meeting on the excellency of the lecture and teetotalism, which address elicited the applause of the audience. Mr. John Horner announced that 400 signatures had been received during the week.—T. TODD.

OVER DARWEN.—In advocating total abstinence we often feel ourselves placed in a position in which we may expect and find opposition, and from persons from whom we might look for better things; yet their minds are blinded to the real virtues of the temperance cause, or they wilfully misrepresent it, so that we frequently find men, who ought to know better, employed in defaming our principles—I mean the medical faculty. It is ridiculous in men coming forward and placing opinion in opposition to the practical experience of thousands of working men. If a hundred doctors were to come and tell me that I was worse for not taking this intoxicating liquor, do you think that they could make me believe it, when I know from experience that I am better? Tell me not of what certain men have said at times when this subject was wrapped in comparative darkness, but give me the free thought

and practical experience of men now alive. Ask the once deluded drunkard, but now a thoroughgoing teetotaler, which position is the soundest? So much for the opinion of the doctor on this subject; but if we need the opinions of these men, we could procure in our favour those of some of the most respectable, the most learned, the most thoughtful and practical medical men. Another class of men, from which we formerly met with much opposition, was the religious professors. These men formerly opposed us in our career, but now the scale is turned. There is nothing more common than to see half-a-dozen religious professors, of different denominations, on our platform, all joining their efforts to put down the giant evil of intemperance. What may we not expect from such a combined effort? On Easter Monday we had a tea party in the Wesleyan Centenary school, when about 300 took tea. We were also favoured with the services of a choir of singers belonging to the Wesleyan Association, who kept up the spirit of the meeting. After tea, we had a public meeting in the same place, when the claims of this society were advocated by several members of the society: several signed. HENRY GREEN, Sec.

GLOSSOP.—Our first annual festival of the teetotal society was held on Good Friday, in the Primitive Methodist chapel, Greenvale, when about 100 persons sat down to a most exhilarating repast. After tea, a few of the juvenile teetotalers repeated some interesting pieces suitable for the occasion; after which a public meeting was held, when the chair was taken by Mr. Thomas Slater, and Messrs. E. Holdgate and L. Jackson, of Glossop, Messrs. Crompton, Brooks, and others from Staley Bridge, delivered powerful addresses. Fifteen signatures were obtained.

BIRMINGHAM.—A correspondent informs us of a meeting held at the Athenaeum, on Monday, the 25th ult., for the purpose of forming a district union. Delegates attended from Redditch, Walsall, Stourbridge, &c., &c., and it was agreed upon nearly on the basis of the outline plan published in our February No. An agent is to be sent out as soon as the requisite funds are collected. Part of the district is very densely populated, and the whole presents so wide a field for labour, that if the value of co-operative exertion can be duly appreciated, a harvest will, no doubt, be reaped as abundant as in any district of England. The present is a favourable crisis. Let all the societies unite, and they will probably be doubled, and the members quadrupled before Christmas. The first quarterly meeting of delegates was settled to be held at Birmingham, on the last Monday in June, when it is hoped there will be a full attendance.

Plan for *imitation*.—Sir,—You will in future please to send 230 *Advocates* per month, instead of 200, and I hope soon to be able to make a further increase. These are distributed in the following way: if a person subscribe 1d. per week to the society, we give him or her one of the *Advocates* monthly. Would it not be well if other towns went and did likewise? I think many would, if the plan was more generally known.—Yours, respectfully,

Birmingham, April 30.

C. HINKS.

WESTBROMWICH.—There was a capital procession here on the 2d instant, headed by G. S. Kenrick, Esq., and the Rev. John Hudson, the Independent minister. After that, an out-door meeting in a field near the new Church, which was addressed by Mr. Kemp, Mr. Kenrick, and others. There was also a tea party in the afternoon, in a school-room in Spon-lane, and some excellent addresses delivered by the Rev. J. Hudson and others.

WALSALL.—On Easter Tuesday, March 29, 1842, the Walsall total abstinence and Rechabite societies perambulated the principal streets of the town, (headed by a band of music,) with flags and banners, having a most thrilling and imposing effect. They then retired to the Dragon Inn assembly-room, where nearly 300 sat down to a well served tea; after which, G. S. Kenrick, Esq., of Westbromwich, took the chair, and addressed the meeting with persuasive eloquence. The Rev. G. Stokes, L.L.B., of Wolverhampton, was next called upon, who addressed the meeting in a very emphatic and able manner. Other friends, from various places, much interested the audience; and, lastly, the Rev. John Maurice, Baptist minister, Walsall, addressed the meeting with great ability and effect. The societies have to acknowledge the kindness of the Birmingham, Wolverhampton, Willenhall, and other friends for their support, and assure them the combined efforts made have been crowned with unlooked-for success, having added 70 to the society since the meeting. The influence the procession has had upon society in the town and neighbourhood is most cheering, having induced many to act upon total abstinence principles, and to remove that prejudice to which societies have been exposed. Our number in society is now about 215.

KETERING.—In your *Advocate* for March, the meeting at Kettering is misrepresented,—it appearing that the young man opposed teetotalism, whereas he opposed Rechabitism. I, therefore, earnestly request the statement may be corrected.—JOHN CARR.—[The report sent to the printer, instead of the editors, was very properly abridged, for it contained some personality about "brass or gold hoops," &c. Mr. C. ought to have sent us the report, and we should then have taken our own view of the matter. The report said—"But we hope before this gent. comes in the teetotal field again, he will read, mark, learn, and inwardly digest the subject."

This subject, (the words "teetotal field" immediately preceding it,) our printer naturally inferred, was *teetotalism*, and so the misreport originated. This, we hope, will satisfy both the "young man" and Mr. Carr.]

OXFORD.—Sir,—I have your valuable journal from its commencement, but do not recollect seeing any account of the success of teetotalism in this city. I will, therefore, just give you a short account of its rise and progress. In 1835, a temperance society was established on the principle of total abstinence from distilled spirits, but which did not forbid its members drinking wine or beer. This society did but little, if any good. In the autumn of 1836, the committee wrote for Mr. John Hockings, the "Birmingham blacksmith," who came and delivered a lecture in the Town-hall, and much to the surprise of the aforesaid committee, advocated *true* temperance upon the principle of total abstinence from all intoxicating liquors. Since that time until the beginning of the present year, the society proceeded but slowly; but at the commencement of this year it was re-organized, and we have had public meetings nearly every week in and near Oxford, and have received many signatures. We have now male and female Rechabite Tents, and a juvenile male Tent, which is rapidly adding to its numbers. But the best meeting held in Oxford since Mr. Hockings was here, was that at the theatre, on Tuesday, April 5, 1842, at which nearly 400 persons sat down to tea. After tea, John Early, Esq., president of the Witney teetotal society, was voted to the chair, and the meeting was addressed by Messrs. Clay, J. J. Faulkner, J. Sabin, G. Smith, Towser, and T. Smith, all of whom were heard with great attention by the large and respectable company present. The Oxford brass band favoured us with their valuable services gratuitously, and in the course of the evening played a variety of popular pieces. At the close of the meeting, 18 signed the pledge, and 14 since. J. SABIN.

CHIPPING CAMPDEN.—"April 15, 1842. Last Tuesday week I spoke at Blockley [not Blockby, as misprinted in our last No.] for half an hour; 7 signed the pledge: 5 signed also the previous week. Last Tuesday night I spoke at Broadway, for above an hour, to about 200 persons, and although there are a sad set of sots in the place, we had a good meeting.—RICHARD ELLIS."

THE IRISH REFORMATION.

TESTIMONY OF CAPT. PETHERICK.

Effects of Temperance on the Bonmahon Miners.

"Knockmahon Mines, April 4, 1842.

"MY DEAR SIR—Owing to absence from here, and to other unavoidable business engagements, I have so long delayed replying to your communication relative to the progress of temperance in this neighbourhood, that you will, I fear, attribute my silence to intentional neglect. I feel it to be necessary, therefore, in my own justification, to assure you that the delay is solely attributable to want of time, arising from the pressing nature of my avocations, as the manager of these mines.

"I am so deeply sensible of the vast importance of the establishment of temperate habits amongst the people of this country, and of the great advantages, both moral and physical, resulting from their becoming members of the Total Abstinence Society, that I have considered it to be my duty, in every point of view, to promote the glorious cause of 'temperance' by every means in my power, and it is most gratifying to be able to state that the success that has hitherto attended our endeavours to establish the temperance society in this place has far exceeded our most sanguine anticipations. None but those who were acquainted with this neighbourhood, prior to the advent of Father Mathew, can duly appreciate the change. Owing to the mixed nature of the population, caused by the great influx of strangers from every part of Ireland, seeking employment in these mines, Bonmahon and its vicinity was formerly proverbial for the habitual drunkenness and profligacy of its inhabitants, and every previous attempt to reclaim them, or even to lessen the evil, resulted in failure; and from the peculiar nature of their employment, as miners, it was by many zealous advocates of the cause of temperance deemed to be a hopeless task to attempt to reform them. It is also a remarkable feature in the history of temperance, and deserving of especial notice, that the first serious attempt to emancipate themselves from their drunken and vicious habits was their own voluntary act, and even their clergymen were not made aware of their intention to take the pledge, and to renounce for ever the use of intoxicating drinks, until after a considerable number had become members of the temperance society.

"APRIL 7TH.—I had written the foregoing when I was interrupted. I trust, however, I shall now be able to finish this communication without further delay.

"Nearly three years have elapsed since the men employed in these mines joined the temperance society established by Father Mathew; and during that period they have adhered to the pledge with the most exemplary fidelity, and still appear as determined as ever to realize, to the fullest extent, the inestimable benefits of the total abstinence principle. The vast improvement, both in the appearance and habits of the people since they became tem-

perate, is almost beyond belief; from being a most dissolute, idle, and intractable set of workmen, whom no advice could influence or example improve—clothed in rags, and living in many respects worse, as regards personal comforts, even than the beasts of the field, and of course utterly divested of every feeling of self-respect; they are now the most industrious, orderly, and well-clad people in the empire; and they appear to appreciate so thoroughly the great improvement of their condition, consequent on the adoption of temperate habits, that I have the most perfect confidence in the permanence of the change.

"So great is the abhorrence of drunkenness now, on the part of our men, that I am enabled to refuse employment to any person, whether a member of the temperance society or not, guilty of being seen in a state of intoxication, and consequently we now are very rarely annoyed with even the sight of a drunkard in the streets, and not one dares venture into these mines who desires work.

"As a means of amusement, and for the purpose of occupying their leisure hours, which were formerly spent in the whiskey shop, the men have established, at their own expense, a very efficient band of music, which is a great acquisition to the whole neighbourhood; they have also subscribed funds for the erection of a temperance hall and reading-room, which is now in course of building, and will be completed very shortly, the expense of which will exceed £300. Had I time I could multiply instances proving the great moral and physical improvement of the people consequent on the establishment of habits of temperance and good order amongst them; but I must, for the present, conclude with assuring you, that I should be most happy to see you here, to witness the happy change which has taken place, and hope that circumstances will ere long enable you to visit these mines for that purpose. We have about 1,200 people employed, upwards of 900 of whom have taken the pledge.

"I hope this statement will prove satisfactory to you, and that I shall shortly have the pleasure of hearing from you again on the subject. Believe me to remain, yours faithfully,

"JOHN PETHERICK.

"Richard Allen, Esq., Hon. Sec. Irish Temperance Union, Dublin."

TEETOTALISM v. DELIRIUM TREMENS.

SIR—There is one circumstance connected with the temperance reformation in this country which has long appeared to me not only highly interesting, but of very deep importance, and it has frequently occurred to me, that if its truth could be brought home to the minds and feelings of the educated classes of society, it must be attended with beneficial effects. My connexion with the Fever Hospital, in Cork-street, as one of the Board of Managers of that valuable institution, has enabled me to ascertain the truth of the circumstances to which I allude. In a word, Sir, teetotalism has almost banished that frightful disease, *delirium tremens*, from among the poor of our city. Previous to the temperance reformation, cases of this most fearful disorder were most frequent, often as many as four, five, or six in a week during the whole of the last year. I have not been able to ascertain that even one had case has been known in the hospital; a few (not more, I believe, than three or four) of a mild character have been received. I need scarcely make any comment on this fact. Through your columns I offer it to the rich and respectable classes of society, and I solemnly appeal to each and every one of them, to do what they *honestly and conscientiously believe* to be their duty as regards this great moral movement of total abstinence from *all* intoxicating drinks, which I humbly but sincerely advocate. *Delirium tremens* afflicts the rich as well as the poor; perhaps the former class are the greater sufferers from this sad affliction. Medical men know much of its horrors among the wealthy. I understand it is a disease produced not so much by occasional, or even frequent intoxication, as by a constant use of alcoholic drinks, which seldom results in drunkenness, but in that sottishness which habitual drinking produces. Whatever may be the cause, it is well known that the effects are dreadful beyond description, and I think I have proved by unquestionable evidence that teetotalism is its effectual preventive. I call upon all—for all have influence, for good or for evil—seriously to consider this question; and, before God and man, I say to all who continue to use intoxicating drinks, think of the serious responsibility which such a practice in the present day casts upon you. In the words of Dr. Greene, of the Vermont Academy of Medicine, U. S., I conclude—"He was one of a club of ten or fifteen, of various professions, who used to meet every week for convivial purposes, wine being the beverage generally used. He soon found the evil tendency of such habits, and determined to break them off, warning his companions also, at the same time, of the danger. About seven of them turned a deaf ear to his expostulations, and laughed at the idea of becoming intemperate; but five of these seven are now filling a drunkard's grave, by the bed-sides of three of whom he had stood and closed their eyes amid the horrors of *delirium tremens*."—I am, Sir, your's, &c.,

Dublin, 84, Eccles-st., 21st April, 1842.

JAS. HAUGHTON.

REPORT OF THE TEMPERANCE SOCIETY OF THE CITY OF WATERFORD, FOR THE YEAR 1841.—“I have the pleasure of being able to state, that this year the same evidence is afforded as was during the last, and particularly to the persevering fidelity of the working classes to their pledge. All those persons employed in the bacon and butter concerns, with the exception of about fifty, have taken the pledge; and, with the exception of about thirty, are persevering faithfully in its observance. Several of those who violated their pledge, finding by experience that they were better in health under the total abstinence system, have returned, and are now faithful observers thereof. The teetotalers look remarkably well and cheerful. They testify that they can go through their work more easily than when they used intoxicating liquors. The workmen in the corn stores are all teetotalers, with the exception of about fifteen, and all are faithful, save five or six. Although the labour is hard, they enjoy excellent health and spirits, and testify that they are now better able to endure hard labour than they were before. In the iron foundries all the men are teetotalers, and though their labour is, perhaps, the severest of any, they are faithful observers. Stevedores, who were heretofore much addicted to drunkenness, and gave great annoyance to masters of vessels, have all taken the pledge, with the exception of one old man, and their conduct is remarkably good, sober, peaceable, and laborious. The men employed by the Steam-packet Company, Coal Company, and in other concerns of the sort, are steady teetotalers. The bakers also have distinguished themselves by their fidelity. It was formerly a mistaken maxim among them, that they could not endure their labour without strong drinks. All now, with the exception of a small number, are teetotalers, enjoy good health, are well able to work, and much improved generally in their condition. They have a benevolent society for their mutual comfort and support in sickness; and the members are generous towards the poor, not only of their own society, but others. The master builders give the same good account of masons, bricklayers, carpenters, plasterers, and hodmen in their employment. Although, during the last year, there was very little employment for those persons, they managed the little they earned so well, that there has not been as much distress among them as in former years, when they earned much more. The men in the timber concerns, particularly the sawyers, were heretofore much addicted to intemperance. Nearly all of them have taken the pledge, and, with the exception of a small number, have kept it faithfully. They have also benevolent societies, on temperance principles, for their mutual support and comfort in sickness, and are a credit to the society. The women who deal in the public markets, in flesh meat, fish, fruit, &c., have distinguished themselves by their fidelity; they are even more faithful than the men. The servants also at the Commercial Buildings, Cummins's Commercial Hotel, and the other hotels of the city, are all teetotalers, with the exception of two or three correct individuals. The five benevolent total abstinence societies established in the city, and specified in the report of last year, are all doing well; they possess handsome funds for the relief of the sick, and decent burial of the dead. The members of these societies are persevering with great fidelity; their rules prescribe that any member who violates his pledge be dismissed. Although these are about two years founded, they had occasion only to dismiss six or seven persons. The first founded of these benevolent societies having a considerable number of aged men, who had injured their health by the intemperate use of intoxicating liquors, the members generally thought that their subscriptions, of one penny per week, would not be more than sufficient to provide decent burial for the dead; but after about two years of experience, they found they had occasion to draw on the funds for the burial of two members only, and resolved, at their last general meeting, to share their funds also in relieving the sick. They are now like the members of the other benevolent societies—a fine healthy class, both young and old, and likely to live many years in the enjoyment of health. In the first report it was stated that there were about fifteen thousand teetotalers in the city and neighbourhood. In the course of this year about two hundred of them have violated the pledge; about five hundred new members have been added to the society. But if we include, in the neighbourhood of the city, the country parishes that surround it, namely, those of Crook, Tramore, Dunhill, Kill and Portlaw, we may state the number to be over thirty thousand. In the copper mines of Knockmahon, over one thousand persons are daily employed, about eight hundred of whom have taken the pledge. They are now peaceable, laborious, cheerful, industrious; good parents, affectionate brothers and sisters, and kind friends; enjoy excellent health, and are much better able to labour; give great satisfaction to the managers; are obedient and respectful, well clad, with cottages well furnished, and in the enjoyment of several blessings and domestic comforts which they were heretofore strangers to; vice is now discountenanced, and Christian virtues are esteemed and encouraged. The average amount of wages now paid monthly at those mines is about £2,300. Heretofore the same number of persons, at the same sort of work, earned usually only about £1,900; besides, it is supposed that out of this they commonly spent, in using intoxicating liquors, about £500 a month. If there

be any class of persons in the kingdom who could show or prove a necessity for the use of such liquors, they are the miners; for they have to endure wet, cold, heat, and hard labour, and yet the contrary is verified in them. They state that they get less colds, are better able to labour, and are in the enjoyment of better health now than they were when they used these liquors. A benevolent society or club is established at these mines for the support of the sick and burial of the dead. It possesses handsome funds, and from the few accidents that occur, where formerly there were many, there is seldom occasion to draw on these funds.—In the cotton factory of Portlaw there are also over a thousand persons employed. One of the principal managers of the factory, on being asked how the system was working there, replied, ‘We find all classes improved by the introduction of temperance, and all those who have hard labour, such as blacksmiths, iron mechanists, carpenters, &c., testify that their health is improved, and that they can go through their work with more ease than when they used intoxicating liquors.’ Dr. Martin, physician of this factory for the last nine years, says, ‘That it has been found that the practice of total abstinence from intoxicating drinks is quite compatible with the labours of the people at the factory, that it has not produced any injurious effects; but, on the contrary, they enjoy better health, are better fed and better clothed; and that, although the last year was the hardest the people experienced for many years before, from the dearth of provisions, they were, nevertheless, better off than they were in any of the preceding years; and that, in his opinion, they would have been overwhelmed with misery last year were it not for their temperate habits.’ The people themselves have given similar testimonies. Though several branches of the work are very laborious, yet they are made comparatively light and easy by means of the machinery, to which great attention is paid. There is in the concern a neat coffee shop, where excellent coffee can be had at 4d. per basin. There is also a savings’ club, or provident society, established there on temperance principles; from £600 to £800 a year have been distributed out of its funds to the members. In this city and suburbs there are now at least over £100,000 worth of value in the cottages of the labouring classes in clothes and furniture, over and above what they possessed two years ago, besides a considerable increase of lodgments in the savings’ bank, made principally by the working classes. The healthy state of the city during this inclement year, and the last report of the Fever Hospital, speak loudly in favour of the cause.’

MULLINGAR.—On Sunday, April 24, a most extraordinary temperance manifestation took place. Everything contributed to render the display almost unparalleled; the day fine, the numbers present 100,000 at least. The Catholic prelate of the diocese was the special celebrant; Father Mathew preached. After the religious sermon, the “apostle” again ascended the altar, and dwelt on the importance of temperance, and he then administered the pledge to about 20,000.

Correspondence.

TEETOTALIZE YOUR NEWSPAPERS!

SIR,—I most cordially concur in the proposal to supply every newspaper editor in the kingdom with a regular copy of your journal; and as it may not be easy to obtain a specific fund for this object, I have thought it might be readily accomplished in the following manner. In every place where a newspaper is issued, there will be found gentlemen connected with the temperance society of ability and zeal sufficient to induce them to pay for the necessary copies forwarded to editors of papers in their own localities; and, in illustration of my proposition, I hereby authorise you to forward your journal to the *Bradford Observer*, and the *Bradford Herald*, for the ensuing year, and for which I enclose you a post-office order. By this simple expedient, at a small individual cost, the whole newspaper press of the empire may be regularly supplied with your valuable periodical.—I am, yours, truly,

THOMAS BEAUMONT.

COURTNEY versus CLUTTERBUCK.

To the Editor of the *Lancet*.

SIR,—In your journal of the 16th April, you favoured your readers with an extract from Dr. CLUTTERBUCK, bearing on the subject of “total abstinence and temperance,” the value of which is to me not very apparent, and upon which I beg to offer a few remarks.

“A rigid abstinence,” remarks the writer, “in regard to either food or drink, is not, generally speaking, advisable.” That a rigid abstinence, in regard to food, is, generally speaking, anything but advisable, every person in his senses will admit, and that a like abstinence from wholesome drink would be equally absurd, I am quite ready to concede. But the question is, are intoxicating drinks good for men in health? I believe that they are not; and if chemical and physiological facts, and the opinions of medical men of the very first eminence in all countries and in all ages, and the experience of millions of total abstainers, are at all to be relied on, they prove anything but favourable to the Doctor’s “experience and observation.”

That “a generous diet, both with respect to food and drinks,

with the addition of artificial clothing, is not only "good as a preventive, but good in the treatment of many of the diseases of our variable climate." I am free to admit; but I have yet to learn that there is anything generous, anything invigorating in even the temperate use (a very improper expression when applied to alcoholic drinks) of intoxicating liquors. Dr. ELLIOTSON, a man in no respect inferior to Dr. C., says, in his excellent work on Human Physiology—"The total abstinence from alcoholic drinks, and other narcotic substitutes, will greatly augment health and lengthen life." Dr. KAYE GREVILLE, in his evidence before the Parliamentary Committee, observes—"It is my deliberate opinion that the use of intoxicating liquors is unnecessary to the healthy human constitution, and that the strength which they seem to impart is temporary and unnatural." The reason which Dr. C. gives for using these liquors, namely—"the variability of our climate and our artificial habits," is in my mind a strong one in favour of total abstinence. Any amount of testimony could be adduced to show that the use of such liquors renders the body not only more susceptible of atmospheric vicissitudes, but our artificial habits more destructive of health, and that, on the contrary, total abstinence disarms both of many of their otherwise dangerous effects.

Temperance is not simply another word for moderation, as the Doctor seems to suppose. If he will examine the writings of some of our ablest Bible commentators, he will find that the true meaning of temperance is *total abstinence* from every bad thing, and *moderation* in every good.

The Doctor's "comfortable doctrine," as he terms it, is such to all lovers of "a short life and a [misnamed] merry one;" but those who desire length of days and the enjoyment of true happiness, will do well to consider the following weighty sentence of the celebrated BORRHAAVE—"Food, not too fat and gross, and water as a drink, render our bodies the most firm and strong."

Teetotalers no more denounce as *sinful* every thing in the shape of enjoyment than does the worthy Doctor himself; but while they allow there is a temporary sensual enjoyment over the bottle, they believe that such enjoyment is at the expense of the constitution—a violation of the law of the greatest happiness for the longest time. In conclusion, if the Doctor would attend but one temperance festival, he would never again bestow the epithet "ascetic" on total abstinents; he would there see *true* enjoyment, "the feast of reason and the flow of soul," in reality.

A. COURTNEY, Surgeon, R. N.

REFORM YOUR SECRET ORDERS!

SIR,—I have long wished that some able advocate of temperance would call the attention of members of the various secret societies to the temptations and expenses incurred by holding their meetings at public-houses. I beg to submit the following statement to the eye of any advocate or brother who has the good cause of teetotalism at heart, hoping that, after a perusal, they will draw a just conclusion, and say how far the *baneful traffic* is supported by the members of our respective societies. Upwards of twenty-seven years' connexion with lodges, &c., has taught me that great good would result from having halls or private places to meet in, where *intoxicating drinks* should find no abiding place. There is a misnamed friendship which is often dry, and causes a reluctance to separate until the little hours are striking, to the injury of health and the diminution of family comforts, but to the decided benefit of the publican!

On looking over a list of Odd Fellows' Lodges, I find that on March 1st, 1841, there were 2,588 Lodges in compliance, and out of that number 1254 hold their meetings on the *Saturday evenings*. The number of members connected with such Lodges is 95,364. On the other five nights of the week, 1334 Lodges meet, containing 84,181 members. Now, if we allow each member to spend two-pence a night on an average, there will be a sum of £794 14s. going into the till of the publican every other Saturday night! and the sum of £700 19s. 8d. once a fortnight for the other five nights! No trifling sum, and verifying the old proverb, that "many little make a mickle!" The above calculations may be put thus:—

Nights.	No. of lodges	No. of Members	Money spent Fortnightly.	Yearly.
Saturday.....	1254	95,364	£794 14s. 0d.	£20,662 4s. 0d.
Other five nights.	1334	84,181	£700 19s. 8d.	£18,225 11s. 4d.
Total.....	2588	179,545	£1495 13s. 8d.	£38,887 15s. 4d.

A very pretty sum, which might be useful in many other and better respects. But methinks I hear some brother say, you make no deductions for those Lodges which meet only once a month. This, I conclude, is sufficiently covered by increase of members and Lodges since the list was made, March 1st, 1841. Moreover I have said nothing about the lecture nights, committee nights, anniversaries, or funeral occasions, which cannot be attended without expenses. From the foregoing, need we wonder at the anxiety manifested by landlords to obtain Lodges, Courts, &c., &c., to their houses? No; for they well know how to calculate, and no sooner is a licensed druntery opened with a *suitable room*, than application is made for a dispensation from some order or other, either male or female. Many publicans prefer the latter, as some of their *RULES* compel them to spend two-pence, which is gene-

rally done in something "short" at the bar door, or in the *snug*.

Private rooms could be had for £7 per year for each Lodge, and leave an immense sum to be disposed for useful purposes. Brethren, let us commence this necessary self-reform!

THOMAS BULKER, Bradford.

A "DAWSONIAN" AND "EVERETTICAL" OBJECTION.

MY DEAR SIR,—In a work just published, entitled "The Life of William Dawson," and compiled by the Rev. James Everett, one of the most *puerile* objections to teetotalism appears that I ever had to cope with. I seek to notice it in your extensively-circulated journal, and to endeavour to show its futility, because, if it were unnoticed, the popularity of the late "William Dawson," and the well-known ability of the "Rev. James Everett," might acquire for it a measure of public regard, which its own character would fail to secure.

Allow me, in defence of the "heading" of this article, to state that, although the opinions to which I have adverted are said to be those of the late W. Dawson, yet their introduction into the memoir, by the editor, tends, in my view, to intimate that they are his own, at least by adoption. I trust that, in a future edition of the work, the compiler will see fit to expunge these expressions of "anti-teetotal" sentiment, by which the good sense of a departed servant of God is anything but illustrated, and of which, with more information upon the subject, their lamented author would have been anything but proud.

Mr. W. Dawson is represented as saying, that "several of his friends abused him because he would not restrict himself to water as a beverage, and, moreover, that he deemed abstinence on the part of the moderate drinker, for the sake of example to the drunkard, similar to the wearing of handcuffs by honest men, for the sake of example to the dishonest part of mankind." Now, my answer to this objection, or statement, is sixfold. 1st, It implies that "the weapons of our warfare," as teetotalers, are *abuse and error*, and that the teetotal rule restricts its members to water as a beverage, each of which implications is erroneous. 2d, "The wearing of handcuffs" would not prove beneficial to those who practised it, in any degree; whereas thousands, nay, millions, of persons, who have been moderate drinkers, declare that they are better in "body, mind, and spirit," through total abstinence from inebriating beverages. 3d, "The wearing of handcuffs" would be disgusting and contemptible; while vast numbers of human beings have been allured, by the self-denial of their teetotal brethren, into the paths of entire sobriety, and many thousands of professing Christians admire and applaud that abstinent practice, which they have not moral courage enough to adopt for themselves. 4th, "The wearing of handcuffs" would be a painful habit; but the paths of teetotalism are "ways of pleasantness," according to the testimony of those who walk therein. 5th, "The wearing of handcuffs" would obstruct our usefulness, and hinder the performance of our social and relative duties. Now, it is well known by myriads of sober men, that teetotalism helps them to do all that is good, and assists them in the discharge of every duty. 6th, "The wearing of handcuffs" would not, and could not, tend to reform the dishonest by way of example. The example of total abstinents can succeed, has succeeded, and shall yet succeed, by the grace of God, in reclaiming vast multitudes who were posting, and are posting, in guilty haste down to the drunkard's grave, and down to the drunkard's hell. (Query—May not the blood of the lost cling to the skirts of these opposers, seeing that many will be lost eternally, whom an abstinent example, on the part of these influential ministers, might have saved from the "second death?") Finally, I congratulate the friends of teetotalism upon the discovery of the fact, that the *very talented* Rev. J. Everett can assist in the resurrection of no better objection to the teetotal principle than the meagre and miserable one just analysed.—Yours, truly,

Louth, March 23, 1842.

THOS. SMEETON, Teetotal Agent.

TO THE AUXILIARIES AND FRIENDS OF THE BRITISH ASSOCIATION.

A circular has recently been issued by the Executive Committee of the British Association, containing an appeal for additional pecuniary aid. We are sorry want of space prevents us inserting the whole document. It represents the Committee "anxious to raise not less than £200. One gentleman has offered to contribute £5, if twenty other persons will do the same. If twenty societies will also promise to contribute the same sum, the requisite amount will be obtained. They hope this appeal will soon be responded to, in order that the operations of the Association may be extended rather than contracted. Until recently it was expected there would be a bazaar held at the next conference. This would have rendered the present appeal unnecessary."

The following persons have already promised subscriptions of £5 each:—Henry Suter, Esq., Halifax; Richard Willett, and Thomas Firth, jun., Esqrs., Huddersfield; C. L. Potteries, Staffordshire; Edward Smith, Esq., Wicker Iron Works, Sheffield; and James Hotham, Esq., Leeds. The Leeds society, with its accustomed liberality, has promised £10. We trust these noble examples will stimulate others to like generous deeds.

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This Periodical has more condensed information on the temperance reformation than any other at same price.

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Pasco, London; Temperance Office, Glasgow; Jowett, Printer, Leeds. [A copy can be sent per post, by enclosing five stamps to the Editors of the *Advocate*, LEEDS.]

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No. II. Contains on the cover—Reply to Dr. Edgar's tract and article entitled "Corruptions of Temperance Societies," varieties, poetry, &c. The Document portion concludes Dr. Cheyne's first Essay, and nearly the whole of his second, published 1740.

No. III. The cover replies to the article in the *Christian Messenger* on "Bread and Wine," and contains reviews, &c. The Document gives Dr. Cheyne's third admirable Essay on the subject of vegetable and animal food, water and fermented liquors; Experiments in 1680, proving "Alcohol in Wine a Poison;" a History and Defence of HYDRIATRISM, or the *Cold Water Cure*; and translation of Dr. Noguez's Essay on Cold Water, published in Paris, 1724.

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This unique preparation is compounded with the purest ingredients, by a peculiar chemical process, and when taken as a simple diluent, or to allay thirst in warm weather, will be found highly beneficial to the system. The cooling flavour of the Citron Lemon, which the Kali imparts to the taste, renders it extremely palatable to invalids, and as an adjunct to a summer pleasure excursion, it will be found invaluable.

Directions:—Stir up into a tumbler of cold spring water a tea-spoonful of the powder, and drink during the effervescence.

As a great sale for the Kali has been obtained, it has been determined (in order to bring it into general use) to sell it at a price within the reach of all classes.

Price in tin cases—six draughts for 3d., or 14 draughts for 6d.

Prepared and sold (only) by ALFRED BIRD, Experimental and Family Chemist, 12, Philip-street, (Worcester-street, side of the Market Hall,) BIRMINGHAM.

Orders, containing a remittance, punctually attended to.

Subscriptions to the Gratuitous Distribution Fund.

Mr. John Maidens, Alford.....	£0	5	3
Mr. William Penney, Lincoln.....	0	4	6
Mr. Ryder, Bradford, (per Mr. Thorley).....	0	2	6

Subscriptions to the Agency Fund.

Horncastle Society, (per Mr. J. Andrew, Jun.).....	£0	8	0
Howden do.....do.....do.....	0	8	0
Lincoln do.....do.....do.....	0	10	0
Chesterfield do.....do.....do.....	0	8	0
Clay Cross do.....do.....do.....	0	8	0
Wakefield do.....do.....do.....	0	11	0
Stockport do.....do.....do.....	0	16	0
Todmorden do.....do.....do.....	0	5	0
Rev. P. Penson, Durham.....	0	8	6
Brighouse Society, (per Mr. Addleshaw).....	0	8	0

Cash received for this Journal.

At Leeds, to the 6th inst.—Toone, 10s. Mayne, 15s. Small, Wisdom, Bateman, Natentt, Hudson, 3s each. Whitley, 5s. Matthews, 10s. Downham, 11s 9d. Macintosh, 9d. Strachan, 9d. T. Roberts, 4s. Andrews, 10s. Brookes, 11s. Anthony, 2s. Martindale, 1s 2d. Haliburton, 1s. Kirkham, 15s 6d. T. Hill, 3s 10d. Sir F. Le Hunt, 3s. Messrs. Griffith, Hinks, Cleugh, Cockburn, Garnett, Cock, Martin, Waddington, Sturges, Adams, Stamp, Shellard, Munro, Wilson, Penson, Wright, 1s 6d each.

At Isle of Man, to the 10th instant.—Tomkins, 1s. Buchanan, 3s 3d. Dew, 1s 6d. Kentish, (per Craunstone) 1s 6d. Ninnies, 1s 6d. Combie, 1s. Walker, 1s 6d. Tadd, 2s 3d. J. P. T., Cambridge, 2s 6d. Showell, 8d. Saunders, 5s. Anderson, 2s 6d. Hampton, Bury, 19s 6d. Kenrick, Handsworth, 4s 6d. Dearden, Preston, 3s 6d. Wilcke, Newcastle, 5s.

DOCUMENTS.—Remittances from—Messrs. Brambles, Hudson, Cock, Cockburn, Roberts, Fearon, R. Johnson, Lawton, Martin—duly received.

Notices.

ERRATA in our last. p. 38, col. 1, 4th line from bottom, for "mortal," read "moral." Page 43, line 24 of the "Birmingham" news, £1000 should be £1500.

Our correspondent is informed that the note to page 44 is not "editorial." All editorial notes under the article of "news," will be distinguished by "Ed." or by "brackets." How could we be presumed to speak of the appearance of a medal at *Workshop*?

Again we beg to inform our friends that the *January*, *February*, and *March* Nos. are out of print.

Printed by JOHN LIVESEY, Athol Street, Douglas.

Published (for F. R. LENS) at the Advocate Office, Thomas Street, Douglas.

THE NATIONAL TEMPERANCE ADVOCATE AND HERALD.

THE SUCCESSOR OF THE LEEDS TEMPERANCE HERALD, THE TEMPERANCE ADVOCATE AND HERALD, AND THE
BRITISH TEMPERANCE ADVOCATE AND JOURNAL, AND
THE ORGAN OF THE BRITISH ASSOCIATION FOR THE PROMOTION OF TEMPERANCE.

"HAVE NO FELLOWSHIP WITH THE UNFRUITFUL WORKS OF DARENESS, BUT RATHER REPROVE THEM."

No. 6.—Vol. I.]

DOUGLAS, JUNE 15, 1842.

[THREE HALFPENCE.]

Printed by JOHN LIVESLEY, Athol Street, Douglas.

Published (for F. R. LEES) at the Advocate Office, Thomas Street, Douglas.

ROCHDALE CONFERENCE.

The Committee of the Rochdale Temperance Society intend holding a Public Meeting on each evening of the week in which the Conference will be held. The Procession and Tea Party will take place on Thursday, July 7th. The Procession will form in Baillie-street, at two o'clock, p.m., and tea will be taken in the Association Chapel in that street. The delegates and other friends will address the various meetings. The Rochdale Committee hope that the teetotalers in the neighbouring towns and villages will assist in swelling the approaching demonstration.

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CONFERENCE AT ROCHDALE.

Early information respecting the appointment of delegates is earnestly requested. All letters to be addressed to the secretary of the British Association, Mr. J. ANDREW, jun., Leeds. The delegates will meet on the first Tuesday in July, at ten o'clock, a.m. We have not yet received any positive information as to the place for assembling, but we expect the sittings will be held at the Temperance Institution, Toad-lane. Strangers may inquire of Mr. ORMEROD, currier, or Mr. CHARLES WALKER, both in Yorkshire-street.

COLLIERS' DRINKING USAGES.

We have now lying before us some printed "Rules for the mutual peace and happiness of a company of colliers, labouring at No. 5 pit, Brades, near Oldbury." As many of our friends may be curious to know what ideas are entertained by this singularly laborious subterranean class of the community, as to the best means of securing peace and happiness, we transcribe their regulations.

Rule 1. Every man labouring in No. 5 pit, Brades colliery, shall alternately serve in the office of pourer-out of ale in his turn, or forfeit one day's ale, and shall also serve every person with his proper or equal portion, or forfeit half a pint of ale.

Rule 2. Any person belonging to the said pit company, swearing, telling wilful lies, laying wagers, or using improper language, shall forfeit half a pint of ale.

Rule 3. Any person labouring in the said pit company challenging to fight, shall forfeit one week's ale; and if guilty of fighting, shall forfeit, if proved by two witnesses, one week's ale.

Rule 4. Any person in the pit company sitting down to dinner with his head covered, that is, with his hat or cap on, shall forfeit half a pint of ale.

Rule 5. Every person in the said pit company, who can read the Scriptures, shall read a portion at dinner time alternately, or forfeit half a pint of ale.

Rule 6. Every person labouring in the said pit company shall attend the reading of the Scriptures at the appointed time, or forfeit one day's ale.

Rule 7. Every person belonging to the said pit company shall attend while prayer is offered up, or forfeit one day's ale.

Rule 8. Any one found sleeping while prayer is being offered

up, or not keeping silence after being demanded three times, shall forfeit half a pint of ale.

Rule 9. All these rules shall be observed and kept whenever the pit company shall meet, the whole or in part.

Rule 10. Any member challenging another on the pit bank shall forfeit sixpence, and for fighting, one shilling. Should a married man meet with an accident to cause his death, his widow shall be gathered for, so long as the company think proper; or any boy, who is an orphan, he shall also be gathered for.

As many gentlemen and ladies, unacquainted with the drinking customs amongst the working classes, might fancy that the forfeiture of a half-pint of ale implies a loss to the offender of so much of his allowance, it may be well to state that such is not the case. It compels the man to stand treat for half a pint per head to each of his fellows. It is the same with the forfeiture of the one day's ale, and the one week's ale.

To each rule, except the last, are subjoined one or more quotations from Scripture—generally three or four—apparently cited as an authority for the rule itself. The first has—"And there were hewers of wood, and drawers of waters." "Be not drunk with wine, but be filled with the spirit." Our readers may, perhaps, understand, better than we can, the connexion between the office of a hewer of wood in ancient times, in the land of Israel, (see Joshua ix. 21, 23, 27,) and a getter of coal at the present day in an English coal-pit; or between a drawer of water for the house and altar of the Lord, and the measurer out of pints and quarts of heavy wet to a gang of colliers in a mine. Will some butty collier favour us with an explanation? The non-use of wine in pits may, for aught we know, be founded upon some construction of the second text, Ephesians v. 18. We are not informed as to the extent to which the consumption of gin may be carried there, but we surmise that the framer of these rules is equally wide of the mark in his interpretation of this text, as in his application of the other from the book of Joshua. The texts appended to the other rules are sometimes equally appropriate.

In making these remarks, we do not find fault with the *object* and *intention* of these rules. They are as excellent and praiseworthy as the means taken to secure their observance are objectionable and mischievous, and calculated to defeat the real intention. The perpetual recurrence of forfeits of ale would certainly lead most people to imagine that that was their general pervading object—a constant ever-flowing, never-failing supply of ale. We would suggest a little serious inquiry how far ale has really produced peace and happiness in the coal-pit, or what foundation it has laid for them on the pit-bank. As far as our own knowledge goes, it has been a fruitful source of all the evils apprehended and guarded against, such as swearing, telling wilful lies, laying wagers, using improper language, challenging to fight, actual fighting, &c., to say nothing of the foolhardiness on some occasions, and the forgetfulness on others, in the use of lamps and machinery, through which the greater part of the dreadful accidents in the pits, accompanied with loss of life and property, occur. If these are a fair sample of colliers' rules, we would se-

riously recommend a revival of them, and if there must be forfeits to secure obedience, let them be in money contributed to some casualty, or sick or orphan fund, and not in that, the use of which so constantly produces accidents and sickness, and makes so many widows and orphans.

INTERESTING MINISTERIAL TESTIMONY.

It is with great pleasure that we present the following interesting testimony to the *personal benefits* to be derived from teetotalism even at an advanced age. It is an extract from a letter addressed to us by the Rev. JAMES HAWKES, of Nantwich, Cheshire, dated May 19th, 1842. Oh, that men should voluntarily throw health away! How bad a thing must that be, the simple abstinence from which is attended with such advantage!

"On the 17th of March, 1835, I was induced to become a teetotaler from the following circumstance. On the 1st of August, 1834, Mr. Chapman, a very eloquent advocate of the moderate system, from Birmingham, lectured on the moderation principle in the Wesleyan chapel: a decent number of us joined the moderate pledge. We met, as a moderate society, in my school-room once a week, till March 17th, 1835. Two young men, of the names of Gregory and Ashley, convinced that the moderate plan would not answer any good purpose in reclaiming drunkards, came a little before the usual time of meeting, and told me they did not think the moderate plan would be sufficient for young men in their class of life. I told them I was quite convinced they were right, and asked them what they intended to do? We will sign the abstinence pledge to-night, was their answer. I was so much pleased with their good sense and resolution, that I assured them I would sign it with them to encourage them; but as I was then in my 64th year, I would give it a fair trial, and, under the influence of the notion that a moderate portion of such stimulants was quite necessary for persons advanced in years, if I found nature sinking for want of some, I would return to my former practice of a moderate use of wine and ale. The result of the experiment is, that I have not tasted any kind of intoxicating liquor since I became a teetotaler, now more than seven years. *I never had seven years of such uniform health and spirits since I can recollect anything about the general state of my health.* I am much less affected by speaking in public than I used to be. I have often preached *three* times on the Sunday with less fatigue than I used to feel when I preached only *twice*. I am almost a stranger to feverish feelings, even when I have a cold. For months together I experience hardly the slightest inconvenience from thirst. *My sight is better than it was ten years ago:* my eyes are not so soon fatigued by reading as they were at that time. In every view I consider myself a gainer by teetotalism. I have no doubt of its being beneficial to the young, the middle-aged, and the old. There is one problem connected with teetotalism, concerning which I have thought much, but am unable to solve, namely, that persons possessing great anxiety for the progress of religion, and in particular preachers, not only withholding the sanction of their own example and exertions, but in many cases opposing it with virulence, sophistry, and an unchristian temper. However, to their own master they stand or fall. I will mention one case deserving attention. A hatter, of the name of Johnson, of this place, had an asthma of years' standing, which rendered him almost incapable of any exertion in his business; he became a teetotaler, and has long since recovered his health so much as to follow his business regularly."

DO THE BISHOPS DRINK RUM IN THEIR TEA?

Reader! do not suppose that *we* have suggested the sacrilegious question—a question, perhaps, at which Owen Clarke, the moderation secretary, and John Edgar, the moderation apologist, will stand aghast! Oh, no! it inevitably arises from the statements of a "right reverend prelate," whose authority in these matters cannot be questioned by such humble personages as the editorial *we's*. Still it must be a question of interest with all who are concerned in knowing the habits and natural history of bishops—"do the bishops drink rum in their tea?" The *Sun* newspaper, of May 18th, reports in a right reverend prelate's speech, at the moderation anniversary, the following example of the "march of intellect" in the higher ranks!—

"He alluded to the opposition that had been shown to the society by those of total abstinence principles. *They professed to use no article containing ALCOHOL: what said they of SUGAR?*" Oh! what wretched chemists! They were labouring, certainly, under a fallacy and intoxication—a sort of moral *delirium tremens*, and he wished he had now 2,000 teetotalers before him."

As this "right reverend" expounder of chemistry had only about fifty moderationists and eight teetotalers present, his correction of our fallacies could do little good; therefore have we given them greater publicity. Teetotalers, the "right reverend" prelate asks—"what do you say of *sugar*?" Some will, perhaps, cry, "It is very dear." But he means to say, "Don't you know that *sugar* contains *alcohol*?" The very thing *you* profess to abstain from!

Having put his lordship's question fairly to you, we beg now most respectfully to submit a question to the "right reverend" and worthy prelate himself.

What does your lordship profess to *disuse*, as a member of the moderation society? the pledge of which is "total abstinence from distilled spirits," or alcohol in the form of *rum*, brandy, and gin. What is gin? Alcohol obtained from fermented corn. What is brandy? Alcohol obtained from fermented wine. What is *rum*? Alcohol obtained from fermented *sugar*. And now, your lordship, what do *you* say of *SUGAR*? If *sugar* contains alcohol, it contains *rum*, for that is just the kind of alcohol obtained from it, and from which *you* profess to abstain. If *we* are "wretched chemists," we appeal to your lordship for light; and we ask what *you* use in your tea? Is not the conclusion, according to your own logic, irresistible?

If in *sugar*, *rum* there be,
Bishops take it in their tea!

TEETOTALISM FIFTY YEARS AGO.

MODERATION!

One of the first indications of mischief from wine taken constantly in moderate quantity, when it may be supposed to act as an alternative, is a sense of dissatisfaction, and being ill at ease some hours afterwards. The young and sparing votary of Bacchus cannot be expected to tremble all over on first rising, and to exhibit to every spectator, in a lack-lustre eye and cheerless morning visage, the effects of his afternoon libations. But what the veteran dram-drinker is unable to conceal, the other will be sensible of, in a proportionate degree, on self-examination. He will probably awake, hot, restless, and heavy. The early sun will seem an intruder. He will shake off his drowsiness reluctantly, dress with languor, and be indifferent about food. The mouth will feel clammy, the stomach uneasy, till revived a little by the stimulant operation of warm tea or coffee. After stretching and yawning till the limbs are properly awake, he will eagerly close with any scheme which promises to raise emotions, or to relieve that listlessness, which dinner and the circulation of the glass are required completely to dissipate.

Habits, like those of Meadows in Cecilia, will be created by the enfeebling power of small portions of wine, regularly drank. This

indifference and apathy, so unnatural in the prime of life, must have been originally felt, not causelessly assumed. It may be convenient policy, doubtless, to render them fashionable. But juvenile ardour and alacrity must have been first extinguished in those who set up that sort of demeanour, which implies the absence of both, as a pattern for imitation. No mortal would ever have thought of making apathy the mode, but a worn-out beau.

In the course sometimes of a very few years, there takes place general want of comfort, accompanied by particular uneasiness about the region of the stomach, except shortly after that organ has been roused into temporary energy by more or less repletion. There is yet no severe or alarming symptom. Though scarce a day passes but the alimentary canal is sensibly out of order. These irksome sensations, however, come and go; and the person who experiences them can continue uninterruptedly his business, his studies, or his pleasures.

It is now that vinous liquor begins to act as a two-edged sword. By its first operation, it *increases* that indigestion, of which it has already so largely contributed to lay the *foundation*. Its second is little less pernicious to the enfeebled viscera. This depends upon the change into vinegar, which wine, however genuine, as well as ale, and other fermented liquors undergo, as also the ascendent extractive vegetable matters with which they are incorporated.

The action of vinegar on the stomach of horses appeared to be highly deleterious in the experiments of Mr. PILGER. "Concentrated vinegar (says this observer) acts in a far more stimulating manner than the mineral acids. Given without the addition of water, it excites the most dreadful spasms, and produces fatal symptoms." This he himself considers as the most remarkable result he obtained: his best informed readers will agree with him. And it is no inconsiderable corroboration of the other proofs of its power to injure the feeble human stomach. Indeed, were a person, who is hourly reminded that he carries such a debilitated organ under his belt, to be offered ready-made-vinegar alone, the idea would go near to bring on a fit of stomach cramp. Yet he may be assured that the wine he drinks not only attacks the coat of the stomach *as wine*, but that it afterwards returns to the charge in an acidified form. And not only so, but it assists in turning sour the vegetable portion of the meal upon which it is poured.

INFLUENCE OF WINE UPON WOMAN.

The quantity of wine, small as it may appear, which many women allow themselves, deserves separate mention, as it is probably not without its influence in rendering them dyspeptic and low-spirited. If it be, in any case, true that the effect of intoxicating fluids is not to be estimated by measure only, but also by the state of the person who takes it, it must be true in regard to inactive, delicate, and nervous females. In them, the digestive organs may be as much injured by a glass* (suppose two ounces) of wine, as in a robust man by a pint. I have repeatedly known the head, in such females, to be most disagreeably affected by a small glass of Port wine and water. The operation of the mixture has been completely *narcotic*, as much so as that of opium or digitalis ever is, not the slightest exhilaration having preceded the sense of heaviness and stupefaction. The parties thus affected have always found themselves better under a course of total abstinence from vinous liquors.

Women in genteel life must be particularly subject to the secondary bad effect of wine. In scarce any instance, perhaps, are the gastric fluids sufficient to prevent the acetous fermentation to which wine is subject; there is a concomitant change of the whole vegetable portion of the food into a similar sour mass, with the extrication of an immense quantity of air. Though taking one, two, three, or four glasses of wine at dinner cannot be considered as intemperance, because that term generally relates to their *inebriating* operation, [though that is truly intemperance which, being unnecessary and improper, is taken merely for sensual gratification, whatever its quantity,] yet the smallest portion of fermented drink may be productive of other inconveniences of the most serious nature. And no female of the class in question, who has to complain of want of power in the stomach, should be content till she has utterly discarded such articles of diet.

LIVER COMPLAINTS.

The same abuse of inebriating liquors falls as heavy on that great appendage to the stomach, the liver, as we have seen it falling upon the stomach itself. The classes that take inebriating liquors strongest, and in largest quantity, other circumstances being equal, are most subject to complaints of the liver: the accidental antidotes, in some taint of the constitution, or in the mode of life, are precisely the same in both cases; and the exceptions

are equally seductive in the way of example, from the propensity of mankind to draw rules, agreeable to their inclination, from single instances, however out of the common course of things those single instances may be.

By persons in any degree debauched, and, indeed, by the drinkers of fermented liquors in general, the faintest standing signs of indigestion may serve to indicate that there is something amiss with the liver. Organs so intimately connected must be expected to sustain damage in common. The liver has sometimes been found *indurated* after death, without any symptom but that of indigestion.*

HUMAN SACRIFICES!

Nations advanced to a certain point in policy offer brute animals to their divinities. At a more barbarous period human victims are offered; and in the conduct of the most civilized communities, about which history furnishes information, we have a singular proof of the observation that extremes meet. For among them, also, human victims are sacrificed. It does not signify though there be a little difference in point of ceremony. The result is the same; only that in refined states the number of victims is incomparably greater, and at least in proportion to their population.

Every apartment devoted to the circulation of the glass may be regarded as a temple set apart for the performance of such sacrifices. And they ought to be fitted up like the ancient temples of Egypt, in a manner to shew the real atrocity of the superstition that is carried on within their walls. Then, and not till then, will every person be put fairly in a condition to judge whether he will join in the celebration of these abhorred rites.† Among the subjects which may with propriety be selected either for representation, or for exhibition in nature, the disorganized liver, and the complaints consequent upon its disorganization, would form some of the most appropriate. It has hitherto been very much in vain that anatomists have taken pains to preserve in their museums, and to describe in their writings, the changes which can be induced upon this viscus; how it is sometimes *indurated* in its substance, *starred* on its surface, and has its edges *crisped* till they bend forwards; how it is sometimes rendered preternaturally tender, and, at others, studded with white, yellow, brown, soft or hard tubercles. It is, I say, very much in vain, because these common incidents in the human body, and effects of the common mode of living, are kept out of the sight of those who would often avoid the mischief, had they that ocular demonstration of its evidence, and knowledge of its origin, which the physician can seldom turn to any considerable account for the benefit of the diseased.

I have observed, on a former occasion, that in the annals of humanity there is no trace of any rich man having had the heart to promote or diffuse the knowledge of his own nature, with the spirit with which the late Duke of Bedford promoted the important, but very subordinate, science of agriculture. Yet, in that walk, what good might be done with a fiftieth portion of the genius of Hogarth! A set of sketches, contrasting our customs with those of savages, in their tendency to disfigure, enfeeble, and demolish the human frame, would, I suppose, require scarce anything beyond decent skill in managing the pencil. These sketches, with accompanying explanations, should be offered to the public in all shapes, and all prices: from that of Poor Richard's Almanack, to the style of magnificence in which the engravers of different countries have degraded their skill to deck the senseless effusions of the fanatic LAVATER.

An infinity of subjects present themselves on the first glance. What is there, for instance, in the refined Briton, with his features all obliterated, and his face all carbuncles, that renders him unfit to be a companion to any tattooed antarctic savage? If the East can produce its Faquirs, with their legs and arms distorted, and rendered useless by constant confinement to the same position, cannot the West match them with figures equally disabled by their own endeavours? For my part, I know no right our crippled bacchanalians have to set the pleasures they derive from the process by which they have been reduced to their present state, above the satisfaction the Faquir finds in being followed and feasted by his countrymen and countrywomen. The motives of the Faquir of Brama seem of a more refined and respectable character than those of a Faquir of Bacchus, implying greater elevation and force of sentiment. Among this or that uncultivated tribe it may be the fashion to squeeze the head in an unnatural form; but we, do we not take pains to derange the interior full as much as they can disfigure the exterior. The hordes of the wilderness, it is true, sometimes practise horrid mutilations; but then they suffer the residue of the frame to enjoy its full measure of vitality. But we *drain off* from every fibre its spirit and strength, leaving a vain image, stuffed out to the human dimensions with the dregs of nerve and muscle.

* This circumstance demonstrates the fallacy of mere *feeling* as an indication of disease. This *hardening* and sealing-up of the liver is often effected without pain, and thus an individual may be seriously and permanently injured while he imagines himself in moderate health!

† The teetotalers are the *protestants* against ALCOHOL'S superstition, and they are now forming a mighty national league, for the purpose of effecting its final and everlasting overthrow. Reader, are you a worshipper of the EVIL SPIRIT?

* I have known (says Mr. A. COURTNEY, surgeon, R.N.) the health of a female nearly destroyed by half this quantity taken every day at noon, and still the whole of the time she took it she thought she could not live without it, and that it was performing wonders in the way of cure, and so thought several medical men of first-rate eminence. Teetotalism has cured her of the many distressing symptoms for which she took the wine, and which, I have no doubt, were actually occasioned by the wine, viz. flatulences and acidity at stomach, with a lowering pain, sensation of sinking, &c., at that organ, and other uncomfortable sympathetic feelings in different parts of the body.

In fact, whenever the genius of civilization shall take it into his head to compare notes with the genius of barbarism, he may adopt the language in which some modern versifier makes the muse of painting address the muse of poetry—

"A son of mine
Has more than followed every son of thine."

I doubt much if the genius of barbarism can justly pay himself the same compliment.

A PROPHECY.

At some future period a sufficient fund of hilarity will be discovered in social exercises, and in the communication of ideas belonging to literature and to science. The accumulation and diffusion of knowledge directly tend to render the human species independent of wine. Not an elementary treatise or course of lectures perhaps but is contributing towards the eventual restoration to Ceres of that extensive domain which Bacchus has been so long suffered to usurp. All that is wanting is a stock of materials, which may serve in common for the production of agreeable feeling without damage to the organization. That this is to be had, we may learn from the lives of many individuals of our own country, from WALLER, the poet, to the poet and physician DARWIN. Some of these furnish examples of perpetual sprightliness with perpetual abstinence from wine; and others, what is stronger still, of sprightliness unimpaired by the disuse of wine after free indulgence. We need look but a little way abroad to discover nations airy and alert in proportion to their abstemiousness from strong fermented liquors. There remains to be conferred upon our own nation a benefit of which the author would deserve infinitely more than any legislator, warrior, or inventor, who has obtained celebrity among us. It is a simple, and would probably be an easy undertaking to persons of influence. I mean A PLAN OF SOCIAL INTERCOURSE INDEPENDENT OF THE BOTTLE. To describe the probable effects of such a system of communication among families, gradually substituted for the present, upon temper, health, and morals, would be worthy the pen of our ablest author of fictitious biography.*

[The preceding extracts from Dr. Beddoes' essay in the June number of the *Supplement to the Advocate*, or *British Permanent Documents*, will enable our readers to judge of the valuable character of that work.]

ADVICE TO MOTHERS AND NURSES.

The quantity of the milk, not the quality of it, is studied. It is a well-known fact, that this secretion partakes very much of the nature of the diet that is used: that is to say, certain articles pass through the breast unassimilated. Vegetables give a more astringent milk than animal food; but all drinks, containing ardent spirit, [alcohol] such as wine, punch, caudle, ale, and porter, must impregnate the milk, and thus the digestive organs of the babe must be quickly injured. These must suffer in proportion to the delicacy of their texture; and the diseases which flow from this source are certainly not uncommon. Physicians, who have prescribed a diet and regimen for nursing mothers, have not sufficiently attended to the hurtful effects of wine and malt liquor. Porter is generally permitted in large quantities on these occasions, a beverage highly improper and dangerous. p. cxxxv.

The seeds of this disease (ebriety) are often sown in infancy. In the present stage of society, human kind are almost taken out of the hands of nature, and fashion, a word which ought to have nothing to do with nursing, now rules every thing. The early stages of our existence require a mild, bland nourishment, that is suited to the delicate excitability of a tender subject. But it too often happens that the infant is deprived of the breast long before the growth of the body has fitted the stomach for the reception of more stimulant food. Instead, therefore, of its mother's milk, the infant is fed on hot broth, spiced pudding, and, perhaps, also that enervating beverage, tea. The taste is thus early vitiated, the stomach and bowels frequently disordered, and, to add to the mischief, the helpless child is forced to gulp down many a nauseous draught of medicine, or bitter potion, that its unnatural mother may acquire her conscience of having done every thing in her power to recover its health! Dyspeptic affections are in this manner quickly induced; a constant recourse to medicines, wine, cordials, and spirits, must be the consequence; and the child of the fashionable lady becomes a certain annuity to physic, a drunkard at twenty, and an old man at thirty years of age. p. cxlix.

It may now be asked, at what age ought a child to begin the use of wine. To this I must reply, that spirits, wine, and fermented liquors of all kinds, ought to be excluded from the diet of infancy, childhood, and youth. Natural appetite requires no such stimulants. Human blood, and healthful chyle, do not acknowledge alcohol to be an ingredient in their composition. The use of these liquors is hurtful in proportion to the tender age in which it is begun. p. cxlix.—From Dr. TROTTER'S Essay, published in the *Standard Temperance Library*, or *Supplement to Advocate*.

* This is, indeed, a glowing and prophetic vision of TEETOTALISM. How would Dr. Beddoes have rejoiced to have foreseen this day—to have known that, within forty years of his own time, millions of his countrymen should have become disciples to his doctrine, exulting in the enjoyment of the predicted blessings, and associated together for their diffusion!

Progress of Temperance.

GRAND DEMONSTRATION AT LEEDS.—The eleventh anniversary of the Leeds temperance society has been celebrated with more than ordinary festivity during the week of Whitsuntide. On Sunday afternoon, an open-air meeting was held in the Vicar's Croft, and addresses were delivered in support of the temperance cause by Mr. Millington, one of the agents of the British Temperance Association, and by other friends of the institution. On Whit-Tuesday there was a grand procession through the principal streets of Leeds, and a series of entertainments in the Zoological and Botanical Gardens, that will not be soon forgotten by those who either witnessed or took a more active part in them. The parties forming the procession assembled about one o'clock, the horsemen in King-street, the carriages in Queen-street, and the pedestrians in Park-place. Having been duly arranged by Messrs. Thos. Atkinson, T. B. Thompson, and C. Drury, the whole, a little before two o'clock, moved off in the following order:—Two trumpeters on horseback; twenty-one other horsemen; Bramley temperance band; the Leeds Society's richly-embazoned silk banner; a carriage, drawn by four grey horses, containing the officers and committee; the Central members, walking two and two, wearing medals and white satin rosettes; a large black banner, inscribed "Because of drunkenness the land mourneth;" a carriage containing a printing-press at work, from the office of C. A. Wilson and Co., Trinity-street, and at which, in the course of the route the procession took, several hundred copies of an address "To the inhabitants of Leeds," in favour of "the principles of total abstinence from all intoxicating liquors," were printed and distributed; a numerous body of youths, walking two and two, most of them wearing either white or blue ribbons round their necks, and several of them carrying small banners with suitable inscriptions; a large scarlet silk banner, richly embazoned; a number of female members of the society, walking two and two; two horsemen; Armley temperance band; members of the Roman Catholic branch temperance society, with banners and insignia, and most of them wearing green satin ribbon collars and rosettes; Kippax band; a numerous body of the Independent Order of Rechabites, with banners, and the whole wearing rosettes, &c.; a large blue silk banner, embazoned with a painting of Moses smiting the rock; the members of the West-end branch, two and two; the Leeds Foresters' band; the members of the Holbeck branch; a large body of members of different country branches; about one hundred carriages and other vehicles, containing members belonging to various temperance societies in the neighbourhood, a great proportion of whom were of the fairer sex; &c. The procession took the route through the principal streets, to the Zoological and Botanical Gardens, which the main body of the persons composing the procession reached at five o'clock. A very capacious tent or marquee was fitted up in the Gardens, in which the members of the temperance society and others took tea. Five tables ran the whole length of the tent, at which about 700 persons could comfortably sit down to tea. Indeed, fully that number were accommodated at one time, and they were succeeded by a second and a third company of nearly the same amount, so that altogether about 1700 persons partook of tea and the profusion of rich spiced bread, &c., which was provided. Two large tin boilers—one of which, we understand, contained about one hundred and thirty gallons, and the other not much less—were erected near the tent for the occasion, and in these the tea was made. Though the quantity was so much, it was not found to be sufficient to provide for all that wished to have tea, but it was more than enough for the tickets issued, the committee wisely not issuing tickets to more persons than they were sure to have accommodation and provisions for. Many more tickets might have been sold; but parties having delayed to purchase till the day when the festival had to take place, prevented the committee from making provision for all who desired it. After the two large tin boilers had been emptied of their contents, and it being impossible to have them replenished at that period of the evening, (seven o'clock) a large quantity of fruit-loaf and buttered bread was sold at a cheap rate to applicants who had failed to get tea; which reduced the fragments of the feast into a very small compass. The company in the Gardens was one of the happiest and most numerous festive assemblies we ever witnessed, comprising all ages, ranks, and classes. The astonishing number of 10,000 persons was admitted to the gardens during the afternoon. The old and young, the rich and poor, all seemed to have buried every care, and nothing but joy, mirth, and gladness pervaded the assembly. The extensive Gardens, which are now in a most delightful state of cultivation, excited of themselves feelings of gratification and pleasure to all who were there; and besides the usual attractions in zoology, botany, &c., there were others of a not less pleasing character. In one part of the grounds was an electrifying machine, giving smart shocks to all those who had the courage to come within the range of its influence. Turning from this crowd of happy mortals, the spectator might see a party of youths and maidens tripping through "The Triumph," "on the light fantastic toe," to the sweet strains of one of the four bands that accompanied the procession. A little farther on

was a group of gazers and admirers watching the playings of the Dolphin Fountain, with the golden fishes sporting in the adjunctive reservoir. A few yards from these was a host of persons listening and half dancing to the smart tune of Rory O'More, which was being played by another of the bands. In another place, some twenty "children of larger growth" and smart girls, at or beyond the age of "sweet eighteen," were playing at "Pise Ball." To the right, as the showmen say, might be seen a happy troop of all ages playing at "Duck under the Water Kit;" and to the left a series of circles of happy faces, watching the swift, eccentric, zig-zag movements of lads and lasses, engaged in the exciting game of "Catching the Pigeon." But we must stop; we cannot describe one tithe of the amusements that were going on, nor convey to our readers an adequate picture of the enlivening scene which the Gardens presented during the whole of the evening, even till nearly ten o'clock. One slight failure took place in the course of the evening. A balloon was set off, but unfortunately ignited before it had ascended many yards from the ground, and thereby caused some little disappointment, but, owing to the many other attractions presented on every hand, few, if any, made complaint on the occurrence of what was in reality but a trivial and laughable accident. There were some addresses delivered in favour of teetotalism, which were well received by the parties who listened to them; but owing to the exhilarated spirits of the vast crowd who were assembled in the Gardens, and the many lively means of entertainment presented, it seemed as if the consideration of what might be urged in advance of such principles was put off until another time. The weather during the day was exceedingly propitious, unless those who walked in the procession might consider it too hot; but these, we think, would feel compensated for their fatigue by the reflection that they were in part the cause of pleasure to thousands who would not have been at the Gardens at all had not the day been so lovely. We scarcely need add, that thousands of people, in their holiday costume, were congregated on the sides of every street along which the procession passed; and although the number at the Gardens was unprecedentedly large, and included a vast number of the humbler classes, none of the plants, flowers, or other objects in the Gardens, suffered the slightest damage—a proof, if any were wanted, that the people are capable of rationally enjoying open-air amusements if they are provided for them, even without the artificial aid of intoxicating drinks. On Wednesday evening, the annual public meeting was held in the saloon of the Mechanics' Institution. The proceedings were opened at half-past seven o'clock. E. Thompson, Esq., of Armin, was called to the chair. He addressed the meeting in favour of the principles of total abstinence, and said that one of the moral effects of the adoption of such principles throughout the country would be a very general system of education, by which the faculties of the human mind would be developed, and ignorance banished from our land. He especially recommended Christian ministers of all denominations, and the members and friends of missionary societies, to adopt that principle as the best and most efficient means of spreading the Gospel throughout the world. Mr. J. G. Thornton, one of the secretaries, read the report of the committee for the past year. It stated the prospects of the society had never been more cheering than at present. It did not mention the number of members in the society, the exact number not having been ascertained; but it stated that two enumerators were to be engaged to go through the town, and it was hoped that in future the committee would be better prepared to give accurate statistical information as to the number of members, and on matters connected with the cause of temperance in Leeds and its neighbourhood. The services of Mr. John Andrew to the society, as its president, &c., were alluded to in terms of great praise. The report concluded by an energetic appeal in behalf of the society, and in very strong terms urged all who call themselves Christians, especially those who professed to be teachers of that religion, to adopt the principle and practice of total abstinence from all intoxicating drinks, and to join societies that were established to promote that principle. Mr. H. Wolff read the treasurer's report. The total receipts for the past year, including a legacy of £25, minus the legacy duty, by the late D. Underwood, Esq., amounted to £137 5s. 0½d., whilst the expenditure had been £158 5s.; so that a balance was due of rather more than £21 to the treasurer. Long and eloquent speeches were delivered by Mr. James Millington; Mr. Henry Washington, of Huddersfield; Mr. Abraham Obee, of Selby, (a reformed drunkard;) and the Rev. John Stamp, of Hull.

Mrs. C. L. BALFOUR, of London.—On the 1st, 2nd, and 3rd inst., this lady delivered three lectures (on the religious, moral, and intellectual influence of woman on society, and the triumphs of perseverance), in the Hall of the Mechanics' Institute, under the patronage of the Leeds temperance society. We had the gratification of listening to these lectures, and feel it our duty to the cause of social progress, as well as to the lady herself, to express our sense of their utility and merits. Were Mrs. Balfour's lectures to be delivered in every important town in England, under the sanction of the temperance societies, they would contribute to refine and elevate the general taste of the teetotalers, and to confirm and establish our great principles. The lady is completely

master of her subject, and brings the result of a long course of historical and biographical reading and study to its illustration. Her manner is graceful, simple, and unaffected; her elocution is charming and effective; and while her reasoning is masculine and solid, her style is exquisitely beautiful, ladylike, and eloquent. Altogether, she is the most excellent female lecturer to whom we ever listened.

BIRMINGHAM.—The first funeral of a Rechabite here, since the introduction of the order, occurred on May 19th, in the person of brother Thomas Smith, of the Birmingham Tent, who was carried to the silent grave in St. George's church-yard, followed by the officers and many members. The address appointed was read by a brother, and afterwards an extemporaneous one delivered by the Rev. Thomas Swan, who kindly attended. The deceased was not a free member of the Tent, yet such was the respect entertained for him as a consistent teetotaler of above two years' standing, that the Rechabites here subscribed to defray the expenses of his funeral, and between 60 and 70 accompanied to commit his mortal remains to mother earth.

WOLVERHAMPTON.—The Wolverhampton total abstinence society held their grand festival on Whit-Tuesday, the 19th ult. The procession assembled at the British school-room, about two o'clock in the afternoon; they then proceeded to the Collegiate church, preceded by a carriage containing a teetotal and a drunkard's loaf, thus embodying the fact, that the nourishment which a drunkard gains from a gallon of ale, which costs 2s., is scarcely equal to that which a teetotaler gains from a 1d. loaf. The Willenhall band followed; then the female Rechabites; then the juvenile Rechabite Tents; and the procession closed with about 200 of the order of Rechabites. Several banners and flags, containing moral, religious, and temperance mottoes, attended the procession. The church was filled in every part. The prayers were read by the Rev. G. Stokes, president of the society, and the sermon preached by the Rev. Thomas Spencer, incumbent of Hinton Charter House, near Bath. After the sermon was concluded, the procession proceeded, in the same order as before, to the British school-room. The rooms were beautifully, and with great taste, decorated with laurel, and with various scriptural and total abstinence mottoes; their appearance at this moment was highly interesting and exhilarating. The platform was occupied by the speakers, ladies, and various other respectable persons, and upwards of 300 joined in this pleasant scene of recreation. Persons fond of intoxicating liquors are apt to think that the life of total abstinence must be very dull. We wish they had attended the meeting; if they had done so, we think they would have changed their opinion, and would very much have liked themselves to have shared in the joy which total abstinence gives. G. S. Kendrick, Esq., of West-bromwich, presided. The Rev. G. Stokes opened the meeting by an appropriate prayer. The president then, in an excellent speech, addressed the meeting, and was succeeded by Mr. Buckland, of Kemberton, the Rev. T. Spencer, Julius Jeffreys, Esq., Mr. Kemp, the society's agent, and Mr. Pratt, of Manchester. A second meeting took place on Wednesday evening, and about 100 persons sat down to tea. In consequence of this and similar other meetings, the cause is wonderfully progressing in Wolverhampton and the surrounding districts; and we are delighted to find that about 70 persons have, during this week, signed the pledge, and among them are several hitherto regarded as notorious for drunkenness. But the success of total abstinence is not greater than what is wanted, for on Whit-Sunday, the 15th instant, being the great festival of the Pentecost, or the descent of the Holy Spirit on the apostles, no less than 474 persons were observed to visit four different dram-shops in this town between the hours of seven and nine. All Christians, of every denomination, should join hand and heart with a society which, if it were to become general, would entirely stop these and all similar practices.—*Staffordshire Examiner*.

KEIGHLEY.—The annual festival of this society was celebrated on Whit-Monday, by a public tea party and procession. The members assembled in the hall of the Mechanics' Institution, at three o'clock, p.m., and at half-past three, to the number of 250, moved in procession, headed by a band of music, banners, and the Keighley branch of the honourable Order of Rechabites, through the principal streets of the town. After the procession, tea was provided, and nearly 300 sat down to an excellent repast. Every countenance beamed with the utmost satisfaction, and a general flow of good humour and pleasantry prevailed. It is impossible to speak with sufficient praise of the zeal and energy of the ladies on this interesting occasion. The public meeting in the evening, at which upwards of 400 were present, commenced at six o'clock, the Rev. J. Winterbotham, of Howarth, in the chair. The following gentlemen severally delivered very interesting addresses:—Mr. Kenion, Mr. W. S. Nichols, Mr. Rowntree, and Mr. Starkey, from Bradford, and Mr. Crake, the district agent, concluded by a very eloquent and affecting discourse. At the close, 13 signed the pledge, and on the following day 12 more. The society in this town is in a very promising state, and bids fair to do its share at least in disseminating the great truth, which is mighty, and must prevail. The success which has attended the labours of the

past year will, in some measure, appear from the following extract from the report read at the opening of the meeting:—"Mr. Crake, of Leeds, our present agent, has been employed since January last. His labours have been attended with considerable success. One new society has been formed at Silsden, the principle introduced at Cross Hills, and several signatures obtained there. During the year 187 have signed the pledge, 33 of which have been violated, leaving a clear increase to our numbers of 154. Out of 187 that have signed, 14 were confirmed drunkards; six of these have broken their pledge, leaving the number of reformed drunkards eight for the year. The total number of pledged teetotals, as nearly as can be ascertained, is 438, besides many others who are acting on the principle without having signed the pledge."

W. SUGDEN, Cor. Sec.

BIRTENSHAW, near Bolton.—On the 6th inst. a teetotal society was formed at Birtenshaw, a populous village, in which a great deal of drunkenness has hitherto existed. The meeting was held in the Wesleyan school room, which was nearly filled, and the chair was taken by J. Ashworth, jun., Esq., who opened the meeting in a brief speech, expressive of his approbation of the object of the meeting, and his hope that the society might flourish and accomplish a beneficial change in the habits of the neighbouring population. The meeting was afterwards addressed by Messrs. Cunliffe, Orrell, and Wright, of Bolton, two of them teetotals of seven or eight years, and the third a teetotal of thirty years' standing, and their arguments and appeals appeared to make a deep impression upon a very attentive audience. At the conclusion of the meeting, the chairman and seven others signed the pledge, and formed a committee, and many other persons expressed their intention of signing at the next meeting.

W. B.

MELBOURNE, Derbyshire.—The society in Melbourne, notwithstanding it is only in its infancy, (for it is not more than three months old) has already held its second festival, and though some friends at a distance may fear that its extraordinary precocity is portentous, yet they who know it best have no such apprehensions, for they believe its physical powers are not in danger of being prostrated by its mental activity; on the contrary, they consider that they are quite equal to the carrying out of all its plans, and that its youth and maturity will present all that its most sanguine and admiring friends can wish. The first festival was held on Tuesday in Easter week, when several addresses were delivered by Messrs. Dorman, Smitherd, and others, from Derby and Nottingham, the result of which was, that the prejudices of many were removed, and not a few were induced to attach themselves to the society. The success of this first demonstration encouraged the committee to think of a second, and to hope that similar, if not greater, benefits would follow. It was therefore determined to set apart three or four nights in Whitsun week for the purpose, and to invite some popular lecturer to spend that time in the town. Whitsuntide has usually been attended with considerable drunkenness and dissipation at Melbourne; but this year how great has been the contrast! Scarcely a drunken man has been seen in the streets, and many of the inhabitants would hardly have known it was holiday time, if the lads and lasses had not dressed themselves in their best attire, or had they not heard the bands of the several clubs. On Tuesday evening the members attended a devotional service at the Independent chapel. On Wednesday about 200 friends met in the Baptist school to take tea together, and from the good feeling manifested over the tea table, it was calculated that if no other result followed, the meeting would at least tend to unite more firmly the friends of the cause. After tea, the meeting adjourned to the Baptist chapel, where they were joined by others, to listen to a lecture from that able defender of our principles—F. R. Lees, from Leeds. Much had been said of Mr. Lees' capabilities, and the expectations of the friends were raised, but the sequel proved that the half had not been told. To attempt even an outline of his lectures on that and the two following evenings, would be to offer an insult to the persons who constituted the audience, as well as to commit an act of injustice upon the lecturer, for no outline could convey an idea of the ability with which he established his positions, the pertinency of his illustrations, and the pungency and force of his appeals. He proved himself master of his subject, "a workman who needeth not to be ashamed," and notwithstanding the interest excited by his first two lectures, every one admitted, at the close of the Friday evening's meeting, that he had kept the best wine until last. There was only one regret felt at the close of the services, which was, that many who heard him on the first evening were not present on the last, and in that all who were so favoured sympathised; but it is believed that, if the truth were told, many absented themselves because they were afraid, if they attended, conviction would follow, and that they would either feel constrained to adhere to the principles of the society, or be haunted by guilt, as by a spectre, and perhaps thought themselves happy in having resisted the first night's all but irresistible attack upon their drinking habits. The full extent of good resulting from these services is not yet known. Nearly 30 have since signed the pledge, but it is believed that a much larger number are testing the principle, who will probably before long unite with the society.—W. KILBET, [Independent Minister.]

WORKSOP.—On Whit-Tuesday the temperance society held its second annual festival. An appropriate sermon was preached in the morning by the Rev. W. Griffiths, in the Wesleyan Association chapel. A cold collation was provided for the members at ten o'clock. Much praise is due to the ladies for the excellent barley puddings, which by their quiet disappearance fully proved that we prefer eating our barley, instead of drinking it in the shape of brewed or distilled death. In the afternoon a great number of the members, accompanied by the Worksop brass band, and a crowd of people, went in procession through the principal streets, with flags and banners, bearing appropriate mottoes and devices, presenting a most beautiful and imposing appearance. In the evening nearly 300 took tea together in the school-room, which was tastefully decorated. A public meeting was afterwards held in the chapel, C. C. Mower, Esq., surgeon, in the chair. The Report was then read by J. L. Plant, the secretary, showing a great increase of members, and other delightful facts. The chairman then rose, surrounded by 22 reformed drunkards, the bloodless trophies of the temperance reformation—once debased and degraded, unfit for civilized society, now they are clothed in their right minds, a credit to themselves, a blessing to their families, and many of them members of a Christian church—and in an appropriate speech introduced Mr. F. R. Lees, who delivered one of his excellent, argumentative, and convincing lectures, and (save by one pitiable gentleman) was listened to with deep attention for nearly three hours.

E. PLANT,

WEST BROMWICH, 12th 4 mo., 1842.—We have just closed our second annual festival. We commenced by holding an open-air meeting in the afternoon, in a large field adjoining the main road through the village, when addresses were delivered by Mr. Booth, from Gloucester, and Mr. J. Kemp, agent, at the close of which the Rechabites and teetotals walked in procession, headed by a band of music (gratuitously provided by S. Kendrick, Esq.) to that gentleman's large and commodious school-room, where from 200 to 300 persons sat down to tea. After tea Mr. Kendrick was called to the chair, and the meeting addressed in powerful speeches by the Revs. J. Hudson, G. Stokes, G. Bent, and Messrs. Booth, Edges, and Kemp. At the close of the meeting several of our female friends, assisted by Mr. Kemp, commenced singing—

"Hark, the temperance trumpet sounding,
Come and sign, come and sign!"

when a general rush took place to sign the pledge, and 40 names were added to our roll. The temperance question here has received a very great impulse from this festival; the members are all alive, looking forward to better days, and we trust it will still go on increasing and gathering strength, till, like a purifying stream, it deluge the whole village, bearing down all opposition.—S. W.

BRIDGWATER.—The walls of this town are posted with large placards—"Strong drink is a barrier to the spread of religion;" "Moderate drinking the down-hill road to intemperance;" "Teetotalism the railway to happiness;" "Fewer public houses, more butchers' and bakers' shops;" "When publicans fatten, the people starve." These bills excite a great deal of attention, and speak the truth plainly, so that "he who runs may read." On Whit-Tuesday we had a grand temperance demonstration. A procession of the members of the teetotal societies here, and in the neighbourhood, took place in the afternoon. The flags and banners were beautiful, and three teetotal bands enlivened the march. This display of rational enjoyment has had the effect of enticing many fuddlers from their cups. The character of the procession was much improved by the orderly and well-regulated body of Rechabites which preceded it, the members of the Taunton and the Bridgwater tents, upwards of 200. The adult and juvenile tea parties in the evening were attended by 700 persons. An united meeting was held after, when nearly 1000 persons assembled in Dr. Morgan's school-room. The principles of the teetotal society were most ably advocated, and two clergymen and three dissenting ministers expressed themselves glad to lend their influence on the side of true temperance. One penny is paid into the funds of the Bridgwater society by every person who signs the pledge: 102 cards of membership have been taken up during the past three weeks.

F. T. THOMPSON, Sec.

PADSTOW.—On Whit-Tuesday was celebrated the fifth annual festival of the total abstinence society. At seven o'clock, a. m., an eloquent and instructive sermon was preached in the Bible Christian chapel, by the Rev. W. Mason, Bible Christian minister, from Ecclesiastes vii. 29. At ten o'clock the various Tents of the I. O. R. and U. O. F. R. met in the Broad-street, and were there formed in procession, and proceeded to the Wesleyan chapel, where an admirable sermon was preached to a crowded audience by the Rev. Edmund Oldfield, Wesleyan, from Acts xxviii. 22. This faithful pastor, in closing his excellent discourse, appeared to concentrate all the energies of his mind and body in an appeal to the Christian church, to which every heart seemed to respond—"It is the duty of every one to abstain." At two o'clock, the members of society, accompanied with the brethren and sisters of the Rechabite Tents, assembled on the North Quay, and were there marshalled in grand procession, Arthur Gavid, Esq., of St. Mobyn, and his very efficient teetotal band, taking the lead. After peramb-

bulating the principal streets, we proceeded to St. Saviour's Field, where we formed a very extensive and beautiful circle. Many felicitous circumstances contributed to the beauty of the scene. The delightful weather, the surrounding scenery, the splendid flags and banners gracefully waving, the vast concourse of people clad in their gayest attire, the imposing appearance of the Rechabites, furnished with their handsome regalia, and the charming music of brass bands, playing around the inside of the circle some of our choicest pieces—inspired every heart with feelings of no ordinary kind. Strangers from afar declared it was the finest sight they had witnessed in Cornwall. Never before was seen such an august assembly in Padstow. From the field we returned to the spacious warehouse of T. R. Avery, Esq., on the North Quay, (kindly lent by that gentleman) where an excellent tea was provided, after which, one of the most splendid meetings ever held in this place took place outside the warehouse. Mr. E. Parnall was unanimously voted to the chair, who, after stating the objects of the meeting in an appropriate speech, called on Mr. E. Docton, the secretary, who delivered a brief verbal report. The meeting was afterwards addressed by the eccentric Mr. Tregaskis, of Sea-Mill, by the Rev. Mr. Lambrick, Wesleyan Association, Dr. Gavid, Lieut. Dunstan, R.N., Mr. Digary Gray, an extensive farmer, and the Rev. Messrs. Oldfield and Mason. The speakers were listened to with profound attention, and received continued marks of approbation. It was a pleasing sight to see Gospel ministers of different denominations uniting their talents and influence to stay the march of intemperance, and accelerate the triumph of true temperance. After the meeting many signatures were obtained.

THOMAS COWL, I. O. R.

STOCKPORT, May 2d.—It being the fair-day, the teetotallers formed in procession, and perambulated the principal streets, headed by a number of the friends on horseback, and an excellent band of music, with the flags and banners of the Parent and Portwood branch societies. The day being remarkably fine, added much to the scene, which was gratifying to all who delight in witnessing the happiness of others. In the evening a tea party was held in the temperance room, Lower Hillgate, Mr. Harrison in the chair. Mr. Wragg, of Manchester, Mr. Pulcifer, of Droylsden, Mr. Bradley, and Mr. Stancy, of Duckinfield, severally addressed the meeting, and Mr. J. Andrew, of Leeds, delivered a powerful and argumentative address. On the following evening, Mr. Andrew delivered a second lecture in the same room, his object being "to produce conviction, and arouse our energies;" and we have reason to believe that his addresses are producing the desired effect, for our advocates have since come out oftener, and the meetings have been better attended. At our weekly meeting in the Wesleyan Sunday-school, New Bridge-lane, on Wednesday evening, May 18th, the members and friends were highly gratified by Mr. James Smith publicly presenting to his grandson a very elegant pocket Bible, as a reward to him for having been a consistent member of the total abstinence society for seven years. Mr. S., whose "hoary locks proclaimed his lengthened years," after the presentation, gave some excellent advice to his grandson, and to the youth of both sexes. He then made a pathetic appeal to the audience, and concluded by asking his grandson why he signed the pledge? who stated that he had done so to induce his father to sign, for if he had not he was sure the family would have gone to the workhouse. His father then addressed the meeting. He thanked God that he had been led to see the error of his ways, and to adopt the pledge, which he had done six years and three months ago.

WM. CANDELET, Chairman.

WHITEHAVEN.—Teetotal Launch.—On Saturday, the 9th of April, the beautiful and well-built coppered bark *Jemima* was launched from the building-yard of Messrs. R. and W. Williamson and Co., Harrington, Cumberland, on teetotal principles. When all was ready, instead of a bottle of brandied wine, or any other alcoholic drug, there was suspended in front of the bows of the ship a bottle of pure spring water; and when the word of command was given, and the noble vessel began to glide into the watery element, Miss Williamson (a thoroughgoing teetotaler) dashed the bottle of Adam's wine against her bows, and named her in gallant style. In the evening the men were regaled with abundance of coffee and nourishing eatables; after which, Mr. R. Williamson gave his men and apprentices a most affectionate and excellent address on the importance of sobriety, morality, and religion. I could not help involuntarily saying, "O what a happy country England would be if teetotalism and religion were universal!" I then spoke a few words, and having offered up prayer, most of the company retired to the Primitive Methodist chapel, where I delivered a short lecture on the superiority of *teetotal launches* to those conducted on drinking principles. A few signed the pledge, and the friends of temperance returned to their homes highly delighted with the proceedings of the day. Oh! sir, if all masters, managers, and foremen were to act in this way, what an amount of misery and sin would be prevented, and happiness disseminated. I may just add that in Cumberland, and Whitehaven especially, teetotalism and Rechabitis are winning their widening way as the pioneers of the Gospel. We have lately had some astonishing victories; persons who had been for years steeped in

drunkenness are now found sitting in the house of God, inquiring their way to Zion. A few days ago, several of these came to me that I might send them to the proper persons to take sittings in our chapel; and I am often filled with joy when I look round our congregation, and see one here and another there, who, in all likelihood, would still have been in the ranks of the drunkard but for teetotalism. But now, sir, they swell the ranks of our Immanuel, and are singing the songs of Zion. JOSEPH THOMPSON,

Wesleyan Association Minister.

BRADFORD UNION.—The second quarterly meeting of delegates was held in the Mechanics' Institute, May 16th. Though not numerous, the meeting was highly interesting. Gratifying reports were received from all places in the union; the delegates unanimously testify to the ability and unwearied diligence of the agent, Mr. Jarvis Crake, and to the success of his exertions. Thanks were voted to him for the efficient manner in which he had discharged his duties, and he was re-engaged for three months. The report, prepared by the agent, was read, and received the approbation of the meeting.—*Report*.—"In presenting you with a report of my labours for the four months that the union has been in existence, I cannot refrain from expressing my gratitude to God for the amount of success which has attended my exertions. I have during that time distributed 4,530 tracts, visited at least 4000 houses, and seen a great amount of misery and wretchedness; and though much may be attributed to the prevalent want of employment, yet the numbers seen throughout the district reeling and staggering to and fro, and the public-houses and jerry-shops at almost every corner, too plainly show the mighty engine of destruction at work. Though in most of the houses I entered it can by no means be said that the people are *drunkards*, yet by far too many augment their sufferings by the use of intoxicating drinks. The delusion respecting these drinks is still very great. *Home-brewed* is still very extensively used in the district, and that small tract of Livesey's, called 'The great Delusion,' requires to be put into the hands of every head of a family in the district, that correct opinions may prevail, and correct practices may follow. My conviction from experience is, that nothing short of untiring zeal in the members connected with the various societies, and in the agent employed, can uproot the drinking customs of society, as they prevail among Christians, in trade, and throughout all ranks of people. My reception in the tract distribution is frequently anything but pleasant. I am glad to make my exit from some houses, and am seldom engaged but some insult is offered me. But some do welcome me to their dwellings, and I am cheered on by their smiles, good wishes, and prayers, particularly the wives of reformed drunkards; they know how to value our principles. I have seen the tear start in the eye of the wife, and, possessing an attractive influence, it has drawn another from the eye of her husband, at the recollection of the pleasing change. The man who would not be cheered on by such scenes as these—many of which I could describe—I know not what would encourage him. Allow me to give one instance of the good arising from tract distribution. In a small village, where a meeting was to be held in the evening, on going round with tracts before the meeting, I offered one to a man employed on a small plot of ground before a house, the lady belonging to which was standing at the door. He objected to receive it, stating that he thought they had had enough of teetotalism. I reasoned with the man, after which the lady received a tract, and her daughter came to the meeting and signed the pledge. I was afterwards informed that the conversation I had held with the man induced the mother to urge her daughter to come to our meeting. As specimens of *objections*, I may give the following. On offering a tract to a man, he said—"teetotalism made men eat too much." I went to a house directly opposite, and on giving her a tract, she said, "drink gave her an appetite." I smiled, and apologised for my conduct by telling her that the man opposite had a very different reason for drinking. A man, of superior information to many with whom I have conversed, said that he had no relish for the drink, but the customs of society, in connexion with trade, induced him to take it as a means of profit and obtaining enjoyment. I have heard no new arguments advanced against our principles; they are all such as have been answered time after time. One frequently urged is, that alcohol is in every thing, even in the air we breathe, though no one can get it out; and all who have brought this objection forward displayed great ignorance on the subject. I have had frequent discussions on our principles, both public and private. I have held 87 public meetings—average attendance upwards of 150. Considering the smallness of the towns in the district, this may be reckoned a fair attendance. The people generally have listened as attentively as any speaker could expect or desire. The signatures obtained in the four months are 474, of which 142 are those of young people under 18; and in all the places (save Silsden) members have been added during the *interval* of my visits. In some places the number thus added is considerable, as at Guiseley in one month 50 members have been added, including ten who were drunkards. I have formed two new societies, Rawden and Silsden. Rawden is doing well; one meeting only had been held, when there were 32 members, six of whom are under 18, and six were drunkards, three of whom have now

joined the church of Christ. In other places, where societies are not yet formed, many signatures have been obtained, and much information has been spread. The good effects of the teetotal advocacy are considerable, even where there are no societies. I have met with many who are convinced of the truth of our principle, and who are practising it, who will not pledge. Most of the societies in the district are in a healthy state. At Otley they are going on most delightfully, and doing great good. I believe there is not one jarring string; all is harmony and peace. At Pudsey there is a good society, and some good workers. A little more of the Otley spirit would make them still more useful. Stanningley needs teetotalism much. The teetotals there have great cause for thankfulness in the assistance rendered by a member in the place. In Farsley the prevalent ignorance will need much effort to dispel. At Burley, the interest taken in our principles, and their extension by the youths, present a pleasing prospect of future triumph. Yeadon is supported chiefly by reformed drunkards. I was at a wedding there, at which nine reformed characters were present, the bridegroom being one. Skipton possesses a good society, and some zealous men, who appear determined to storm the citadel of intemperance. In a tailor's shop in that town there are seven teetotals, who are the pillars of the cause. At Bingley they promise a good society: the three meetings I addressed were well attended, and a good impression was produced. Wilsden has arisen from its lethargy, and is prospering. Undercliffe appears to be doing well. In Bradford the open-air meetings have been well attended, and done good. There are seventeen towns in the district where societies exist. In concluding my report, permit me to say that one great cause of hindrance to the progress of our principles is the indifference manifested by some professing Christians, and the opposition offered by others. I pray God speedily to convince them of their error. The good effected in every part of the district by our principles ought to convince every unprejudiced mind that the cause is of God. 'By their fruits ye shall know them.' All we ask for our principles is, that they should be tried by this test. Whatever others say, let this be our motto—A sober world, and no compromise. JARVIS CRAKE."

WAKEFIELD, May 25th.—The united temperance societies continue to work together in the greatest harmony. The last month's festival has given an impetus to the cause; the advantages of the union then effected have been already felt, and the beneficial results of mutual co-operation are daily becoming more apparent. Either through the spread of teetotalism, or from some other cause, no fewer than twenty malt-kilns are at present shut up here. It is also well worthy of remark, as showing the advancement of sound general opinions, that an excellent mechanics' institution is now established under the most encouraging auspices, which numbers amongst its members no inconsiderable proportion of teetotals. T. B.

NORTH CAVE.—Our society was commenced in June, 1839 by Mr. Frederic Hopwood, when many nobly came forward. In twelve months we numbered 100 adult members and 30 juvenile, out of a population under 900. Several who have joined our ranks were once degraded drunkards. Our officers have always been men of good character, and generally of Christian principle, and we have found such the best soldiers in our moral warfare. Mr. Hopwood has visited us several times since, and the following have also rendered us great service:—Rev. J. H. Terry, B.A., vicar of Seaton Ross, our patron; the Rev. J. M. Holt, vicar of Fulstow; Revs. R. Tabraham, D. Sunderland, and T. J. Messer; Mr. Thompson, of Armin, a local preacher; and the Birmingham blacksmith, not forgetting the worthy agents of the British Temperance Association, Messrs. Addleshaw and Millington. The latter gave us two lectures and a sermon on the 25th and 26th ult., the announcements of which, for the first time, were refused to be made by our preacher! Our meetings formerly were held in the old Methodist chapel, which had been purchased by our vicar, and kindly lent us, but who has lately refused it because of the agitation of the wine question. We then applied for the use of the Sabbath school of the new Wesleyan chapel, which was kindly granted by the trustees. The preacher, on refusing to read the announcements, gave as his reason—the resolutions of Conference. However, one of the trustees gave out the notice before the congregation left the chapel. How strange preachers should so act! It has encouraged many in their drinking habits. Most of our members here are Wesleyans, including all the leaders; some are Rechabites. Juveniles and adults together, we muster a band of 150 teetotal soldiers. We intend to attack the enemy warmly and constantly; he already begins to rage. A WESLEYAN METHODIST.

BARTON.—The fifth anniversary of the temperance society was celebrated on Friday, May 27th, and three following days. On the Friday the sun shone forth in cloudless majesty, and seemed, by its vivifying rays, to impart joy and gladness to the hearts of the cold-water men, who assembled at half-past two in front of the temperance hotel. The procession consisted of a number of horsemen, followed by a most efficient band; then came the juvenile Rechabites, followed by the adult Rechabites, with their splendid regalia, the whole presenting a most interesting appearance. After parading the principal streets, they proceeded to Mr. Mackvill's

spacious factory, which had been engaged and neatly fitted up for the occasion. At five o'clock a numerous and respectable company sat down to that cheer which leaves no sting behind. The public meeting commenced at seven. After singing and prayer, Mr. John Burton, of Barton, was called to preside, and opened the business in a neat speech. He then introduced Mr. F. Hopwood, of York, after which, Mr. G. E. Lomax, of Manchester, delivered a long and interesting address. On Saturday afternoon, a procession again formed and proceeded to the factory, where a considerable number (chiefly juveniles) again took tea; at the close of which Mr. G. Hewitt was called upon to preside, and long addresses were given by Messrs. Hopwood and Lomax, the meeting not breaking up till near eleven. On the Sabbath we had a prayer meeting at seven o'clock in the morning; a sermon in the marketplace, at half-past ten, by Mr. Lomax; a lovefeast in the factory at two o'clock, and a sermon at six. The teetotals mustered well, and sang round the town previous to each service, and the consequence was that the place, capable of containing from 1000 to 1200 persons, was filled to overflowing. (The whole population is only about 3,500.) One circumstance in connexion with the lovefeast is worthy of particular observation. All the speakers, save three, professed to have become not only sober, but praying men, and referred to teetotalism as the instrument under God of leading them to that happy state. Oh! ye ministers and Christians who hold aloof from, or oppose, the temperance movement, hear this! Surely such would do well to ponder the following passage of Holy Writ—"Curse ye Meroz, curse ye bitterly the inhabitants of Meroz, because they came not up to the help of the Lord against the mighty." On Monday, the band, with a few friends, went through the town on their way to the place of meeting, which was speedily filled, and Messrs. Lomax and Hopwood kept the people together till near eleven o'clock. M. H., in his address, alluded to a medical gentleman of first-rate talents who had favoured them with his presence during the whole of the meetings, and who had that morning expressed his unqualified approval of all that had been advanced in support of the principles of teetotalism, adding that sickness and deaths had considerably diminished since the society commenced its operations. If, said Mr. H., that gentleman be present this evening, and would be kind and generous enough to repeat the statements he had made in the morning, he would not only confer a benefit upon the temperance society, but would deserve the thanks of every friend to humanity. Mr. Bennett (amid great applause) immediately rose, and said he felt great pleasure in stating that he perfectly agreed with all that had been said, and he could declare, from experience and observation, that there was not near so much sickness prevailing amongst the inhabitants of Barton as heretofore, and this he attributed to their improved habits in reference to alcoholic drinks. After a vote of thanks had been given to the ladies, the speakers, and the friends who had lent tables, &c., the meeting was concluded by singing "Sign teetotal." Thus, Mr. Editor, ended four days such as the people of Barton never witnessed before: to attempt anything like a description of the intense excitement that pervaded the mass of the people would be in vain. Opponents were dumb; teetotalism was triumphant, and the members of the society expressed their determination to proceed with redoubled vigour. The number of signatures obtained was 93. F. H.

EVESHAM.—A tea party consisting of the working men's committee and some of their friends (together about 80 persons) was held on the 18th ult. The tables were bountifully supplied, and the cheerful repast was preceded and followed by the singing of appropriate pieces. After a few remarks from the chairman, addresses were delivered by four working men, characterised by much good sense and deep feeling, and which pointedly described the varied blessings which, under God, had resulted from the operations of the temperance society. The cause was also ably advocated by our treasurer, two Baptist ministers, (one resident with us), and a member of the committee. We have made an arrangement with the Gloucester association to secure assistance from a duly qualified agent and advocate, at a meeting to be held monthly, and the result has been so far satisfactory. The committee have taken and fitted up a room for occasional meetings and lectures, and for mutual instruction, and which in the winter will doubtless be found particularly useful. CHAS. BURLINGHAM.

AYLESBURY.—At a meeting in the County Hall, John Lee, Esq., L.L.D., of Hartwell, in the chair, the Rev. Thomas Spencer, of Hinton, near Bath, remarked—When on a visit lately at the Mansion House, the Lady Mayoress informed me that at the dinner after laying the foundation stone of the Royal Exchange, Prince Albert took but one glass of wine, and the Duke of Wellington but half a glass. Having occasion to lecture at Windsor, I obtained permission to view the castle. I inquired of my guide the state of feeling towards our cause. Seeing one of the grooms, my guide informed me he was a teetotaler; he was never taunted by his fellow servants. He and his wife formed part of my auditory. The reverend gentleman surveying the court in which he was speaking, said, "It is written, 'Kings must not drink wine, nor princes strong drink; how much more imperative then is it on those who take the judgment seat, to dispense justice and mercy

to offending fellow-creatures, to avoid the exciting effects of intoxicating liquors."

BRISTOL.—The sixth anniversary of our society was celebrated on Whit-Tuesday. Our friends began assembling in the Market, Temple Gate, at an early hour, and about eleven o'clock started in procession, paraded the principal streets, and thence proceeded to Clifton. The procession was upwards of a mile in length, and extended beyond the four sides of Queen square; there was a profusion of handsome banners, bearing devices and mottoes, descriptive of the objects of the society, and various emblems, and the members of the Independent Order of Rechabites were adorned with their sashes, &c. Most of the members wore medals and white rosettes; the whole was brought up by about 20 cars filled with female members of the society. Five excellent bands played during the progress and added to the liveliness of the scene.

LONDON DOINGS.—The anniversary meetings of the two London societies took place during the last month, at Exeter Hall. That of the New British and Foreign Temperance Society was held on Whit-Monday, the 16th ult., John Dunlop, Esq., in the chair. The attendance was not as large as usual. After some opening remarks from the chairman, Mr. Baker, the secretary, read the report, when the meeting was addressed by Mr. Wm. Martin, of Cork, frequently called the father of Father Mathew, J. S. Buckingham, Esq., and other gentlemen. A powerful impression was made in favour of our cause, and it must have been a matter of regret to all its friends present, that the meeting took place at a time so unfavourable for a large attendance.

The meeting of the Society for the Suppression of Intemperance, was held on Wednesday the 18th ult., Earl Stanhope, president, in the chair. After some introductory remarks from the chairman, the report of the society was read by Mr. Green, when several gentlemen addressed the meeting. About the middle of its business the Bishop of Norwich entered the room, and was most enthusiastically cheered. His Lordship subsequently addressed the meeting, and although not himself a teetotaler, he bore a very full and satisfactory testimony to the good results that followed from the operation of the society, observing, that the cause of religion had been essentially served thereby. The reports which had been circulated as to the sectarian character of the society he regarded as utterly unfounded. His lordship concluded with giving some advice to those present, but did not renew his *sweet* attack upon teetotalers, as to using alcohol in *sugar*; perhaps because Mr. Stovel, a dissenting minister, gave utterance to the same absurdity, and saved his lordship the trouble!

BISHOP AUCKLAND.—On Whit-Monday, the 16th ult., the teetotalers and Rechabites held their annual festival, which was conducted in the following manner. The teetotalers and Rechabites met at Southchurch, at 12 o'clock, and walked in procession to B. A. the streets of which they perambulated. They then proceeded to the Primitive Methodist new chapel, and listened to an excellent sermon preached by the Rev. J. Watson, of Darlington, and then adjourned to the Assembly Room, which having come under the influence of *feme e* taste, had been converted from a wilderness to an earthly paradise, and presented a striking simile of the glorious moral and social effects which will be produced, when our principles shall have become universal. About 300 sat down to tea, and proved by their conviviality, that the services of Mr. Alcohol can on all occasions of festivity be advantageously dispensed with. After tea, J. Fothergill, Esq., from Darlington, was unanimously called to the chair, and the meeting was ably addressed by the Rev. Messrs. Watson, Hacking, &c. The whole of the proceedings gave universal satisfaction, and several signatures were obtained at the close of the meeting.

REDDITCH.—On Wednesday, May 18th, the teetotal society held their anniversary and procession. The morning brought the teetotal friends at an early hour together at Blackford's coffee house, whence the Independent Order of Rechabites proceeded to the National school-room, where they were joined by the society at two o'clock, p.m. The procession moved in the following order:—Band, district banner, male and female juvenile Rechabites; next followed the Zion Tent of Rechabites, and the members of the society, with appropriate flags, banners, &c. In the procession were carried three glass bottles, with the words "To let" painted thereon; also a large loaf of bread, weighing about 18 lbs., with the words "teetotaler's loaf," while on the left was seen a small penny loaf and a red herring, with the words, "drunkard's portion." The day was remarkably fine, and the procession seemed to excite admiration and praise. It was truly gratifying to witness the expression of conscious dignity on the countenances of the happy youths while marching in the regalia of the order, each face seeming to say, "Behold my public testimony against the drunkard's abomination." After passing through the principal streets and round Headless Cross, they returned to the large assembly room, Red Lion, where a splendid tea entertainment was provided by the ladies. Upwards of 200 persons sat down and partook of the bounties of Providence, after which a public meeting was held, Messrs. Hawley, Arnold, Barnsley, and Harriss advocating the cause amidst the greatest attention. At the close of the meeting, several signatures were obtained. Since the anniversary more

than fifty persons have enrolled their names, and notwithstanding numerous obstacles, arising chiefly from appetite and custom, I can report considerable progress. While there are many who do not see it their duty to join the society, who yet act nearly on its principle, there are 150, of various religious denominations and reformed characters, who firmly adhere to it. The members generally are not half-way men, but thoroughgoing teetotalers, who, while practising total abstinence, are determined not to give nor offer to others what they know would be injurious to themselves. We have already received pecuniary subscriptions to this excellent cause, among whom are the clergy and the magistracy of the neighbourhood, by whom the use of the National school is kindly granted for our weekly meetings. **THOMAS COOKE, Sec.**

HEREFORD.—The teetotalers and Rechabites having determined on a demonstration, many members of the neighbouring societies willingly came from Ross, Coleford, Monmouth, &c., to assist in this, the first Herefordshire temperance festival, a good display of the flourishing state of the various societies in the county. On Whit-Monday, early, the inhabitants were astonished at the imposing appearance of the deputations from the neighbourhood of Ross. Theophilus Trotter, Esq., secretary of the Coleford teetotal society, taking the lead, driving his two beautiful horses tandem; then came the Ross teetotal band, in and on a coach drawn by four horses, with two postilions, the horses dressed with ribbons, the coach dressed with laurel and covered with banners, &c., which was followed by carriages of various descriptions. The procession formed at the Town-hall, and proceeded to Eign Brook chapel, where an able sermon was preached by the Rev. C. T. Harris, (a member of the Hereford teetotal society,) from Eph. v. 11—"And have no fellowship with the unfruitful works of darkness, but rather reprove them." The reverend gentleman drew a graphic picture of the extent and powerful influence of "the unfruitful works of darkness"—the present drinking customs of society, and described, with great effect and power, the inconsistency of the Christian having any communion, or giving countenance to such "works of darkness;" and then stated at some length the necessity of the Christian reproving earnestly, but with prudence and temperance, both with look, speech, and conduct, the drinking of intoxicating liquors. After service, the procession perambulated the city, and there is no doubt that many of the public were convinced of the great utility of such societies. At five o'clock the procession proceeded to the Wesleyan school-room, where about 400 members and friends took tea, after which the company proceeded to the Town-hall, and after a few remarks from the chairman, Mr. Joseph Jones, the meeting was addressed by Messrs. Lee, Barrett, Bruton, and Turner, of Hereford, and by Messrs. Hill and Plumb, of Ross, each testifying to the great improvement teetotalism had produced in their health, happiness, and pecuniary prosperity. The society received the addition of nearly fifty members, and it now numbers little short of 800 disciples in this city, after being in operation only about 12 months.

ANGLESEA.—I had the pleasure of attending the Rechabite and temperance festival in this county on Whit-Monday, where we may suppose the attendance from 12 to 20 thousand people, the largest meeting ever held in Anglesea. Good and interesting speeches were delivered, which will, I have no doubt, prove beneficial to both the Independent Order and to temperance.—**W. ROGERS.**

IRELAND.

PEEL'S BLUNDER.—The following is from the *Dublin Morning Register* of the 25th April:—"We confess we were somewhat startled when we saw it recently announced in a speech of Sir Robert Peel, that teetotalism was on the wane in Ireland, as far as the fact could be gathered from the state of the revenue. No data were given, but the impression conveyed was, that the Exchequer was benefited by the relapse to former habits of intemperance on the part of the Irish people, and benefited in a very decided and considerable way. The Finance Accounts for the year, ending 5th January, 1842, are now before us, and they enable us to contrast that year with the preceding:—Irish whiskey duty 1841, £1,032,582; Irish whiskey duty 1842, £964,711; decrease in the latter year, £67,871. This is what Sir Robert Peel calls an augmentation of the whiskey revenue of Ireland, and a proof that teetotalism is on the wane! Let us compare teetotalism with what it is now and what it was three years ago:—Whiskey revenue, 1839, £1,510,092; whiskey revenue, 1842, £964,711; decrease, £545,381. The whiskey revenue was by no means at its maximum in 1839. Not many years preceding, it exceeded £1,700,000, and it is now down to £964,000, being a diminution £736,000 per annum. Tea, produced in 1841, £453,924; but it produced in 1842, £534,563; being an increase in one year of upwards of £80,000."

WEST INDIES.

The secretary of the British Association has received a second interesting communication from the Rev. T. Pugh, Wesleyan missionary in Bermuda, West Indies. Those who read Mr. P.'s former letter, which appeared in our March No., will be glad to

hear that teetotalism is spreading at this missionary station. We wish all missionaries, and every friend of missions, would altogether renounce the drunkard's drink, and thus give a practical proof of their sincere and earnest desire for the destruction of a mighty barrier to the spreading of vital religion both at home and abroad. When we look at the havoc and ruin which strong drink is continually scattering around us, we may well exclaim—"What a curse! When will Christians resolve that it shall cease!"

"Hamilton, Bermuda, 1st April, 1842.

"MY DEAR SIR,—Your esteemed favour of the 29th of January was duly received on the 26th ult., together with the "Temperance Advocate and Herald" for January and February, for the which accept our thanks. In three days after their reception, they were disposed of, and others wanted. I have, therefore, to beg you will please send 50 copies more, commencing with January, so that we shall take 100 per month. You will be glad to hear that total abstinence principles are gaining ground rapidly. The benefit which some have derived by abandoning alcoholic drinks is already visible in their looks and apparel; and some, who for years had not visited a place of worship, since they have signed the pledge, have come "to hear words by which they may be saved." In Hamilton parish we have many zealous advocates, and few are left who are not ashamed either to buy or drink. The grog-sellers are nearly 'left alone in their glory.' Their traffic is dying a lingering death. I would it were so in every parish. The following anecdotes will show you the strong hold which the principles have on the minds of the people:—One man, who had long been in the habit of taking too much, shortly after signing the pledge was taken sick of nervous debility: the doctor was sent for, who told him it was because he had left off drinking, and advised him to take a little. The man replied, 'No, I will take no more if every bone in my body is shaken out of my skin.' A boy, who had signed the pledge, was requested by a dealer in rum to carry a message to a retailer in the country, to say that 'the puncheon of rum was ready if Mr. — would send for it.' The boy replied, 'Sir, I will carry any message, or do anything for you I can, but I will have nothing to do with rum.' Another was requested to bring a person some water, but when he saw it was to mix with rum, he carried it back, saying, 'I will neither drink myself, nor help others to do so.'—We have recently had some awful deaths occasioned by intemperance. One man, Jonathan Johnson, in a fit of *delirium tremens*, threw himself into the sea, and was drowned. Another, on David's Island, literally drank himself to death, and died in a fit of madness, leaving a wife and children in a state of utter destitution. (Can they bless his memory?) And last Monday, 28th March, a woman died of apoplexy, brought on by drunkenness. O, when will Christian ministers, and the Christian church, be awake to these things, and with an authoritative voice, which shall be heard and felt, say to the demon of intemperance, which is going through the land, 'It is enough, put up thy sword, devour no more.'

Here we have very little active opposition to the good cause, but we regret the apathy of some and the coldness of others. But their indifference should excite our zeal. Our excellent Governor still feels interested in the spread of the teetotal society; and we hope the cause, so auspiciously begun under his patronage, will progress until the demon of intemperance shall be driven from these interesting islands.—I remain, my dear Sir, yours, truly,

"Mr. J. Andrew, jun."

"THEOPHILUS PUGH.

Correspondence.

THE EVERETTICAL PARALLEL CORRECTED.

SIR,—In reading the quotation from the "Memoirs of the late Mr. W. Dawson, by the Rev. J. Everett," in your last *Advocate*, I could but feel surprise and regret that an objection to teetotalism, justly characterised as "puerile," should ever be published to the world, with all the influence of Mr. Dawson's well-known piety, and with the implied sanction of the talented biographer. The judicious remarks of your correspondent are a full and sufficient answer, and calculated to neutralize its injurious tendencies, and, therefore, further animadversions may appear uncalled for; but I have thought it may be well briefly to solicit attention to the fact, that this is one evidence among others that mistaken views of teetotalism may exist with the pious and the good, for in drawing such a parallel as the one in question, the mental vision must assuredly be obscured by the mists of prejudice, unhappily preventing teetotalism from appearing in its true aspect. And I would earnestly entreat your readers to regard it as it really is, and not, as at first glance it might seem to be, when placed side by side with conduct that would be ridiculous, and, indeed, impracticable; for I deny that "abstinence on the part of the moderate drinker, for the sake of example to the drunkard, is similar to the wearing of handcuffs by honest men for the sake of example to the dishonest part of mankind." It would be so, were the abstainers to refrain from all eating and drinking, and thus as thoroughly prohibit their mouths all action, as would the honest man his hands when submitting to wear the criminal's bond to teach his neighbours

honesty. When teetotalers begin sewing up their mouths, and refuse every kind of beverage for the sake of example to the drunkard, the supposed resemblance will exist, and I venture to affirm their folly will soon be "made manifest" to themselves as well as to others. The following, I submit, approaches nearer to truth.

Suppose the avarice and depraved fancy of man led him to manufacture certain articles, in the very handling of which it became evident a propensity to dishonesty was induced and increased in many persons; and were it, also, a well-known fact that thousands of these persons had acquired such a habit of theft as to become the pest of their neighbourhood, ruining their health, beggaring their families, and ultimately losing their souls; and were some of the honest and good, feeling deeply for these wretched sinners, to perceive that while such were kept from handling those articles, they were kept secure from theft, while in the works of nature and of art an almost endless variety exists, which hands were employed in handling, without receiving the infusion of the least disposition to dishonesty; were some of the honest, I say, from benevolent feelings, to pledge that they would "touch not, handle not," goods that led such and so many into temptation—"then the putting on of handcuffs by honest men," in reference to these particular articles alone, (while all others might be safely handled,) "for the sake of example to the dishonest part of mankind, would be similar to abstinence on the part of the moderate drinker, for the sake of example to the drunkard."

I do, Sir, encourage the cheering hope that the day is not far distant when men, such as the late W. Dawson, (whose memory I venerate) will entertain clearer and juster views on this important subject. I would ever feel grateful to the great Author of all good for erecting so mighty a barrier to the progress of intemperance. I look with unmingled satisfaction upon the part I have been induced to take in "this matter." As a Christian minister I feel it to be both my privilege and duty to avail myself of every help God may put within my reach, "if by any means I may save some." I could fill your paper with most interesting instances of wretched outcasts, who, from "cutting off their right hand" sin, were led to the house of prayer, and ultimately became "new creatures in Christ Jesus." In class-meetings and love-feasts I have seen the big tears succeed each other down the cheek, while the rescued drunkard has, with joyful lips, praised God for teetotalism; and, mingling my feelings with his, I have resolved that it shall ever have my influence and prayers, and be my practice.

I am, dear Sir, yours, respectfully,

Andover, May 20, 1842. JAS. GODDEN, Wesleyan Minister.

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Notices.

If the shares of the proposed *temperance newspaper* are not made up by the 12th August, the project will be abandoned, and the shares already paid returned. Can the friends of the proposal make up the number wanting, viz. 44? E. B. R. The Glasgow temperance wafers are, in our judgment, the best selected and the best executed. A new sheet is just published. J. Dyer. The postage on *Advocates* to the United States is 2d. per number. Free to Canada.

Mr. Jenkins appears to have mistaken the meaning of Mr. Smeeton, which is expressed in the language of St. Paul as follows:—"For meat destroy not the work of God." Or—"Through thy knowledge shall the weak brother perish, for whom Christ died? When ye so sin against the brethren, ye sin against Christ." This, we apprehend, is all—but it is much—that was intended by the phrase, "The blood of the lost clinging to the garments" of those who instrumentally might have led them to Christ, by first saving them from that sin which shut out the light, and excluded its influence, but who would not.

Prepay all letters, and enclose a stamp when an answer is required. Neglect of this, even under the present cheap system, imposes a tax upon us of £3 a year.

Acknowledgments of money postponed for want of space: the receipt of the papers ordered will serve as an acknowledgment.

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"To Mr. Alfred Bird, Experimental Chemist, Philip-street, Birmingham."

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Tea Spoons.....per doz.	5 0			Plain Ditto, $\frac{1}{2}$ pint, 12s..... pint 1 2 0
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Sugar Tongs.....	1 0			Ditto, with shell mountings, 9 ditto..... 0 18 0
Do. stronger.....	1 6	2 6	3 0	Ditto, ditto, 10 ditto..... 1 1 0
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Ditto, ditto, 12 inches do.....	1 5 0			Teakettle, ivory handle, stand and spirit lamp..... 5 0 0
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Cruet Frames, with 4 richly-cut glasses, shell mountings, and feet.....each	1 2 0			Salt Cellars, richly mounted, gilt insides, per pair..... 0 12 6
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3½-inch Octagon Ivory Handles, with Rimmed Shoulders -	14s. 0d.	7s. 0d.	11s. 0d.	5s. 6d.	4s. 6d.	£2 0s. 0d.
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4-inch Octagon Ivory Balance Handles -	26 0	13 0	18 0	9 0	8 0	3 17 0
4-inch ditto, with Waterloo Balance Shoulders -	26 0	13 0	18 0	9 0	8 0	3 17 0
White Bone Octagon shape Handles -	8 8	4 4	6 8	3 4	3 0	1 6 0
Ditto ditto, with Rimmed Shoulders -	11 4	5 8	9 4	4 8	3 6	1 14 6
Black Horn Octagon shape Handles -	7 4	3 8	6 0	3 0	2 6	1 2 6
Ditto ditto, with Rimmed Shoulders -	11 4	5 8	9 4	4 8	3 6	1 14 6
Very strong Rough Bone Handles -	7 4	3 8	6 0	3 0	2 6	1 2 6
Black Wood Handles -	5 4	2 8	4 0	2 0	2 0	0 16 0
Oval Shape White Bone Handles -	6 0	3 0	4 0	2 0	2 0	0 17 0

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Ditto, O. G. shape -	2 0	2 6	3 0	3 6	4 6	6 0	8 6	1 1 0	1 9 6
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June 2nd, 1842.

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THE SUCCESSOR OF THE LEEDS TEMPERANCE HERALD, THE TEMPERANCE ADVOCATE AND HERALD, AND THE
BRITISH TEMPERANCE ADVOCATE AND JOURNAL, AND

THE ORGAN OF THE BRITISH ASSOCIATION FOR THE PROMOTION OF TEMPERANCE.

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

No. 7.—VOL. I.]

DOUGLAS, JULY 15, 1842.

[THREE HALFPENCE.]

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Published (for F. R. LEES) at the Advocate Office, Thomas Street, Douglas.

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TEETOTALISM 100 YEARS AGO!

[Extract from a Pamphlet published 1742, under the fictitious
name of THEOPHILUS PHILANTHROPOS.]

"To all you who are sorrowfully labouring under this grievous yoke, and inexpressible unhappiness of being slaves of this kind, are often in your very hearts, and souls crying out for redemption from this potent foe, that has so many times befool'd you, yea, and now and then even left you half-dead. I've something to propose as an expedient or means conducive to an absolute conquest, thro' Christ and his cross, over this sin, which doth so easily beset, who is come to pour wine and oyl into all wounded souls, that accept him in the day and way of his coming.

First, I appeal to your conscience, and dear bought experience, whilst you entirely abstain from, and don't meddle with strong liquor, you can do pretty well; but if you take one single pot, you're instantly gone, that's your priming-pot; you're now set on fire; your walls are now scaled; your enemy is got in upon you; he has unbolted your gates, and made way for his companions; he has now boarded you; you're immediately his prisoners! What shall be done in this case then may some say? Answer, touch not, taste not, meddle not with spirituous liquors, the net you've so often been catch'd in; you see, you know your snare, be cautious, avoid it, come not near it, I mean not within its reach, it has often made you smart: as you are rational creatures, be not less wary and discreet than the irrational bird, whose prudent care and conduct in timely fleeing apparent and foreseen dangers King Solomon amply expresseth in these words, 'surely in vain the net is spread in the sight of any bird.'

What! shall these little animals by meer instinct of nature, given them by their Creator for self-preservation, warily shun the nets spread for their lives; and is man, I say, man originally made but a little lower than the angels, so relapsed, so far run retrograde and degenerate, that notwithstanding the two extraordinary lights he is favoured with, he neglects both, and knowingly runs headlong into apparent and open snares and nets? Yet, alas! this is too much the case! But for a perfect cure and means of remedy for you penitents, I propose, I say a total abstinence from strong liquors; nay, even from the very priming-pot, as you do really desire ever

to become absolute victors in so momentous an engagement."

"For instance, I know a man of good reputation, great continence and temperance, who had formerly been a notorious drunkard, even almost above the common size; yet being in his own heart convicted for his exorbitant courses, he made several fruitless attempts to live temperate; fruitless I say, because upon taking a glass or two, he was, time after time quite master'd, and so for a considerable time ran the aforesaid circle of sinning and repenting, sinning and repenting, 'till at last by the advice of one of his prudent friends, he came to this resolution, that he would drink nothing but water, so by these methods under Providence, he utterly conquered his potent antagonist, reform'd in his conduct, reconcil'd to his wife and friends, from whom by his loose courses occasion'd thro' intemperance, the inlet of many, if not all vices, he had in great measure alienated himself, and regain'd his, once sunk, honour both in commerce and converse among men and in the church. When in company, or at other times, his safe and wholesome liquor was water and toast, and yet he was in a very good habit of body."

As far as PHILANTHROPOS goes, he is as good as any teetotaler of the present day; but we find no recognition of the apostle PAUL's total abstinence, to be practised by temperate men for the sake of others, nor any dawnings of that grand principle, *association of numbers for the mutual increase of strength and influence.*

MEDICAL DISCUSSION.

We have long desired to see the principle of total abstinence agitated in the medical world, and, therefore, we looked upon it as a fortunate circumstance that the attack of Dr. CLUTTERBUCK on our principles was copied into the *Lancet* of the 16th of April. It has proved fortunate for two reasons. When a man of considerable eminence and ability assails our cause, we may expect that all which can be said against the principle will be said; and it is a triumph to our cause to see how little that is! It is fortunate, also, because the admission of the attack has necessitated the editor, Mr. WAKLEY, M.P., to open the columns of the *Lancet* for the defence. Accordingly, in the *Lancet* of June the 4th, two replies to Dr. CLUTTERBUCK's remarks appear; the first from Mr. COURTNEY, which had been previously published in our *May Advocate*; and the second from the eloquent pen of T. BEAUMONT, Esq., surgeon, of Bradford, a corrected copy of which we have great pleasure in subjoining to the attack which called it forth. We freely invite Dr. CLUTTERBUCK to defend, in our columns, as well as in those of the *Lancet*, the position he has assumed; and we fearlessly rely upon the power of the truth, and the clear-headedness of our cold-water-men, to make it evident.

MR. WAKLEY'S PREFATORY REMARKS.

"In a very interesting account of Dr. BRIDGEC, recently read before the *Medical Society* of London, and since published in a small pamphlet by Dr. Clutterbuck, the author, after giving the

account of Dr. Birkbeck's character, and the diseases by which his life was rendered one of much suffering, appends some *judicious remarks* on total abstinence and temperance. These observations, coming from a physician of such *extensive practice*, may be of interest at a time when the questions which they involve are so much agitated."

DR. CLUTTERBUCK'S ATTACK.

"The society will, perhaps, indulge me with their attention for a few minutes longer, while I revert to the abstemious habits of our departed friend. This I am induced to do for the purpose of remarking, that a *rigid abstinence*, in regard to either food or drink, is not, generally speaking, advisable. It is no argument to say that *intoxicating drinks* are unnatural, and, therefore, injurious to the human frame. It should be borne in mind that ours is, in a great degree, a state of *artificial existence*, and that *nature* supplies us with hardly anything perfect, or that may not be, and is not, in fact, improved by the art of man. We inhabit a climate by no means the best accommodated to our wants, exposed to various powerful causes of disease, and without natural means of defence against the inclemencies of season and weather. *Nature* does not even supply us with adequate or proper food, unless herself stimulated by artificial means; there seems, therefore, to be no reason (*a priori* at least) for abstaining altogether from artificial excitement.

Experience, indeed, would seem to prove the contrary, and ought to be our chief or only guide in these matters. Experience has sufficiently shown, I think, that the diseases peculiarly incident to cold and variable climates like ours, such, for instance, as *pulmonary affections*, and *scrofula* in all its variety of forms, (which together constitute the great mass of our prevailing diseases,) are most effectually prevented by what is termed a *generous diet*, both in respect to food and drinks, with the addition of artificial clothing; while in the treatment of such diseases, when they actually take place, the same general principles require to be kept in view.

The value of *temperance* (another word for *moderation*) cannot, certainly, be too highly estimated; yet it does not follow that an entire abstinence, either from *animal food* or *intoxicating liquors*, is, generally speaking, desirable or useful in such a climate as the one we live in. On the contrary, observation would lead me to believe that what is usually termed *good living* (by which I would be understood to mean a *moderate indulgence* in the pleasures of the table) conduces both to the attainment of vigorous health, and to the prevention of disease. The body, when in health and strength, appears to be more steady in its movements, and less readily disturbed by external causes, than when debilitated by privation or other means. We may the more readily admit this, when we advert to the numerous instances that fall under almost daily observation, of individuals who live to a great age, with an extraordinary exemption from disease, whose habits of life are, nevertheless, far from temperate.*

The comfortable doctrine, as it must be allowed to be, is not (merely on that account) to be condemned; nor will it, I trust, be repudiated by my present hearers. For myself, at least, I confess I am not of the *ascetic* tribe of philosophers who denounce as sinful everything in the shape of *enjoyment*, and who inculcate the notion that the only path to heaven is thickly strewn with thorns and briars."†

MR. BEAUMONT'S REPLY.

"That Dr. Clutterbuck should have selected the character of his early friend and former colleague, as the subject of a paper read before the Medical Society of London, and of which he was for some years the able president, can excite no surprise, since that lamented individual possessed, in a high degree, those moral and intellectual endowments which marked him out as a most fitting object of public eulogium. I will not conceal from you, however, the disappointment which I felt on observing the loose manner in which Dr. Clutterbuck spoke of 'total abstinence;' and more especially as, from his high reputation both as an author and a lecturer, besides being a physician of 'such extensive experience,' a high degree of deference will be paid to his opinion on a subject 'so much agitated,' and so vastly momentous. Now, when it is recollected that tens of thousands of valuable lives are annually sacrificed to the use of intoxicating drinks, it is not too much to aver that their influence upon the human system deserves the most calm and scientific investigation; at any rate, the dreadful havoc made on society by their general employment, is calculated to urge a deep and earnest inquiry, how far they are *absolutely necessary for the sustenance of man*. This is, therefore, a question of intense interest, and ought not to be approached with indifference, or rejected with disdain; nor ought such a great moral and physiologi-

cal inquiry to be considered as coming only within the province of 'temperance societies,' since it involves considerations of the highest interest to the human family, and considerations which force themselves daily upon the attention of every medical man; and whether we are desirous of evading the question or not, it is quite impossible to avoid the direct responsibility entailed upon every member of the healing art on a subject so closely allied to the public health. Sir ASTLEY COOPER, in speaking on this subject to a friend, only a few months before his death, said—"on this subject we have all been most sadly deceived;"—and well he might, for on no subject has the public mind been so thoroughly abused as on the *nature and properties of alcoholic drinks*. All classes have been equally misled; nor have even medical men been suffered to escape the 'great delusion.' There has, however, within the last few years, been instituted—chiefly, it must be admitted, through the influence of temperance societies—such a general agitation of this subject, that few are now disposed to concede to intoxicating drinks those salutary attributes which they were supposed to possess; and even medical men, who appear almost the last to exhibit any sympathy with the temperance movement, are more indebted to this source, for sound and rational views on the subject, than to the more recognised principles of medical science: for not only have the phenomena resulting from intoxication been more clearly ascertained, but, it has been suggested, and by many enlightened and acute pathologists believed, that intoxicating liquors, taken in moderation, are injurious to the human frame; at any rate, it has been triumphantly demonstrated, that all kinds of intoxicating drinks may be dispensed with, and without any injury to the constitution; nay more, that the practice of 'total abstinence' is, in a very high degree, *salutary* to the system; and, if arguments were wanting to prove the efficiency and advantages of 'teetotalism,' they are furnished by *MILLIONS*, in the individual experience of every abstainer from intoxicating drinks! Time was when this system was deemed to be utopian and absurd. I confess myself to have been, at one period, as sceptical on this subject as any of my brethren, but nearly seven years' experience in my own person, and daily observation upon those around me, have served to convince me of the truth and validity of these principles; and, without committing myself to the doctrines of the hydropathists, I may be allowed to say, that there is no department of medicine of more interest or of higher importance than a due consideration of those diseases which are, directly or indirectly, the result of *alcoholic agency*; for, not only do we perceive those glaring and more obvious symptoms familiar to the most superficial observer, but other and not less important affections, which, although more occult and insidious in their influence, are equally fatal in their results, but which are too often unsuspected as to their real origin.

The time has gone by when any man can hope to succeed in upholding the reputation of alcoholic drinks, already tottering to its fall; and it must be vain for Dr. C. to expect that even he shall be able successfully to repudiate the principles of 'total abstinence.' It surely can be no sufficient argument to say that intoxicating drinks are necessary, because 'ours is in a great degree a state of artificial existence.' Do not most of our domesticated animals maintain an equally 'artificial existence.' But Dr. Clutterbuck more wisely observes, that '*experience*, in these matters, ought to be our chief and only guide;' adding also, that 'diseases, peculiarly incident to a cold and variable climate like ours, such as, for instance, pulmonary diseases and scrofula in all its variety of forms, (which, together, constitute the great mass of our diseases,) are most effectually prevented by what is called a *generous diet*, both in respect to *food and drinks*; while in the treatment of diseases of this class the same general principles ought to be kept in view.'

With regard to 'pulmonary diseases,' there can be no doubt but that they are often superinduced by the use of intoxicating liquors; and highly as I approve of a 'generous diet,' in cases of scrofula in 'almost all its variety of forms,' I do not think that, in order to constitute a 'generous diet,' it is necessary to employ intoxicating drinks. That system of diet must be the most 'generous' which is the most nutritive; and as intoxicating liquors contain only a very limited supply of nutriment, and some none at all, I am led to the conclusion, that 'nature' is under less obligation to intoxicating drinks than Dr. C. would have us to believe. It is well known that *ardent spirits* possess no single property of nutrition. *Wines*, for the most part, but ill deserve the reputation they have so universally acquired; few, indeed, can be relied upon as genuine; and many are 'vile brandied compounds,' imposed on society under the names of port, sherry, madeira, &c. Franklin spoke only the truth when he asserted, that a penny loaf contained more nourishment than a gallon of *ale*; nor will it be possible much longer to confound and synonymise *stimulation* and *strength*!

The great almoners of health are—wholesome food, pure air, moderate exercise, sound sleep, and good water. The most 'generous diet' may be supplied without a single drop of intoxicating liquor; and let it be recollected that alcohol, which constitutes the specific character of intoxicating drinks, is the fruitful parent of innumerable diseases, and, so far from possessing wholesome and salutary properties, even in those prophylactic combinations in

* Were such cases common, they would prove *too much*, namely, that 'habits of life far from temperate' are far from injurious! Where, then, is 'the value of temperance' which Dr. C. just before says, "cannot, certainly, be too highly estimated!" Alas! the stomach is a bad logician!—Eds.

† Will Dr. C. inform us who are these ascetics? Certainly they cannot be the teetotallers, who rejoice in their plum pudding and beef, and enjoy the "feast of reason and the flow of soul" over "the cup which cheers but not inebriates." If Dr. C. were just to attend a teetotal festival, it would surely dissipate his ascetic imaginings.—Eds.

which it is said to be disarmed of its deleterious properties, it is the same noxious and pernicious article. In the stomach it undergoes *no change*, but passes into the circulation without any mitigation of its character; it carbonises the blood more rapidly than is natural; it enters the most delicate and sensitive organs and tissues of the body; and, in many ways, lights up disease, as palpably as it excites the brain to congestive inflammation and delirium. If we had not the advantage of direct 'experience' on the subject, common sense and sound philosophy would suggest that the great wear and tear of life is occasioned by the exhausting influence of moral and physical excitement; and 'who would add momentum to an avalanche?' And is it not clear, that to add the stimulus of intoxicating drink to the ordinary stimulus of arduous mental or bodily toil, is 'lighting the candle at both ends'?

Nor is it easy to admit the force of Dr. C.'s opinion, that intoxicating liquors 'are required by the variable nature of our climate'; and here I would adduce, not my own experience only, but that of many others, whose occupations have exposed them to every vicissitude of this variable climate, and who have assured me, that since they adopted the 'total abstinence' principle, they have enjoyed a greater immunity from disorders, and a more firm and robust health, than ever they did previously.

Can Dr. Clutterbuck be insensible to the fact, that there are, at this day, living within the kingdom of Great Britain upwards of SEVEN MILLIONS of total abstainers from all intoxicating drinks? Surely NUMBERS cannot be wanting to prove the validity of the principles! And of these there are persons of all ranks, from the peer to the peasant; of all constitutions, from the athletic to the effeminate; of all occupations, from the laborious artisan to the sedentary employee; of all ages, from the infant at the breast to the veteran of ninety; and of all parts of the kingdom, from 'John O'Groats' to the 'Land's-end.' So that so far as 'experience' goes, it is all on the side of total abstinence.

Children, nursed on 'total abstinence' principles, escape many of the disorders so common to childhood. Females who abstain from alcoholic drinks enjoy, during pregnancy, an immunity from many distressing symptoms usually incident to this interesting period. Mothers who 'abstain' prove, during lactation, the utter fallacy of those vulgar prejudices which assume the necessity for alcoholic drinks. Hereditary diseases, which are so common, but more particularly scurvy and scrofula, are greatly mitigated, if not wholly destroyed, on this plan. Convulsions, to which nurselings are so liable, and which are generally supposed to require the gum lence, are too frequently caused by the alcoholic milk. During the adolescent period, when the rising generation is usually initiated into the use of, and relish for, intoxicating liquors, 'total abstinence' is of the highest importance, not only as preventive of a dangerous appetite, but, also, as tending to promote a sound and healthy state of the system, at a period when the seeds of a premature decay are often sown by an indulgence in such liquors. Total abstinence is singularly serviceable in placing the constitution in a state favourable to an exemption from diseases; whilst those induced by a contrary practice are both numerous and formidable. The ordinary headaches, which follow alcoholic potations, prove the peculiar sensibility of the brain to their morbid influence; and the ordinary phenomena which attend and follow a fit of drunkenness, exhibit, in a striking manner, the peculiar influence of this excitement. Many of the nervous class of disorders are only the certain fruit of spirituous excitement; whilst the more aggravated forms of apoplexy, paralysis, epilepsy, and mania, are amongst the numerous progeny of this prolific parent. Nor is it surprising that a system of diet, so detrimental to the healthy functions of the heart and the brain, as well as to the organs of respiration and of nutrition, should induce a deteriorating influence upon the animal spirits, as well as upon the physical energies of the whole system. And, startling as this opinion may be, it is scarcely too much to assert, that human nature may be sooner *worn down* by intoxicating drinks, than *worn out* by hard labour; and it may be worthy of inquiry whether there is not a higher mortality from the effects of even moderate drinking than there are victims of gross intemperance: at any rate, no man who indulges in intoxicating drinks can say what mischief may not ensue, or to what extent it may not proceed!

I am aware, however, that wines, and other alcoholic drinks, are employed in the treatment of diseases by many eminent physicians; and, if reliance is to be placed on their statements on this head, with actual advantage. I am bound to state, however, that in cases strictly analogous to those referred to, I have experienced equal success without anything of the sort; and I strongly incline to the belief, that I have frequently administered these remedies with disadvantage to my patients, and I fear that thousands have been sent to a premature grave through the injudicious administration of ALCOHOLIC STIMULANTS. I can most readily believe, that many recoveries have been protracted, if not prevented, by seizing the first opportunity that has presented itself, on the subsidence of the more active symptoms, for commencing a course of stimulation, by which, in many cases, the dying embers of disease have again been lighted up, and secondary symptoms have been established, which have either terminated in death, or in a sequela of difficult and un-

certain removal. In convalescence, after fevers, and other active diseases, I have generally found that a light and nutritious diet has proved more serviceable than a contrary practice. Cases are continually occurring, wherein the use of wines, or malt liquor, more especially porter, are employed as tonics, and of this class, the latter is quite a favourite! But in how many cases have they proved worse than useless? Not unfrequently aggravating the very symptoms for which they were prescribed!

Dr. C. is unfortunate in citing the case of his deceased friend, which proves, as strongly as anything can do, the value of the principle for which I contend; and yet, by way of corollary, in alluding to the *abstemious habits* of Dr. Birkbeck, he takes occasion to assail the system of total abstinence! 'And this,' he says, 'I am induced to do, for the purpose of remarking, that a rigid abstinence, in regard to either food or drink, is not, generally speaking, advisable;' adding, 'it is no argument to say that intoxicating drinks are unnatural, and, therefore, injurious to the human frame. Nature does not supply us with adequate or proper food, unless herself stimulated by artificial means. There seems, therefore, to be no reason (*a priori* at least) for abstaining altogether from artificial excitement.' And does Dr. C. think that such reasoning can vindicate the necessity for alcoholic drinks? He must take a limited, not to say a mistaken view of the matter, if he supposes that abstinence from spirituous liquors implies, or involves, a 'rigid abstinence' with regard to food. No such thing! Nor is the proper excitement and really healthy stimulus, connected with good and wholesome food, to be confounded, any more than it is to be compared, with the morbid excitement of alcohol.

It is equally superfluous for Dr. C. to exclaim against the 'ascetic' character of those who refuse to take intoxicating drinks, since we know such to be amongst the healthiest and the happiest of our species. Nor can it avail anything to allude to individuals 'who live to a great age, with an exemption from disease, whose habits of life are far from temperate.' Of such instances of tenacity of life there can be but one opinion: they are rare exceptions to the general rule! Nor would Dr. Clutterbuck, or any other physician, risk his reputation on maintaining that those who 'are far from temperate live to a great age, with an extraordinary exemption from disease.' But Dr. C. adds, 'for myself, at least, I confess I am not of the ascetic tribe of philosophers, who denounce as sinful everything in the shape of enjoyment, and who inculcate the notion that the only path to heaven is strewn with thorns.' This, at least, is sufficiently intelligible; and after such a confession, there need be 'no mistake' as to the *animus* by which Dr. Clutterbuck is influenced in his opposition to total abstinence!

Non invidio,
Non tali auxilio, nec istis defensoribus,
Sed majis miror!"

Reviews.

THE "STRONG DRINK" QUESTION.—Total Abstinence from all Intoxicating Beverages and the Language of Holy Scripture harmonised, with especial reference to Deut. xiv. 26; being the subject of the PRIZE ESSAY, with a general Introduction on the "Wine Question," much rare and original matter, and a new interpretation of the passage. By FREDERIC RICHARD LEES, author of the "Prize Essay," "Owenism Dissected," &c.

[Reviewed by T. BEAUMONT, Esq.]

We are amongst those who, whilst we heartily espouse the cause of total abstinence, can fully appreciate

"a jealous, just concern"

for the honour and harmony of the divine attributes, and no less for the consistency and integrity of the Holy Scriptures; and, therefore, we can as readily suppose, that many pious and excellent men have been startled at the strong denunciations applied to intoxicating drinks, when their employment is, as they believe, sanctioned in the word of God! And on this ground many, who in other respects view the temperance cause with interest and complacency, deem themselves at liberty to withhold their co-operation, and unwittingly expose themselves to the charge of indifference or opposition to a cause which has been avowedly instrumental in rescuing vast numbers of the very outcasts of society, and of directing general attention to a subject intimately connected with the moral and physical welfare of the human family.

It most frequently happens, however, that the strongest hostility is manifested where there is the least inclination to investigate the claims of temperance principles; and on this ground alone can we account for the conduct of some, who, in assuming a hostile attitude to the cause of total abstinence, have completely overlooked the claims of humanity, no less than the interests of science. Such persons are peculiarly prone to avail themselves of scripture authorities, as they suppose, in favour of their own views; and hence it becomes necessary, for the establishment of truth, as well as the interests of true temperance, that the discrepancies which are supposed to exist between the language of Holy Writ and the facts of teetotalism, should be shown to exist only in the minds of those who are unaccustomed to look at the subject through any other light than the medium of prejudice and educational bias. At the same

time, we doubt not but a candid and competent examination of this subject will tend to remove the belief that the use of intoxicating liquors is associated with the sanction of Almighty God. Fortunately for the interests of truth, a prize essay, to be founded on the passage in Deuteronomy, which stands at the head of this article, was proposed in Scotland, and from amongst eighteen learned and respectable competitors, Mr. Lees received the prize. This led the author to a fuller consideration of the question, and the result is seen in the essay now before us, which certainly has the merit of placing in a clear and intelligible light the difficult question at issue. We shall not attempt, however, to give an ample analysis of the essay, since we are of opinion that we should only do an injustice to the author in offering any hasty and imperfect estimate of its character; we have only to say that, in our judgment, Mr. Lees has fairly and, we think, successfully demonstrated that there is no evidence in Scripture of the *divine sanction* being associated with the use of *intoxicating beverages*, although, as he says, there are many passages which connect *human* sanction with their employment. There are also texts which may be considered as showing the *divine permission* of such drinks; but how many things are permitted which are neither enjoined nor sanctioned! At the same time, there are many texts which evidently connect the sanction of God with the use of *wine*; but our author undertakes to prove, first, that there are two sorts of wine mentioned in Scripture, *intoxicating* and *unintoxicating*; and, second, that the *divine sanction* is only associated with the latter, and never with the former. It is certainly not hazardous too much to assert, that serious errors may and do arise from a hasty and superficial examination of the words of Scripture; and when it is recollected that to the different renderings of the same passages in Holy Writ is to be attributed the great variety of doctrinal opinions which divide the Christian world, it is not surprising that there should exist various and even contradictory opinions on the subject undertaken by our author in the essay now before us, in discussing which he has stated the SPECIAL DIFFICULTY OF THE CASE—EXAMINED THE TEXT, carefully and critically—adduced PHILOLOGICAL AND PHYSICAL EVIDENCE—appealed to the TESTIMONY OF TRAVELLERS—exhibited the parallel between “YAYIN” and “SHECHAR”—proved the “SHECHAR” OF THE TEXT UNFERMENTED—and cited numerous illustrations and high authorities in proof of his position. To this part of the essay we would call the attention of our readers in general, but more especially those who can appreciate the research and criticisms with which it abounds. We cannot conclude our brief notice of this valuable contribution to temperance and biblical literature, without an appeal to such ministerial opponents as might be named, to follow up their attacks upon the cause of teetotalism, not by a hackneyed repetition of obsolete and exploded objections, but by a careful and PRAYERFUL examination of the full bearings of this important subject. Mr. Lees has added three appendices to the body of his essay—1st, A letter to the Rev. George Osborn, in refutation of his plausible criticisms upon the passage in question; 2d, A critical illustration of the terms “DEBASH” and “SHECHAR”; 3d, Some interesting specimens of philological changes to illustrate those referred to in the body of the work.

In conclusion we may observe, that it cannot be said of Mr. Lees’ “*Strong Drink Question*,” as was once said, in a certain review of a certain work, viz., that it “contains much that is true, but nothing that is new,” for although this essay contains “much that is true,” there is certainly something “that is new;” and we earnestly recommend the reader, and our temperance friends especially, to lose no time in procuring a copy of this original and interesting work. They should not fail to place it in the hands of such ministers, or other intelligent persons capable of estimating its valuable contents, as may hitherto have been disposed to consider “strong drink” as sanctioned in the Bible.

THE ANTI-SMOKER, and Progressive Temperance Reformer. Published monthly, price 1d. Cook, Leicester: Brittain, London. This publication is deserving of extensive support; first, because it is a cheap means of information on important and intrinsically interesting subjects; and, second, because matters *collaterally* connected with the temperance reformation, but not wisely introduced into our ordinary journals, may here be separately and profitably discussed.

The third number is before us, containing an article “On Music and Hydropathy”—as the “WATER-CURE” is absurdly called—by Mr. Fothergill, M.R.C.S., and “Reply” by Mr. Wilson; also a continuation of the valuable testimonies of Mr. Higginbottom, M.R.C.S., of Nottingham, on tobacco, &c.

THE CORNWALL TEETOTAL JOURNAL. No. 6. June, 1842. 1d.

This work is now under the prudent management of our esteemed coadjutor, Mr. F. HARVEY, of Hayle. The periodical needs and deserves support, and we earnestly trust that the friends in Cornwall and the neighbouring districts will exert themselves to sustain the undertaking.

* Hydropathy means “Water-disease,” whereas the thing intended is HYDRIATRIA, or “Water-cure,”—a cure not only by cold water, but often by tepid and warm water.

REPORT of the Committee of Aberdeen Presbytery on Intemperance, with relative Documents. 1842.

A cheap and interesting report, indicating the progress of our cause in quarters where it is most important that it should be correctly appreciated. In this octavo pamphlet of sixty closely printed pages, published for 8d., the temperance advocate will find a number of valuable ministerial and other testimonies regarding our cause, and a mass of useful statistical information. In p. xvi. of the relative documentary matter we find the following, as the opinion of Mr. D. FRASER, minister of Dore, correctly exhibiting the reason why the progress of true temperance should be connected with the progress of true religion.

“It is not pretended that total abstinence constitutes piety, or that it is a substitute for it, but certainly total abstinence ensures sobriety, and whatever has this effect must promote and secure that state in which alone men are susceptible of receiving the impressions of the truth.”

BACCHUS; a Prize Essay. By R. B. GRINDROD, LL.D. Part 7.

We hail with pleasure the seventh part of this great temperance text-book, a work which every teetotal family in the kingdom ought to possess and peruse. The additions and alterations of this, the *people’s* edition, are also improvements, and add considerably to the value and completeness of the essay. We trust the learned author will take advantage of more recent researches, and remould, with the same ability that he has done the physiological chapters, those relating to the *wines* and *strong drink* of the Hebrews, and the work will then leave little to be desired.

LETTER of the late Dr. DOYLE, R.C. Bishop of Kildare and Leighlin, on TEMPERANCE SOCIETIES, with the Answer of JAMES HENRY, M.D., Dublin. Reprinted from the *Dublin Evening Post*, of January 2d and 16th, 1830. 3d.

Dr. Henry is better known in England as the author of the beautiful allegory of “The Drunken Sea,” than as, perhaps, the first writer in recent times* to expose the futility of the distinction in the old temperance pledge, between *fermented* and *distilled* liquors, and to propose the extension of the declaration of entire abstinence to *all* intoxicating drinks. Indeed, Dr. Henry went further than the teetotalers as a body yet do, for in his “Letter to the Members of the Temperance Society,” dated December, 1829, he had undertaken to show that even “the use of *tea* and *coffee* cannot be safely substituted for that of spirituous liquors, and proposing for their adoption a *rule of diet* from which those substances are excluded.”

The letter to Dr. Doyle very ably exposes the unsoundness of his objections to temperance societies. Dr. Doyle expressed a fear that the poor of Ireland would not cordially support the temperance cause, nor be influenced by the example of the richer classes. Dr. Henry asked—“Have not the poor of Ireland their modes of thinking and acting like other men, and do not those modes change with the times, and follow at a certain distance, corresponding changes in the modes of thinking and acting of the class immediately above them? Are the poor of Ireland so widely different in their nature from the poor of other countries, and from all other men, that upon them alone example shall have no influence?” p. xiii.

What an illustrious commentary the history of the Irish people for the last three years supplies to this passage!

CHRISTIAN SELF-DENIAL, in its bearing upon Teetotalism. A Sermon, by JAMES MAURICE, of Walsall. Showell, Birmingham; Steil, London.

AN ADDRESS from the Members of the Kettering Temperance Association, to the Visitors to that town, at the Jubilee of the Baptist Missionary Society, more especially to the Baptist Ministers then assembled. Phillips, Northampton.

THE INFLUENCE OF ALCOHOL on the Human System simplified, in which the process of Digestion is described. By JOHN DYER, Northampton.

The preceding tracts are all well worthy of perusal. The latter is a most useful compilation on the subject of which it treats.

THE HULL CHRISTIAN TEMPERANCE MAGAZINE. Edited by T. J. MESSER, Minister of the Christian Temperance Church, Hull.

The fifth number of this judiciously edited periodical is before us, and we trust it will be well supported by the friends in and around the neighbourhood in which it is most especially adapted for usefulness. We have here 24 octavo pages, neatly and closely printed, containing much useful original and selected matter, for 3d. Every teetotaler ought at least to take two temperance periodicals, if he would *do his duty*, which he can do at the cost of 1d. per week, and the friends in this part of Yorkshire ought to select the “Christian Temperance Magazine” as one of them.

* In the *Permanent Documents* we have shown that teetotalism, as a medical rule, is no new doctrine; and, as a cure for drunkenness, *Philanthropos* proposed it a century ago.

Progress of Temperance.

POCKLINGTON.—The fifth anniversary of the Pocklington temperance society was celebrated on June 14th. At half-past one o'clock the members began to form in front of the hotel, and likewise the Independent Order of Rechabites, and, accompanied by their brass band, proceeded to the Odd Fellows' Hall, where a most appropriate sermon was delivered by the Rev. G. F. Ryan, D.D., from Bridlington, from—"What do ye more than others?" in the course of which he forcibly impressed upon the teetotalers themselves the necessity of being up and doing, and not resting in signing the pledge only, but doing all they could to promote the spread of the principle. After sermon, the procession again formed in the following order:—Gentlemen on horseback; Rechabite large banner; band; Rechabites; two and two, with banners; large banner of the Pocklington temperance society; teetotalers, two and two, with banners; juvenile temperance society, interspersed with banners. After perambulating the principal streets, they proceeded to the temperance hall, which was neatly decorated, and an excellent tea provided, of which upwards of 200 partook, the band playing several favourite pieces; after which the whole party returned to the Odd Fellows' Hall, the room being filled to excess. After singing and prayer, E. Thompson, Esq., of Armin, was called to the chair, who, in a short but pointed speech, introduced Dr. Ryan. The reverend gentleman spoke at some length, picturing before the meeting an extensive plain, encircling within its walls the degraded drunkards of England, over which *Mercy* wept, and would have applied the remedy, had she not been prevented by *Custom*, &c., *Custom* being supported by the moderate drinkers; after which, Mr. F. R. Lees, the well-known advocate of real sobriety, rose, and eloquently demonstrated the consistency of the principle of total abstinence with science and Scripture, and the meeting separated at near ten o'clock. On Wednesday, the 15th, a juvenile tea party was held in the temperance hall, when about 80 partook to their heart's content. After the tables had been removed, the public meeting commenced, Dr. Ryan in the chair. The meeting was addressed by Mr. Lees, and T. J. Messer, Christian minister, of Hull. On Thursday the festival was wound up by another public meeting, when Messrs. Lees and Messer again spoke with good effect. A few signatures were obtained, and we hope a lasting impression was made upon the persons who attended the different meetings. D. G.

CARPERBY.—The third anniversary of the Happy Ark Tent, No. 131, Carperby, was celebrated on Thursday, the 9th of June. The day was exceedingly fine, and we mustered, with the help of our country friends, a large procession. We assembled at Castle Bolton, a village two miles distant, at half-past eight, a.m., male, female, and juvenile Rechabites, about 170 in all, besides a goodly number of other teetotalers. But the most engaging part of the procession was our juvenile Tent of Rechabites, about 80 in number, preceded by two handsome banners; the neatness and healthful appearance of the boys and girls drew forth the admiration of all beholders. After breakfast, (for we took breakfast together before we started,) we formed a procession behind the ancient castle, (where Mary, Queen of Scots, was confined, and where she made her escape previous to her being put to death,) headed by a teetotal band of music and silken banners, and walked in procession through the town; but before reaching the east-end of the town, we formed a circle, and brother Edward Green gave a lecture on the principles of Rechabitism. We then proceeded to Redmire, a village one mile distant, and had another lecture, describing the fatal effects of drinking. We then came back to Carperby, when about 180 partook of an excellent dinner in a tent erected for that purpose. After dinner, we walked to West Burton, Thoraby, and Aysgarth, about five miles in all; had lectures at two of the places, and then to Carperby, where about 350 partook of "the cup which cheers, (like nature's wine,) but not inebriates." After tea, we held a meeting in the open air, in a field belonging to Mr. John Burnett. Mr. W. Pickard, local preacher, occupied the chair: Messrs. Calvert, Willis, and J. W. Caldwell, Baptist minister, addressed the meeting in very excellent and appropriate speeches, and were listened to with the greatest attention. I hope the time is not far distant when it shall again be said—"How goodly are thy tents, O Rechab! and thy tabernacles and dwelling places, O Jonadab! how blessed is every one that dwelleth in the midst of thee!" WM. SARGINSON, Sec.

FLLEY.—Teetotalism dates its first establishment in this town from 1839. Owing to the very unfavourable nature of the moral soil, (namely, a more than ordinary deep-rooted attachment to the ancient drinking customs, combined with a strong feeling of prejudice against anything intended to break it up, and a want of stated and able lecturers to expose the "great delusion,") the progress of the reformation in this place has been more tardy and gradual than its friends could have wished. It is true the cause has never retrograded, but still its advance, though steady, has been but slow. Latterly, however, it has received a great impetus, owing to the opening of a "temperance hotel," and the united and determined efforts of a few of its most staunch supporters to revive its slumbering energies. As there had never been a public

tea party in connexion with the society in the place, they resolved to get one up. On Friday, the 17th June, the National school-room (kindly lent by the minister of the parish, the Rev. Mr. Jackson) was neatly fitted up and tastefully decorated. Admittance was by ticket, at 1s. each, and 120 came forward to the temperate repast. After tea, a public meeting was held. Mr. Jackson had intended to preside, but he having been prevented through indisposition, the chair was filled by that zealous and unwearied friend of the cause, Mr. Wood, of Scarborough. Mr. Hopwood, of York, after the chairman and another speaker, addressed the meeting in a speech which was listened to with the most profound attention by a crowded auditory. An excellent collection was afterwards made. A second meeting was held the following evening, when Mr. Hopwood again addressed us, and at the conclusion 14 persons (exclusive of two of the preceding evening) signed the pledge.

W. EZARD, Sec.

SCOTLAND.

EDINBURGH.—On Friday, June 24th, the Edinburgh branch of the Cork abstinence society paraded the city, giving a public manifestation of their numbers, their spirit, and devotion to the good cause. Those of them who are Catholics, first marched in a body to the Catholic chapel, to invoke the divine blessing on the proceedings of the day. The procession, we believe, consisted chiefly of Irishmen, with a number of Edinburgh friends, who rejoice in their exertions. Fine instrumental music, in the hands of abstinent musicians, heralded their progress throughout the city. Many brilliant flags, streaming in the air, with imposing designs and virtue-sustaining inscriptions, were carried by the party. Two marshals, on horseback, headed the procession. The committee walked together, ornamented with white sashes. Behind them was a carriage, in which sat, with most imposing effect, the living representation of an Irish minstrel clothed in a long flowing white robe, and having long silvery hair falling down on his shoulders; along with whom we noticed Mr. Bernard Barker, the president of the association, Dr. M'Donald, and Mr. Kelly, of Glasgow. The procession was closed in the rear by fourteen carriages, containing nearly a hundred respectable individuals. The procession went to one of our hotels, to receive W. J. O'Neill Daunt, Esq. He entered, amidst the cheers of his friends, a carriage and four appointed for his reception. Mr. John Daniel, of Dublin, and other friends, were in the same carriage. These gentlemen were invited from Ireland to attend on this occasion. This society has for some months past been exceedingly active, and most successful. They hold weekly meetings in a hall they have taken for their own use. Their public appearance on this occasion was in effect a manifest rebuke to the respectable inhabitants of Edinburgh, in permitting Irishmen in the capital of Scotland to go before them in the work of moral reform. It was a realization of a Scripture passage, that the reputedly foolish are often made the instruments of confounding the reputedly wise. The Irish stand out the proud supporters of a principle now regenerating Ireland, and that is yet destined to confer boundless blessings on the world. The seeds of great truths often vegetate more successfully in the hearts of the poor and lowly than in those of the wealthy; so that with all the roughness and faults pertaining to the condition of the former, there are ever found some bright gems of virtue.—*True Scotsman.*

GREENOCK.—John Dougall, Esq., president of the Canada temperance society, addressed a large and respectable meeting in the Seamen's chapel here, at eight o'clock in the evening of Monday, June 27. In the course of his address, he narrated how teetotalism commenced in Canada—how it has progressed down to the time he left Montreal a few weeks past—and he was proud to add, that when he sailed from Canada the cause was allowed on all hands to be in the most prosperous condition. He felt anxious to make known to all who intended to cross the Atlantic, that there was far more comfort, order, and safety in the temperance ships; than in those whose crews used intoxicating drinks; and he earnestly implored all who intended to emigrate to be mindful of that fact, as thousands, he might say, annually perished on the American coasts from the prevalence of drunkenness in emigrant ships. But teetotalism, he said, prospered to an incredible extent in the United States; it had even crept into the republican navy! Those in the American navy, who practised total abstinence, received additional pay in lieu of liquid poison; and very recently, out of eight hundred Yankee man-of-war's men, there were found only five individuals who preferred grog to gold. By-the-bye, we perceive from this day's paper, that an appeal is about to be made to somebody or other for relief to the starving town of Greenock; but will there not be something like inconsistency in doing so, while there is a drunkenery in Greenock for every twenty families in it.—*Ibid.*

IRELAND.

The apostle of temperance has visited the beautiful locality of Lucan. The day was exceedingly favourable, the multitude amongst the largest witnessed on similar occasions. Numbers came from the metropolis, and from all parts of the surrounding country: there were beyond 20,000 present, and nearly a dozen temperance bands. The vast multitude nearly all received the pledge.

DUBLIN.—Father Mathew preached here the annual charity sermon, in support of St. Mary's asylum, Drumcondra, on the 26th ult., from Ecc. xii. 1. Three thousand postulants, mostly females, received the pledge at about eight, a.m., and above 15,000 more during the day. On the following day above 20,000 received the pledge. Thus the grand work proceeds nobly to its consummation!

AMERICA.

The following is from the May number of the *Journal of the American Temperance Union*. It is cheering:—

"We need not say it for the information of our countrymen, for it is now known and felt in every part of our nation, not a neighbourhood is there so small, so buried in the mountains or collected on the ocean prairie, that does not feel it, that the temperance reformation is now a grand and sublime moral revolution. When were there ever such processions in behalf of a cause designed to correct the vices of men, as have just been witnessed in New York, Philadelphia, and Cincinnati? When was there ever seen such a host marshalled from degrading bondage, and going forth to break the fetters which still bind thousands on thousands, as our eyes witness? When was there ever such a yielding up of fashion, habit, pride, prejudice, and sordid interest, to truth and argument? And when was there ever such a change in the persons, characters, and conditions of men, in the domestic comfort, the social blessedness, the habits, business, and prospects of thousands?—The reformation in Ireland had its peculiar characteristics. The Irish were a people by themselves. Little resemblance do they bear to the people of the United States. They move in a body, and much as their great political, moral, or religious leaders direct. And they move like an avalanche. They were, as a people, miserably poor, and made so by intemperance; and the reformation has there been effected by a distinguished individual, clothed with priestly influence. But we, as a people, were not reduced. Thousands, indeed, were in our almshouses, but the mass of the lovers of strong drink were in comfortable circumstances, and felt that this was a luxury they could afford, and to yield it up because others higher than they required it, was the last thing they would consent to. But an appeal and an argument came of no ordinary character. It was the appeal of the poor drunkard himself standing upon his feet a sober man. It was irresistible. It has overturned and overturned and overturned, until the shout comes up from every part of the nation, *THE LAND IS FREE!* It is believed that of the 500,000 drunkards in the nation, almost half are reformed. It is so in Boston; it is so in New York; it is so in Philadelphia, in Baltimore, and the cities of the West; and in six months more we may rescue the whole. What a revolution! The traffic is falling like Dagon upon the threshold."

The following important statements, extracted principally from an admirable address of the Hon. THEODORE FRELINGHUYSEN, Chancellor of the New York University, lately delivered before the Merchants' Temperance Society, afford most gratifying evidence of the progress of teetotalism.

"The mayor of our city—it is grateful to honor his name for it—in the late New Year salutations of his fellow-citizens, received and entertained them without any intoxicating drinks. The chief magistrate of our State, with like exemplary regards, also excluded them from his mansion on the last New Year's day, and has since given still more decided proof of his personal approval, by enrolling himself as a member of the total abstinence society.—The American Institute, an association of gentlemen of first respectability and usefulness, in their late anniversary supper, with no loss of wit or enjoyment, abstained from all exciting liquors. And very recently the New England Society of this city celebrated their anniversary in like manner. They banished wine, and introduced the ladies to their dinner party; and who can quarrel at the substitution? It was worthy of their name; it well became the sons of New England. To conclude with another affecting incident. Within the past week two hundred seamen of one national vessel, and three hundred of another, the ship *Columbia*, with her captain and purser, have associated as members of a total abstinence society. To the merchants, this voice from the sea is full of meaning, and I think will be heeded and responded to by them. The merchants of this city hold a position of most commanding and extensive influence. New York is the heart of this great community; a throbbing felt here creates a pulsation at the remotest extreme of the country. Think, gentlemen, of the precious interests you may preserve and promote. Your example will reach your counting rooms, the sailor, every harbour where your commerce floats, and every sea where the flag of your country waves. Let your example be lofty as your position. Let it go forth in its power to reform the tastes and purify the sentiments of the whole earth."

MEETING OF THE TWO LEGISLATURES.—"On the 4th of March the unparalleled spectacle was witnessed of the two Legislatures of Massachusetts and New York commingling in friendship and social glee at Springfield. Among all the things cheering on this occasion to the philanthropist and patriot, the tribute to the progress of temperance was not the least. For with other lively sallies from Mr. Quincy, the president of the day, the dinner was discussed, and at the appropriate time he stated that it was a custom at some dinners

at which he had been present to have what were called 'toasts,' and these toasts were usually washed down with wine. But as there was nothing on the table but water, if any sentiments should be proposed, they would probably be considered as 'toasts and water.' Thus have we lived to see the day when the jolly, we should say infamous, god Bacchus is no longer essential in great public festivals. To use a homely New England phrase, his room is better than his company."

FALL OF THE TRAFFIC.—The following extracts are from the same paper:—"In Belcherstown, Ms., the last rum tavern has abandoned the trade. Mr. Samuel Palmer has turned alcohol out of his bar at Oriskany Falls, N. Y., and joyfully unfurled the banner of temperance."—Says the *Utica News*: "Within one week we have seen accounts of sixty-three rum-selling taverns and hotels turned into temperance houses, and in many instances the wines and liquors were burned in the streets." The *Pittsburg Gazette* says, "It is a remarkable fact that while there were in Washington and Alleghany counties, in Pennsylvania, in the year 1815, some fifteen hundred stills at work, there are at this time not more than fifteen or twenty still-houses at work in both counties. Several merchants in Annapolis have turned their liquors into the street, and one of the keepers of the City Hotel has signed the Washington pledge."

TWO MEN OF WAR.—The *Columbia* and *Columbus* now ride the ocean as temperance ships. On board of each the officers and crew have set a noble example in forming a Washingtonian total abstinence society. This day all the liquor is to be sent ashore, being no longer considered worthy to be a messmate.

SPIRIT RATION IN THE NAVY.—It is understood that the committee on the memorials relating to this will report favourably; if so, there can be but little doubt Congress, in the present feeling which exists, will accept the report. If thus abolished, and good substitutes of coffee, &c., are provided, insolence, insubordination, and severe punishment will be almost unknown.

NEW YORK STATE SOCIETY report the wonderful progress made during the year; the publications had been 152,700, expenditure 3022 dollars.

MAINE TEMPERANCE UNION.—The number of reformed on the State is estimated at 5000, and the number of members, most of them before hard drinkers, at 50,000. Many have abandoned the trade on principle.—In some places nearly all the dram-shops are closed.

NEW YORK COLLEGE OF SURGEONS AND PHYSICIANS.—Dr. Green, president of the Vermont Academy of Medicine, spoke of the lamentable and dangerous effects of the old drinking customs among physicians. He was one of a club who met every week for convivial purposes; wine was their general beverage. He soon found the tendency of such habits, and determined to break them off, warning his companions. Seven of them turned a deaf ear, and laughed at the idea of becoming intemperate. Five of these seven are now filling a drunkard's grave, by the bedside of three of whom he had stood and closed their eyes amid the horrors of *delirium tremens*.

SYRACUSE, N. Y., with one or two villages, 5000 have pledged themselves, and of this number there is an auxiliary society composed of those only who were habitual drunkards; this amounts to between three and four hundred. The sales of intoxicating liquors are almost closed. The inhabitants of the poor-house had diminished two-thirds.

We dare not trust ourselves further for want of space, or we could give "Glorious achievements at the west;" including Illinois and Missouri, which the *Journal* says "have filled our hearts with joy in the east."

CANADA.—Mr. Dougall, from Montreal, now on a visit to Scotland, states that the cause of temperance is most favourably progressing in Canada. The *Canada Temperance Advocate* is now published twice a month, and vast numbers of tracts are distributed. Arrangements were made in Montreal for the expenditure of £2000 this year in the cause. Amongst the happy instances of reclamation, Mr. Dougall gives the cases of a cooper and a sawyer, who, from extreme degradation, had become efficient advocates, and in one month from starting, such had been their success, had plucked no less than 2000 drunkards as brands from the burning!

SIDNEY, N. S. WALES.

A correspondent states that with a population of 135,000, the revenue from ardent spirits alone was £150,000. From this alcoholic sink of iniquity there is cheering news. A good society is formed; a report to September, 1841, is before us. The cause has received an impulse during the past year by a procession of the members—by a visit of five weeks from the zealous advocate, Archdeacon Jeffries, of Bombay, who, at public meetings, in private conversation, in the pulpit, or among the importers of beer barrels, ceased not, in a spirit of love and charity, to urge the precept, "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak," and to declare its application to all men in the present age—and by the appointment of a chaplain to this post, Rev. M. T. Adam, an able and zealous advocate of total abstinence. Both the quarterly and

weekly meetings have been sustained in a surprising manner. The theatre of the School of Arts has always filled, and they have been crowded. A benefit society, consisting of 88 teetotalers, is formed; the number of registered teetotalers is 1842, of whom 842 joined last year. At Paramutta a society had been formed, and in the district of Illawarra, a Roman Catholic clergymen, Rev. J. Rigney, had induced 100 to sign in one day, since which the members number 560.—*Ipswich Recorder*.

EAST INDIES.

The following letter has been addressed by a soldier in the 94th regiment, to a relative in this country:—

"Cannanore, 16th Feb., 1842."

"MY DEAR COUSIN,—Before I proceed to any other subject, I will tell you how the total abstinence cause is progressing in this part of the world. On the 18th of December last, a wing of our regiment marched hence to Trinchinopoly, in numbers 274, officers and men. They accomplished their march in thirty-three days, a distance of nearly 250 miles, without any loss, either human or brute, which is rather a fortunate event, considering the host of native followers which accompany an European regiment marching in India, as well as elephants, camels, and bullocks innumerable. In this body were a little band of teetotalers, 13 in number; they marched as a branch of our society here. We furnished them with tea, sugar, ginger, and other comforts for the road before starting, and we have heard from them since their arrival to the effect, that they got on wonderfully well, and made use of nothing more stimulating than the articles I have named, and found less thirst during the excessive heat of the weather than they had at all calculated on. Indeed, one of them says that during the whole march he did not find occasion to make use of one pint of water. I should not omit to tell you, that they added three to their number, and are now, after going through their fatiguing march, perhaps as firmly established in, and more convinced from experience of the advantages of teetotalism, than any other society existing. They have had given up to them the use of a room by their commanding officer, who, by the way, is no teetotaler himself, and when here refused this little band a separate tent for the road. Who can say but God may have opened his heart in this grant? Our society here, making a deduction of those 13, numbers at present 99, besides a number of names on the probationary list for admission, for we give them seven days to try our pledge before we enroll them as members. I told you in my previous letter, I think, of the change made in this society in September last, from [false] temperance [moderation] to teetotal [or true temperance] principles. The change was effected by permitting those then in the society to remain in it. Though the temperate numbered perhaps at that time one-half of the whole, they have now dwindled down to the small number of seven, and those, virtually speaking, teetotalers, though, from mistaken conscientious scruples, they object to the sweeping wholesome pledge of total abstinence. We have an able advocate of our cause in Madras, in a journal published monthly, from which we learn that we are far from being alone in the support of total abstinence. Societies, both civil and military, are formed at every place of any consequence in this presidency, and in a number of other stations in the Bengal and Bombay presidencies, and in the latter place stands the venerable Archdeacon Jeffries, a main prop of total abstinence principles. Oh! it would do your heart good to read some of the feeling addresses of this warmly-interested and philanthropic individual in behalf of our cause. He is not a lukewarm member I assure you. He is seemingly in no way daunted by the scorns of the wealthy, and regardless of the sycophants in power. He goes forth to the task with a strong mind, and a conscience clear before God, and has done much good that he has no conception of. He has visited New South Wales, and lectured there to thousands, and we may hope that, under God's help, the sound cause of teetotalism is not dormant. In our regiment we have but one officer who takes any interest in the society, Captain McAlpin, (the paymaster.) I cannot, by any expression of mine, convey to you the thankfulness we feel for the able help of this good man. He never has, during two years and a half, lost sight of the society, and has stood by it alone, I may say, amidst many difficulties and trials. Our present pastor, I am sorry to say, did not at first (although our secretary) give us that support we looked for, and for a length of time spoke very discouragingly of the change we had made; but, after seeing that the society increased in numbers and respectability, he has been obliged to make a virtue of necessity, and now, although he does not fully co-operate with us, says and does less to thwart the society's workings. You may perhaps be of opinion that our number (considering the regiment's strength is 1000) is comparatively few, but you must bear in mind the strong-rooted habits of indulgence and self-debasement by intoxicating drinks in a corps of British soldiers. The cause has more to contend with in military than in civil circles, especially where none (save the solitary instance above stated) of the commissioned, and few of the non-commissioned, officers lend their aid. However, no matter what human help we may have, we are satisfied that it is a good cause in which we are engaged, and must have the support of Almighty God, whose hand none can stay."

Correspondence.

CHURCH EXPULSION OF A TEETOTALER.

SIR,—I am a plain illiterate working man, and can only give a plain unvarnished statement of my expulsion from the Baptist church here, for refusing to drink the drunkard's drink at the sacramental table. On the morning of the 20th March, after sermon, a special church meeting was held to consider my case. Mr. Davies, the minister, called upon me to state why I refused the wine at the Lord's table. I then stood up, and read my objections to the use of the drunkard's unholy and exciting drink, especially to its use at a time when the best and purest feelings of the mind should be called into active exercise. I commenced with stating that "Intemperance must be considered by every Christian to be a moral evil—an evil that was carrying away, as on a mighty torrent, 60,000 of our fellow-countrymen annually, many from active usefulness in the world and in the church; some even it had torn from the pulpit, plunging them into the drunkard's grave, and if we believe the Scriptures, into the drunkard's hell!"

Minister: (interrupting me) "Richard, I cannot sit to hear such stuff!" I said—"Sir, I will not be interrupted by you or any one else."

Minister: (in wrath) "If you speak again in such a manner to me, you shall not read another word!"

Mr. Sanders: "Let him read it." I then went on, saying that "Intemperance was an evil, the cause of more disease, misery, and distress in our land, at the present time, than almost every other source of evil; that it was filling our hospitals, our asylums, and our prisons; making tens of thousands of weeping wives and famishing families, and causing them to curse the day when their once loving husbands and affectionate fathers had touched the first drop of that deadly draught which had engendered the drunkard's appetite!"

Minister: "We cannot allow you to proceed in such a strain as that! It is not at all to the question!"

I said, "We shall come to the question soon, sir."

Minister: "We have other business. I want you just to say, if you will, or will not, take the wine."

Mr. Sanders: "Let the man state his reasons."

The minister still objected to hear my objections, though I told him I should not want more than a quarter of an hour, but that I saw how the affair was to be decided.

A deacon: "Let him have it."

Minister: "We have other business to attend to." Mr. Reynolds: "We had better hear him." I then went on to the end of my letter.

"The first reason I state for refusing the wine is, because it contains the evil spirit which is spreading such misery around us. I have been a scholar in this place twelve years and six months, and for six years a teacher in it, and I have seen many of the evils of intemperance even in connexion with this place. The memory of that solemn hour is yet fresh on my mind, when my father woke my brother and me out of sleep, saying, 'Boys, come to the window, for your teacher is being carried up dead.' He died a drunkard, and was then being brought from the public-house! Another teacher, who has often taught me to look to Christ, and who was a member of this church, is now a dreadful drunkard and an awful swearer! Many, too, very many of my fellow-scholars have fallen into the sin of intemperance; one of them, in a drunken fit, has attempted suicide! Some I could name have early filled a drunkard's grave. How did these become drunkards? Ah! it was the slow but fatal influence of the 'little drop;' and it is from the ranks of the little-drop men that 60,000 are annually passing into drunkenness—the victims of a fatal appetite created by the [physical influence of the] little-drop [stimulant.] This is one reason why I object to the little-drop in the ordinance of the Lord. Yes, and many a time [such is its seductive influence!] when I have taken the sup here, I have at home wished that I had a bottle to drink at there. A letter I received from Birmingham states, that three persons, who had been teetotalers four years, went back through taking the sacramental wine, and eventually died through drunkenness; two of them in a drunken spree! If I take good food, nature tells me when I have had enough; if I take water or milk, I know when my thirst is quenched; but if I take alcohol it creates an artificial thirst, and this is the cause why moderate drinking makes so many drunkards.

"That alcohol is poison—drink it not;
Or from a tippler thou may'st turn a sot."

"I could furnish you the testimony of hundreds of medical men of eminence, that alcohol is a poison; and I am authorised to offer, in the name of one of our noble advocates, £10 to any person who will prove that one spoonful of intoxicating drink is not injurious to the human system in health. Because it is dangerous to use, and injurious to health, is another reason why I object to alcoholic wine in the ordinance.

"I believe no one can show that alcohol in wine is necessary in properly celebrating the holy ordinance. Some will say that the wine used in the Corinthian church was intoxicating, because

"one was hungry and another was drunk." But I find that this passage has been translated by the most eminent critics of the past and present century, including Drs. Campbell, Doddridge, Mac-knight, Boothroyd, Clarke, Bloomfield, Mr. Wesley, Professor Stuart, and others, to this effect—"One is hungry, while another is **FULL**," not drunk.

"The original commandment concerning the Jewish passover, forbidding *all ferment*, proves to my mind that fermented wine is as improper, and for the same reason, as fermented bread. 'Seven days shall ye consume' things unleavened, even the first day ye shall put leaven out of your houses, for whosoever consumeth what is fermented, from the first day to the seventh, that soul shall be cut off from Israel.' Exod. xii. 15.

[I then referred to the testimony of M. M. Noah, Esq., of New York, and of Mr. Delavan, showing that in the United States, and in many parts of the Continent, a *sweet* unfermented raisin wine was yet used by the Jews. I then read the view of the question taken by Mr. Lees, in the Ramsgate debate, p. 8, 9, 10, showing that fermentation was a process of *corruption*, and hence fermented articles were forbidden in the typical representation of the passover; and argued from the words of our Lord—"fruit of the vine"—that he must have used pure unfermented wine, since alcohol is no more the "fruit of the vine," than vinegar or carbonic acid gas, which are products from the same process; that it was a wine *best* when *new*, but that alcoholic wine is best when *old*; therefore, the wine of the passover was the unfermented "fruit of the vine."]

"But the wine now used is not merely a fermented wine, but also a 'vile compound,' [as Dr. Clarke called it] of brandy, log-wood, and other pernicious and filthy elements.

Then shall we use the drunkard's drink,
To represent the Saviour's blood?
No! from such deed my soul shall shrink—
I'll use the wine that's truly good.
We cannot drink the devil's cup,
And of the Lord's also partake;
Then let's resolve to give that up,
And drink of this, for Jesu's sake!

"Thus, dear friends, have you heard some of the reasons *why* I abstain from the wine now used in the ordinance of the Lord's supper. I am open to conviction, and if Mr. Davies, or any one else, can convince me that it is *right* to take it, I will take it."

Minister: "It appears to me that Richard Ellis' moral character was not consistent even while he did take the wine, from the fact, that he *wished* [when he had taken one cup here] that he had a bottle to drink at when he got home."

I told him that was the effect of the drink; that it was calculated to create an appetite; and a good reason for abstaining.

A deacon: "Don't you think that grape juice will pass through a natural process of fermentation of itself?"

I replied—"It will not make *wine* without man's interference," [of course, grapes will rot, ferment, or decay.] I said, "You are a farmer, but when you cut your grass, you don't wish it should lay on the field to rot, and make manure. As you seek to *preserve* your hay, we want to *preserve* the beautiful grapes, or their juice;" and I explained how the process of fermentation was induced by the alcoholic-wine-makers, "which was as preposterous as to leave the grass on the field instead of collecting and preserving it in the hay-stack."

The minister showed himself anxious and eager to put the matter to the church, and after taking the votes, he then said—"Richard, you are **EXCLUDED**."

I then said to the church, "If Mr. Davies be right, I am wrong; if I am right, then he must be wrong. I, therefore, most respectfully challenge Mr. Davies to discussion with a person as competent to discuss the matter as himself, and who shall bear as good a character as himself, so that they who are wrong may be put right." He, however, quite disdained the name of *discussion*, and said there was other business to attend to. After wishing the church much happiness and prosperity, and telling the minister that he must mind he had not in part a drunken church, I left. One of the members, I am told, remarked with much truth, "You have turned the *sober* out, and kept the *sots* in," and that every one who held up their hand against me ought to be ashamed.

Mr. D. and the members seemed to quibble most about my statement as to the wine drank at the ordinance generating a desire for more at home. Did I, with the knowledge of this fact, wish to continue its use, I should indeed deserve censure; but I don't. Am I then blameable for the natural operation of the alcoholic poison? My minister, however, did not wish to discontinue it, but so much did he like what I *disliked*, that he said the wine "ought to be **THREE TIMES STRONGER**!" One man, who passionately held up both hands against me, and who, in one week, had attended two public prayer meetings, was the same week led home from the *Red Lion*, **DRUNK**! Sir, I do not wish to pull to pieces the character of the church, but I wish to see a **SOBER CHURCH**; I wish to see intemperance and its causes destroyed; and, therefore, I state these facts, plainly and simply, that the world may know things as they are.

Camden, July 2, 1842.

RICHARD ELLIS.

* "Consume," whether eating or drinking. Such is the reading of the passage, I find, in Mr. Lees' reply to Mr. Daniell, in the Ramsgate debate.

WHICH GIVES MOST EMPLOYMENT? STRONG DRINK OR TEETOTALISM?

SIR,—At a time like the present, when want of work is reducing thousands to the sad alternative of *begging, stealing, or starving*, it surely becomes doubly the duty of those who have money to spend it in such a way as may *best* give employment to the unwilling idle, and avert death or degradation from our countrymen. To those men who suppose that they are creating work for their fellow-creatures, when they are encouraging the consumption of intoxicating liquors, I submit the following picture, that they may take Paul's advice, and "learn to maintain good works for necessary uses, that they be not unfruitful." Titus iii. 14.

"LOOK ON THIS PICTURE—AND ON THIS."

WHISKY.

"It is the life-blood of the gambler—the prop of the highwayman; it countenances the liar—respects the thief—esteems the blasphemer—and honours infamy; it hates love—scorns virtue—and slanders innocence; it burns up men—consumes women—curses God—and despises heaven."

Seven men get employment about a distillery and malt-house, producing 600 gallons of whisky per week, which, at 12s. per gallon, the retail price, costs the consumer, or the country, £360; and allowing the seven men 18s. per week, then the sum expended upon wages, while producing £360 worth of whisky, is only the miserable pittance of six guineas, or about four-pence in the pound sterling.

Seven men are therefore employed in producing £360 worth of whisky!

Out of every pound you spend on this pernicious article, you give four-pence to employ working men.

Christians! patriots! men of common sense! which trade will you encourage?

Burnfoot, June 1, 1842.

TEETOTALISM.

"God be praised he took the pledge, and the ninth week, when he came home to me, I had this table and these six chairs bought."—Hall's Ireland.

"By God's blessing we are all teetotalers now: these are teetotal chairs, here is a teetotal clock, and a teetotal Bible, &c."—Sermon by Rev. W. Morgan.

£360 spent in buying common chairs, at 6s. each, would employ two hundred men, working at the rate of one chair per day, and allowing them 18s. per week. The sum expended in wages, while producing £360 worth of articles of domestic comfort, is not less than £180, or ten shillings in the pound sterling.

Two hundred men are therefore employed in producing £360 worth of common chairs.

Out of every pound you spend on these articles of domestic comfort, you give ten shillings to the labourer.

common sense! which trade will you encourage?

A TEETOTALER.

THE WESLEYAN CONFERENCE.

We trust that at the ensuing conference the three odious and most injudicious resolutions referred to in the following letter from John Wade, Esq., the vice-president of the British Temperance Association, to the Wesleyan minister of Hornsea, declining to preside at the Wesleyan missionary meeting as on former occasions, which he had been solicited to do, will be rescinded, and that others more becoming that conference, and the cause of temperance and of Christ, will be substituted. Mr. Wade is a member of the Established Church, and has been a warm friend of Wesleyanism, and, therefore, his opinions on the subject may be deemed impartial and worthy of notice. We implore the Wesleyan conference, as they value the cause of Christ more than priestly power and privilege, seriously to consider this matter, and be wise in time. The storm of opinion is gathering against them.

MY DEAR SIR,—

Hull, 23d June, 1842.

I should have been most happy to have taken the chair at the approaching anniversary of the Hornsea Branch Wesleyan Missionary Society, had not the Methodist conference placed itself in an attitude of such direct hostility to one of the most useful and benevolent institutions of the present age, (in which, as you are aware, I hold a rather prominent situation,) I mean the association for the promotion of temperance. But having thrown the whole weight of Methodism, as a body, against this society, by passing a law* forbidding the use of any of their chapels for the purpose of temperance meetings, I feel compelled to withdraw my mite of countenance and support, however small and insignificant it may be, from a body of men, (I mean collectively, as represented by conference,) which has thus rashly, but I hope rather from inconsideration than from principle, thrown its cloak over the vicious drinking customs of the age, and done what in it lay to obstruct the removal of one of the greatest hindrances to the preaching and success of the Gospel ever devised by the greatest enemy of mankind.

Had the conference left the matter in the hands of the stewards and trustees of the chapels as heretofore, which they might very safely have done, no injury would have accrued to the cause of temperance; and, I may add, Methodism would have escaped a

* Or, rather "resolutions" having, and intended to have, the effect, if not the sanction of laws. In many parts they have been rigorously acted upon; in some few places they have been despised.—Eds.

collision with the best feelings and sympathies of mankind, which, if not timely warded off, will shake it to its centre. But I do hope the ensuing conference will rescind the odious resolutions, and that many now alive will live to see the day when entire abstinence from all intoxicating liquors and drugs* will be considered an imperative condition of membership, not only in that body, but in every body of professing Christians throughout the world.

I shall take care that the cause of missions does not lose my mite, though this portion of it, for the present, pass through a different channel.

Your's, very faithfully,

I remain, my dear Sir,

JOHN WADE.

To the Rev Jno. Astin,
Wesleyan Minister, Hornsea.

Varieties.

IS THIS APOSTOLIC?—Lately, not twenty miles from Workington, a gentleman was called to minister to a congregation, which "Christian" event was celebrated by a dinner and drink. The "health" of the pastor was "drank with much enthusiasm," and during the afternoon several other "TOASTS" were given, as the Queen, the Church of Scotland, the Presbytery, &c., &c. After the "great stumbling block" to the Gospel—the drinking system—had thus been "respectably patronised" and supported, a sermon was preached in the evening from the text—"Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness." When will men's preaching and practice harmonize? Are not these drinking and toasting customs—especially on such occasions—"more honour'd in the breach, than the observance?"

CONSTIPATION, or a "confined state of the bowels," is "a crying evil"—one of the leading consequences of an abuse of nature's laws; the immediate cause being a loss of vital sensibility in the nerves, [consequent upon alcoholic and other exhausting excitants] rendering them incapable of receiving impressions essential to excite proper secretions, as well as the action of the fleshy or muscular fibres of the alimentary tube, and a like torpid state of the whole digestive and nutritive apparatus.—*Mingaye Syder's Temperance Lancet.*

LONGEVITY AND TEMPERANCE.—There is at present existing in the village of Privas (Ardeche) a young couple, whose united ages amount to two hundred and seven years. The husband is one hundred and five years old, and the wife one hundred and two. In 1780 they quitted their paternal roof, and established themselves at Locas, on the banks of the Mas. A sudden slip of earth, which nearly engulfed their cottage, frightened them away in 1810, when they perched themselves on a rock, where they constructed a rude hut, open to the wind and rain, in which unsheltered cabin they have existed ever since. During the whole time their only nourishment has been coarse bread and the milk of a goat, which has been their constant companion. This extraordinary couple are still in full possession of their mental and physical faculties, and even last year they were busily engaged in cultivating the barren soil around their rock. Their present vigour is owing to their regularity and excessive abstemiousness, imposed by necessity. The man says he has worked hard all his life, but never remembers having committed an excess of any nature whatsoever.—*Courrier de la Drome.*

PREVENTION OF SEA SICKNESS.—Emigrants and voyagers will do well to supply themselves with a quantity of *Bird's Citrated Kali*, (see advertisement.) Anything which prevents or alleviates that distressing condition must be hailed as a great boon.

THE FIRST TEETOTAL SOCIETY.—It appears that the first total abstinence society was formed in Paisley on the 14th of January, 1832, and designated "The Paisley Youths' Society for promoting Temperance on the principle of Abstinence from all Intoxicating Liquors." The president (and we believe the founder) of the society was Mr. D. Richmond, surgeon, who is now one of the vice-presidents of the Paisley society.—*Scottish Journal.*

JOHN WESLEY ON WINE DRINKING.—"You see the wine when it sparkles in the cup and are going to drink it. I tell you there is poison in it! and therefore beg you to throw it away. You answer, the wine is harmless in itself. I reply, perhaps it is so, but, still, if it be mixed with what is not harmless, no one in his senses, if he knows it, will once think of drinking it. If you add, it is not poison to me, though it may be to others; then I say, throw it away for thy brother's sake, lest thou embolden him to drink also. Why should thy strength occasion thy weak brother to perish for whom Christ died? Now let any one judge which is the uncharitable person, he who pleads against the wine for his brother's sake, or he who pleads against the life of his brother for the sake of the wine."—*On Public Diversions.*

CHEAP KNOWLEDGE.—We direct the attention of societies to the advertisement of Mr. Cook, the spirited temperance publisher for the midland counties, who is "selling off" some valuable publications at a very low price.

* That is, as beverages, for sensual gratification, as opium is in some places employed, and with as much reason as alcoholic wine; the intelligent medical use, of course, is not prohibited.—*Ens.*

A WHOLE FAMILY RESCUED.—"The writer is well acquainted with a family in Birmingham, consisting of twenty-two individuals, the whole of whom, without one exception, have painfully felt the miseries brought upon them through intemperance. Yes, they have been cast from the summit of respectability into the depths of degradation; from ease to distress, by the strong hand of alcohol! To such a degree had their love of it arrived, that they became proverbial for their drunkenness. But mark the happy change—the amazing contrast. Twenty out of the twenty-two have voluntarily signed the long pledge, and are now active and untiring friends of the principle of total abstinence. Some of them address our public meetings, and others of them are honourable and working Rechabites, and all of them a fine sample of the effects of teetotalism upon society and the domestic circle. Ye opposers, what can ye say to this? To the cause that effects it? But even this is not all. Many of this family attend regularly a place of worship, sound morality and Christian piety are rapidly advancing amongst them; and who can tell the praises that shall resound and re-echo in eternity as the blessings and consequences of total abstinence!"—*JAMES TAYLOR, jun.*

QUACKERY.—Quackery, like sin, is very ancient. It flourished in ancient Rome just as it flourishes in modern Europe. Nor does it depend for its prosperity on the ignorance of the uneducated classes. "The desire of wealth and health," says Pitt, "seems to put all understandings on a level; the avaricious are duped by every bubble—the lame and unhealthy by every quack." The faith of that singular compound of folly and knavery, the World, is kept up by peers, judges, and bishops, by clowns, operatives, and old women, who furnish certificates to the value of nostrums, and testify in favour of imposture, delusion, and villainy. In this country the sale of quack medicines has kept pace with the "march of intellect." Forty years ago they yielded an annual revenue to the State of about £14,000. In 1841, the amount realized was £50,000. For the last half century English governments have looked upon this vile revenue as more valuable, in their judgment, than the health of the people, the prosperity of the regular profession, and the improvement of physic. "They manage these things better in France." There, the compositions of all nostrums are divulged, compulsorily, to the Academy of Medicine; after which, a license is given for the sale of them, if they are not injurious to the public health. The sale of hurtful nostrums is prohibited by penalties. As to other nostrums, the quack may sell, the dupe may buy—the government only interfering with "the liberty of the subject" (whether that subject be quack or dupe,) for the protection of life.—*Dr. Foshrope, of Chester, in the Provincial Medical and Surgical Journal, Jan. 1, 1842.*—[The City Council of New Orleans have lately prohibited the publication of quack medicines, by a fine of 20 dollars upon any one who advertises a specific in the daily journals, and a penalty of 100 dollars for placarding a remedy at the corner of a street. We have lately been pained with seeing *Parr's Life and Health Pills* advertised in the pages of a London journal, calling itself a "Temperance Intelligencer." We can see a strong connexion between quack medicines and premature death; but what it has to do with temperance intelligence we cannot tell. Quack medicines and alcohol are twin-brothers; the use of the first often prepares the way for that of the last. The veritable old Parr's pills were temperance and exercise. If our teetotal friends would be content with these, and drink cold water, they would speedily discover the secret.]

VAGARIES OF A TOWN COUNCILLOR.—At the late Court of Passage, at Liverpool, Mr. George Legett, landlord of the Queen's Arms Hotel, Stanhope-street, brought an action against Mr. Alexander Smith, jun., Town Councillor, of North Toxteth Ward, to recover £5 16s. for liquors supplied by his request during his contest with Mr. Rathbone for the ward. Mr. Edmund Daniells, a waiter, proved the order and serving of the drink to the amount claimed. In the course of his evidence, he said defendant did not at the time appear to be quite sober; that he got on the table and made a speech, and at the end twirled about, saying, "Dance about, twirl about, just do so; dance about, twirl about, and jump Jim Crow." The table was a temporary one, and defendant, in turning round, upset some glasses and jugs, and soon after left the house. The jury, without retiring, gave a verdict for plaintiff. Not quite sober, indeed! Just somewhere near the line of demarcation between drunkenness and sobriety. If tipsy were anything of a go-between, might not his actions have furnished just cause for application of the old saying, "as tipsy as an ape?"

W. KNIBB, the celebrated anti-slavery champion, of Jamaica, in his address at Leeds, the other week, said—"I have seen in one day in London more Sabbath-breaking and intemperance than I have seen during the last seven years amongst the emancipated population of Jamaica. In my district we have not even one pawnshop." Shame to England! where the Christian church, crying out so loudly against Sunday walking in garden or field, should be silent upon that demoralizing drinking system of the land, and so many of whose members, as magistrates, license the drinking houses, where the worst species of Sabbath profanation goes on, and who, as proprietors, swell their incomes by the aid of that system!

Doings of Strong Drink.

WILTS LENT ASSIZES, 1842.—Mr. Justice Coleridge proceeded to charge the Grand Jury. He regretted that upon this occasion they had to deal with a calendar which he believed was unusually large in point of numbers, and, he was sorry to say, contained some most serious charges. It had been remarked that crime was not upon the increase in a greater degree than might be expected from the increase of population. He was not prepared with any calculations from which he could venture an opinion against that view of the matter, as applied to the few past years; but he very much feared, that if they were to carry their calculation back as far as the life of any individual of middle age, they would come to a different conclusion. He much feared, that if they examined the calendar fifty years ago, and saw the then ordinary number and nature of the offences, they would become convinced that both the number and the nature of the offences increased far beyond what could be satisfactorily explained. In a neighbouring county (Gloucester), he had been informed last spring, by a gentleman who had kept the calendars, that fifty years ago the ordinary average was sixteen prisoners at one assizes; but he supposed now that the ordinary average was 150; and when they added to this that at the sessions a far greater number of offences were tried, the increase was perfectly frightful and appalling to consider. All these things he mentioned, not as intending to throw any discredit upon the means now resorted to—education, the great activity among the clergy, and the vigilance now exercised by the police; he only meant to say, that *up to this time they had not produced the good effects which had been expected*; but whether these means were of themselves sufficient or not, they should not be discouraged. He only mentioned them as a ground for inducing every person to exert himself still more strenuously to prevent and repress crime by education and example, and by that to which he attached the greatest importance—he meant a *kindlier and more familiar sympathy with the lower classes*. In addressing himself to the Calendar, he begged to turn to No. 2, for stabbing, No. 3, for murder, No. 14, shooting with intent to commit murder, and No. 89, a case of murder of a woman by her husband. In the first of these cases, the prosecutor appeared to have been very much intoxicated, and in the course of that intoxication in a public-house he had given a great deal of provocation to the prisoner; in fact, the provocation given was so extreme, that if the charges had been made under Lord Ellenborough's Act, the man would have been entitled to an acquittal. That consideration, however, was not now required to be entered into, as the capital punishment had been taken away. It appeared that blows had been struck—that the prisoner stepped back, and in a short interval inflicted several severe wounds—and they would have to say whether it was with intention to do some grievous bodily harm. No. 14 was a case of shooting. The parties were very good friends; they were in a public-house, and the prisoner quarrelled with some other person. The prosecutor interfered, and prevented their fighting. The prisoner took some liquor, and loaded his gun. The prosecutor wanted to borrow the gun, to prevent the prisoner doing any mischief; they left the house together. They went on some way, when the prisoner said, "I will shoot you," and he then fired, and very nearly killed him. John Smith was charged with having killed a woman with whom he cohabited; and the other, Josiah Gould, was charged with having killed his own wife, and the offence, though not inflicted with a deadly weapon, was of the most brutal description. In one case it appeared that the prisoner was intoxicated. He was desirous that people should understand what the effect of intoxication was with reference to crime. Nothing was more clear in the law than that no man should be excused on the ground of intoxication. An old law writer said, "If a man killed another when he was drunk, he should be hung when sober." Lord Coke called a drunken man a voluntary devil, and said that his being drunk should not excuse any act that he did. The general rule was perfectly clear, that, instead of its being an excuse, it was an aggravation. Supposing offensive words were used by a prosecutor, it was material to show in what state the individual was when he used those words; it must not be used as a defence against the direct consequences of the act done. *There was no vice so common, no vice producing so many crimes, as intoxication; and nothing was so necessary as to repress the tendency to drink among the lower orders.* But people should know that it was not an excuse for crime. In every case that came before him, where he found crime to have been caused by intoxication, so far from considering it a diminution, it would induce him to inflict a more severe punishment.

DRUNKENNESS AND ITS COST.—Five young men at Leadhills, Lanarkshire, lately broke into a widow's house there, in a drunken brawl, and attempted to beat two of her lodgers. To apprehend, convict, and punish these foolish fellows, the public have to pay as follows:—Three journeys of the Procurator Fiscal for inquiry, and to take recognitions; three more to apprehend the offenders, besides the train of "beagles" who scent the game; bed and board of prisoners for a month; twenty witnesses, three days, at 4s. 6d. each per day; forty-five jurymen summoned from different parts, at cost of one day's time and expenses; expenses of sheriff, fiscal,

sheriff-clerk, and half a dozen other clerks, counsel for defenders, and satellites of the court. The result is, a fine of £13 on the five men, and an indelible stain on their characters, who thus cost the country from £80 to £100, as much as would have bought six or seven stout fellows to be slaughtered in the Afghan war. On this case, the *Scottish Temperance Journal* well observes:—"Teetotalers will have to pay a share of the cost. It is *not just*, because they neither give nor take intoxicating liquor, and are in no way accessory to drunken brawls. Moderate drinkers should pay the whole; they alone are to blame. From them come all the drunkards who kick up these rows, and put the nation to so much expense for jails, police, and lawyers; therefore, as moderate drinkers get up the play, they should also 'pay the piper.'" We agree with our excellent contemporary. As the sober ought not to be taxed to protect the drunkard, neither ought the teetotaler to be subjected to the expenses which are naturally and inevitably the fruit of the moderation system.

DRUNKENNESS IN SHIPS.—A vessel lately ran on shore on the Northumberland coast, in clear day light. Some fishermen from the shore boarded her, and found the whole of the crew, except the boy, drunk. One man was at the helm in the attitude of steering, although the vessel had been for some time fast on the rocks! It was with difficulty that the fishermen got the crew to leave the vessel. Had they remained in her till next tide, they would have paid for their fuddle with their lives; as it is they have lost their clothes, and the vessel is a total wreck.—R. H.—[It is astonishing that, in the present day, with the fact before their eyes, that more than 1500 vessels leave the American ports without a drop of spirits on board, our merchants and shipowners should be so indifferent to this subject. One of the emigrant vessels to Hobart Town, we perceive, with nearly 200 persons on board, was set on fire and burnt in the Atlantic, in consequence of a boy drawing spirits, which got on fire, and all the property of these emigrants totally lost, and several lives also. Fortunately, a French whaler came to their assistance, and took the emigrants and sailors into Rio Janeiro. It is unsafe, dangerous, and immoral to allow spirits or strong drink even to be on board our vessels. The practice is the source of one-half of the dreadful disasters at sea.—Eds.]

HOMICIDE BY A TIPSY SQUIRE.—An inquest was lately held in Brewood, Staffordshire, in the midst of great excitement. The deceased was a groom, named Samuel Jarvis, who had lived in the service of Mr. Muchall, a gentleman-farmer, the occupier of Engleton Hall. The family were retiring to rest—the master tipsy—when the dog was heard to bark. The deceased was in the kitchen in his stocking feet, and slipped on his master's shoes, saying, "I'll go and see what's the matter." Mr. Muchall, also, had heard the barking, and was looking out of his chamber window, cursing and swearing, while the deceased was in the yard. The deceased, looking up, observed, "It's only the cat, sir." The next moment he was shot. Mr. Muchall kept a loaded gun in his room, having been visited with burglars, and with this gun he killed his groom. A surgeon was sent for, and also a constable. To the latter the tipsy homicide said, "I would not this should have happened for the world, for he was a man who suited me so well." The jury was locked up six hours in deliberation. The coroner was several times sent for to consult, and objected to take a verdict of "Accidental death," desiring them to consider their verdict. On one of his visits to their room, they insisted he was bound to take their verdict of "Accidental death." Mr. Muchall's attorney having told them so through the window! Finally, they returned a verdict that the death of the groom arose from a "pure accident," but that Mr. Muchall was "very blameable" in firing his gun, and, therefore, it should pay a deodand of 1s. and be destroyed! [Precious juries!—Mr. Muchall has since been convicted at the assizes of manslaughter, and sentenced to three months' imprisonment.]

DEATH FROM EXCESSIVE DRINKING.—On Wednesday evening, March 2, an inquiry was instituted at Plymouth as to the cause of the death of a commercial traveller, named Skinner, which took place at the King's Arms Inn, King-street, in that town. It seemed that the deceased travelled for some glass manufacturers at Birmingham, was addicted to immoderate drinking, and that during the past week he had indulged to an extraordinary excess, drinking for several succeeding days a pint of brandy before dinner, Port wine and brandy after dinner, and a pint of brandy during the night. He was so ill on the 28th February, that a medical man was called in. The necessary remedies were resorted to, but without effect, deceased expiring the next day. The surgeon gave it as his opinion that the cause of his death arose from a diseased stomach and liver, induced by an excess of alcoholic stimulants. Verdict, "Died from excessive drinking."

DRINK AND DROWNING.—On the 18th inst., Matthew Davidsor, of Woodlands, in this county, woodman, aged upwards of 50, visited Newcastle on business, and went to a public-house in the Close, where he sat some time drinking. He remained in the town longer than he ought to have done, which made his friends uneasy, and they came in quest of him, but without success. On the 21st, the last day on which he was seen alive, he was drinking at the Tiger public-house in the Close. On the following morning his body was found in the Tyne.

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"We must refer the reader to the work itself, in which he will find much curious and interesting matter, collected together with an industry and success truly admirable. The letter to Mr. Osborn will be read with interest, even, as we should suppose, by Mr. Osborn himself, though it is not likely he will greatly relish the concluding sentences. Mr. Lees has laid the teetotal body under great obligations, by the pains he has taken with this most delicate and difficult subject."—*British and Foreign Temperance Intelligencer*.

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Notices.

BRITISH TEMPERANCE ASSOCIATION.—The proceedings of this body, assembled in conference at Rochdale as we are going to press, will be fully reported in our next. Orders for additional numbers must be sent before the 1st of August.

If the shares of the proposed temperance newspaper are not made up by the 12th August, the project will be abandoned, and the shares already paid returned. Can the friends of the proposal make up the number wanting, viz. 4?

CAUTION.—The societies are cautioned against a person of the name of Lindley, who has suddenly absconded from Melbourne, after having borrowed money from the temperance friends.

Prepay all letters, and enclose a stamp when an answer is required. Neglect of this, even under the present cheap system, imposes a tax upon us of £3 a year.

Acknowledgments of money postponed for want of space: the receipt of the papers ordered will serve as an acknowledgment.

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BRITISH TEMPERANCE ADVOCATE AND JOURNAL, AND
THE ORGAN OF THE BRITISH ASSOCIATION FOR THE PROMOTION OF TEMPERANCE.

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

No. 8.—Vol. I.]

DOUGLAS, AUGUST 15, 1842.

[THREE HALFPENCE.]

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CHRISTIAN EXPEDIENCY.

[Extracted from the Postscript to Mr. LEES' Prize Essay.]

Reader! while we await the verdict of a calm and impartial judgment on the harmonising views advanced on the wine question, we take leave at parting, though not within the direct scope of an essay on Deut. xiv. 26, to express our earnest hope that, whether its criticisms and conclusions are received or rejected, they may not be considered as the basis of the TEMPERANCE CAUSE. That cause has a stronger and safer foundation, and if we leave for a moment the more simple and universal principles of moral action to search for truth amidst the comparative babel of criticism—to seek for the outlines and traces of the antique life amidst "dry bones" and skeletons of the dead languages—it is more for the sake of theoretical truth, and to silence the perverter of God's most holy word, than from any need of its conclusions to enforce the practical morality of abstinence.

We might, in words, concede to you that under the Mosaic law the use of intoxicating drinks was permitted, or even sanctioned, in common with the law of retaliation, divorce, or slavery—we might shut our eyes to the growing facts around us, which demonstrate, by the unerring logic of experience, the superiority of teetotal over intoxicating drinks—we might forget the physical evidence or disown the medical authorities which establish the position that alcohol is a poison, injurious alike to the bodily, and mental, and moral perfection and progress of man—or we might admit the thousand and one pleas and expedients to which the moderate drinker resorts in defence of his "single glass"—and yet would we proclaim, with earnestness and energy befitting a great but neglected truth, that **DUTY DEMANDS THE SACRIFICE OF THAT SINGLE GLASS.**

We need not stop to enforce the wide practical distinction between the simple and slightly intoxicating wines of ancient Palestine and the spirituous and scientifically-fermented wines of our own day, nor stay to illustrate the inconsequence of arguing from the Levitical law to the glorious Gospel, and from the rights of the Jewish covenant, which long since waxed old as a garment, to the duties of a living Christianity; but leaving behind the "beggary elements" of cold and selfish criticism, press on to the higher and holier privileges of the Christian œconomy.

Duty, we contend, is regulated by God's will, and co-extensive with his announcements of it. Wherever the Gospel of Christ has been published, the law of Christ ought to be received and obeyed. **THAT LAW IS LOVE;** of this law the life of the lawgiver was the perfect embodiment: from this law is developed the principle of

Christian self-denial and sacrifice, and this principle was illustrated in his incarnation, his sorrows, and his death. Christianity without sacrifice, constant and joyful sacrifice, is a form without power—a body without life—a temple without a resident. The *true* Christian is a *LIVING TEMPLE*; therefore will the *same spirit* of sacrifice and self-denial for the good of others which was in *Christ* also dwell in *him*. If he have not the *spirit* of Christ, he is *none of his*. He is not a Christian, but a professor—not a reality, but a sham. Where these principles are vitally recognised—not in word only, but in deed and in truth—we shall not have the cold and calculating question, "How near a Jew can I eat and drink? or how far indulge my sensual tastes within the prescribed circle of *abstract* right?" but the earnest holy thought will be, "How near my Lord can I live?"

Men do not dwell and act alone; hence the moral quality of their actions cannot always be determined by a reference to themselves alone. What might be safe and right for Alexander Selkirk, the sole resident of Juan Fernandez, would not be either safe or proper as a member of the community of Largs, his native town. In the last relation his *example* would exert an influence, and be attended with consequences unknown in the former, and thus introduce a new element and test of moral action. Hence man, as an isolated *individual* and a *physical* being, may possess rights which cannot be enjoyed as a *member of society* and a *moral* agent. The abstract must yield to the relative, the selfish to the social, the less to the greater, the physical to the **MORAL LAW.**

In conformity with these principles the divine announcement is, "**NO MAN LIVETH TO HIMSELF**"—least of all men a Christian. The honour of God and the happiness of man are the ends to which his every action should be directed—the objects to which every energy should be devoted, and every affection consecrated. "Love the Lord thy God with all thy heart, and thy neighbour as thyself," is the sum and substance of human duty. Do you ask, "Who is my neighbour?" the answer is, Every one who needs thy help! The poor drunkard is your neighbour; he was once, perhaps, a sober, and virtuous, and a happy man. In his way through life he has fallen amongst thieves; step by step he has been seduced and victimized by the drinking customs of the world, until "strong drink" has robbed him of health, and home, and happiness. The young and sober are your neighbours; they are treading in the same slippery path, they are tampering with the same destroyer, and many of them, if not warned and arrested, will arrive at the same termination. There is a *moral certainty* in the case, a risk and lottery, which is truly terrible! *These* need your help, your example. Bid them abstain, and abstain yourself. Say to them, in the emphatic language of Scripture, "**WINE IS A MOCKER; STRONG DRINK IS RAGING**"—and proscribe the dangerous agent. "Whether you eat or you drink, or whatsoever you do, do all to the glory of God." Christian reader! Art thou eating and drinking to this heavenly end? Does the glass of whisky or of wine contribute

to the honour of the Creator, or advance the happiness of the creature? Does it not, rather, swell that dark and desolating torrent which even now is sweeping over our country with frightful force, penetrating and polluting the sanctuary of the church itself?

Duty, then, varies with varying circumstances. It is a relative thing; it is that beautiful principle of adaptation or EXPEDIENCY of which the apostle spoke when he said, "All things are lawful"—that is, not prohibited by the law—"but all things are not expedient." This is not that low and false expediency of *self* so current with the worldling, but that liberal and enlarged expediency which makes human happiness the end of all studies and the landmark of all laws. In reference to this end, argues the apostle, certain things become inexpedient or bad, which, while related to himself alone, and abstracted from the consequences and influence of example, were innocent or indifferent. It follows, that what is lawful at one time, or under one set of circumstances, may be unlawful or inexpedient at another time and under different relations. Just so with STRONG DRINK. We will grant that it might be right in the Jew to use it once, but does it follow that it is right in the Christian now? It was once "lawful" to demand "an eye for an eye, a tooth for a tooth, blood for blood;" it is so no longer. Times and circumstances have changed, and our moral obligations with them. New duties and responsibilities have been imposed upon us, and it behoves us to discharge them faithfully. Without inquiring into the cause, we would look at the *fact* of drunkenness, which prevails to an extent unprecedented and unparalleled. The connexion between moderate drinking and drunkenness is so close and invariable, that we can have no hope of delivering our country from the latter except by relinquishing the former. Moderation has been weighed in the balances, and found wanting. Abstinence has been tried, and its efficiency and triumphs are attested by ten thousand trophies. What evil averted! what good achieved!

"What has it done? Delightful things,
Beyond our best imaginings;
The Ethiope's white, the lion's tamed,
And hoary drunkards are reclaimed.
This is the great deliverance,
Achiev'd by God through temperance;
And can the Christian ever cease
To pray, to work, for its increase?"

Yet still the plague rages! Our kindred and our brethren are falling before it! But there is hope; for we may step before the advancing pestilence, and by the sacrifice of one "single glass" we may save them. Shall it be said that we COULD but WOULD NOT? God forbid! May the living spirit of Christianity descend upon the church, and vindicate the principles and profession of our most holy faith! May Christians, generally, follow in the footsteps of the apostles of old, who were ready for every good work, until all have become "living epistles seen and read of all men." St. PAUL acted upon the principle laid down. "To him that knoweth to do good, but doeth it not, to him it is sin." Hence he could not stand upon his abstract *rights*, but would make the weakness of his brother the rule by which to regulate his own strength. "It is good neither to eat flesh nor to drink wine, nor do anything whereby thy brother stumbleth, or is offended, or is made weak." But is not the drinking system the occasion of ruin to millions? "Wherefore," let us say with the apostle, "if eating meat or drinking wine make my brother to offend, I will eat no flesh nor drink wine *while the world standeth*." On the spirit of this apostolic declaration we ground our claim to the support of the Christian church, and shall the pleadings of the flesh prevail against it? On this principle of Christian duty we rest securely. It is a pillar broad and strong enough to sustain the temple of teetotalism in all its grandeur.

TO OUR PROTESTANT CLERGY.

It is so rarely that we meet with any matter from the pen of a Roman Catholic clergyman on the subject of temperance, that we incline to think a few specimens will interest our readers. For this purpose we give insertion to an address of the Rev. Dr. Spratt, of Dublin, to his brother teetotalers on the occasion of Father Mathew's last visit; an extract of a discourse on drunkenness and its effects, delivered at Birmingham, by the Rev. John Moore; and some extracts of an address by the Rev. James Enraght, at the grand teetotal soiree at Glasgow, on the 10th June, ult. They are each and all kind, yet earnest, plain, and uncompromising, faithful, yet affectionate. We would fain hope they may stir up our Protestant clergy to a holy rivalry in this branch of morals, wherein we should reasonably have expected to see them taking the lead.

ADDRESS OF THE REV. DR. SPRATT, ON THE OCCASION OF THE LATE VISIT OF FATHER MATHEW TO DUBLIN.

Carmelite Convent, June 12, 1842.

BROTHER TEETOTALERS OF DUBLIN,—Permit me to address you on the auspicious occasion of the visit which the apostle of temperance is to make to our metropolis on Sunday, the 26th inst.

I avail myself of this occasion to congratulate you on the noble manner in which you have preserved the "*pledge of total abstinence*," and on the zeal you have manifested not only to strengthen each other in the great resolve, but also by your exertions and example to augment the number of the sober and the virtuous, and thus to elevate yourselves in the scale of nations.

From reason and experience you must be daily more and more convinced that *total abstinence* from all intoxicating drinks is calculated to raise men mentally, morally, and physically, and that the abuse of those drinks impresses upon the body and soul the most debasing and dishonouring marks of slavery.

You must all acknowledge that whilst the abuse of those liquors is unchristian as well as beastly, and the use of them of no possible benefit to man, that total abstinence from them is not only productive of the greatest benefit to individuals, but also to society at large. You are also aware, that there are few amongst those who have been confirmed drunkards, and have thus, in some measure, sealed their perdition, who were not once moderate men; and that there are few amongst those who consider themselves moderate drinkers who have not exceeded, or do not at some period of their lives exceed, the bounds of reason and discretion. "*Total abstinence from all intoxicating drinks*" must, therefore, contribute to make you better men and better Christians; and, whilst it gives strength to the body, purifies the blood, and enlarges the powers of the mind, it raises the soul to all that is noble, generous, and good, and prepares it for the reception of those graces and blessings which the Almighty bestows on all those who walk in the path of his sacred commandments.

Whilst I humbly, but fervently, exhort you to keep your pledge firmly, and to continue to the end in the magnanimous course you have adopted, allow me to call upon you to testify, by your presence at Church-street chapel, on Sunday next, the feelings of ardent gratitude you entertain towards the illustrious moral regenerator of our native country, whose name and praise children yet unborn will repeat with suitable sentiments of veneration and affection; for to the Very Rev. Theobald Mathew, under Almighty God, millions are indebted for the attainment of that great and most sublime blessing, the renunciation and abjuration of that accursed practice and propensity which brought demoralization, with its diabolical train, upon thousands of our fellow-countrymen.

Come forward, therefore, fellow-citizens of all denominations, and hail his presence once more amongst us. You who have not yet enrolled yourselves members of our truly philanthropic body, have now an opportunity of enlisting under the sacred and saving banner of temperance. Give up for ever that which was the bane, and blot, and disgrace of our common country—*THAT* which makes men brutes, and their homes a desert—*THAT* which sends fathers to a premature grave, and makes wives widows and children orphans; and if any should have been so unfortunate as to have violated the solemn pledge they have taken, they have now an opportunity of returning to the paths of temperance, happiness, and peace. And you, teetotalers, cheer him on in his god-like course; give strength to his arm, and consolation to his heart, by showing him the value you set upon the victory you have won, and the prize you have obtained by your taking and adhering to the pledge of total abstinence.

And may the Almighty, from whom all blessings emanate, bestow upon you, in the fullness of his bounty, every grace necessary to insure you peace here and eternal happiness hereafter!—I am, my dear friends, your brother teetotaler,

J. SPRATT.

EXTRACTS FROM A DISCOURSE BY THE REV. JOHN MOORE, AT THE
FOURTH MEETING OF THE CATHOLIC TEMPERANCE CONFERENCE
IN BIRMINGHAM.

I am fully persuaded that no one can look calmly at the evils, both of body and soul, which are produced by drunkenness, and not admit that every lawful means should be employed, with the utmost promptitude and vigour, to eradicate it from amongst us. It is only in moments of intoxication that the eye of the Christian can be blinded to the deformity of this vice. In sober moments, if he reflect at all, he must be horror-struck at the thought of it. So sensible of this were a wise people of antiquity, that a custom prevailed amongst them of exposing a slave in a state of intoxication before the eyes of their children, that, seeing his extravagant follies and disgusting behaviour, whilst he was under the influence of liquor, they might feel a salutary dread of ever becoming its victims. In fact, what is there in nature more loathsome, more beastly, or more contemptible, than a drunken man? Figure him to your mind as he reels, or rather is dragged out of the place which has been the scene of his intemperance; his eyes rolling wildly about, his limbs scarce able to support him, his head tossing from side to side, his senses gone, his voice faltering, or else strained to an unnatural pitch to vent an angry curse on all about him,—and, if it will not be too disgusting to pursue the description, vomiting forth the undigested remains of his debauch, and almost poisoning the air with the vapours of his filthy repast. Oh! who, in that degraded mass of matter, can distinguish the lord of creation, the masterpiece of his Maker, the all but perfect being that sprung into existence under the finger of God, when he said, "Let us make man to our image and likeness!" And how literally is that exclamation of the prophet here verified, "Man, when he was in honour, did not understand; he is compared to the senseless beasts, and is become like unto them."

And what has he gained by his intoxication? He has drowned, perhaps, for a short time, the recollection of his earthly grievances; he has indulged his appetite with a gratification which it craved, but could not long enjoy; and in return, he has prepared for himself pains and uneasiness for the next, perhaps for several succeeding days, and has planted in his constitution the seeds of many evils, which, in all probability, will hurry him to a premature death. For drunkenness, my brethren, is one of those vices which, even here, entails punishment upon itself. Loss of appetite, disrelish for all rational enjoyment, an extreme nervousness and irritability, are generally the consequences of unrestrained indulgence; and, to give us the greater abhorrence of this vice, the Almighty often permits it to exhibit itself outwardly upon its victim, giving to his body, and particularly to his face, an unnatural hue, covering it with blains and ulcers, and causing the hands to shake, as if under the effects of ague; while all the while disease is making rapid, though imperceptible progress through his frame, and hastening him to a miserably grave.

But the habits of a drunkard are pernicious to many others besides himself, and on this ground likewise do they deserve the severest reprobation. "A workman, that is a drunkard," says Ecclesiasticus, "shall not be rich." "He that loveth good cheer," adds the wise man, "shall be in want."

In fact, money is never more foolishly or lavishly squandered away than by the drunkard, when he is sitting over his cups. Then it is that he seems to lose all recollection of the past, and all thought for the future; the earnings of a week, perhaps of a month, are dissipated in a few hours; and he forgets that, when he staggers home at night, it will be to a home rendered poor and miserable by his folly. Oh! what a reception will he meet with there! Instead of the smile of content on the cheek of an industrious and loving wife; instead of the affectionate caresses of children, rejoicing at the presence of their father, he will be met only with sullen looks, and angry threats, and bitter remonstrances, the tears of a weeping wife, and the cries of a starving family,— "little ones asking for bread, and no one to break it unto them." Yes, the clothes that should have covered his children, the food that should have supported them, have been bartered away in the gratification of his beastly passion! I repeat it, in order to satisfy his sensuality, he has torn the clothes from the shivering limbs of his children,—he has snatched the bread out of their mouths!

These are some of the evils which affect the corporal life of the drunkard; they are, however, but a faint image of the miseries which drunkenness engenders in the soul. I will not now speak of the disrelish for prayer and other spiritual duties which flow from it. "Before prayer," says the wise man, "prepare thy soul, and be not as one that tempteth God." I need not urge how unsuitable a preparation for this holy exercise is the intoxicating cup, and its almost inseparable handmaids—lewdness and profanation. Neither will I dwell upon the perjuries, the indecencies, the quarrels, of which intemperance is so frequently the occasion; and I pass over, likewise, the sacrileges and foul murders to which it often leads. It is to the everlasting consequences of drunkenness that I will direct your attention; and what, my brethren, are they? "Neither fornicators," says St. Paul, "nor idolaters, nor adulter-

ers, nor drunkards, shall possess the kingdom of God." And in another place, yet more strongly: "Now the works of the flesh are manifest, which are adultery, fornication, drunkenness, revellings, and such like; of the which I foretell you, as I have foretold you, that they who do such things shall not obtain the kingdom of God." Hell, therefore, must be the eternal abode of the drunkard; hell, where all is gloom, and horror, and desolation; hell, where the worm of a guilty conscience gnaws unceasingly, and nothing is heard but the sounds of weeping, and wailing, and gnashing of teeth.

Can anything, then, my brethren, justify the drunkard in delaying his conversion? I answer—no! nothing! Each day that he procrastinates he makes God more his enemy; he provokes him to execute the threatened vengeance. Let him not flatter himself with good resolutions,—with the intention to amend at some future day. Hell, it is often said, and said too truly, is paved with good resolutions. "Delay not, therefore, to be converted to the Lord, and defer it not from day to day. For his wrath shall come on a sudden, and in the time of vengeance he will destroy thee." Delay, my brethren, is dangerous: each day may be your last; each day may carry, to the abodes of the reprobate, the drunkard, who waits for, what he may consider, a better opportunity to reform. Ere the time arrives, and arrive I hope it will, when the champion of temperance will hallow our soil with his presence, many a drunkard may have been summoned to his last account,—may have joined that infernal troop, from which not the voice of a priest, nor of an apostle, nor of an archangel, no, nor of God himself, will ever recall him!

EXTRACTS FROM AN ADDRESS OF THE REV. JAS. ENRAGHT, AT THE
LATE GRAND TEETOTAL SOIREE AT GLASGOW.

That as yet we have much to contend with, none will deny. It is difficult to remove from society deep-rooted prejudices; and, when these pander to the passions, the task is all but hopeless. By some we are branded with the charitable epithet of enthusiasts, impracticables, whilst others attack our religious principles. Another class stigmatise us as cowards; they say that total abstinence is only fit for those who have not the mastery of themselves; that it is a mark of weakness, a cowardly subterfuge; that it narrows the mind, and chills the feelings: in a word, to sum up a portion of the fashionable objections against us, we are not patriots—we are the enemies of Christianity.

But mind, we are not patriots, we are the enemies of humanity—not patriots, though we are endeavouring to save to a starving community the yearly expenditure upon poison of one million sterling! We are not patriots because we wish to give back to society sixty thousand human beings, who annually dig for themselves untimely dishonoured graves, who die the victims of intemperance. We are not patriots because, by waging war with the drinking customs of these countries, we desire to save from the liquid flood of poison, which deluges the land, a quantity of wholesome food, so large as to be capable of feeding, annually, more than double the population of Scotland, giving to each individual over eight bushels of wholesome food. Yes, consult *Tait's Magazine* for January, of this year, and you will find that I don't exaggerate. Who, now, are the patriots, the friends of the poor? With what pathos Sir Robert Peel dwells on the poverty that pervades these kingdoms at this time. No doubt you must have read, with becoming deference, the begging letter of our gracious Queen—the nation has long since lauded the nobleness of her mind, the generosity of her heart, that could submit to a yearly taxation of her income to save a few pounds for the starving millions. I would suggest to her most gracious majesty a speedier, a far more efficacious remedy. Let her put on a teetotal medal but for one year; let the great ones who surround her follow her example; shut the breweries, and you will save to the starving community four times as much grain as you annually import. You will have for the revival of trade one million sterling; you will put an end to the yearly consumption of forty-one millions of gallons of poison, which the liquors yearly consumed in these countries contain. Much has been said about the poisoners of the seventeenth century. How execrated is not the memory of a Rochester, and his yet more guilty paramour; how feelingly do not men, even now, mourn the tragic death of an Overbury; but not a word is said about the untimely deaths of 60,000 rational beings, who now die yearly amongst ourselves, the victims of a vicious passion. Gentlemen, I shall give you a fact that appears to me decisive upon our claims to patriotism, and being the undoubted friends of the poor. The drunkards of Great Britain and Ireland are calculated at 600,000; the prime cost of all the liquors annually consumed in these countries amounts to fifty-two millions sterling. This calculation takes not into account the attendant expenses, which have been computed at fifty millions more. Now, allowing the sum of £18 5s. to be yearly lavished by each of these 600,000 drunkards, we have a clear balance of forty-one millions sterling annually squandered by the moderates, the patriots, the men of exalted minds, of extended acquirements, who have the mastery of their own passions. (Hear, hear.) So much for teetotalers, for moderates, and friends of humanity.

EIGHTH ANNUAL CONFERENCE OF THE
BRITISH ASSOCIATION,*Held at ROCHDALE, July 5, 6, and 7, 1842.*

Nothing is more delightful and cheering to those engaged in a great moral struggle, than to have an opportunity, occasionally, of associating together for friendly converse, and an interchange of sentiment. Those whom trials and difficulties may have depressed, feel animated afresh for conflict. Such a beneficial season was enjoyed at the late Conference. Notwithstanding a considerable diversity of opinion upon some points, as might be expected, all appeared actuated by a deep conviction of the vast importance of the cause, and an earnest desire to advance its true interests. Whilst there was a firm determination to adhere to sound and thoroughgoing principles of action, there was no disposition to disregard those prudential maxims which ought to be observed in seeking the accomplishment of a noble and benevolent design. On no former occasion have we been so much gratified as by the proceedings of the last Convention. It was a refreshing season. Should we be spared to attend another, we trust it will surpass the one of this year in importance and success. It is unnecessary to extend these introductory remarks, as the resolutions, extracts from report, &c., will give every information that our brief space can supply.

LIST OF DELEGATES.

Birmingham—James Stubbin.
Bradford Society—George Halliday.
Do. Union—James Hanson and Jarvis Crake.
Dighton and Raistrick—Phineas Armitage.
Bolton—John Wright and Peter Orrell.
Bury—Revs. F. Howarth and J. Thomas.
Halifax—Francis Maude.
Hebden Bridge and Heptonstall—Thomas Vowles.
Huddersfield—James Burnet.
Hull Christian Temperance Society—Rev. T. J. Messer.
Lancaster—Robert Charnley.
Leeds—John Kershaw and Thomas Atkinson.
Manchester—Professor Greenbank and William Pollard.
Manchester and Salford Temperance Institute—John Mason.
Oldham—Abraham Crompton.
Piskering and Thornton—Joseph Rowntree.
Preston—Jonathan Simpson.
Rawtenstall and Long Holme—Henry Ashworth.
Rochdale Society—George Taylor and James J. Hill.
Do. Union—Thomas Thompson.
Rotherham—John Guest and Edward Chimes.
Scarborough—William Wood and William Rowntree.
Shaw—Thomas Dyson.
Skipton—Dennis Moore and Thomas Richardson.
Stayley Bridge—John Ogden.
Stockport—Joseph Harrison.
Todmorden—James Greenwood.
Do. Wesleyan Association Society—James Schofield.
York—William Swale and Joseph Braddock.

EXTRACTS FROM THE ANNUAL REPORT
OF THE EXECUTIVE COMMITTEE OF THE BRITISH ASSOCIATION.

It is with feelings of devout gratitude to Him who alone can prosper all benevolent efforts, that the Committee proceed to the duty of presenting a Report of their proceedings during the past year. They entered upon the discharge of the duties which you had entrusted to them under a deep sense of their responsible position, and with an earnest desire to assist in carrying out those great and important principles upon which the Association is based. The Committee feel reluctant to utter the language of complaint at all, but they do think that, with a few pleasing exceptions, there has not been such a lively and zealous interest in their labours and difficulties, on the part of the auxiliaries and wealthy friends, as ought to have been manifested, and as they had good reason to expect on taking office. The design of that union of societies, of which the Association consists, is the accomplishment of objects which, in an isolated state, would be altogether impracticable. Unless there be a hearty co-operation on the part of every auxiliary, the energies of the executive body must be weakened, and the union be more in name than in reality. No doubt the depressed state of our trade and commerce has crippled the exertions and resources of many societies, and prevented them from rendering so much assistance as they otherwise would. It is, how-

ever to be feared, that there has been a lack of exertion, in some cases, to obtain the requisite funds for vigorously sustaining local operations, independent of rendering assistance to the Executive Committee. If any plan can be adopted, which will secure to each society a permanent income, a most important object will be accomplished. This is a subject demanding the serious and earnest consideration of the delegates.—In the agency department, the Committee have the pleasure to state that there has been greater activity than in any former year. For several months after last conference, Mr. T. A. Smith, of London, was engaged. During the whole of the year, Messrs. Millington and Addleshaw have been labouring, often amidst many difficulties, but with untiring zeal and fidelity. They have been enabled to introduce the cause into several new places, and to give it a fresh impulse where it was in a feeble and languishing condition.—The gratuitous circulation of the *Advocate* has been upwards of 3,000 copies monthly, a reduction upon the list of last year. This was unavoidable, as the number distributed must be chiefly regulated by the amount of subscriptions specially raised for this purpose. It is pleasing to find that its contents have given great satisfaction to the friends of this fund, who have received numerous testimonies to its usefulness. Upwards of three years' experience fully demonstrates the vast importance of an extensive circulation of the *Advocate*. It is alike the duty and interest of every society to assist in this object. The facilities for the transmission of the publication, and its adaptation for carrying a knowledge of temperance principles, into quarters where they are not properly understood, are especial recommendations which ought not to be overlooked.—At the last Conference, the formation of district unions occupied considerable attention. The importance of attempting their establishment, wherever practicable and desirable, was then forcibly urged. The Executive Committee had, however, found it impossible, with their other duties, to devote the requisite attention to the matter. The engagement of a secretary, whose whole time should be devoted to this and the other business of the Association, was therefore determined upon. Before assisting in the formation of any union, the secretary visited the South Midland Association for the purpose of observing its working, and obtaining such information as would be of service in carrying out the resolution of last Conference. In going through a part of the district there was obtained abundant proof of the utility of the Association. Its active friends had, notwithstanding many and formidable difficulties, brought the union into tolerably easy circumstances and good working order. At Birmingham the secretary had an interview with the committee, when the subject was fully discussed, and a sub-committee formed for the purpose of drawing up a plan of union. This has been published in the *Advocate* for last February, and is well worthy of attention wherever a union may be formed. At Rochdale and Bradford unions have been formed, the latter of which has been eminently successful. The district is populous, and embraces upwards of fifty towns and villages. The results of this and other unions in various parts of the country fully attest the importance of such small associations. As much, however, depends upon the agent employed, it is of great importance that discretion be exercised in his selection, especially at the commencement.—The Committee have great pleasure in finding that the state and prospects of most of the societies, in connexion with the Association, are of an encouraging character. The printed forms, issued to the various auxiliaries, have been filled up, or partially so, and returned by forty-three societies; thirty-two of them are reported as advancing, four as stationary, and seven as declining; they have made a return of 17,618 members, 1,744 of whom are reclaimed characters, and 341 of these in Christian communion. In these forty-three societies there are 231 nursing mothers; a fact which shows the utter uselessness of alcoholic beverages to mothers during the period of lactation. The number of ministers of the Gospel is sixty-eight. There are reported 2,836 places as engaged in the manufacture and sale, or sale only, of intoxicating liquors; 127 having been closed since the formation of the various societies. In four of the reports a statement is given of the numbers of members in the juvenile or youths' societies. At Bradford, York, Maiton, and Brighouse, there are 2,119 youthful teetotallers. In every society special attention should be paid to the young.—The replies to one question, "What are the obstacles to success?" demand serious attention. The following are given as specimens,—prejudice, appetite, interest, and the drinking usages,—disunion and apathy amongst the members in a few cases,—party politics and sectarianism in one or two. The almost universal obstacle complained of, is the indifference or hostility of ministers, officers, and members of Christian churches. This is, indeed, a melancholy fact, and one which truth requires to be distinctly stated. That any of the professed followers of Him, whose example and requirements breathe so much of the spirit of self-sacrifice, should thus treat this mighty moral movement, is a source of astonishment and sorrow. It is true there are many noble exceptions, and their number is steadily increasing. Still the great majority, and those often the most influential, are generally found in the attitude of opposition. A word of exhortation may here be permitted. Let every teetotaler, especially every one who is actively engaged in the cause, be careful to act a consistent part, and determine not to give any unnecessary cause

for offence. Want of zeal on the part of members is undoubtedly one obstacle to success. Let this be abjured, and more active and united efforts employed to enlighten the community, and arouse the whole Christian world to their duty in this great enterprise. From a considerable number of societies no reports at all have been received. It is earnestly hoped that before the next annual meeting they will be prepared to give the statistics of their respective societies. No pains should be spared to be able to make such returns. It is cheering to find that in other districts of the country the cause is progressing. During the past year public opinion has evidently undergone a considerable change. Our ranks are daily augmenting, and the prejudice in favour of stimulating liquors is fast yielding.—From Ireland the intelligence continues to be most encouraging. It has been found, on accurate inquiry, that the consumption of spirits has actually decreased during the past year, and not increased, as a high authority very hastily concluded a few months ago.* With untiring zeal the apostle of temperance is prosecuting his work, and fulfilling his great mission. He is evidently deserving of the honour and respect of every lover of his species. Too long have the names and exploits of warriors and despots been inscribed on the tablet of this world's fame. A brighter era has dawned upon our world. War and injustice are doomed to execration. Truth is triumphing. Its conquests are bloodless. It is acknowledged on all hands that Father Mathew has achieved a mighty work. A fertile source of Ireland's woe has been nearly dried up. May her full emancipation from the tyranny of strong drink soon be announced to the nations of the earth, with shouts of exultation and songs of praise.—Pleasing accounts have been regularly received from North Britain during the past year. Her press is increasingly active, and numerous agents are regularly employed.—Across the Atlantic, in the British possessions, the temperance reformation has recently been advancing with rapid strides. The *Canada Temperance Advocate* for May states, "that the plan of sending forth temperance lecturers has, in the short space of seven or eight months, added at least 10,000 members to the temperance ranks, besides materially extending the circulation of the *Advocate*, *Anti-Bacchus*, and tracts. Of these 10,000, how many were drunkards? How many would have become drunkards? How many families have been rescued from the miseries of the drunkard's family? Eternity alone can answer these questions, and will also reveal the influence that these 10,000 in their return exert over others."—In the United States the movement which so suddenly sprung up, more than two years ago, is daily acquiring increased power. The Washingtonians are carrying everything before them. In the *Journal of the American Temperance Union* for May, it is observed:—"The enemy has been kept at bay and subdued, while the population has increased almost a third. But now 'the horse and his rider' will be thrown into the sea. True, many a young fortress remains to be subdued. But this Blucher force will complete the work. Preparations are making for a good summer campaign; more meetings in the groves and plains. Fourth of July processions, exceeding all which have gone before them; and rallies of children by thousands and thousands, who will breast themselves against the desolating scourge, that it shall never be known by those who come after them."—The Committee beg to remind the friends of the Association of the solemn obligation under which they are laid to do all in their power to increase its efficiency and usefulness. On former occasions, when assembled in Conference, it has been gratifying to listen to many warm and hearty expressions of attachment to its sound and excellent principles. They do not for a moment question the sincerity of those avowals, but they have to lament that there have not always been corresponding efforts. Let the time past more than suffice. Every true-hearted friend to the constitution and objects of the Association must now throw aside all indifference and half-heartedness. Active and vigorous co-operation is now demanded. In past years the Association has had to contend with formidable trials and difficulties. Many of these were incident to a state of infancy and inexperience. At one time they threatened its very existence. By the liberality and zeal of several friends and auxiliaries the danger was averted. The worst is past, and the prospects of increased success are encouraging. A career of struggles and triumphs is before us. To witness the latter we must manfully engage in the former. Every arm must be nerved afresh for the conflict. We have to grapple with error, prejudice, and the tyranny of evil custom. The times call for enlarged exertion. Society is fearfully agitated. What will be the results of the various agitations we know not; one thing, however, is too palpable to be denied, many of them are favouring the spread of temperance principles. The progress of events, as well as the direct efforts of the friends of the temperance cause, is tending to disabuse society of a grievous error in reference to the agents of intoxication. Many are beginning to perceive that the temperance reformation sustains a most important relation to many of those benevolent and religious movements which have enlisted the sympathies and energies of

thousands. This, then, is a fitting season for combined exertions being directed with greater force and energy against "an evil which has so long challenged the race of philanthropy."

GENERAL ACCOUNT.

Treasurer in Account with the British Association.

1842.	Dr.	£.	s.	d.	1842.	Cr.	£.	s.	d.
June 30.	Agency Fund.....	400	6	4½	June 30.	Agency Fund.....	412	1	6½
—	Gratuitous Fund.....	199	17	6	—	Gratuitous Fund.....	186	7	10½
—	Moneys due Asso..	24	7	6	—	Liabilities.....	97	5	0
—	Cr. balance against the Association..	71	3	0½					
		695	14	5			695	14	5

Examined and found correct,—(Signed,) T. J. MESSER,
JOHN KERSHAW.
Rochdale, July 7, 1842. JAMES HANSON.

RESOLUTIONS PASSED AT THE CONFERENCE.

Professor Greenbank in the chair.

I. That the Report now read be adopted and printed under the direction of the Committee.—Moved by Mr. Atkinson, seconded by Mr. Braddock.

II. That this Conference, having heard with pleasure of the formation of several district unions during the past year, would strongly recommend the societies in other places to take the subject into their serious consideration, with a view to the formation of new ones, wherever practicable and desirable.—Moved by Mr. Hanson, seconded by Mr. Swale.

III. That this Conference, deeming it the imperative duty of every member of a temperance society to contribute to its support, would strongly recommend all the auxiliaries, by the establishment of members' meetings, or any other suitable plan, to do all they can to enlist the pecuniary, as well as personal, assistance of every member.—Moved by Mr. J. Andrew, jun., seconded by Rev. T. J. Messer.

IV. That this Conference earnestly recommend to all temperance societies an union of effort and zealous co-operation, being convinced that wherever local divisions have existed, it is most desirable that these differences should be done away as speedily as possible.—Moved by Mr. W. Wood, seconded by Mr. J. Swann.

V. That this Conference regrets that the energies of the Executive are so crippled by the deficiency of funds available for the purpose of its efficient operation, and respectfully requests all its auxiliaries would use every legitimate means for the removal of this obstacle to enlarged exertion. They would especially invite the co-operation of all Christian ministers favourable to the Association, by their preaching an annual sermon on behalf of its funds.—Moved by Mr. Chrimes, seconded by Rev. T. J. Messer.

VI. That this Conference having heard of the beneficial effects which the establishment of libraries and reading-rooms, in connexion with temperance societies, have had in promoting the stability and zeal of the members, would earnestly recommend their general adoption.—Moved by Mr. Hanson, seconded by Mr. Halliday.

VII. That this Conference strongly recommends the auxiliaries to make the rising generation the object of their particular care and solicitude, and to do all in their power to protect them from the pernicious drinking customs of our country, by special addresses, or the formation and encouragement of juvenile and youths' societies.—Moved by Mr. Henry Washington, seconded by Mr. James Hanson.

VIII. That this Conference, feeling deeply interested in the social and religious welfare of our youthful population, view with great concern the employment of vigorous efforts, on the part of many engaged in the traffic in alcoholic liquors, to allure them to the public-house; and would affectionately, but earnestly, solicit the co-operation of all classes of the community, but especially of Christian ministers and Sabbath school teachers, to guard them from the danger of such associations, by inculcating, on all suitable occasions, the principles of true temperance.—Moved by Mr. Chrimes, seconded by Mr. Hill.

IX. That this meeting has observed, with deep anxiety and pain, that, notwithstanding the zealous efforts of the friends of temperance, the practice of giving intoxicating drinks to Sunday scholars, on festive occasions, still obtains to some extent, and feels it to be due to the moral and physical interests of the rising generation to endeavour by all means to prevent the further influence of so serious an evil.—Moved by Mr. Chrimes, seconded by Mr. Halliday.

X. That this Conference recommends to its Executive to publish the resolutions referring to Sabbath school teachers and the interests of the rising generation, by handbills, and to get them as widely circulated as possible amongst Sabbath school committees and teachers.—Moved by Mr. Chrimes, seconded by Mr. Swale.

XI. That this Conference, as on former occasions, rejoices in

* In connexion with this subject, it may be stated, that whilst the revenue from spirit licenses, malt, and spirits, for the last three years, has decreased, the gross revenue of the country has increased. Political economists should look at this fact.

the progress of opinion as to the impropriety of using alcoholic wine at the Lord's Supper, and in the gradual introduction of unfermented wine on such occasions.—Moved by Mr. J. Andrew, jun., seconded by Rev. T. J. Messer.

XII. That this Conference regrets that the conscientious scruples of those who deprecate the use of intoxicating wine at the Lord's Supper, should not have been sufficiently appreciated by ministers and other influential members of Christian churches, and especially recommends to all Christians a calm and religious investigation of the propriety and necessity of substituting, in the observance of this ordinance, a non-intoxicating wine, in the place of the ordinary wines which are usually administered on those occasions.—Moved by Mr. Jarvis Craike, seconded by Mr. Jonathan Swann.

XIII. That this Conference recommends to the auxiliaries, wherever temperance meetings are held on the Lord's day, that they endeavour to secure such an advocacy of the cause as will accord with the sanctity of that day.—Moved by Mr. J. Kershaw, seconded by Mr. Henry Washington.

XIV. That the immense waste of national wealth involved in the conversion of more than sixty millions of bushels of valuable grain into malt and spirituous liquors, and in the misapplication of skill, labour, and capital in their production, demands the serious consideration of the patriot and philanthropist to the means employed by temperance societies for its prevention.—Moved by Mr. J. Andrew, jun., seconded by Mr. Chrimes.

XV. That the fourth rule of the Association read as follows: "The annual meeting of the Association shall commence on the first Tuesday in July, and no society shall be allowed to send more than two representatives; and though any temperance member may be present, the liberty of speaking and voting shall be exclusively confined to the delegates and the members of the Executive Committee, but an agent, if present, may be allowed the privilege of addressing the meeting. The reports from the various societies must be sent to the secretary not later than the first Tuesday in June, prior to the annual meeting of the Conference."—Moved by Rev. T. J. Messer, seconded by Mr. Crompton.

XVI. That the following be the seventh rule: "An Executive Committee of seven persons, exclusive of the officers and agents of the Association, to be appointed annually, with power to add to their number."—Moved by Mr. J. Andrew, jun., seconded by Rev. T. J. Messer.

XVII. That the following become a rule of the Association: "If at any time it shall appear desirable to any auxiliary, or member of the Association, to make any alteration in any of the rules, notice of such alteration shall be given to the Executive Committee four months previous to the Conference being held, in order that due notice of the proposition may be given, by circular, to all the societies; and should it meet with the approbation of a majority of the delegates, it shall become a rule of the Association."—Moved by Mr. J. Andrew, jun., seconded by Mr. J. Hanson.

XVIII. Having heard that our highly respected friend, Professor Greenbank, the chairman of this Conference, is about to make a professional tour through the United States,—Resolved unanimously,—That this Conference is happy to have the opportunity of testifying its high esteem for Professor Greenbank, as a most efficient advocate of true temperance, as a professor of rhetoric, and as uniting those virtues of private and public character which constitute the affable Christian and the enlightened philanthropist.—Moved by Rev. F. Howarth, seconded by Rev. T. J. Messer.

XIX. That should a temperance convention be held in London next spring, the Executive Committee be empowered, if deemed advisable, to send delegates to represent the British Association on that occasion.—Moved by Mr. Jonathan Swann, seconded by Mr. Stubbin.

XX. That the Executive Committee be authorized to publish a selection of such resolutions of the present Conference, in newspapers, monthly religious publications, handbills, and such other means as they may deem desirable.—Moved by Rev. F. Howarth, seconded by Mr. William Wood.

XXI. That the next Conference be held in York.—Moved by Mr. Jonathan Swann, seconded by Mr. Joseph Rowntree.

XXII. That the thanks of this Conference be given to Mr. John Andrew, jun., for his valuable services during the past year.—Moved by Mr. Thompson, seconded by Mr. Hanson.

XXIII. That the following persons be the Officers and Executive Committee for the ensuing year:—*President*—John Bright, Esq. *Vice-Presidents*—John Wade, Esq., Thomas Beaumont, Esq., R. Willett, Esq., and Thomas Shepherd, Esq. *Treasurer*—William Dawson, jun. *Honorary Secretary*—Henry Washington. *Travelling and Corresponding Secretary*—John Andrew, jun. *Executive Committee*—Messrs. James Burnet, William Haigh, Benjamin Robinson, J. H. Robinson, Jonathan Swann, Thomas Watson, and Thomas Wrigley.

Progress of Temperance.

ROCHDALE. —In connexion with the proceedings of Conference, the Committee of the Rochdale society had arranged for a series of meetings to be held throughout the week. All of these were of an interesting character, and several of them animated and spirit-stirring. We trust that the seed then sown will spring up and bring forth abundant fruit. On the first evening—Monday, July 4th—an excellent physiological lecture was given in the Temperance Institution, by Mr. Henry Washington, of Huddersfield, Mr. Oliver Ormerod in the chair. The influence of alcohol upon the various organs of the animal economy, was clearly and forcibly explained. A large number of valuable drawings, which must have cost much time and labour to prepare, were of great service in showing the difference betwixt a healthy state of those organs, and that morbid condition produced by alcoholic drinks.—Instead of a dry exposition of the subject, full of unintelligible technicalities, there was the humorous anecdote, and familiar illustration, to enliven; and awful facts to awaken the sympathies of the audience, and excite their indignation against all those customs and practices which sustain and perpetuate the reign of such a fell destroyer as strong drink. On the Tuesday evening a meeting was held in the Theatre, when Mr. James Stubbin, of Birmingham, was called to the chair. After several appropriate introductory observations, he called upon the following delegates, in succession, to address the meeting: Messrs. F. Maude, of Halifax, Wm. Wood, of Scarborough, Jonathan Swann, of Huddersfield, Rev. T. J. Messer, of Hull, and Mr. Wm. Pollard, of Manchester. The deep attention which was paid to each speaker was a pleasing feature of this meeting. Each address was excellent, but the impressive one by Mr. Messer is deserving of especial notice. The Wednesday evening meeting was held in the same place, when there was a larger audience. According to previous announcement, Thomas Beaumont, Esq., of Bradford, took the chair. After a lucid and eloquent statement of his views, as a medical man, and after referring to the sacrifices which he had made on behalf of the temperance cause, Mr. B. emphatically observed, that, so strong was his conviction of the importance of the question, he dare not, on any account, recede from his present position. Whether viewed as a question of philosophy or philanthropy, it especially demanded the attention of his own profession. We are sorry that we cannot give a full report of Mr. B.'s admirable address. Amidst the criminal apathy of a large portion of that profession to which Mr. B. so honourably belongs, it was exceedingly gratifying to the various representatives, convened from different parts of the country, to listen to his decided and unqualified approbation of the abstinence principles, on physical grounds. We trust that, ere long, many of the faculty will follow this noble and disinterested example, and step forward in its support. After the cheering, which Mr. B.'s address elicited, Mr. Chrimes, of Rotherham, was called upon. This gentleman is very desirous of exciting the attention of Sabbath school teachers to the importance and necessity of the temperance cause in its bearings upon the great object of their labours. Part of his address was upon this subject. He justly observed that by inculcating the practice of total abstinence, the teachers of youth should endeavour to frustrate the wicked designs of those who are unceasing in their efforts to entrap and ruin the rising generation. The attractions and enticements, in connexion with public-houses and beer shops, are doubtless intended for them. By referring to the resolutions of Conference, our readers will see that this subject occupied considerable attention.—The second speaker was Mr. Swale, of York, whose tall person and interesting experience, which was related in a humorous and lively strain, very agreeably sustained the interest of the meeting.—The Rev. F. Howarth, of Bury, then briefly addressed the meeting, in the course of which he related an awful instance of the effects of intemperance of recent occurrence. The chairman, before concluding the meeting, favoured the audience with a second most effective address, in the course of which he mentioned two cases of amputation that he had lately been called upon to perform, but with very different results. In the one case the patient was a teetotaler, and survived; in the other, a free drinker, who died shortly after the leg was amputated. We wish we could give the whole account in the graphic and impressive language in which it was related. The two cases presented a striking contrast and furnished an important testimony to the value of total abstinence, even under very severe surgical operations.—On the Thursday afternoon, there was a procession, which, with its music, flags, banners, and printing press, attracted considerable attention, as it moved through different parts of the town. The unfavourable state of the weather prevented many coming from neighbouring places. Considering the wetness of the day, and that it was not a holiday, there was a very fair number of cold-water men. Soon after three o'clock, the rain ceased, and it continued fair most of the evening. In one waggon there was a printing press, and also an honest son of Vulcan, from Oldham, with his brawny arm working away at the fire, and with the hammer, as if executing an order on the shortest notice. This was a novel sight, and occasioned no small merriment. Our good

friend, the blacksmith, was determined to give his brethren of the craft, and those of other trades too, a practical demonstration of the utter worthlessness of stimulating drinks in the performance of hard labour. Betwixt 5 and 6 o'clock, the procession arrived at the Wesleyan Association chapel, under which, in the spacious school-room, betwixt 700 and 800 partook of the ample fare, for which a long walk had fully prepared many of them. A little before 7 o'clock, the meeting commenced in the large chapel above, by singing a temperance hymn, after which the Rev. F. Howarth, of Bury, was called to the chair. After the chairman had offered a few remarks, the meeting was addressed by Rev. John Thomas, of Bury, Messrs. Jonathan Swann, Henry Washington, Wm. Pollard, Jarvis Crake, and Rev. T. J. Messer. After Mr. Messer's humorous and eloquent speech, a collection was made on behalf of the funds of the Association. Our old friend, Mr. Pollard, with his fund of anecdote and facts, then spoke in his accustomed style. This meeting was a most effective one, and could not fail to produce a deep impression in favour of our cause.—On the Friday evening, a meeting was held in the Theatre. On this evening, Mr. Joseph Livesey, of Preston, should have given his excellent lecture on malt liquor. He was, however, called to London to the discharge of other important duties. A similar call prevented John Bright, Esq., from presiding on the Tuesday evening, and Lawrence Heyworth, Esq., of Liverpool, on the Thursday evening. A good audience was, notwithstanding the disappointment, convened. This was partly attributable to the exertions of Mr. Thomas Atkinson, of Leeds, who went round part of the town with a watchman's rattle, to announce the meeting. The speakers were Mr. John Andrew the chairman, Mr. James Millington, agent of the Association, and Mr. Thos. Atkinson. At the conclusion, Mr. Andrew briefly exposed the folly of using malt liquor, and called upon all to discountenance a practice which every year requires the destruction of upwards of seven millions of quarters of valuable grain. Trade is injured, and food destroyed, to supply the demands of the brewery and distillery. And all this waste is going on, whilst tens of thousands are starving!—On the Saturday evening, a concluding meeting was held in the Temperance Institution, which was addressed by a number of reformed characters belonging to the Rochdale society.

It should have been stated that an open-air meeting was held on the Tuesday evening, by several of the delegates, and on Wednesday noon, betwixt half-past 12 and 1 o'clock, there were three held in different parts of the town. These were no doubt productive of much good, and increased the attendance at the succeeding meetings. In concluding this brief report of a most interesting series of meetings, we have only to observe, that we trust the impulse which they have given to the temperance cause in Rochdale will be followed up by zealous and united exertions. Let every member of the society resolve to leave no proper and legitimate means untried, to promote the spread and triumph of those principles which have already rescued so many from a miserable, abject, and degraded condition. The call to action is loud and imperative. May it meet with a noble and general response!

YORK.—On Monday, July 11th, the sixth anniversary meeting of the York society was held in the Merchants' Hall, Foss-gate. The room was crowded to overflowing, and the principal speaker was Mr. Lomax, of Manchester, whose remarks were received with rapturous applause. He stated that he had that morning come from Newcastle-upon-Tyne, where, about half-past one o'clock on the previous day, a landlady named Carnaby, residing in the Close, threw herself from the top of her house, and in about an hour afterwards she died. Either on Thursday or Friday night also a publican, living in the Bigg Market, Newcastle, was carried to bed in a state of insensibility from intoxication, and next morning he was found a corpse. On Tuesday, about two o'clock, p.m., a grand procession of Rechabites and teetotalers was formed. The former, wearing white sashes and rosettes, assembled in Foss-gate, and the latter, who only wore a rosette each, in St. Saviour-gate. The members of the juvenile society assembled in Spens-lane. At half-past two the procession formed in Foss-gate, and proceeded along Walmgate in the following order:—Three officers on horseback; two union jacks; band; Rechabite large banner; officers and members of "Providence," and attendants of Rechabites, wearing the sashes of the order, interspersed with banners; carriage and four, with committee and advocates; large banner of the York temperance society; band; teetotalers, with white rosettes, two and two, with banner; printing press at work; large banner, emblematic of the four quarters of the Globe; teetotalers, two and two; large banner—"Moses in the act of striking the rock;" juvenile temperance society, with banners; carriages and ladies. The respectable and neat appearance of the members excited universal admiration, and spoke volumes in favour of their principles. Some of the banners and devices borne by the members, were much calculated to attract attention.—One individual carried a barrel with the ends knocked out, having above it the words—"We see through it." Another, a large loaf surmounted by a penny roll, and the public were informed that a gallon of ale contained no more real nutriment than the small loaf, while it cost as much as the large one. After walking through the principal

streets of the city, the members and friends proceeded to the Festival Concert-room, at half-past five o'clock, where a numerous and respectable party sat down to tea. The provision was of the most bountiful description. Ten double tables were placed lengthwise in the body of the room, and circular tables under the gallery, the whole of which were filled. Walker's delightful brass band was stationed in the orchestra, and during the time the company were engaged in taking tea, performed a number of beautiful compositions. About 700 persons sat down, and double the number of tickets might have been sold had the committee had the accommodations. A little inconvenience and delay was occasioned in consequence of about a hundred individuals from the country who could not in the first instance be accommodated, having afterwards to be provided with tea. Through the exertions of Mr. F. Hopwood, however, tables were at length laid out for these in an adjoining room. After the tea service had been removed, a temperance hymn was sung. Edmund Thompson, Esq., of Armin, was called to preside. After a few general observations expressive of his attachment to the cause of teetotalism, he called upon Mr. Quin, of Leeds, who gave a highly satisfactory account of the progress of teetotalism, and the happy effect which had resulted to his countrymen (the Irish) from its establishment, both in that town and in Ireland.—Thos. Beaumont, Esq., surgeon, from Bradford, was next introduced. [We shall give a report of this long and eloquent speech in our next.] Mr. Beaumont resumed his seat amidst loud and long continued applause.—Mr. Lomax, of Manchester, next addressed the meeting. One point had not been adverted to by the preceding speakers, and perhaps he could better illustrate his position by an anecdote. Persons who were opposed to the temperance principles maintained that they were a dull and melancholy race, and he wished to show them that teetotalers could enjoy the feast of reason and the flow of soul, although attended with a little cheerfulness. What he wished to show was, that the use of intoxicating spirits not only enervates the body, but that it also affects the mind, and sometimes causes a man to lose all knowledge of himself, that the only result attending the trouble and expense of sitting in a public house for hours, was to cause men to forget whether they were really themselves or not. The anecdote which he was about to relate was told him by Mr. John Turner of Halifax. Mr. Turner was formerly very partial to those liquors which they deprecated, and upon one occasion it appears he enjoyed himself for two or three days with a number of boon companions. One morning after he had been drinking all night, by some reason or another he fell asleep, and his head *quite mechanically* fell upon the table. It was rather a singular fact that the disciples of intemperance were frequently led to commit a number of foolish and ridiculous actions *quite mechanically*. The artizan or labourer, when he received his wages on Saturday night, *quite mechanically* called at the public house to have a single pint of ale. But some how or another when that was finished he feels rather thirsty, and he *mechanically* calls for another, until a large portion of his earnings *mechanically* finds its way into the landlord's till. When, however, he rises to go away, he finds that his legs do not carry him *quite so mechanically* as before—and when he goes into the open air, he frequently lays himself *mechanically* down in the mud. (Laughter.) He is then *mechanically* taken home; and if his wife,—who may have been waiting for him for hours, in order to obtain some money to purchase food for herself and starving children—ventures to say anything to him, or ask him where he has been, how *mechanically* the drunkard's fist finds its way to the poor creature's eyes. But John Turner, as he was saying, fell asleep upon the table, and his companions determined they would have a little bit of sport with poor John. One said, "Let us black his face." Well, that was immediately agreed upon. A second said, "Let us cut John's hair off,"—and that was also agreed upon. A third said, "Let us shave one side of John's head,"—and this, too, was at once agreed upon. And when all this had been duly performed, a fourth said, "Now we will give John a pinch of snuff to wake him." But a fifth, who seemed to have more wisdom than the rest, said, "No, let us see if John has got any brass." One of them *quite mechanically* then put his hand into John's pocket, and pulled out two shillings—all the money John had. They then administered a pinch of snuff, and John mechanically awoke. Raising himself up, he mechanically put one hand to the side of his head, and he then found that the hair on that side was gone. He then said, "Is this me?" And looking at himself in the glass—"No, it is not me; it cannot be me!" (Loud laughter.) "It looks like me, but it is not me. But let me see; if it is me, I have two shillings in my pocket." He felt, but there was no two shillings. "Ah! no," said he, "I see it is not me." (Loud laughter.) "But I will go home, and see whether it is me or not." He accordingly went home, and knocked at his own door. His wife came to the door, and he asked, "Does John Turner live here?" She replied, "Yes he does." John then asked, "Am I John Turner?" Well, she did not know, but she said, "When John Turner left here he had a white face, and hair upon his head, but thou hast got neither." "Ah," said he, "I thought it was not me." (Uproarious laughter.) Now, how much money had been lost, and time lost, and injury done to the system?—more,

perhaps, than any person present could calculate—and all this was done in order to obtain the knowledge that the man was not himself. And the general effect of intemperance was to cause a man to lose himself. (Persons then went round and received contributions.)—The Rev. John Ayre, Independent minister, of Rilling-ton, next addressed the meeting. Man stood paramount in nature above other created beings, but at the same time that he was created paramount, nature ordained that he should also stand paramount in the pain and suffering arising from humanity. Notwithstanding this fact, it could not fail to impress many, that man suffered more from his own misconduct than he did from any dispensation of Providence. Of all the ills that assailed poor human nature there was not one that could be compared to that of intemperance. Intemperance, its name—its name was legion-of evils. Its origin was from him who was declared to be the destroyer of our race. It was the murderer of our race, and it might also be feared as the destroyer of men's souls. It was darkness without light, and cruelty without kindness. Alcohol—read its history, and it was a record of crime, the impurities and blasphemies of which angels must weep at. Say not this is mere declamation. The statement was but too sorely borne out by the record of past and present times—and all observation agreed, that the mischief arising from the use of alcohol was greater than all other evils put together. It has sacrificed more lives, caused more misery, broken more hearts, than all other evils put together. Like the simoon of the desert it spreads desolation and destruction wherever it comes. It had conquered the most potent monarchies in the world. Rome, the mighty ruler of the world, was conquered more by the influence of luxury than by the arms of the Goths, and the chief of these luxuries was wine. Everybody knew that Hannibal's army fell more by the wines of Capua than the armies of Scipio. And Alexander the Great, after conquering the world, was destroyed at the early age of fifty-five by intoxicating liquors. Napoleon could not conquer us with all his skill, and backed as he was by the armies of France, but we were likely to ruin and conquer ourselves by the use of luxuries, and the chief of these was alcohol. Britain stood pre-eminent above the world in the indulgence of this detestable system. Mr. Buckingham, the traveller, said that he had seen more drunkenness in walking through Portsmouth, than he had seen in walking 30,000 miles in other parts of the world. There were in this country 100,000 places for the sale of spirituous liquors, while there were only 20,000 places for the worship of God, and about 30,000 ministers. In the metropolis there were 6,000 public houses and gin palaces, for the vending of this poison, and only 600 ministers of the gospel! (Hear.) He called upon his hearers to avoid the public house as they would the plague. They were places from which flowed disease, pestilence, and death. They were sinks of pestilence—they were nurseries of hell. (Applause.) In ardent spirits there was no nutriment. There was as much nourishment in a flash of lightning as in a glass of brandy—there was more nourishment in a pint of milk than in all the alcoholic liquors in York. (Loud applause.) The legislature might pass what laws they thought proper, but so long as intemperance prevailed, their efforts to improve society would be vain. The propagation of total abstinence principles would do more good than all the enactments the government could pass. It would prevent pauperism more than all the poor-laws that ever were passed. It would prevent the commission of crime more than all the gaols in the country. It would provide bread for the people, ample and sufficient—better than any corn-law that could be passed by the legislature. (Applause.) Look at the immense quantity of land now occupied in raising barley, that might then be employed in the cultivation of wheat for food. It was calculated that 40,000 acres of land was employed in the cultivation of a plant equally poisonous with any in Peru—he alluded to the hop plant. It would lessen the expenditure of the country more than all the measures and all the enactments that could be adopted by the government. They had had a reform bill, and when it was passed it was stated that the measure was final; but he knew that no reform could be final until the system of using intoxicating drinks was banished from out of the land. Expel intoxicating drinks from our towns, cities, and villages; then would England become

“Great, glorious, and free;
First flower of the earth, first gem of the sea.”

He called upon parents to follow the plan with their children that was adopted by Hannibal's father, who took him before the altar of his gods, and made him swear eternal enmity to Rome—make them promise to wage war against the use of all intoxicating drinks for ever. (Loud applause.)—After thanks to the chairman and to the ladies who had presided at the tea tables, had been carried, the meeting broke up.—On Wednesday evening, Mr. G. E. Lomax, of Manchester, gave a lecture on total abstinence, near All Saint-Church, Pavement, to a large auditory. The meeting some time afterwards adjourned to the Merchants' Hall, Fossgate, where the chair was taken by Mr. Sherwood, a medical gentleman, and powerful speeches were delivered by him and the Rev. Mr. Ayre, Mr. Lomax, &c. The proceedings did not terminate till about ten o'clock.—On Thursday evening, an eloquent and argumentative lecture on teetotalism was delivered by Mr. Joseph Barker, of

Newcastle, in the Friends' meeting-house. The attendance was numerous, and the lecture was listened to with evident satisfaction.—*Yorkshireman.*

GISBRO'.—Mr. Addleshaw, agent of the British Association, delivered an interesting lecture in the Friends' meeting-house, Gisbro', on the 22nd of June, and on the following day he addressed a large assemblage in the Friends' meeting-house at Castleton. Mr. A.'s address on this, as on a former occasion, received, as it merited, the marked attention of the numerous audience. At his previous visit, about six months ago, a society was formed and about 30 names obtained to the pledge. The society now numbers about 80. The fourth anniversary of the Gisbro' society was celebrated on Friday, the 24th of June, by a public tea party in the Town Hall, which was tastefully decorated with a profusion of flowers and evergreens, and kindly granted for the occasion by the Hon. Sir Robt. L. Dundas. About 160 sat down with smiling countenances to partake of an excellent tea, which reflected great credit on the ladies of management who presided at the different trays. A public meeting was held in the evening. The Rev. Benjamin Hudson (Wesleyan minister) presided, and Mr. John Rodgers and Mr. Addleshaw delivered excellent addresses to the largest audience ever assembled in Gisbro' on a similar occasion: about 20 additional signatures were obtained. Mr. John Smith, the late treasurer of the society, having removed from Gisbro', the committee considered it their duty to present him with a testimonial of esteem and regard for his valuable services to the cause, and accordingly a Bible was forwarded for his acceptance, which elicited a most affectionate and suitable reply.

HOWDEN Temperance and Rechabite Festival.—The members and friends of the above societies held their annual festival on Wednesday, 21st July, in a commodious building on the premises of Mr. G. Singleton, who had kindly lent it for the occasion.—The proceedings commenced by a procession to the parish church, where an excellent sermon was preached to the Independent Order of Rechabites by the Rev. Mr. Smith, curate, from Jeremiah xxxv., 5, 6. At half-past four the public tea party was held, when, grace being sung, a very respectable company of about 200 sat down to an excellent repast, provided for the society by W. Beck, confectioner. At seven o'clock the public meeting commenced, Edmund Thompson, Esq., of Armin, in the chair, who in a neat and feeling address introduced Mr. T. Whittaker, from London, the very popular advocate of the cause, who, along with F. R. Lees, Esq., from Douglas, the well-known author of several talented works, had been engaged for the occasion. Mr. Whittaker spoke at great length on the pernicious influence of intoxicating drinks, and, as his manner is as pleasing as original, he was listened to throughout with the greatest attention. Mr. Lees next addressed the audience, who by repeated bursts of applause testified the pleasure and interest with which they received the remarks of the talented lecturer. At the conclusion of the meeting 18 signed the pledge. On the following evening another meeting was held, Mr. Jas. Sails, Wesleyan local preacher, in the chair, and again addressed by Mr. Whittaker and Mr. Lees, and listened to with, if possible, increased pleasure. After votes of thanks had been passed to the chairman, and to the ladies who had presided at the trays, &c., the meeting concluded, all being highly delighted with the proceedings. J. PEASE.

LEYBURN.—On Wednesday, the 29th June, the members of the society in this place held their first tea festival in a tent neatly and tastefully fitted up for the occasion upon the Scar pasture, immediately adjoining the town, when between seven and eight hundred persons were regaled with tea, &c. Afterwards, the members and friends of total abstinence, amounting to near one thousand persons, headed by the Leyburn teetotal band, perambulated the town, and at 7 o'clock in the evening, collected together in the centre of the market-place, when appropriate lectures and powerful appeals were given by Messrs. Calvert Spenceley, of Leeds, Carver, near Darlington, and Green, of Aysgarth. The order and harmony which prevailed during the whole of the day far exceeded our most sanguine expectations. The procession especially was a very imposing sight, and made an impression upon the minds of the inhabitants generally, in favour of temperance, that will not easily be forgotten. The short-sighted enemies of our cause prophesied a general abandonment of our principles during the progress of the hay harvest in this neighbourhood; but so deeply rooted is teetotalism in the minds of our members, that not a single pledge has been violated. And it has been satisfactorily proved, during the last few weeks, that with good food and teetotal beverages, a man can handle the scythe, the fork, or the rake, more to the satisfaction of his employer, and with far greater comfort to himself, than by partaking of fine-flavoured, pale-coloured, home-brewed alcohol.

BRIDLINGTON.—On the 12th and 13th ult., the Rechabite festival was held in the Corn Exchange, kindly lent for the occasion by the chief lord of the manor, B. T. Harland, Esq. On the Tuesday, the procession, composed of the members of the adult male, the female, and the juvenile male tents, assembled at two o'clock, and perambulated the principal streets in Bridlington and

the Quay, preceded by the Bridlington band. The day was propitious, and it was truly an interesting scene. At five o'clock, about 250 persons sat down to an 'excellent tea, after which the Rev. Dr. Ryan, Independent minister, was called to the chair, and the meeting was most effectively addressed by him, Mr. Thomas Whittaker from London, the Rev. T. J. Messer of Hull, and Mr. Walter Wilson. A public meeting was held on the second evening, and the chair taken by W. Booth, Esq., our president, when Mr. Whittaker, with the Rev. N. Rouse, Wesleyan minister, Mr. Robt. Hall, and Mr. Joseph Sleightholm, addressed the meeting. At the close of each meeting some signatures were obtained. On Thursday, Mr. Whittaker was invited to hold a meeting at Filey, which was well attended. On Friday, he held an excellent meeting at Skipsea, where an effective society has been some years in existence. On Saturday he went to Flambro', where the fallow ground has only been recently broken, and there laboured with such success, that 9 signatures were obtained on that evening, and 19 on the Monday following. On Sunday, Mr. Whittaker preached an excellent sermon, in the Independent chapel here, to an overflowing congregation, and on Monday held an open air meeting at the Quay, at which it was computed not less than 1000 persons were present. The utmost stillness and harmony pervaded the meeting, several of the visitors and respectable inhabitants being present, and an excellent impression seems to have been made. On Tuesday he lectured to an overflowing audience in the Baptist chapel, Hunmanby, Mr. Robt. Smith, one of our vice-presidents, in the chair, when 10 persons signed the pledge. Thus you see the cause is making progress in this neighbourhood. As regards the town itself, the mode in which the society's affairs are conducted is generally approved of, and several most influential persons have lately subscribed very handsomely to our funds.

GEO. POTTER, Cor. Sec.

BRADFORD.—In this town the number of pledges has averaged 110 per month, for the last six months; but we must not rest satisfied until we have dragged the monster alcohol from his mighty throne, and put to flight the legions of his power.

SHEFFIELD.—George Chambers, the eccentric Lancashire rhymist, (better known by the name of Cock Robin,) has been lecturing in Sheffield and its neighbourhood for a week; his energetic appeals have made a deep, and, we trust, a lasting impression upon the minds of his hearers; his lectures were well attended, and 62 signed the pledge, many of whom were confirmed drunkards.

G. PALFREYMAN.

DEWSBURY.—On the 24th July, being the commencement of the feast, we held three out-door meetings, and having "Woodward's circus" here, the stage was converted into a teetotal platform, whereon, in the morning and afternoon, Mr. Kerr, of Leeds, took the chair, and excellent addresses were delivered by Mr. Jarvis Crake, Mr. Brown, of Dewsbury, and others; and in the evening speeches were delivered from the market-cross, by Mr. Bedford, who presided, Mr. John Hodgson, of Wakefield, and others. There was a large concourse of people present. The same day three of the most active workers in the cause, Messrs. Crabtree, Moore, and Sheldrake, of Dewsbury, together with Mr. Roberts, of Leeds, and Messrs. Mitchell and Walker, of Hanging-Heaton, held a meeting at TINGLEY, where a good muster was made, particularly of the fair sex; and after the termination of the meeting, it was evident that some of the seed had been sown in fertile soil, as several who had heretofore indulged in the pernicious draught of intoxicating drinks, evinced their coincidence with the sentiments which fell from the lips of the various speakers by signing the pledge, stating it to be their firm conviction that it was an incumbent duty of all well-wishers and lovers of their country, and of their fellow-men, to become teetotalers in the strictest sense of the word. The country visitors were unusually numerous.

T. TODD.

WAKEFIELD.—The principles of our philanthropic society are progressing admirably in this neighbourhood. Under the judicious direction of the committee, an arrangement has been made with the trustees of the Market-street chapel, for the use for meetings of their commodious school-room on Thursday evenings, for the whole year; they have also issued plans of the speakers, amongst whom are some of the most indefatigable of our local advocates, as well as others who, though new in the field, are known to be no less strenuous in propagating a knowledge of our principles.—Mr. Law, formerly advocate of the Western Scottish Union, has just concluded an able course of well-attended lectures, which have left a favourable impression upon the popular mind. Ministers of the gospel, and men of influence and intelligence, are discovering the impropriety of their longer standing aloof from us. Mr. Micklethwaite, editor of the *Wakefield Journal*, a teetotaler of the first water, has kindly consented to co-operate with the society, and permitted his name to appear on the plan. Mr. John J. Horner, our respected secretary, has also written and circulated 1000 copies of an argumentative little tract, entitled—"An Address to Christians on the Temperance Reformation;" some have even found their way into the pews of a certain Independent chapel. In short, the society seems determined to "go a-head;" no burking of opinion exists, and opposition quails before the re-

quirements of an enlightened sense of the great moral and Christian duty enjoined alike upon ALL,—to do their utmost to stay the devastating ravages of intemperance.

T. BROWN.

RUNCORN.—On the 28th of June, we held our annual tea party, when near 300 of our members and friends sat comfortably down to tea. After tea, Lawrence Heyworth, Esq., of Liverpool, took the chair, who, in his opening address, delivered a very argumentative speech upon the injurious effects, moral and mental, of alcoholic drinks. The Rev. Mr. Ratcliffe gave an important lesson to abstainers themselves upon their duty towards a brother who breaks his pledge, to the effect, that we ought not to slight and condemn one so situated, but rather pity him, commiserate his weakness, and so attempt to draw him back by the cords of affection and kindness. An original character, in the person of Thomas Flynn of Dublin, in a short speech, excited such interest as to call together a large audience to hear him the following night. Next came our tried and staunch friend, Capt. Hudson, agent to the Liverpool Bethel Union, and addressed the meeting in an eloquent speech, showing clearly that intoxicating drinks are not only useless, but highly injurious—he himself having tested the practicability of our principles both in the cold and piercing winters of the Black Sea, and under the oppressive heat of an eastern sun. At the close of the meeting we received five signatures. On the following night Thomas Flynn spoke convincingly to all,—he revealed the secrets of the publicans with such effect, that I believe every one was astonished at the extraordinary delusion under which they existed formerly with regard to the drinking system.

H. H. I.O.R.

OVER AND WINSFORD.—On Tuesday, the 19th July, the members and friends of the temperance association, met at the Whar-ton National school, with the Northwich teetotal brass band, where, notwithstanding the very unfavourable state of the weather, about 150 sat down to tea. Had the day been fine, it is thought there would have been twice that number. After tea, the company walked in procession, the band playing several favourite airs, from the school to Over market-hall, in which a public meeting was held. So numerous was the attendance, that a great part of the persons present had to stand all the time. Captain Hudson, agent of the Liverpool Seamen's Friend Society and Bethel Union, was called to the chair, after which, the Rev. John Guttridge, of Northwich, engaged in prayer. The chairman then delivered a very able address, in support of the cause of total abstinence, after which he called upon Mr. Uriah Plant, Mr. Samuel Jackson, and Mr. Thomas Dutton, who spoke briefly. The chairman also called upon Capt. Ward, a brother sailor, who had sailed many thousand miles in different quarters of the world, upon teetotal principles, and who advocated the cause at considerable length in a very able and zealous address, after which the Rev. John Guttridge delivered a very eloquent and impressive speech. The chairman then requested all that were willing to give up the use of intoxicating drink, and discountenance the causes of intemperance, to put up their hands, and afterwards repeat the words of the pledge after him, according to the practice of Father Matthew. One hundred and thirty persons gave in their names as agreeing thereto, among whom were some who had been notorious for their drunken habits.—*Chester Chronicle, Friday, July 29, 1842.*

NORTHWICH.—Two tea meetings were lately held in the Wesleyan Association chapel, Northwich, and on the evening of each day, lectures were delivered to very large and crowded assemblages, by Mr. John Hockings, of Birmingham. The lectures were delivered with great spirit, and considerable ability, and evinced, in a remarkable degree, the capability of the lecturer to sustain to a very extended period the interest of his audience, and particularly of that class whom he appears as especially desirous of arousing as he is apparently peculiarly designed, by the character of his talents, to benefit and improve—the working population of our country—a class who boasting not of the polish of education, or literary refinement, are yet well capable of appreciating the merits of truth, when it is presented to them in a plain and stirring style, unclouded by technicalities. In his style, Mr. Hockings on the whole succeeds to admiration,—to great ideality and wit of a most keen and facile character, he has joined considerable natural eloquence, and these, added to an extensive acquaintance with his subject, render him a pleasing and interesting lecturer. We would not, however, close our brief comments without deprecating his frequently too sudden transitions "from grave to gay"—from boisterous mirth to the accents of adoration. Nor perhaps is his very frequently practised mode of challenging discussion, by the staking and exhibiting of his purse, the most happy or desirable method of obtaining the investigation of truth. In my opinion it has a tendency rather to render the invitation disreputable and defeat the attainment of the object solicited. Neither could I reconcile myself to his indiscriminate and undefined attack upon criticism and critics, (that I understand to be a standard of judging well—that a man skilled in the art of doing so,) and neither can be dispensed with in any department to which they are capable of being applied, without retrogression. While, however, I would respect the critic, I would repudiate the cynic. We have had quite a temperance revival in this neighbourhood during the last year. I

hope we shall go on still more prosperously, and that, ultimately, under the blessing of our Great Supreme, we shall witness the triumph of temperance.

JACOB DIXON.

STOURBRIDGE, Worcestershire.—A temperance society, on the principle of total abstinence from all intoxicating drinks, was first formed in this town in 1837, and from that time to the present the principles have been regularly and, in many cases, very efficiently advocated. Public meetings are held monthly. According to our last report we have 160 registered consistent members. Our society now forms part of the "Birmingham District Temperance Association." W. H. Buchanan, the agent of the association, has visited us twice, and remained in our neighbourhood a week at a time. He has succeeded in organizing a small society at Pennett, a village four miles from here, and there is a prospect of societies being speedily formed in other places in the neighbourhood.

EDWARD BLURTON, Sec.

KETTERING.—On Tuesday, July 5, a Rechabite festival was held. More than 150 persons partook of tea in the temperance rooms, after which a splendid procession of Rechabites, attired in the insignia of the order, accompanied by a band of music, and the elegant banners belonging to No. 44 district, with others from Northampton, Wellingborough, and Kettering, traversed nearly the whole of the town. On its return a public meeting was held, at which Mr. Roworth, of Wellingborough, presided, and called upon the Rev. J. Jenkinson to deliver the lecture on Rechabism which had been previously announced. This lecture, which occupied more than two hours in its delivery, was listened to with unflinching attention; and the thanks of the meeting having been given to the lecturer, the chairman, and the visitors from Wellingborough, the assembly broke up at a little before ten o'clock. On Wednesday, a second tea party was held in the same place, at which several speakers gave highly interesting accounts of their former conduct and experience, and of the happy contrast they had found since they became abstainers. On the following Friday, some of the drunkards of Kettering, instigated by certain publicans, whose diminished receipts bear testimony to the efficacy of teetotalism, attempted to get up a procession, but it proved a complete failure, except that the two or three deluded sots who were employed got intoxicated at a cheaper cost than usual, and some who had been halting between two opinions were, by this humiliating exhibition of the tendency of drinking habits, induced at once to sign the total abstinence pledge.

OXFORDSHIRE Association for the Suppression and Prevention of Intemperance.—Teetotalism has for some time been making slow, yet sure progress in this county, but the local societies have for a long time past been desirous of concentrating their energies, in order to keep an agent, or agents, constantly travelling in this district. By this plan the advocacy of our glorious principles may be sustained with less expense and greater punctuality. A delegate meeting was therefore called, to be held at Oxford, on Friday, July 15th, to which most of the societies in the county sent delegates. The above association was then formed, rules were made, and officers appointed for the ensuing twelve months. In the evening of the same day, a public meeting was held in Mr. Chaundy's theatre, Mr. John Fletcher, of Banbury, in the chair, when the senior secretary (J. Head) read an account of the formation of the association. The meeting was subsequently addressed by Messrs. J. J. Faulkner, J. Sabin, and J. Cluer, whose remarks were listened to with great attention. We feel persuaded that a great change has taken place in the opinions, if not the practices, of a large portion of the inhabitants of this city with regard to the necessity and usefulness of intoxicating drinks. At the close of the meeting, several persons signed the pledge, and the executive committee are sanguine in their expectations of being able, at the expiration of the first twelve months, to present the public with a report of their proceedings, which shall tell of many victories over our common foe—strong drink. It being difficult to obtain large audiences in the villages, during the hay and harvest months, the operations of the agent will not commence until the 26th of September.

J. J. HEAD, } Secretaries.
J. SABIN, }

PENZANCE.—Truth shall conquer. The facts of this day, June 24, have proved to the county of Cornwall what we may, ere long, expect from the advocacy of our uncompromising principles. Who is he that has witnessed the proceedings of this day, that can entertain even the shadow of a doubt as to the ultimate and early triumph of those principles which have been here advocated by several speakers to the edification of an assembly of thousands? In the forenoon the Rev. Mr. Foxell, Independent minister, and Mr. Faulkner, delivered an address each in the Wesleyan Association chapel. These addresses, with their usual accompaniments of singing and prayer, occupied two hours, after which the friends dined. At one o'clock a procession was formed by the Penzance teetotalers and Rechabites, at Alverton-terrace, where it was joined by the societies and tents of the western division. Thence it passed through the town, with flaunting flags and banners, bearing appropriate emblems and mottoes, to meet the eastern societies on the eastern green. On its way thither the procession presented one of the most interesting spectacles the eye of mortal

could behold. The long line of manful and youthful *virtue* wended along the verdant shore to the delightful music of several bands. Forty-seven flags and banners displayed themselves in a splendid variety of emblematic colouring and device to the eyes of admiring thousands; the blue waters of old ocean, with their wild and ancient melody, swelled the general joy; green hills and waving trees spoke gladness; whilst St. Michael's Mount, in the distance, rose in proudest majesty, and, crowned with his hoary castle, lifted himself far into the skies. Never was a scene of such collective magnificence witnessed in Cornwall since teetotalism had a being. The impudence of Publicanism himself was hushed, and he hung his head in sullen shame to witness the bands of juveniles, who, in the chorus of "Drunkenness is falling," sung a moral of unspeakable truth to his despairing soul. A large carriage, enlivened with garlands of leaves and flowers, contained a choir of powerful singers, whose voices filled the air with melodious harmony to God. In short, all was so impressive, that even the stern brow of the resolute moderationist relaxed and smiled in silent approval of our cause!—After the original procession had been joined by the societies of the eastern division, the whole returned and paraded through the principal streets, after which some hundreds sat down to tea in the market-hall. This refreshment over, the doors were flung open to all, and several thousands crowded the interior, which was decorated with branches of bay and laurel, whilst the platform was beautifully arrayed in the treasures of Flora. Immediately behind the speakers hung a solemn banner fringed in mourning, and embodying the awful truth that "60,000 drunkards die every year!" The meeting was opened with prayer by Mr. Gibbons, after which the chair was taken by Dr. Thomson, who addressed the assembly in an able and scientific speech. Messrs. Sherer, Foxell, Harry, Norway, and Faulkner, followed each other in rapid succession, and at the close of the meeting a decided feeling was evinced in favour of "out and out, long pledge, uncompromising principles, which are the only ones which will work the work of triumph, the only principles as to this cause acknowledged by the men of Cornwall."—Votes of thanks were moved to the chairman and Mr. Foxell for their advocacy; to the mayor for his kindness in granting the use of the hall, and the same for the use of the chapel; all responded to with a hearty feeling, when the meeting was concluded by prayer.

SCOTLAND.

EDINBURGH.—During the sitting of the Annual Moveable Committee of the Independent Order of Rechabites in Edinburgh, advantage has been taken by Messrs. McLean, Gregory, and Douglas, office-bearers of the Scottish Union for the Suppression of Intemperance, of the splendid talent thus collected from England, Scotland, and Wales. Upwards of forty meetings in the public streets in various parts of the city, have been attended with the most beneficial results, and 1000 names added to the total abstinence ranks.—*True Scotsman*.

THE WESTERN DEMONSTRATION.—The results of the Western Union's demonstration at Ayr, on July 16, are of the most gratifying description. The cold water doctrines are spreading rapidly in Ayrshire, and teetotalers have suddenly become the objects of every one's praise. Great numbers are joining our ranks. The total abstinence society of Ayr had, up to the evening of July 25, received 304 new members, and many continue to sign the pledge daily. The Rechabite Tent of Ayr has also had considerable additions. On July 19, eleven members were proposed, and on July 25, twenty more, while others are preparing to come forward. If every demonstration produces such fruits, let them be multiplied by all means.—*Ibid*.

Correspondence.

THIRD REPLY TO DR. CLUTTERBUCK.

[We have great pleasure in giving insertion to the following admirable observations on Dr. Clutterbuck's recent attack on teetotalism, from the pen of Dr. Henry, the talented author of the beautiful and well-known allegory of "The Drunken Sea." With the second paragraph, however, we cannot accord, for, with an experience of English teetotalism as extensive as most, we never yet heard the "argument" which Dr. Clutterbuck attacks advanced by any temperance advocate. The truth is, Dr. C. commits a blunder, and then attributes it to the teetotalers. The moderation discussionist, such as Dr. Stanley, the Bishop of Norwich, argues against the teetotaler that alcohol is in grapes, barley, sugar, &c., and "a good creature of God, to be used with thanksgiving." The teetotaler replies—first, it is not "ready-made" in grapes, barley, sugar, nor, in fact, is it made at all by God, but produced by the destruction of the natural principles of grapes, barley, and sugar; second, that whether it is a natural or artificial product, it is not good for food, and, therefore, not rightly used as such. Both answers, we conceive, are called for, and both are sound. It is Dr. C. who blunders in supposing, that because we used the first argument as a reply to a false statement, therefore we argue that every artificial product must be bad! We do no such thing: the blunder is Dr. C.'s own. If, therefore, the strength

of Dr. C.'s attack consists in refuting this, it consists in *refuting a pure fancy of his own creation!*

To the Editor of the *National Temperance Advocate and Herald*.

Fitzwilliam Square, Dublin, July 27, 1842.

SIR,—The first notice I have had of Dr. Clutterbuck's observations on the subject of intoxicating drinks, and of the controversy to which they have given rise, has been derived from the July number of your *Advocate*, this day received. It is not my intention at this late period to enter into the controversy at large, but merely to make one or two short remarks on Dr. Clutterbuck's observations as contained in your paper. You will probably be the less unwilling to give a corner in your paper to these remarks as they come from one who is perhaps the earliest advocate of teetotalism now alive in these countries.

My first remark is, that Dr. Clutterbuck's attack on the principle of total abstinence from strong drink, exemplifies the truth of the adage, "save me from my friends." For if there is any one thing which more than any other has impeded the spread of the total abstinence principle, it is the weak, absurd, and, I may even add, ridiculous arguments which are every now and then put forward in its support by well-meaning, but oftentimes very injudicious friends. One of these arguments is, that "because strong drink is not provided for us *ready made* by the hand of nature, it is therefore unwholesome and should not be used." Dr. Clutterbuck has pounced upon this argument, and in his refutation of it consists the strength of his attack upon the teetotaler.

Now the teetotaler must concede to Dr. Clutterbuck that there is no reason *a priori* for abstaining altogether from artificial excitement, and must take his ground on the *a posteriori* argument that indulgence in the particular artificial excitement in question is injurious; injurious to the individual in direct proportion to the indulgence, and by its reflex operation injurious to the community in the same proportion. In this argument the teetotaler will be successful; will be, do I say? is triumphant, if ten thousand documents from the north, south, east, and west; from England, Ireland, Scotland, and all parts of America, are not untrue; if hundreds of thousands of men of all kinds of education and of all classes, clergymen, physicians, lawyers, merchants, senators, protestant, catholic, quaker, methodist, are not all false witnesses.

Dr. Clutterbuck states that his experience is contrary, and the statement of his experience will no doubt weigh with you and your readers as much as the experience of one gentleman of respectability ought to weigh, but you will not fail to place against that experience the vast accumulated amount of the experience of others, many of whom have had no less extensive opportunities of observation. To that vast accumulated amount I beg to add the further mite of my experience during a very extensive medical practice since I first wrote and directed public attention to this subject in 1829 and 1830. That experience, I am happy to say, has uniformly been, and still continues to be, in favour of the total abstinence principle—of the good that results both to body and mind from its observance, and of the evil that follows, close as its shadow, every deviation from it. And even with respect to those two great classes of diseases instanced by Dr. Clutterbuck, pulmonary affections and scrofula, my experience during all that time and for many years previously, has been, that they form no exception to the general rule.

The second remark which I wish to make is upon Dr. Clutterbuck's observation, that "many who are far from temperate live to a great age." This fact has been frequently observed, and is cheerfully admitted by teetotalers, who state, in reply to the argument which is attempted to be founded upon it, that these instances are exceptions. But it has not hitherto been stated, as it might have been, that these so much boasted long-lived drinkers are living monuments of the evil effects of drink, and warn us to beware of their example, even with a louder voice than that which issues from the tombs of their boon companions. For there is not so much as one of those who have unfortunately (may I not say unfortunately?) possessed constitutions sufficiently strong to enable them to maintain a life of intemperance, during a long series of years, who does not bear upon his person the indelible impress of the brand with which the beastly and heathen god of drink stamps his votaries. I have examined a great number of these individuals, and I have found in every one of them the full hard pulse of the drinker, the short breath, the wheezing lung, the tremulous muscle, the blotched leg, the purple lip, the bloated face, the large liver, the red eye, the white tongue, and worst of all, the degenerate mind, whose highest enjoyment is in the drunken shout, the reckless laugh, the rapid jest, and the obscene song of after-dinner conviviality. Believe me, sir, this is not an overdrawn picture of almost every one of those veterans in drink who are so often held up to the young and thoughtless as objects of admiration, and as convincing proofs of the harmlessness, nay of the beneficial effects of years of debauchery on the human constitution! The good and pious and amiable Bishop Berkeley bestowed on such persons an appropriate though coarse appellation. He said they were the "Devil's decoy ducks," one of whom was set up by Satan in almost every village for the destruction of the neighbourhood.

One more remark and I have done. Dr. Clutterbuck informs us that he is not an ascetic philosopher, not one of those who despise or refrain from sensual enjoyments, and that he does not think the way to heaven lies through thorns and briers. I blame him not. To his own master he standeth or falleth. But his doctrine is dangerous, his "comfortable doctrine," as he calls it. The Lord Jesus taught a very different doctrine when he said, "Dives had his good things in this world, and now he is tormented, and Lazarus who had his evil things is comforted." The path of duty is not often comfortable in the sense in which Dr. Clutterbuck uses the word, but it is comfortable in a higher and a holier sense; comfortable to the conscience, comfortable to the moral feeling, comfortable and congenial to all the nobler faculties of the soul. But it is not the teetotaler who has to struggle between pleasure and duty, who has to make the choice between the broad and easy way, and the narrow and thorny one. The choice, and the difficulty, and the struggle is to the drinker; to him to whom the doctrine of Dr. Clutterbuck is "comfortable;" to him who looks on the path of the teetotaler from the opposite side of the road, and thinks he sees it full of briers and thorns. But let him cross over and enter upon the path, and he will find that the teetotaler walks not upon briers and thorns, but upon those sweet and natural flowers which the beneficent Father of all causes to spring up under the feet of those who have courage to enter upon, and constancy to persevere in, the path of duty; those sweet and natural flowers which will preserve their bloom and fragrance when the festive garlands of the disciples of the "comfortable doctrine" shall lie withered and taint the air.

I am, Sir, with much respect, your obedient Servant,

JAMES HENRY, M.D.,

Fellow College Physicians, Dublin.

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(Per J. ANDREW, jun.)

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Collection at Rochdale, on the Thursday evening, at Conference.....	4 4 0
Professor Greenbank.....	1 0 0
Mr. William Rowntree, Scarboro'.....	2 0 0

Subscriptions to the Gratuitous Distribution Fund.

Bridlington Society.....	£0 16 6
E. Hanson, Worcester.....	0 5 0
Edmund Ashworth, Esq., Bolton.....	0 5 0

Notices.

We shall be obliged by our correspondents studying brevity of style in their reports of meetings, and writing their communications on both sides of the sheet, and on moderately thin paper.

Thanks to our Gainsbro' correspondent for his account of the gross violation of the pledge by the P. M. preacher referred to. It is, however, scarcely prudent to publish it at present.

The double Supplement (6 and 7) to the Advocate, or Standard Documents, will be published Sept. 7th, and contain an important series of articles on the WINE OF THE ANCIENTS.

Mr. Reynolds can obtain people's edition of Claridge's work in London for 1s.; but the best work on the subject is Dr. Wilson's "Water-Cure," price 4s. 6d. It displays more intelligence and less quackery.

We regret that the letters of several esteemed correspondents are prevented from appearing this month, by reason of the lengthy report of Conference, and an unusual quantity of general news occupying our columns. In our next we shall have the pleasure of presenting their respective favours to the public.

NOTICE.—The three resolutions passed at the Rochdale Conference, in reference to youths' societies, Sabbath school festivities, and Sabbath school teachers, are now embodied in a four-page tract. It is hoped that each auxiliary will obtain some for the purpose of placing a copy in the hands of every Sunday school teacher and superintendent, also every minister of the Gospel and other influential persons in each town and village. Orders may be sent, pre-paid, to Mr. John Andrew, jun., York Bridge Mill, Leeds; or Mr. Henry Washington, 22, Dock-street, Huddersfield.

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THE NATIONAL TEMPERANCE ADVOCATE AND HERALD.

THE SUCCESSOR OF THE LEEDS TEMPERANCE HERALD, THE TEMPERANCE ADVOCATE AND HERALD, AND THE
BRITISH TEMPERANCE ADVOCATE AND JOURNAL, AND
THE ORGAN OF THE BRITISH ASSOCIATION FOR THE PROMOTION OF TEMPERANCE.

"HAVE NO BELLWSHIP WITH THE UNFRUITFUL WORKS OF DARKNESS, BUT RATHER REPROVE THEM."

No. 9.—Vol. I.]

DOUGLAS, SEPTEMBER 15, 1842.

[THREE HALFPENCE.]

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THE INFLUENCE OF TEETOTALISM ON THE CIVIL AND SOCIAL SPIRIT OF THE AGE.

[From a Correspondent.]

There are several circumstances bearing on the subject of temperance, the contemplation of which is cheering amid the gloomy aspect of the present times, when so much of suffering and destitution prevails. It has been frequently observed of late, both by speakers in Parliament and others, with what extreme patience the sufferings now so extensively felt have been endured; how much less of rioting or unlawful outbreaks has been displayed than on occasions where the irritating causes for complaint have been inferior; and most justly merited has been the praise bestowed on this commendable forbearance. Now, may we not in some measure attribute this orderly conduct and patient endurance to the spread of temperance habits produced by the increase of teetotalism? Formerly, the ale-house and the dram-shop were the resort of the working man, when slackness in trade gave him unwelcome leisure; and, unhappily, when wages being reduced, more of care and economy became needful, the disappointed operative, instead of trying by every means to eke out his store, sought to drown his thoughts in the temporary oblivion of the destructive dram. Thus he still further reduced his declining earnings, and added to the domestic miseries caused by scanty supplies of the accustomed comforts. Nor was this the whole of the evil, for intoxication stupified his reason, and inflamed his passions, making him a fit subject for designing men, who in seasons of calamity are ever ready to excite the multitude to unwise modes of attempting to redress their grievances. Were men always in their sound and sober senses, could they easily be persuaded to burn down corn-stacks, as a mode of increasing the supply of food? or to destroy machinery, in order that more hands might be employed?—a little cool reflection showing them that by the destruction of property, in whatever shape, they lessen the capital of the employers, and thereby the means of employment. But when men are under the influence of liquor, instead of reason, they are unable to reflect, and rush headlong into acts which bring themselves into disgrace and their families to destitution.

I cannot positively assert that teetotalism has been a cause of the greater forbearance of the people under their late extreme pressure, but when we see how it is extending, we may believe it to have been a very great

assistant here, as in Ireland there cannot be the slightest doubt of its having mainly contributed to the present peacefulness of that country. The change this removal of one pernicious habit by the indefatigable exertions of the powerful advocate of temperance there, is indeed most wonderful and striking. And the increase of temperance members in England, though not so rapid, must yet in some measure have contributed to produce similar effects. I heard it remarked, the other day, by a gentleman who was preparing to attend the assizes in a midland county, that he much feared, owing to the state of the times, the calendar would be heavy; but, casting my eye over an article in a weekly paper, I find the following cheering observation:—"It is gratifying to find by our circuit intelligence, that, notwithstanding the prevailing distress, the number of prisoners for trial is not greater than usual. In numerous towns, indeed, we hear the calendar is very light." Returns of the numbers of prisoners in various districts are then given, confirming the above. In Wales, where temperance maintains a strong hold on the lower classes, ever since their zealous commencement of the system of teetotalism, the same satisfactory results may be observed. In Merionethshire, at the late assizes, the venerable Judge Gurney was presented with the token of exemption from the painful task of conviction—a pair of white gloves—and it will, I am sure, be gratifying to hear, that in his opening address to the Grand Jury, the learned Judge spoke in warm commendation of the benefits of temperance societies, and expressed his earnest desire to promote at all times the extension of their principles, as a decided means of preventing crime. This Judge, indeed, seldom omits thus bringing into notice the good effects of this increase of temperance, and it would be well if others in similar high stations took such opportunities of adding their sanction to the benefits resulting from its extension, manifest as they must now be to all. Though all may not choose to become members of the society, all might do good by adding the weight of their approbation to the system; whereas, I regret to say, there are but too many persons in the upper ranks who still affect to throw ridicule upon it. In these cases it will usually be found that the scoffers ate themselves given to indulgences in the bottle, and feel uneasy under the indirect reproof cast upon their sensuality by those who practise self-denial.

Another cheering improvement in the spirit of the age, which, while partly the fruit of increased temperance, will also react in maintaining our members more constant in their attachment, is—the increasing desire which is being displayed to provide recreations for the working classes. This has been shown, for some time back, in the opening of museums to their inspection, in the suggesting the making of parks for their healthful exercise, and in the rural fetes and excursions now frequently taking place on holidays, in which persons of superior station may often be seen participating, not thinking themselves degraded, as formerly, by thus promoting the social pleasures of their fellow-creatures. There can be no doubt but an increase of opportunities

for these innocent and rational enjoyments will promote a steadiness in the temperance cause, and though there are still many persons among the upper ranks indisposed to adopt the whole principle, none, surely, can object to the promotion of whatever innocent means may tend to draw men away from the disorderly ale-house and its degrading indulgences. It is with great pleasure, therefore, that we see the subject brought before Parliament in the late motion made for the admission of the people to public buildings, institutions, and museums, and the remarks made by several members on the occasion evince an increasing interest in the welfare of the people. "In support of his motion Mr. HUME quoted most satisfactory evidence of the improvement in the habits and manners of the populace. Col. ROWAN bore testimony to the fact that the mass of the London population had greatly improved. The practice of quarrelling and fighting had almost disappeared. After Greenwich fair, and several other fairs, there was not a single instance of rioting; while formerly there were so many that the magistrates' time was wholly occupied in trying them. Sobriety had increased to a considerable extent, and Col. Rowan attributed this beneficial change to the taste for visiting the works of art, and strongly recommended that it should continue to be fostered. Mr. Hume recollected perfectly well that when it was first proposed to open the British Museum, it was said the attempt to wean the people from their habits would be a vain one, and that they preferred the public house. From 16 to 30,000 persons have since passed through the rooms in one day, without the slightest damage being done, or a single article abstracted."—It is gratifying to observe how good principles and good tastes thus mutually aid each other. Col. Rowan seems to think that a taste for the fine arts has caused an increase of sobriety, and we have as little doubt that the increase of sobriety has, in return, contributed to foster a taste for the beauties of nature and art. We feel satisfied that the cultivation of such tastes will greatly tend to the raising up supports to the more widely spreading tree of temperance. The Hullah and Mainzer singing classes, which are now sending forth their choral sounds in every part of the kingdom, are another of these cheering signs, and aids to the firm rooting of our tree. Government is to be commended for the patronage promised to the system. With such appliances as the various recreations to which I have alluded, together with the increasing establishment of schools, which will be so training up the young as to dispose them readily to become teetotalers, I feel none of the forebodings of those who shake their heads and say, that our reformation will *not last*! We might entertain some fears of this kind, if other resources for both mental and bodily exercise were not provided and encouraged; for labour must have relaxation, and man requires variety in his amusements, and therefore it is with infinite pleasure I see increasing means of attractive and healthful enjoyment springing up around. I would urge upon all who are well-wishers to the temperance cause, and the advancement of morality in the nation, to take every opportunity of giving encouragement to these objects.

The notice publicly taken in Parliament of the improvement of the people, will, I trust, draw the attention of those private individuals who employ large numbers of work-people to the consideration of their moral advancement. Such individuals have immense power in their hands, and had the majority of these employers but paid due regard to promoting benefit clubs, temperance societies, and education, which they *ought* to look upon as a *duty*, very different would now be the state of the operative classes, even in these times of *hard* pressure. A *duty* it certainly is, to attend to the welfare of

those by whose labour we subsist in affluence, though too many are apt to satisfy themselves they have *fulfilled* their duty, when the stipulated wages are paid, not even taking the trouble to reflect whether the payment of these is not more beneficially done anywhere and any time than at the public-house and on the Saturday night. A lady of wealth, on whose estate in Wales several hundred men are employed in the slate quarries, observed, when speaking of making additions to her schools for their children—"Indeed I must not forget to care for those who earn me my bread." This *ought* to be the feeling of all proprietors and employers—and, in furtherance of this Christian spirit, the following extract from the *Quarterly Review* will not be inappropriate.

"The worst of all the many adversities which beset the mental and moral progress of the working classes, is the indifference towards them of the higher orders of society. It is a fearful thing to see how exempt the employers of labour hold themselves from moral obligation of every description towards those from whose industry their own fortunes spring. Even they who contribute at all to the education or moral improvement of their workmen, do so, in nineteen cases out of twenty, merely by money, and without pains or personal superintendence of their own." (*Mr. Symon's Report on Collieries*, App. 1., p. 201.) "How the reverse of such a feeling has operated, the following account will prove. Mrs. Stansfield, of Flockton, and her family, large proprietors of mines and land, erected a room of 60 feet long, as a Sunday school, covered its walls with maps and pictures, and placed a piano in it. The first Sunday in August, an examination of the scholars takes place, to which the parents are invited. It is termed 'the feast of August,' and is anticipated by all with delight. From the elder girls of the school eight are selected, who once a week are joined by twenty young men and lads, and are formed into a singing-class: some had attained great proficiency. Mr. Symons says, that at a concert given by Mr. Miles Stansfield, he saw Sarah Wood and seven other girls, who had spent the whole day in toilsome labour in the mine, performing some of the most difficult pieces of Spohr's Last Judgment and Haydn's Masses with zest and skill. They had been practised only a few months, once or twice a week, and they sang the oratorio admirably, with some of the first chorus-singers in Yorkshire.

"Mr. Briggs and Mr. Milnes Stansfield, have, in addition to this means of mental culture for the children, opened a gymnasium and cricket-ground for the men. Twice a week they are admitted by tickets. Here contentions for prizes take place, in the various games of ball, throwing weights, running, leaping, &c. A further experiment was made on these sons of the earth, to attempt to entice them, through music, from their *ordinary haunt* of the public house and its potent attractions of strong drink and gambling. At first twenty only appeared, and those in their shirt sleeves. The concert rivetted their attention, and they became quiet, and expressed great delight. At the 'feast of August,' 1841, the twenty had swelled into a multitude of colliers, with their families, who attended the concert as well as the games, remaining the whole evening, and declaring at its close—'this beats cock-fighting'!"

Since writing the above I have met with a description given in the *North of England Magazine* of a sad mode of Sunday recreation, which, however, displays the increasing taste of the working classes for a *better kind* of enjoyment than the former low pleasures of the tavern, but of which publicans have taken advantage to secure their custom, and the eventual ruin of many. Here it is:—

"There are in Manchester no less than fifty-four houses of this description, (public houses with music-saloons, organs, and sacred music,) open every Sunday evening. Winding up a narrow staircase, you enter a long, but not lofty, room, evidently formed by throwing together several smaller ones. A small finger-organ stands at one extremity on a platform. Thence numerous seats, with high wooden backs, form a spacious gallery. Every bench is filled. Look around: what a multitude of happy social faces! There cannot be fewer than three or four hundred, and as one-third at least, are *smoking*, you must do the same in self-defence; the organ is almost hidden in the clouded atmosphere. At least one-half of the audience consists of women, and you are astonished to see how cleanly and neatly they are dressed, and how little is exhibited of what we term finery. They belong to the higher class of factory operatives, silk-winders, fustian-cutters, and a sprinkling of the lower class of shopkeepers, and altogether you are forcibly struck by the superiority of the assembly over the sort of people you anticipated. Notice the children who sit with their mother on the seat before you; how quietly and confidently they look around them: there is no novelty to them in the scene;

they are frequent visitors, and though of such tender years, evidently enjoy the glass of hot spirit and water occasionally offered to them. By the time those little ones have numbered fourteen years, they will take a glass of raw spirit with a relish, and find true luxury in a pipe; add a few more years, and it becomes a part of their existence, for which other and higher enjoyments are gladly sacrificed. And now commences the entertainment of the evening. The organ, as you may naturally suppose, is a wretched instrument, and as wretchedly performed, but to the ears of those unaccustomed to what is better, produces its due effect, and you will hear the admiration of the audience expressed in no measured terms. Now proceed the tinkling of glasses and bustle of waiters, and various additions and replenishings taking place, again there is silence, and again the organist, resuming his seat, contrives, with the assistance of three or four voices, to produce the well-known hymn—

"Come let us join our cheerful songs
With angels round the throne."

You are surprised, but are told that they are real church hymns. Against the walls of the room are hung a variety of pictures of a poor class, and in bad taste, but none of an objectionable character are exhibited; and indeed throughout the whole of the evening there is nothing approaching to riot, confusion, or indecency of manner—nothing to show that if higher recreations were provided, in which they could take an interest, they would not be enjoyed, or that drink alone is the object of their assembling in such numbers.

Here then we see fresh reasons for the cultivation of better tastes, and for placing the opportunities for their enjoyment within the reach of the working classes. Even the tavern finds it useful to add something of the intellectual to the merely sensual. All this evinces a desire in the multitude for something better—an aspiration after superior pleasures, which it is highly desirable should be turned into a right direction. Let us all earnestly endeavour to do this, by giving our countenance and support to every means that is calculated to provide innocent and rational recreation for that great portion of our fellow-creatures who must of necessity spend the greater portion of their hours in toilsome labour.

Reviews.

TEETOTALISM TRIED BY THE TEST OF SCRIPTURE. A Sermon, by W. J. SHREWSBURY, Wesleyan Minister.

This thorough-going and most able defence of total abstinence cannot be too warmly recommended, nor too widely disseminated. It is full of power and truth. It contains many strong things which, though they may taste bitter in the mouth of many, will eventually prove sweet and salutary. The pamphlet is remarkably cheap, and societies would not do amiss were they to send a copy to each minister in their respective districts.

A DIALOGUE between a Bilious Patient and a Physician. By JAMES HENRY, M. D., Dublin. Renshaw, London: 1s.

Intemperance and quackery—strong drink and strong drugs—are twins in evil, at whose shrine thousands are annually sacrificed; and the delusions which hold in thrall the minds of Englishmen in reference to strong drink and quack medicines, are equally superstitious. The pamphlet before us is an appeal from ignorance and superstition to common sense, on a subject of vital importance to health—the use and abuse of purgative medicines. The fatal fallacies, as Dr. Henry clearly and ably evinces, so prevalent on these points, arise from ignorance of the nature and operation of stimulants in general. No one can peruse the dialogue before us intelligently, without arriving at the conviction that the moderate and habitual use, whether of general or intestinal stimulants, pills or porter, is a violation of natural laws, or, in plain words, downright, though it may be graduated, intemperance. We earnestly recommend the purchase and perusal of this work.

BRITISH PERMANENT DOCUMENTS; or Supplements to the Temperance Advocate. Nos. 7 and 8. (Price of the series, sent post free, 2s.)

This double No. of the Standard Library, or Documents, contains the "historical and critical" series of articles on the wines of the ancients, and of the Bible, and includes a mass of information gathered from a multitude of authors. The testimony furnished is independent of teetotalism, by writers who have written prior to the agitation of the "wine question," whose witness to the truth, therefore, is the stronger. We need but indicate the writers whose opinions and essays are given. First we have an elaborate essay from the *Athenæum*; then copious quotations from the *Westminster* and *Quarterly Reviews*, and from the works of Professor Donovan, Dr. Henderson, De Pauw, W. Law, M. A., (on the marriage

at Cana,) Sir Edward Barry, Count Dandolo, Cyrus Redding, and others; with an original testimony of Dr. Bowring's, and a critical letter in support of the doctrines of *Tirosh to Fayin*. The Cover contains the celebrated letter of Mr. Delavan.

A VINDICATION of the Case of the Teetotal Wesleyan Methodists of ST. IVES, Cornwall. B. Steill, Paternoster Row, London.

A very graphic exhibition of the tyranny which led to a large secession of Wesleyan teetotals, and to the erection of a new chapel, which could be devoted to the service both of religion and of that excellent auxiliary to it—true temperance.

SIXTH REPORT of the New British and Foreign Temperance Society: 6d.

This Report incorporates some very interesting testimonials, well worthy the attention of temperance advocates. By the way, why is the address of Mr. Cox's letter to ourselves, (p. 29,) omitted or suppressed?

THE TEMPERANCE MESSENGER. Cook, Leicester. (No. 9., Sep.) A very interesting penny-worth: may be had through W. Brittain, London.

Progress of Temperance.

IRELAND.

RESPECTED FRIENDS, Birmingham, 8th month 23d, 1842.

You rightly judge that with reference to the temperance question my thoughts turn with pleasure to the present state of Ireland, once such a theatre of disorder, now so peaceful.

I have lately visited the south-western part of that island under circumstances every way favourable for ascertaining the actual results of teetotalism, and I must confess that the effects produced by the mighty reformation, so often reported to have accompanied the very extensive adoption of the practice of total abstinence, have perfectly astonished me.

I am one of those who have sincerely rejoiced at the progress of temperance both there and everywhere else, and am free to acknowledge that, previous to my journey thither, I never could fully realize to my mind but that the statements received from Ireland were in some measure exaggerated. So far, however, from this being the case, I am not only prepared to assent to these reports, but to confirm them to others from the testimony of my own eyes and ears. I do, indeed, rejoice in stating that teetotalism has obtained a triumph in the sister isle very far surpassing my most sanguine expectations. Amongst the working classes the change is almost complete; scarcely one amongst them can be met with but who is a consistent teetotaler. Yet I do lament to say that they have, comparatively, very little countenance and sympathy from the middle and upper classes, who, although ready to admit the improved condition of the people, and with a full knowledge of the cause, are still unwilling to forego the moderate use of intoxicating drinks.

In the large and populous city of Limerick I found one brewery only at work out of six or seven, and this solitary one could not exist were it not for the export trade to England. I visited the wreck of one of these breweries, which, only two years ago, let for one thousand pounds a year: at this time the proprietor would gladly rent it out at one hundred pounds per annum, but no tenant can be found even at this. It will probably be converted into a manufactory for some other purpose.

A still more striking and interesting fact of the same kind exists in the annihilation of the largest whisky distillery in that part of the country. It stands close to the city, on the banks of the beautiful river Shannon, whose crystal waters have long been cruelly perverted into liquid poison. Here I witnessed a sight which would alone repay the trouble of the journey. A few years ago, when in full work, it yielded 300 puncheons of whisky weekly—worth not less than £25 each puncheon, or £7,500 weekly—and on sixth day, (Saturday), being the market-day, the average receipts to supply the country dealers around the city were not less than £1000, while the market-day I was there the storekeeper stated he had not been called upon to unlock the vat for a single gill. This gigantic depot of "liquid fire and distilled damnation" covers many acres of land, including a dozen good houses, once occupied by proprietors and clerks. The whole now presents the aspect of a deserted village; the wide gates stand open free of access to the curious. I strolled into the spacious yard, strewn over with decaying utensils, broken barrels, rusty iron, and the grass running up rank among them. I entered the distillery, and surveyed the stupendous mashtubs, the towering and gigantic stills, the worm coiling its endless course, the cooling vats, and the powerful engine motionless and encrusted with rust. I climbed, by means of ladders, among these fearful relics of bygone days, now at rest (it is hoped for ever) from their accursed employment. It was, indeed, a sight calculated to awaken conflicting reflections in the mind: as respects the past, what an awful amount of vice, misery, death, and destruction to contemplate,—as regards the future, how much to cheer and animate with brightest hope. I loitered, and sauntered, and gazed, and wondered, and reluctantly withdrew from a scene which will long be deeply impressed on my

memory. Since I have left Limerick I have heard that the copper and other metal cauldrons have been taken down, and shipped to London, to sell as old metal to be worked up again—a pretty good proof that the makers and vendors at least do not anticipate any reaction in favour of their unhallowed traffic.

During my stay in Ireland I spent much time in visiting the residences of the poorest classes. If one were to judge of them from the exterior, it would be difficult to conceive anything more wretched. They appear to be composed of mud, rudely and loosely hanging together, sometimes having a single window and a chimney, but often without either, the smoke finding its way through the thatch and the door, which is left open for the purpose. The practice, too, of having large heaps of manure before these huts adds greatly to the apparent discomfort of them. One room constitutes the whole home. Here I found various gradations of comforts. Some had very little furniture, yet few were without an apparently pretty comfortable bed. Contentment generally prevailed, and a wonderful degree of cheerfulness, amidst their many privations. A word of sympathy or interest at once secured their blessing and confidence. I uniformly found them ready to join heartily in my recommendation of teetotalism; they often pointed to their bed, to a table, a few chairs and decent clothes, as the fruits of abstinence from whisky. Almost every hut, even the very poorest, contained a range of shelves against the walls, filled with painted dishes, plates, cups, saucers, &c., and around the other parts of the walls were highly-coloured pictures, (cuts,) the most conspicuous of which was "Father Mathew."

In close connexion with the great temperance reform stands prominent the peaceable demeanour of the people. There is now no brandishing of shillelaghs, no rows, less crime, fewer inmates of the prisons, a great diminution of accidents and broken limbs, resulting from them; less disease, and a great falling off in the consumption of drugs. In lieu of these they are evincing great fondness for music, and every town has two or three temperance bands, which quietly parade the streets of an evening, playing favourite airs.

Still the people of Ireland are very poor, and scantily supplied with the necessities of life, but it is now poverty and great want of employ, attended with sobriety and good order; in olden times it was poverty, with their little all squandered in the whisky stores, begetting strife and mischief, disease, filth, and wretchedness. I was in many very populous districts of the country, almost wholly inhabited by the poorest class, amongst whom, in the age of whisky, violence and cruelty were of daily occurrence. Insubordination to the laws and drunken tumult are now unknown there.

At Rathkeale a large fair had been held the day before I was there, and the police informed me that not one person had been taken into custody, nor had there been a single case of disturbance, and all were quietly dispersed to their houses by eight o'clock in the evening. I was also at a fair held at Abbeyfeale, a populous village among the mountains, and once noted for acts of violence and tumult, but nothing could exceed the apparent good order and peaceful demeanour of the people. At Castle Island, in perambulating through the streets, I accidentally came upon the prison-house, and finding the outer door open, I walked in, meeting the disconsolate keeper bewailing its solitary condition, not having a single inmate; and he admitted that the progress of teetotalism not unfrequently left him in that plight. The large barracks also, directly opposite, in ruins, was no bad indication to my mind of the state of the country. In every town that I visited the breweries were closed, and the large yards overgrown with grass, and the whisky-shops converted into bakeries, provision shops, or clothing establishments; here and there only a solitary dram-shop remaining, the customers few and far between.

Potatoes and oat-meal, with buttermilk, constitute the chief food of the people, and when they are enabled to provide an ample supply of these, they appear wonderfully content. I was glad, however, to perceive that the total cessation of whisky-drinking enabled these poor people to enjoy, out of the money saved from it, an occasional meal of animal food, a rare thing with thousands. Labour is abundant, but employment scarce, and wages so low that whisky-drinking greatly aggravated by its expense all their privations. I was much pleased, in a visit I paid to an extremely poor district, on the first day of the week, (Sunday,) to find the children generally clean washed and neatly dressed, and the adult part of the people well dressed in suits of good broad cloth. On inquiry, I was told they were enabled to do this by means of a plan very extensively put in practice by some of the shopkeepers, whose confidence in sobriety has induced them to supply a suit of clothes to be paid for by weekly instalments of from 1s. to 2s., and I was glad to hear, also, that contracts so made had rarely been violated. This speaks well for their honour and honesty.

I perceive I have extended this letter to a greater length than I had intended. The subject is one of great interest to me, as having been an eye-witness of what is here mentioned, and that must serve as my excuse. I hope many others will participate in that interest, though what I have stated are nothing more than plain and simple truths, free from colouring or exaggeration.

I am, &c.,

JOHN CADBURY.

FATHER MATHEW IN SCOTLAND.

On Saturday forenoon (Aug. 13) this prince of patriots arrived at Greenock by the Dublin steamer. He was accompanied by the Rev. Mr. Murphy, of Dublin, and his secretary, Mr. McKenna, and was welcomed at Greenock by thousands who were anxiously awaiting his arrival. Father Mathew proceeded directly to the residence of Dr. Scott, to pay his respects to that venerable prelate, accompanied by an immense crowd. He came to Glasgow by the railway in the evening, and took up his residence at the Eagle Hotel. Immediately after his arrival he was waited upon by the Right Rev. Dr. Murdoch and the Rev. Mr. Gordon, and afterwards by several of the leaders of the temperance movement, both Catholic and Protestant.

Mr. Mathew made his first public appearance here at the opening and dedication of St. Mary's chapel, Monday, 15th Aug., at Milend. After mass, Father Mathew made his appearance, neatly dressed in a white robe, surmounted by two broad stripes of white satin; he stood immediately in front of the altar, and his figure altogether was good-looking and attractive. He is not more than the middle size, with a figure rather inclining to corpulency; he cannot be called fat or robust; he has just that bodily habit which is agreeable to look upon. His forehead is not of the largest, but is compactly and intellectually rounded. His nose is rather prominent, as represented in most of the prints, and his blue eyes beam with intelligence. His voice is soft, and his management of it skilful, natural, and eloquent. He has little gesticulation, his principal action being the uplifting and outstretching of his arms—laying his hand upon his breast—and occasionally casting his eyes heavenward. His sermon was a masterly one. It was assuredly one of the most ingenious, ably sustained, and liberal orations we ever heard delivered by any clergyman of this order. It breathed charity, benevolence, and devotion, and was well fitted to arrest the attention of the audience. A most important point in his discourse, and the novelty of which must have struck many, is worthy of notice. He dwelt, with more than ordinary pathos, upon the just claims of the poor, and the necessity and importance of the wealthy turning their attention to them. The crowd without the chapel was three times larger than the assembly within.—At the close of the dedication, the multitude assembled in the Cattle Market, to which the apostle was escorted by a vast crowd, it being the anniversary of St. Mary, a day held in veneration by the Catholics. The Cattle Market was so densely crowded that it was with great difficulty Mr. Mathew, accompanied by Mr. Enwright, could approach the temporary hustings. He addressed the audience in an affable oration, in the course of which he stated that all who took the pledge were to do so for the term of their natural lives.

Mr. Enwright also addressed the people. A ring was with great difficulty formed, and from 100 to 200 persons of all ages and of both sexes, many of them from distant parts, presented themselves to take the pledge, when the apostle of temperance ordered them to kneel, which was instantly obeyed, and the pledge administered to each individual of the disciples engaged, they repeating the words after Mr. Mathew. This was repeated until we should judge there could not have been less than from twelve to fifteen hundred who took the pledge. The meeting terminated at half-past 3.

DEMONSTRATION ON GLASGOW GREEN.—It having been determined by the friends of teetotalism in Glasgow and neighbourhood, to walk in procession, and hold a great out-door demonstration on the occasion of the first visit of Father Mathew to the land of the mountain and flood, these displays took place on Tuesday, and they certainly were both highly creditable and extremely satisfactory to the large and respectable body of whose views and principles this extraordinary man is at once the ornament and the head. "We think," (says the *Glasgow Chronicle*), "that we speak the sentiments of every unprejudiced spectator when we say, that a more peaceful, moral, and pleasing exhibition than was afforded by the procession of the teetotalers through the principal streets, it has rarely been our happiness to witness. The neat, clean, and orderly appearance of the men composing the procession—their blythe looks and gay adornments—the air of manly dignity and honest self-complacency which many of them exhibited, added to the beautiful banners and spirit-stirring music by which they were invigorated—formed a scene both pleasing and attractive, and which must have left the best impressions upon the thousands of onlookers. From an early hour in the morning the principal thoroughfares exhibited a more than ordinary gay and lively appearance, from the crowds of well-dressed strangers who continued to flock into the city from all quarters, per steam-boat, coach, and railway; and up to the hour of assembly in the Green all was bustle and activity. The various total abstinence societies and Rechabite tents intending to join the demonstration mustered in their respective localities, and long before eleven o'clock poured into the Green, headed by their leading members, and by excellent musical performers. There arrived by the Edinburgh railway, to take part in the business of the day and behold Father Mathew, about 1000 persons, whose appearance greatly contributed to the fine effect of the beautiful procession. The train which started

from Ayr consisted of forty-three carriages with three engines. As the immense train swept along, it was greeted by loud cheers from vast crowds who had assembled at every station. The train from Ayr was the largest, in respect to the number of carriages, that has yet been on the railway. The gross number of passengers by this train would not be much under 1200. Not the slightest accident occurred. Besides the above there were bodies present from Airdrie, Paisley, Kirkintilloch, Campsie, Hamilton, Lanark, and all the neighbouring towns. Some of these carried congratulatory addresses, and others were deputed to speak on behalf of large and respectable associations. As illustrative of the zeal and enthusiasm of the cold water drinkers, delegates were present all the way from Aberdeen, some of whom, when spoken to on the subject, warmly declared they would have come double the distance to have enjoyed half the pleasant gratification they had felt from that day's experience. Taking into account the number of teetotalers present on this occasion, the unanimity and good feeling which characterised the greater part of their proceedings, the towns represented by deputations, the numbers who received the pledge from the hands of the great apostle, we must acknowledge that it was truly a great day for the cause of teetotalism."

THE PROCESSION.

Arrived at the Green, the different bodies were marshalled in order by stewards selected for the purpose, and shortly before twelve o'clock proceeded through the different streets. The different bodies were preceded in their march by Captain Miller and a body of his men, who rendered considerable service in keeping the streets clear of carts and carriages. At the head of the procession were four of the most popular of our Glasgow teetotalers, mounted, who also did good service. The number of banners, mottoes, and devices displayed on the occasion was great, but there was scarcely a breath of wind to ripple their silken draperies.

The Catholic teetotalers, who were a very imposing body of men, could not number many less than 4,000. They were headed by Father Mathew, Mr. Enwright, and a great number of other clergymen in two carriages, the first of which was drawn by four horses. As the procession moved along the crowded streets, the cheers that rent the air were truly deafening. Every window and terrace was filled with elegantly dressed ladies, whose sweet looks could even have melted the soul of an Anchorite, and seemed not to fall innocuous on the heart of the apostle, who, as his triumph passed before their eyes, expressed his gratitude to "the beauty and fashion," by many bows and smiles, every one of which tended to bring down another series of cheers. That the efforts of Father Mathew in the great moral revolution have met with the approbation of all sects and creeds, we have only to point as proof to the general warm reception his appearance met with from all ranks and classes, who, from palace and hovel, greeted him with a shout of cheering welcome. An imposing feature in the procession was that of an Irish harper, or bard, dressed in a shamrock-hued robe, with long flowing white hair, and a most venerable appearance. As he bent him to his harp, his thin fingers sweeping over its strings, awakening chords of joy, associations were conjured up of the olden times. Whoever he was that enacted the part, he seemed to have studied the external marks of the bard to the life, as his appearance seemed to suit the conception of the character formed by all those who we heard express themselves on the subject. The Edinburgh branch of the Cork society were a very good looking body, whose ranks were adorned by many costly and beautiful articles; certainly none of the least of these were a number of their wives and sweethearts, and other female acquaintance. Port Dundas and Cowcaddens district came next, followed by a number of boys walking three and three. These were followed by the Anderston district, headed by a capital band of music, a galaxy of flags, and many juveniles. The Airdrie teetotalers, and the Kilmarnock, Kirkintilloch, Calton, and Bridgeton, were all represented, and by their numbers and handsome banners and ornaments, added much to the appearance of the procession. In addition, we observed the committee of the Western Scottish Temperance Union, and various branch societies. Then there were the Rechabites, all of whom were distinguished for good apparel and pretty ribbons and rosettes. But it is almost invidious to particularise where all looked so respectable, and acquitted themselves so well. Altogether the turn-out was splendid, the day warm and delightful, and the effect all that could have been expected.

The number in the procession has been variously reckoned from six to eight thousand. The difficulty of forming a correct estimate arose chiefly from bodies not walking in uniform rows—their numbers varying from twos to fives. The whole occupied nearly an hour in passing, and covered a great extent of ground. The number on the Green when the procession returned is fairly estimated at 50,000 persons, of whom nearly one-third were females.

On returning to the Green, Captain Miller found it impossible, owing to the crowd which had already surrounded and covered the hustings, to allow the bodies forming the procession to take their places, in the order in which they came, consequently a little confusion ensued, and by-and-bye the greater part of the procession came to a stand. The hustings were densely crowded by the teetotal leaders and strangers from a distance. When the carriages

approached the hustings, to the great disappointment of the multitude, no Father Mathew was there. It was explained by Mr. Grubb and other speakers, that he had gone to the Cattle-market to administer the pledge to the people from Edinburgh, who required to return home per the special railway train, at a certain hour. On this intimation an immense crowd marched off to the Cattle-market, but the great majority remained. The meeting was addressed by the Rev. Mr. Brewster and others, chiefly on the cause of disappointment, and after remaining about an hour on the ground, the different bodies marched off, headed by their respective bands of music.

On arriving at the Cattle-market, we found the worthy father administering the pledge to hundreds of kneeling teetotalers, the generality of whom wore medals or other badges of membership. This he did until four in the afternoon, and not less than 10,000 in this way received the pledge. On the previous evening, Father Mathew had appeared in the Catholic chapel, Great Clyde-street, which was crowded to excess, and administered the pledge to the entire audience, composed of two or three thousand.

SOIREE.

The interesting proceedings of this memorable day were appropriately crowned in the evening by a soiree in the City-hall. There was a very large and respectable assembly. Mr. E. Anderson occupied the chair, and opened the proceedings with prayer. He was supported right and left by Mr. Enwright, Mr. Kettle, Rev. P. Brewster, Rev. G. Harris; Mr. Ure, of Croy, Mr. Collyer, an American gentleman; Messrs. Grubb, Ronald Wright, Gallie, Gunn, Winning, from Paisley, and other well-known advocates. On the arrival of Father Mathew, the entire assembly stood up and cheered enthusiastically.

The chairman, in introducing the business of the evening by an appropriate speech, observed, this meeting had been got up by the committee of the Scottish Western Temperance Association, which he might say embraced almost all the teetotalers of the West of Scotland. They had prepared an address to Father Mathew expressive of their feelings towards him, which would now be read by a respected friend, and then they would hear Father Mathew, the enlightened advocate of teetotalism.

Mr. Kettle here read a long and judicious address, the reverend subject of it standing before him. At its close the cheering was loud and long continued.

Father MATHEW, in acknowledging the address, spoke nearly as follows:—He received with unbounded pleasure the address from the members of the Western Scottish Union, a body to which Ireland, and temperance in Ireland, was deeply indebted. Indeed, he might say, they owed a debt of gratitude to the whole of Scotland, from the different bodies of which they had received the most cordial co-operation, and at a time, too, when their helping hand was more necessary than at the present. For these services, as well as for their very fraternal reception of him that day, he was exceedingly grateful; and for the sentiments expressed in this beautiful address, he returned his heartfelt thanks. He, indeed, felt very much indebted to the writers of this address that they had spoken the truth, and had not given him credit for qualities he did not possess, or for services he had not performed. On this head he might appropriately quote the words of sacred authority, and say that Providence always selected the foolish things and weak things of this world to serve his purposes, that no flesh should glory in his sight. This address gave to him the merit of originating the great temperance movement in Ireland, and to this he was scarcely entitled. He was solicited and importuned into the cause by the Society of Friends in Cork, and only at their pressing solicitations had he taken it up. It was not that his heart did not go with the cause, but that he felt a diffidence, a constitutional timidity, to stand forward prominently before his fellow-countrymen. It might be that he feared also the obloquy he might have to encounter. At one of the meetings in Cork, however, he had taken the pledge, and there was sown the grain of mustard seed that had now grown up a great and mighty tree, which had shot its roots so deep into the earth that the blasts of hell could not prevail against it. Its branches were now extending in every corner of the earth, and millions of souls enjoyed peace and social happiness under its shade. They had witnessed that day a magnificent spectacle; and though thousands were congregated on the occasion, nothing had occurred to wound the feelings of the most sensitive, or to mar the general joy. It was, indeed, the work of the most high God—it was the cause of God and morality, and it was wonderful in our eyes. The kindness he had received since he came amongst them, throughout the day and on the present occasion, almost rendered him incapable of adequately expressing to them his feelings. It was only three days since he had landed on their beautiful and highly-cultivated country; he was a stranger, and his manner, his phraseology, his sentiments, might appear strange to many of them. But it was unkind and uncandid in him to say he was a stranger. He had received the right hand of fellowship from almost every being with whom he had come in contact, and theirs was indeed a kindly and happy greeting, and many times yesterday and that day he had forgotten altogether that he was out of his own native Ireland. He had almost thought he

was one of themselves, and he did not see why it should not be so. He was convinced that, though differing in features, opinions, customs or religion, they were the same people. At all events, they were the children of one common Father, born to the same rights, redeemed by the same Saviour, believers in the same blessed gospel: and, oh! that the sweet and beneficent spirit of the gospel of Jesus Christ were diffused from pole to pole, uniting all, and making all happy, pure, and guileless. The world would then be a pleasant habitation, and its children worthy of heaven. Though naturally timid and desponding, he felt new vigour arise within him to see so many of different religious professions, (it was not likely that they could all have a *unity of faith*, but they could all meet in *unity of affection*), bonded together in behalf of so great and good a cause. For five and twenty years he had entertained these views; and if any man could say that his heart had been shut against his neighbour because of differences in religion,—if any man could say the needy had been turned from his door in consequence of an opposite belief,—that the tenant had been dismissed from his holding, or the servant from his place, because of a difference of religious belief,—he would allow them to say that his actions did not correspond with his words. In that time he had done what in his power lay to reconcile and harmonize the warring principles of faction, to sweeten the cup of woe, and to exalt the down-trodden and unfortunate; and if another advice were required at his hands, he would repeat—"A new commandment I give unto you, that ye love one another." (Immense cheering.) He ought perhaps to apologise for thus alluding to himself, but Heaven forbid that he should do so from a spirit of paltry egotism, but for the glorious cause in which they all laboured. It was for this purpose he wished to exhibit to them the inmost recess of his heart, and to show it glowing with love for the whole human family. This was a cause in which they should all unite; it was the cause of their common humanity, the cause of their common country, and the cause of God. If those who had not already embraced the principles of teetotalism were conscious of the woes unutterable brought upon his own poor country, in consequence of intemperance, they would make every exertion in their power, even to the shedding of their blood, for the doing away with the monstrous evil. If they could take in at one view all the effects of this crying iniquity, the blood of the martyrs to intemperance, that stained her green fields—the widows and orphans it had made, and the unparalleled misery it had produced—the picture would be too frightful to gaze upon. He rejoiced, however, that a great change had been produced in Ireland. Their jails and bndewells were now nearly all empty, and their workhouses not nearly filled. In Ireland at the present day, the passenger might witness old castles crumbling to decay. Whatever use these barbarous relics had at one time been to the generations of the past, now they only served as the mouldering monuments of violence and strife. He trusted, also, that ere long their jails and bndewells and prison-houses would be reduced to the same useless condition, and only remain tenantless memorials of the crime, and drunkenness, and suffering which *once* existed in our country. Ireland—a country that had groaned and bled with the woes of centuries—had now left behind her a long and dreary night of folly, and emerged into the sunshine of bright and glorious day. The means which had hitherto been successfully used to keep her people ignorant, divided, enslaved, might now be tried in vain, for she had become moral and temperate. Together with total abstinence, her sons were animated with that spirit of industry and carefulness so necessary and so useful to a poor and dependent people. Formerly, if they could enjoy the excitement of intoxication, they cared not what became of them—they were reckless, illiterate and barbarous; but now they were animated with the feelings of the patriot. They had become proud men; every teetotaler was too proud to be guilty of a base or a cruel action. He reckoned now more than five millions of teetotalers in Ireland, and he was confident that the sun in his course did not shed his rays upon a more moral body of men. The records of the late assizes proved it. With the exception of one barony in the county of Tipperary, the decrease of crime had been a theme for the approbation of all the judges; and though there had been rumours that the teetotalers had been unfaithful to their pledge, it could be proved, by reference to the facts in any part of Ireland, that not one in a thousand had been base enough to break their solemn covenant. Their own Mr. Smith, (of Deanston) when at a late cattle-show in Cork, had taken a tour through the different streets and alleys of the city, and acknowledged with satisfaction, that he had not met one individual on whom was the breath of intoxicating liquor; and this in one of the most populous cities in Ireland, with a population of nearly 150,000, was surely satisfactory evidence of the good effects of teetotalism. It was pleasing also that they had now in Ireland a society of all classes for this great object. Numbers in the higher ranks of life had joined that society from the best and purest of motives, that they might produce good in others. For this purpose his Grace the Duke of Leinster had joined, and many others of rank and respectability. The whole of the Roman Catholic clergy had become members, and he was happy to say that a great many Presbyterians, and Episcopalians, and dissenters, had enrolled themselves under its spotless banners

He was happy to inform them, that the *females* of Ireland of the higher and middle ranks had not refused their countenance and support. When in Dublin administering the pledge, in Bryanstone Square, he happened to allude to the necessity and importance of the ladies doing their duty, when he was told that if they could get a convenient place a number of them would take the pledge. Well, a meeting was called in the Royal Exchange, and 500 ladies enrolled themselves teetotalers. And certainly the ladies, whose distinguished characteristic was humanity, were well entitled to take a part in this movement, and use their utmost exertions to stay the ravages of intemperance. Enlisted in this cause they would have the pure and holy gratification that they were saving families from ruin and degradation, and meriting the blessed reward of him who willet not that a single soul should die. A society had commenced in the city of Cork by the Society of Friends, with whom he had joined. Their progress, however, at the commencement was very slow. For the first month not more than 20 members had joined them. It was then that he had visited Limerick, and a great impetus was indeed given to the cause. In a short space of time more than 200,000 people, as if by some hidden impulse, rushed from every part of the Province of Ulster to take the pledge, and from weakly infancy, their society at once sprung up into vigorous manhood. Now they had branches of it in every town in Ireland. It was said that they owed their success at first to the warm and ardent temperament of the inhabitants of the south, and that it would be a different thing when they came to the north. Such was not the case, however. Difference of religious or constitutional character made no difference in the progress of this movement. From the one end of the country to the other it had been one glorious triumph. Persons of all ranks, creeds, and character, came forward to join their society; and in Ireland he had no doubt their associations would be permanent. On this subject, Dr. Channing, of Boston, had said—"The Ireland of the past has disappeared; the crime and drunkenness and folly which disgraced her once, has passed away, and a new Ireland has sprung forth untainted by the vices of its parent." This day, he could assure his Scottish friends, had been one of the happiest of his life. His fondest expectations as to the progress of the cause in this quarter were more than realised. It had always been his hope that temperance would prove a beautiful chain to unite all the people of this empire in one fraternal bond of charity and brotherly love, and he was happy to see that his anticipations were not disappointed. He felt truly grateful for the honour they had that night shown him; in fact, he would have been entirely overpowered, but from the consciousness that it was not paid to him, so much as the great and glorious cause of which he was the humble impersonation. Notwithstanding the rapid progress of their cause, and the unprecedented success of their exertions, they had still much to do, and he, along with them, had many difficulties to encounter. It was gratifying to him, however, to be thus received by such great bodies of his countrymen, and his path through life would be illuminated by rays scattered from that day's glory. (Tremendous cheers.)

Mr. Kyler, from America, Mr. Grubb, Father Enwright, Messrs. Henderson and Mason, of Aberdeen, and Reid, of Edinburgh, then addressed the meeting in stirring speeches. The proceedings altogether were very interesting, and did not terminate till half-past nine.

T. WHITTAKER'S NORTHERN VISIT.—Dear Sir,—After a sojourn of six weeks in the East Riding of Yorkshire, I arrived safe at home last Saturday week. During my stay amongst the friends in that part of the country, I held the following meetings:—Two at Driffield; two at Bridlington; one at Filey; one at Hunmanby; one at Flambro'; one at Skipsa; and one in the open air at Burlington Quay. The whole of these meetings were of a very encouraging nature, and our principles are evidently taking hold of the hearts and affections of a considerable portion of the community. From Bridlington I went to Howden. I held three meetings at Howden, four in Hull, two in Doncaster, one at Leve-they, (amongst the quarrymen,) one at Mixborough, one at Billingsley, and one in a large orchard at Balby, on the very spot where George Fox preached peace and salvation to the people. I felt much encouraged in my labours in these places, and I trust permanent good has been done. From Doncaster I went to the rural fete at Roche Abbey. I went from there to Worksop, and held a crowded meeting there. I also held two meetings in Goole, one at Eastsington, one at Hunslet, near Leeds, and three at Selby. I propose returning again to the north about the latter end of September, and I wish, as far as it is practicable, before I am worn out, to visit every town and village in my native county, York. I shall esteem it a favour if you will allow me to say, through the medium of your *Advocate*, that if the friends to whom I may offer my services will at once say either "yes" or "no," it will save me a great deal of trouble; and, also, that if those good friends who write to me, and require answers, would enclose a stamp, it would be doing something towards helping a man through a world, in which trade is bad, money scarce, taxes high, and sovereigns light. My London address is as before.—Your's &c.,

39, Old Street Road, Hoxton.

T. WHITTAKER.

NEWCHURCH, Lancashire.—On Thursday evening, Aug. 18th, a crowded meeting was held in the Church School, which holds about 350 persons. The Rev. W. Brewster, A. M., of Newchurch, Rossendale, took the chair, and commenced the proceedings with an appropriate prayer. After briefly stating his own views upon the subject of total abstinence, and showing the positive injuries under which the people are suffering, nationally and socially, physically and morally, from the use of intoxicating drinks, and on the other hand, the benefits which have attended the disuse of them, Mr. B. then called upon Mr. Millington to address the meeting, who in a clear, temperate, and convincing manner, advocated the cause. He exposed the wholesale destruction of good food for the production of the poison, alcohol, and the ruinous expenditure of money which is lavished in procuring it. When Mr. M. concluded, Mr. B. again delivered a short address, warning the people against the notion that they were preaching "another gospel," and exhorting them to discountenance, in every possible way, the drinking usages and customs of society, to avoid the haunts and company of drunkards, but, above all, to continue "instant in prayer," that their own good resolutions might be strengthened, and that their example might operate powerfully upon those around them, to the promotion of the glory of God, and the temporal and eternal welfare of their fellow-beings. After singing a hymn, 18 signed the pledge, Mr. Brewster the first. This was a noble example; may it be speedily followed by many other ministers.

BIRTENSHAW, near Bolton.—I am requested to inform you that the society is in a very flourishing condition. On Monday, Sept. 5th, a tea party was held in the Wesleyan school-room, when upwards of 200 persons partook of the "cup which cheers," and, considering how short a time the society has been established in the village, it was a very creditable muster. After tea, a public meeting was held in the same place, the chair being again taken by John Ashworth, jun., Esq., whose kind and effective support of the society in its infancy entitles him to the lively gratitude of its members. The meeting was addressed by those indefatigable advocates of teetotalism, Mr. Swinburn, of Blackrod, and Mr. Thomas Entwisle, of Bolton, and other friends, and 12 signed the pledge. The committee have commenced Sunday visiting and the distribution of temperance tracts, and also a monthly subscription for the regular purchase of a number of your *Advocates*; and there is no doubt that by these means the people will be disabused of those false impressions respecting the good properties of alcoholic drinks which hinder their reception of the truths of teetotalism. A night-school has also been instituted for the youth of the society. This is beginning at the right end, for, as the future carrying out of our principles will depend upon those who are now the youthful part of the community, how anxious should every society be to fill the minds of their young members with sound knowledge!

W. BEWICK.

KEIGHLEY.—A numerous and respectable meeting of the members and friends of our society was held in the Mechanics' Institution, on Tuesday evening, August 2d, Mr. N. Holmes in the chair, for the purpose of presenting the Rev. W. Jackson, Wesleyan Association minister, with an address from the society, previous to his removal to his new circuit in Cornwall the following week. The address was engrossed upon parchment, and presented by the chairman. It contained the most heartfelt thanks of the committee, on behalf of the society, to the reverend gentleman for his zealous and unwearied exertions in the temperance cause during the three years of his ministerial labours in Keighley. Mr. J. replied to the address in a very able and affecting manner. Mr. Crake, the district agent, and Mr. Foster, of Newcastle, concluded the meeting with eloquent addresses. A meeting was held in the market-place on Sunday evening following, addressed by Messrs. Crake and Jackson. This being known to be the last opportunity, at least for some time, that Mr. Jackson would have of speaking in Keighley, the meeting was very numerous and attended. Mr. J. is highly respected in Keighley; he has left some fruit of his labours behind, and, we doubt not, that under divine Providence he will be made a blessing to the place whither he is removed, Mr. Jarvis Crake, the late agent of the Bradford district union, is also worthy our most sincere thanks, for his labours in this district have been attended with abundant success.—W. SUGDEN.

BRIDLINGTON.—The committee, elated with the signal success achieved through the efficient agency of the celebrated teetotal lecturer, Mr. Thomas Whittaker, of London, were induced to engage Captain Boanerges, otherwise Mr. John Addleshaw, the indefatigable agent of the British Temperance Association. He entered upon his campaign by lecturing in the Primitive Methodist chapel, Flambro', on Saturday evening, July 30th, when twelve or fourteen individuals were induced to sign the temperance pledge. On Sunday morning he preached with acceptance in Zion chapel. On Monday he visited North Burton, where he delivered a lecture in the Wesleyan chapel to an overflowing audience; at the close of the meeting twelve signatures were obtained, and several more since. On the same evening, our president, together with two other members of the committee, delivered addresses on the advantages of teetotalism, in the Wesleyan chapel, Sewerby, to a large and attentive congregation, where, we trust, a lasting impression has

been made. On Tuesday evening Mr. A. visited Bampton, when he held a meeting in a barn, kindly lent for the occasion: six signatures were obtained at the close. On Wednesday evening he lectured in the open air at the Quay, to a large, attentive, and respectable audience. According to the most accurate calculation, there would not be less than 1000 people present. The calm, sound, dispassionate, and very convincing arguments of the lecturer, interspersed with apposite anecdotes, elicited considerable applause.

GEORGE POTTER, Cor. Sec.

SCARBROUGH.—On Wednesday, the 24th ult., one of the largest meetings ever held in the Town-hall took place, to listen to the addresses of the Rev. G. B. Macdonald, of Leeds, and other speakers, on the subject of teetotalism. The room was well filled by half-past seven, and shortly after so crowded that a number were unable to gain admission. Additional interest was excited on the part of many of Mr. Macdonald's friends, from reports having been industriously circulated of late, that he had been compelled to abandon the principles of teetotalism, and resort to the customary stimulants of wine, porter, &c. These statements were, however, most admirably refuted in his very manly and eloquent manner. He declared he had remained to this day a practical and consistent teetotaler, and was more firmly convinced than ever of the truth of the principles. He had travelled upwards of 8,000 miles in the year, and had preached or spoken in public from eight to twelve times a week. Three reformed characters also addressed the meeting, whose simple, yet telling speeches, produced much effect. The immense benefits which had accrued to them from adopting the principles of teetotalism, presented an argument in favour of the society which no sophistry could evade. One of them, an old sailor, who had been on board a man-of-war, described some dreadful scenes that he witnessed from the effects of intemperance, which he stated was the chief cause of nearly all the loss of life that took place under sentence of court-martial for disobedience of orders. On one occasion, he declared, that out of a crew of 400, between 200 and 300 were in a state of intoxication at one time. The Scarbro' society consists of upwards of 700 members, and 130 of them have formerly been the victims of intemperance.

SETTLE.—The eighth anniversary of the temperance society was celebrated on Tuesday, Aug. 23, by a public tea party in the National school, when upwards of 160 sat down to enjoy the unintoxicating cup. After tea, a public meeting was held, the Rev. T. Savage (Wesleyan) in the chair, when excellent addresses were delivered by Mr. T. Oates, a long-trying and zealous advocate of the cause, the Rev. R. Abrams, (Independent minister,) and Mr. David Beal, a reformed drunkard from Otley, who, by his humorous delivery, excited much laughter, and by his affecting tales often caused the tears to flow. The excellent brass band of the society was in attendance, and played several favourite airs, which added to the enjoyment of the day. Several signatures were obtained.

J. B.

BRADFORD TEMPERANCE UNION.—[Extract from the Report of the late Agent to the Delegates.] "The kind manner in which you received my four months' report inspires me with confidence in presenting you with an account of my labours for the last fifteen weeks. I have had opposition both public and private, two or three instances of which I will relate. At an open-air meeting at GRASSINGTON, the wife of a Wesleyan minister called in question a statement I had made in reference to a minister taking wine in a chapel vestry. I read the account to her from a book in my possession, and endeavoured to convince her that there was no reason to dispute it, as it was a well-known fact that in almost all the large chapels wine was kept for the use of the ministers. Another instance of opposition was at THORNTON, where a school-master came forward at the close of a most interesting meeting. He commenced by asking what alcohol was, to which I replied that it was the poisonous product of fermentation. He then made the notable discovery, that nothing could not produce something! and asserted that alcohol was not a compound, but a simple! and lest the meeting should not be able to discover that he was a philosopher, he told them he had read nearly all books on philosophy! and expressed his wonder that I should think of instructing the intelligent people of Thornton! However, at the next meeting he had re-discovered that alcohol was not a simple, but a compound, and he declared, that of the said "intelligent people of Thornton," not one in five knew what alcohol was. The manner in which this man behaved to me personally was most ungentlemanly. He was, however, determined to have a "philosophical discussion!" and the friends at Bradford treated him to one by inviting Mr. Lees. Certainly, common sense was never before so outraged, and that, too, under the name of philosophy, as by Mr. Chatword, in chattering about, (for I will not say arguing) alcohol being in barley! My most painful feelings have arisen from the amount of opposition that I have met with from professing Christians. One man, to whom I offered a tract, talked largely of the grace of God, but would not, on any account, receive a tract! "If your tract was leather," said he, "I would not nail it to my shoe sole." Another man, a local preacher, whom I asked to lend his influence

to the temperance cause, would not even treat me with common civility. Opposition from interested and wicked men is to be expected; even they, however, seem to think that the Bible affords them the best means of opposition to our principles. I have had the Bible brought against teetotalism by men whom, in a few days afterwards, I have met on a Sabbath day in a state of gross intoxication! On one occasion, at an open-air meeting, a jerry-lord, who had condemned me for a want of Christianity, brought out drink, and served it round to the people at the time I was speaking, to prevent them from hearing me. Some, however, would not receive it at his hand, although they were men that take drink. I had to stand alone at this place, amidst the sneers of many, and were I not desirous that the principle of total abstinence should bless the world, no recompence should induce me to endure the taunts and reproaches I have had so plentifully heaped upon me. It is truly lamentable to hear people who are in abject poverty, and as wretched as they well can be, in many instances brought on by themselves, telling you that they wish they could get more of those intoxicating drinks, for if they had the means they would soon have the drink. Hence appears the necessity for total abstinence; nothing can benefit a drunkard so long as he continues such. An industrious man you may benefit, by giving him employment and capital; but put the same means in the hands of a drunkard, and you only assist him to injure himself, and cruelly treat those connected with him. I have been delighted and cheered by many of the youths that came and told me that they had been, some months, and others five, six, and seven years, teetotals. I have sometimes found people whom I could not prevail upon to leave off taking these drinks themselves, delighted with their children continuing firm to their pledge; and once, while reasoning with some at their dwellings, who were using rather rough language towards me, a little fellow, about eight years of age, who stood by, seemed desirous to put in his word, and told me that he had been two years a teetotaler, and was now a Rechabite. Another little fellow, that I am always delighted to see, has been seven years a teetotaler, though not yet fourteen years old. His father sells malt, one brother is a brewer, another is a publican, and yet the boy is a firm teetotaler.—I have addressed 90 meetings in the district and 8 out, making 98 meetings in the 15 weeks. The meetings, too, have been more numerous attended, averaging each 200 people. I have obtained only 229 signatures; people can but seldom be prevailed upon to sign at open-air meetings. I am, however, convinced the cause has a firmer hold on the minds of the people. I have formed a new society at Lauthersdale; a considerable amount of good has been effected, and some staunch friends enlisted, who I believe will continue firm. There are other places, such as Idle, Cullingworth, Gargrave, and Howitt, where, on another visit being paid them, I think societies may be formed. I have distributed 4820 tracts, and entered at least 4300 houses. The conversation had with the people, and the amount of information circulated by the tracts, must, I think, have produced a salutary effect. The societies throughout the district are generally in a healthy state. Under the blessing of God my hopes rest with the teetotalers in the district, where there is not one place I know of without a number of determined men, who, as far as their abilities allow, are determined to carry out their principles. Permit me to express my gratitude for the kindness I have experienced at your hands, and be assured that it will ever afford me the greatest pleasure to hear of the prosperity of the cause, and of your continuing to be zealously affected, not by fits and starts, but *always* in this good thing. There are some reformed characters who, as soon as they get made comfortable themselves, think nothing of any one else. It is, however, due to those in the Bradford district to say, that many of them are amongst our most active members. Indeed, when they have been saved from shipwreck and a drunkard's grave, it is their duty to jump into the life-boat immediately and pull with all their might to rescue the others who remain in peril. JARVIS CHAKE.

MARKET WEIGHTON.—The opening of a temperance hall took place on Tuesday, Aug. 9th, on which occasion a brilliant display of temperance movements took place. During the forenoon, visitors from various parts poured in, and about two o'clock, p.m., a procession from the hall commenced, headed by the Pocklington and Market Weighton brass bands, to hear a sermon by the Rev. D. Sunderland, in the Independent Chapel, which was listened to with great attention by the respectable audience. The text, "War a good warfare," was brought to bear with admirable effect on the subject. After the service the procession paraded the principal streets, and then returned to the hall to tea, which was served up in the most tasteful manner. The committee had anticipated the number of guests at about 250, but nearly 500 were entertained; yet so profuse were the ladies of Market Weighton, the committee, and other ladies in the neighbourhood, that there was "bread enough and to spare." At seven o'clock the public meeting was held, when E. Thompson, Esq., of Armin, was called to the chair, which he filled with great credit to himself and satisfaction to the audience. The Rev. R. Tabraham, Wesleyan minister, addressed the meeting, in a very able speech, on the temperance principles, and complimented the society on having

erected so noble a building for the purpose of therein advocating so noble a cause. Mr. John Andrew, of Leeds, next came forward, and delivered an interesting speech, showing the great utility of teetotalism, and the great destruction of grain which, at this alarming crisis of our national wants, might be applied to the necessities of starving thousands. After a brief address from the Rev. D. Sunderland, the meeting separated, highly delighted with the mental and moral enjoyments which leave no sting behind.

LEEDS.—On Monday, August 29th, a festival was held by the Leylands branch of the Leeds temperance society, in Hope-street school, when upwards of 100 persons took tea together; afterwards a meeting took place, which was addressed by Mr. Kershaw, chairman, Messrs. J. Parker, John Andrew, J. Crake, the Rev. J. S. Bannister, late of Warwick, Dr. Coffin, late of Hull, and Dr. F. R. Lees. This branch was the first which advocated teetotalism *exclusively* in Leeds, and was very successful, but for want of a place of meeting has been inactive for some time. Through the kindness of Messrs. Wm. Watson and Son, weekly meetings have been held in the above-named room, and well attended. Our labours, since we recommenced in June, have not been in vain: 120 members have been obtained, 30 of whom were drunkards, but who are now sober and in their right minds, and promise to be useful citizens. This committee would earnestly, but respectfully, recommend the frequent visiting of new members, to entreat them to attend the meetings, as it tends to strengthen and encourage them in their principles. THOS. ROTHERY, Sec.

FETE AT ROCHE ABBEY.—On Thursday, the 4th ult., the enchanting grounds of Roche Abbey presented an unusual but animated scene. The temperance associations in the immediate neighbourhood having agreed that an assembly of as many of their members as could make it convenient to meet at some central spot, was desirable, selected for that purpose Roche Abbey; and application having been made to the noble owner of the grounds, the Right Hon. Earl of Scarborough, for his permission, the following courteous reply was received:—

40, South street, Grosvenor square, 23 August, 1842.

SIR,—I have this day received your letter, saying that the temperance societies in Rotherham and its vicinity wish to pass a day at Roche Abbey, on Thursday, 4th of this month, which they are quite at liberty to do; and hoping that they may be amused, and the weather may be favourable, I am, Sir, yours faithfully,

Mr. J. Guest,

SCARBOROUGH.

Although no public notice of the meeting was given, yet the news was rapidly diffused. The desired morning proved propitious, and the different roads to the scene of enjoyment were enlivened from time to time by various carriages, ornamented with gay flags and banners. From ten to eleven o'clock the arrivals were numerous, and refreshment first engaged the attention of the visitors. It having been arranged that the general meeting should commence at twelve o'clock, at that hour a trumpet was sounded, and a light waggon and van having been placed together as a platform for the speakers, under those fine relics of the olden time, the beautiful arches of the old Abbey, the remaining carriages were formed, as far as they extended, around them, and were principally occupied by ladies, while a large concourse of persons occupied the space in front. Mr. Chrimes, jun., of Rotherham, opened the meeting with a brief but appropriate address; and afterwards called upon Mr. Millington, one of the travelling agents of the British Temperance Association; Mr. Thos. Whittaker, of London; and the Rev. T. Hamar, of Rotherham College; all of whom were listened to with much attention. At half-past one, the hour appropriated for dinner, the assembled throng betook themselves in right earnest to the ample store of viands on the green knoll, which served both for tables and seats. Never did these "shady nooks and mossy dells" present a happier or more animated aspect. Many and merry were the groups gathered where the Lady's Well poured forth its cold and crystal gushings, whilst on the bank from which its sparkling waters welled out, was placed, for the convenience of those who preferred them made *hot*, a kettle, holding two hundred gallons, and which furnished means of making those exhilarating infusions "which cheer but not inebriate." At half-past two o'clock the trumpet was again sounded—the platform again manned—the carriages again filled by their fair occupants—the scattered groups again assembled,—and a hymn having been sung, the chairman again called on Mr. Whittaker; afterwards on Mr. Tyack, of Workop; C. C. Mower, Esq., the excellent and eloquent president of the Workop society; Mr. Millington; and yet once more on Mr. Whittaker; when half-past five o'clock, the time appointed for the afternoon's repast, having arrived, after having most unanimously passed a vote of thanks to the Earl of Scarborough with enthusiasm, the meeting was concluded, and the assembled throng divided themselves into groups to prepare and share the afternoon's regale. The repast being ended, the time of separation too soon arrived. The carriages were once more in requisition—kind farewells spoken; and thus, without accident, or slightest approach to disorder to dim a day of unclouded enjoyment, the various parties separated.

BIRMINGHAM.—This day, (August 26th,) a numerous body of magistrates being assembled at our public office to consider of applications for granting spirit licences, a deputation waited on them, consisting of Richard T. Cadbury, Esq., the Rev. James Alsop, Messrs. Jacob Pope, J. C. Perry, J. L. Levison, B. H. Cadbury, and other gentlemen, headed by our worthy rector, the Rev. Thomas Moseley, for the purpose of presenting a memorial against fresh licences. Mr. Moseley introduced the subject with some pertinent remarks on the matters stated in the memorial, and was followed by Mr. R. T. Cadbury in observations of similar tendency, in which he ascribed our comparative exemption from disturbances, such as had affected other parts of the country, in great measure to the influence which habits of total abstinence were now exercising over a considerable portion of the working classes,* and concluded by reading the memorial, of which the subjoined is a copy:—

"To the Magistrates for the Borough of Birmingham, assembled to receive applications for renewal of Spirit Licences."

"We, the undersigned, gratefully remember the result of your deliberations last year on the subject of granting spirit licences.

"We again this year implore your renewed attention to this important subject, involving, as it does, the health, the morals, and the happiness of the community.

"We are informed that about twenty licensed houses have been closed during the past year. We would fain attribute this result to the improving habits of the people. It, at least, shows that the public necessity does not require their continuance. We, therefore, earnestly beg that the licences of those houses may not be renewed nor transferred to other houses.

"The experience which every year affords as to the effects produced on those who have wholly abstained from the use of intoxicating drinks, confirms our opinion of the needlessness of houses devoted to the traffic in them.

"We cannot, therefore, refrain from expressing our ardent desire that you will not on any plea increase the present lamentable amount of licences, but will avail yourselves of every judicious opportunity of lessening the existing number."

The memorial was signed by sixteen clergymen of the Established Church, and several dissenting ministers, besides a number of respectable tradesmen. The chairman of the magistrates stated in reply, that it should receive their serious consideration.

We are since informed that only one new licence was granted, and that was to the refreshment-room at the station of the Birmingham and Derby Railway. We regret this, as, however necessary the refreshment-room may be, we have not forgotten the wholesome regulations with which railway companies started a few years ago, of not allowing intoxicating liquors to be sold upon the line.

PERSHORE.—Mr. Murphy, one of the agents of the Gloucestershire association, delivered a lecture on teetotalism last Thursday, (August 25,) which was well attended, very attentively listened to throughout, and seemed to give general satisfaction. The Rev. Francis Overbury, who presided, offered a few appropriate remarks at the close, exhorting all non-abstainers present to give the principle of total abstinence a fair trial before they condemned it.

LINCOLN.—The friends of teetotalism will be glad to hear that the good cause is making considerable progress in this ancient city and its vicinity. Never has our society assumed such a firm and commanding position, or presented so fair and promising an aspect, as at the present moment. Let our friends continue but united, zealous, and unflinching, and there is every prospect of a certain, speedy, and signal triumph. Our committee appear to have imbibed the true spirit of the temperance enterprise, and manifest a noble and disinterested determination, in spite of the anti-christian virulence of our christian opponents, or the chilling apathy and lukewarmness of some who profess to be friends. We have just been favoured with the efficient services of that zealous agent, Mr. Millington, who has ably succeeded in bringing before us the Scriptural Wine Question in a very luminous and convincing manner. Highly, however, as we appreciate the talented advocacy of the travelling agents, and great importance as we attach to their occasional lectures at our festivals and anniversaries, the conviction is setting deep, and fixing itself firmly in our minds, that our chief dependence for extensive and permanent success must be founded more than heretofore upon our local efforts, the combined, strenuous, systematic, and sustained exertions of our own society. In accordance with this conviction, a public meeting is held every Monday evening, on which occasion two or three addresses are given by members of the committee and other friends. Hitherto they have been well conducted and well attended, and the interest at first excited has not only been sustained, but with each succeeding week has appeared to be considerably augmented. We have likewise commenced having meetings on Sunday afternoon, for the purpose of supplicating the divine blessing upon the temperance movement. Occasionally we purpose that an address

shall be given, or a sermon preached, on the religious bearings of teetotalism. Open-air meetings are likewise held almost every Sabbath, in some one or more of the villages within seven or eight miles of the city. They are invariably well attended. In these missionary excursions we have been well supported by our country members, especially from Thorpe and Hykham. About two months since we held our first teetotal lovefeast, on the Sunday afternoon, in the temperance lecture-room, and though but little publicity had been given to it, the place was crowded. Would that those ministers of the Gospel who look upon our system with contempt, or who watch our movements with suspicion, could have been present on that occasion. But one spirit seemed to pervade and animate every bosom—a spirit of unrestrained brotherly affection for each other, and of ardent gratitude and praise to God. Some related, in simple and affecting detail, their miseries and privations whilst addicted to habits of intemperance, and in strains of touching eloquence, exhibited the striking contrast in the blessings and comforts which then surrounded them, and which had resulted from their adoption and practice of the simple, yet salutary principle of total abstinence. Others testified that by exerting themselves with the teetotal society, they had been preserved from habits of dissipation, into which it was probable they would have fallen—had been snatched from the brink of a fearful precipice, upon which they once stood almost unconscious of their danger. Several, who had been members of christian churches previous to their abstinence, spoke of their increased spirituality of mind and devotedness to God since they had entirely abstained from that "fleshly lust," the direct and powerful tendency of which is to "war against the soul." It is our intention to hold one quarterly. We consider that they are calculated to do more towards awakening a deep and permanent interest in our principles, and calling forth a generous and disinterested sympathy with our objects, than any other description of meeting we have held. Indeed, it can scarce be otherwise, for on such an occasion who does not see that the interesting and important subject is presented in its most interesting aspect, in its most important bearings, viz., in its connexion with, and its influence upon, the religious character and immortal interests of mankind? A few words in reference to the employment of fermented elements at the Christian Eucharist. Though this is a question which may be considered as, strictly speaking, a theological one, and as such may be examined and settled without any reference to teetotalism, nevertheless many of our good teetotalers in this city think that they can perceive, under present circumstances, that it has vital connexion with, and intimate bearings upon, the temperance movement. They have, therefore, given the subject that dispassionate investigation which its sacredness and importance appeared to demand, and which their means and opportunities afforded. The result has been that they have arrived at the deliberate and solemn conviction that it is their duty, as consistent temperance reformers, and as conscientious Christians, to renounce those inappropriate and unscriptural elements now in general use in the Christian church, and to celebrate that holy and divinely-instituted ordinance in those elements which Christ himself employed and sanctioned, and thus roll away a great reproach from his cause—remove a foul spot from our feast of charity, which has in many instances been a fatal stumbling-block to our weak, yet sincere brethren, for whom the Saviour died—and banish one of the most powerful barriers of true temperance. In accordance with this conviction, arrangements are entered into for affording a suitable monthly celebration of the Eucharist, to all members of the various sections of the church who may see proper, in those uncorrupted elements which their enlightened conscience approves, and which the undistorted word of God so plainly directs. Already the ecclesiastical powers in the Wesleyan church have testified their abhorrence of what they choose to designate our "foolish, whimsical, fantastical, and fanatical views and conduct," by removing from the local preachers' plan brother Mills, (he being considered as one of the ringleaders of this heresy,) doubtless under the delusive idea that such an infliction of condign punishment would operate as a salutary warning upon others, and thus (to use their own expression) "crush the mischief in the bud." This step was to have been followed up by expulsion from his office as a class-leader, but such was the burst of indignant feeling manifested throughout the circuit when it became known that Mr. Mills had been removed from the plan for a conscientious scruple, (though he had distinctly stated to the preacher the views he entertained on this subject previous to their placing his name upon the plan six months before,) that they deemed it prudent to waive for the present their inquisitorial proceedings, and submit the matter to (in the opinion of some of my Wesleyan brethren) the infallible judgment and decision of the approaching conference!

THOS. H. BARKER.

ROSS.—The brethren of the Vaga Tent, 734, I.O.R., Plinlimmon Tent of Juvenile Rechabites, and members of the Ross total abstinence society, celebrated their first festival on Monday, the 29th August. At an early hour the "banner of temperance" was seen hoisted at the temperance hotel, where the brethren assembled at 9 o'clock, and at 10 they were visited by deputations from Hereford, Ledbury, Coleford, and Monmouth. The Hereford

* In fact, we observe that in the late riots the least violence has been employed precisely in those districts where teetotalism has most prevailed, and vice versa.

friends were by far the most numerous. They were met at Wilton by the "Ross teetotal brass band" in an open carriage, which conducted them through the principal streets to the hotel. The procession was immediately formed and proceeded to the Independent chapel, where an eloquent and impressive sermon was preached by the Rev. brother, W. D. Corken, of Ledbury, after which the procession again paraded the streets, and returned to the hotel to dinner. At 4 o'clock they went in procession to tea, when above 150 partook of the "cheerful cup." After tea an out-door meeting was held, and ably addressed by the Rev. Mr. Corken, the Rev. Mr. —, of Bucks, and Mr. Ellis, agent of the society.

J. W. COUNSELL.

GREAT YARMOUTH, Norfolk, 20th August, 1842.—Essential service has been rendered to the teetotal cause in this town last week, by Mr. Melling, a glass-blower of, I believe, Manchester, who delivered an appropriate address in our spacious market-place to an attentive and respectable assembly, with no other disturbance than that which was occasioned by a *lord* whose drunkenness is situated near the spot where our speaker stood: he was supported by a few of his victims, whom he in vain endeavoured to stir up to acts of insubordination, but who kept continually responding to the home remarks of the speaker, "That's true"—"That's all true"—"That's too true." The speaker addressed them for about two hours, and the meeting was dismissed. The following evening Mr. Melling addressed in the same place, about 2000 persons, among whom was not heard a sentence but in terms of the strongest approbation of the speaker's remarks. Mr. M.'s phraseology and manner of address was truly pleasing, and the style well suited to the taste of the working class, whilst the better informed were by no means displeased, but listened to his resistless appeals and shrewd remarks with attention and delight. After an address of nearly two hours the assembly was dismissed, when in all directions persons were overheard relating to each other the pleasure they had enjoyed in listening to him during the evening. The committee avail themselves of this means of tendering their thanks for his disinterested services, and we hope he will have frequent opportunities of addressing similar meetings in other towns.

E. F. CHURCH.

OUR CLERKENWELL and PENTONVILLE Youths' teetotal society still continues to prosper; it is now by far the largest and most active youths' society in the metropolis. Our teetotal meetings are weekly crowded with youths, but I regret to say we can get no assistance from adults, who appear rather to be jealous of our successful progress. Our Mutual Instruction Library now contains 300 volumes; we take in all the temperance publications and many others, both weekly and monthly, and on Tuesday evenings we have an admirable singing class, containing upwards of 100 regular attendants, on Mr. Hullah's system, conducted by one of our members. As I trust you will find room in your valuable and extensively circulated journal for this short notice, allow me to inform all friends visiting London that we shall be glad to see them on any Thursday evening, assisting us in endeavouring to "confirm the weak and strengthen the feeble knees," at *Eagle Court, St. John's Lane, West Smithfield*.—My dear sir, yours most truly,

R. P. BATGER, Secretary.

EAST INDIES.

From a letter dated *Jellalabad*, 12th June last, written by G. Godfrey, sergeant, 13th L. I., we extract the following:—"The work that was done by our men from November to April, in and about the fort, was surprising (even to themselves); the duty was very severe, and the rations inferior, and at times short of the full allowance. During that time no spirits were served out. There were no court-martials, and never was the regiment in such good health, as I can remember. The effect of abstinence from intoxicating liquor was plainly seen and acknowledged by officers and men."

Correspondence.

MINISTERIAL INTEMPERANCE.

SIR,—Permit me, through the medium of your *Advocate*, to expose a practice which I conceive to be as great an evil as it is possible to imagine, namely, *drunkenness in the pulpit*. I fear that in some parts of our country such cases are not rare. Drunkenness seems to be a growing evil, and the people freely indulge in the sinful practice, although in doing so, they risk their comfort in this world and their everlasting happiness in the world to come. The case to which I would more especially refer is that of a clergyman residing at a small village in Shropshire. During the period I have been acquainted with him, which is ten or twelve years, he has betrayed a peculiar relish for intoxicating drinks; so much so, that I have known him go to a neighbouring village, on a Sabbath afternoon, to do (what he calls) his duty, and frequently return home with a very heavy load. On some occasions he has made so very free with the *dear creature*, and his load has become so extremely heavy, that it has been necessary for him to have some one to assist him home. He has been known to retire to a public-house after preaching, and not return home till the Monday. He

has often been tipsy, every day, for eight or ten successive days. I am not prepared to say that he has been tipsy whilst in the pulpit, but the following circumstance seems very suspicious. One Sabbath morning he rose to perform the ceremony as usual, and afterwards administer the sacrament, but instead of which he was obliged to return to his bed. He sent to his parishioners to say that he was *ill*, and consequently could not attend to duty. Many other circumstances could be named, disgraceful to human nature, but let the following suffice. A few weeks ago he left home on the Thursday, after which very little account can be given of him until the Friday morning, when, about four o'clock, he made his way to a friend's house, about seven or eight miles distant, where he represented himself as having been on a journey. Towards the evening of the same day, he made an attempt to return home, but his friend perceiving that liquor had so far deprived him of his senses, as to render him unable to distinguish the right from the wrong road, very prudently advised him to remain till morning, to which he consented. In the mean time his family and friends, at home, felt concerned about his absence, and on the Saturday morning a search was intended to be made. Some supposed he had fallen into a large fish pool, the owner of which was going to have the water drawn out; whilst others were going in different directions in search of him, when, to their great satisfaction and surprise, the reverend gentleman made his appearance.

Now, sir, I would ask, do you think such an individual a fit character to occupy the pulpit? After having been drunk five or six times during the week, is he in a proper state to stand up on the Sabbath, and attempt to preach the Gospel? Can he urge upon the drunkard the necessity of abandoning his drunken habits, and the Sabbath-breaker his Sabbath-breaking?

I trust the time is fast approaching when the inhabitants of this village and neighbourhood will, instead of listening to a *bacchanalian*, have the privilege of sitting under a true Gospel ministry, and hearing words whereby they may be saved from drunkenness and every other vice. Yours, respectfully,

C.

WHY DON'T MINISTERS PRAY FOR THE TEMPERANCE SOCIETY, AND ENCOURAGE THEIR FRIENDS TO AID THEM IN THIS DUTY?

SIR,—In reply to the above question it has been said, I think unjustly, that the temperance society's advocates are undermining the authority of revelation, and giving an indirect sanction to infidelity. Believing as I do that this is not, in every case at least, the real cause, perhaps you will allow me to state, in your publication, the results of a temperance prayer meeting held in connexion with my church and congregation, with a view in some degree to refute this allegation, and to show that so far from the cause of temperance being allied to infidelity, it is the chosen and constant hand-maiden of religion, and, though not a *substitute* for the Gospel, is certainly a *stepping-stone* to the enjoyment of its blessings. It is not true that we make teetotalism a test of church fellowship, but I do, for one, think it right to urge it as a duty on our members to bear this subject on their minds at "the throne of the heavenly grace."

If it is right, as Mr. Buckingham says it is, that a moiety of our property saved by our adherence to the temperance cause, should be given to aid its funds, surely some demand should be made on the ministers of the Gospel, and by them upon their friends, for a share in their prayers. Yet this sacred cause is seldom noticed in the pulpit, or at the social meetings so frequently held for prayer, amongst us. Missionary monthly prayer meetings have long been upheld, and may they continue to be sustained with increasing interest! but are we right in losing sight of a channel of usefulness which God has so wonderfully blessed, and which has obtained in a short space of time even more adherents in our country than the cause of missions? I trust I shall not be suspected of wishing to support one society by depreciating another. But prayer is assuredly needed for the downfall of Bacchus as well as of Juggernaut or Vishnu, or the whole rabble of heathen deities. His worshippers are so numerous—his shrine is so near us, and such repeated and lamentable instances are constantly occurring of our Christian brethren, one after another, becoming the votaries and the victims of this destructive divinity, that, in my view, it is impolitic and unwise, not to say sinful, to manifest indifference to it.

I rejoice to state that the temperance society is gaining ground in this town. And I believe it will add to its stability and permanence if the subject becomes incorporated with our prayers. No individual should plead for a cause with his fellow-man for which he cannot sincerely pray to God. And it is the unalterable conviction of my mind that no Christian minister can consistently advocate the habitual use of intoxicating drinks, and at the same time pour out his intercessions before heaven, that divine grace may teach him and his flock to live soberly and godly in the present evil world.

As an encouragement to my Christian brethren to seek the divine blessing on the temperance society, I beg to state that I have preached the doctrine of total abstinence and its advantages

on festive seasons for several years past, and nothing but good has resulted from it. Additions have been made to the church, and our society purged of its inconsistent members. Last Christmas, after a service of this nature, it was announced that a devotional service would be held in the vestry, to plead with God for his blessing on the temperance society. These services have been so well attended, that they have been continued weekly every Friday since. I am free to confess that I felt a little jealous lest we should give a disproportionate attention to the subject, when compared with the spiritual wants of the world. But it is easy to see that this is connected with, and will infallibly prepare the way for, the consideration of these subjects. I must leave the fact to be explained by those who have more Christian philosophy than myself, that on these occasions for prayer our members meet in greater numbers, and appear to be more in earnest than on ordinary occasions. I suppose one reason is, that the evil of drunkenness is apparent to every one, and this species of idolatry comes nearer home.

I sincerely wish the cause to have its proper place in every public movement, and in the affection of all our hearts, but I regret to think that with some ministers it has no place at all; and if they excuse themselves from countenancing the temperance society because the remarks of some of its advocates are severe, (and none has denounced or deplored a spirit of censoriousness more than I have,) and while they neglect to offer one single petition to heaven for its prosperity, and seem not to care a rush about the cause, and would rather it would sink than swim, should they not ask themselves whether these censures are altogether unmerited?

In humble dependence on the divine assistance, we purpose to persevere in our efforts to counteract the reproach both of infidelity and censoriousness, by earnest prayer. The vestry in which we have assembled, and which would not hold above sixty individuals, and has been generally filled, and sometimes overflowing, we have within these few weeks taken down to convert it into a more spacious room for a day school and temperance prayer meetings; and we hope, with improved accommodation, to have an increased attendance on these delightful devotional occasions. I have only to add, and I do so with heartfelt and grateful emotions, that after six years' experience of the benefits resulting from total abstinence, and witnessing its blessed tendency in aiding the cause of truth and holiness, in my own heart, in the church, and in the world, I trust I shall be enabled with my dying breath to commend this blessed cause to God in my prayers. Deeply regretting my inability to send a more liberal donation and frequent epistolary contribution to your valuable journal, Believe me,

Respected Sir, to be your's truly, obliged, **PETER SIBREE,**
Minister of Independent Chapel, Birmingham.

Advertisements,

CHARGES:—Under 50 words, 3s. 6d.; under 70, 4s. 6d.; under 90, 5s. 6d.; under 100, 6s.; under 120, 7s.; under 150, 8s. If more than this number, the charge is repeated as for another advertisement.

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68, Leeds Street, Liverpool.

Respectfully informs his friends and the public, that his House is within five minutes' walk of the docks and the principal public offices, uniting privacy and contiguity to the centre of business.

W. P. has long been a teetotaler and a Rechabite, and he trusts that personal attendance to the duties of his House, careful and unremitting attention to the comforts of his patrons, and his long experience with the shipping business, will secure a share of public patronage and support.

N.B. Every information can be furnished to his friends, (either personally or by letters, post-paid, inclosing a stamp,) respecting the departure of Packets and Vessels to all parts of America.

TEMPERANCE ACCOMMODATION, FISH HILL, REDDITCH.

W. MARTIN respectfully informs the friends of temperance and Commercial Gentlemen visiting the above place, that he has opened his house for their accommodation, and hopes, by a constant attention to the necessities and comforts of those who take shelter beneath his roof, to secure their patronage and support.

N.B. Well-aired Beds; Private Sitting Rooms; Good Stabling; and Lock-up Coach Houses.

Publishing monthly, price 3d.—The HULL

CHRISTIAN TEMPERANCE MAGAZINE,

For the promotion of Evangelical Religion, and the principles of true Temperance.

Edited by T. J. MESSER, Minister of the Christian Temperance Church, Hull.

London: W. Brittain, Paternoster Row; of whom it may be had through all booksellers.

Commercial Lodging and Boarding House, 12, UNION PASSAGE, NEW STREET, BIRMINGHAM.

Mr. and Mrs. JONES respectfully return their thanks to those friends and commercial gentlemen who have so kindly supported them, and assure ladies and gentlemen visiting Birmingham, that they will meet with every attention and comfort at their Establishment.
Private Sitting Rooms.

THE TEMPERANCE PUBLIC

Will please take notice, that ROBERT PARRY is no longer Agent of the Preston Temperance Society.

J. W. SIMPSON, Sec.

Just published, second thousand, price 1s.,

The Strong Drink Question,

Or TEETOTALISM HARMONISED with HOLY WRIT, in especial reference to Deut. xiv. 26.; being the subject of the Author's PRIZE ESSAY. By FREDERIC R. LEES, P.D., author of *Onewism Dissected*, &c.

W. Brittain, 11, Paternoster Row, London.

A copy can be sent per post, on transmitting 1s. and two stamps to DR. F. R. LEES, Editor of the *National Temperance Advocate*, LEEDS.

OPINIONS OF THE PRESS.

"One of the most masterly productions which has yet appeared in defence of total abstinence—inferior to none of the previous works of its talented author—works which have been held in high repute by teetotalers generally. Even those who differ from Mr. Lees' views on the Wine Question, cannot but admit that this pamphlet contains a vast fund of powerful arguments in favour of his theory, and they must applaud the talent, assiduity, and extensive research which it evinces."—*Temperance Messenger*.

"In prosecuting the subject of the PRIZE ESSAY, Mr. Lees has displayed more than his usual acumen. We opine this pamphlet will satisfy all who may feel a desire to assail the principles of teetotalism, that they cannot gratify that desire with impunity, while such a champion for the good cause is in the field. We earnestly recommend the whole of this pamphlet, and especially the letter to the Rev. G. Osborn, in the appendix."—*Hull Christian Temperance Magazine*.

"The arguments are too numerous and lengthened to permit us to give even an outline, and too closely dovetailed together to permit of separation. The author's abilities are well tried in the arena of controversy, and well known to all who have followed the course of the abstinence movement. Let teetotalers procure and master this essay, and they will be armed at all points against the most learned and ingenious of Scripture quibblers."—*True Scotsman*.

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"Much curious and interesting matter, collected together with an industry and success truly admirable."—*Temperance Intelligencer*.

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93, OLDHAM STREET.

T. DEWSNUP returns his sincere thanks to his numerous friends and the public for the encouragement he has hitherto received, and begs to remind them he still continues at the above premises, where visitors may be supplied with Tea, Coffee, and other refreshments, on moderate terms.

Lodgings, with or without board. Dinners on the shortest notice.

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No Coffee-house will be inserted on the list, unless an order to that effect is sent by the proprietor, or the secretary of the society. The nature of the accommodation should be particularly stated, and each proprietor should feel it to be his duty to send seven postage-stamps, to pay for a copy of the Almanack to be sent by Post.—All Advertisements and Communications must be sent by the 1st of October.

Midland Temperance Press, Leicester.

Published Monthly, at 43, Queen Street, Glasgow,

THE SCOTTISH TEMPERANCE JOURNAL,
Under the superintendence of the Western Scottish Temperance Union, containing full information regarding the progress of teetotalism at home and abroad. Price Twopence, Free by Post.

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The work will contain a vast mass of original medical and critical matter, and be illustrated with Engravings.

The Library of Documents will supply to every teetotal advocate a rich fund of information, and none should remain without a copy. The work is got up in good style, and will be accompanied by illustrative plates.—*Cornwall Teetotal Journal*.

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THE TEMPERANCE RECORDER,
Of Domestic and Foreign Intelligence.

This is the cheapest periodical in the kingdom, and it contains more information on the Temperance Reformation than any other, besides an essay on some point of teetotalism.

It is particularly adapted for advertisements connected with temperance societies.—Sixteen pages, royal octavo; price 1d.

Stamped copies, at two SHILLINGS PER ANNUM, may be had by remittances to the Editor, IPSWICH.

London: Simpkin and Marshall, and B. Steill, Paternoster Row. Ipswich: J. M. Burton.

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"If we cannot reconcile all opinions, let us endeavour to unite all hearts."

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No. VI. of the UNION, just published, contains an elaborate essay on the PUNISHMENT OF DEATH, and other articles of great interest and importance to the moral, social, and Christian reformers of the empire.

No. VII. will be published on the first of October.

BIRMINGHAM**TEMPERANCE HOTEL, 45, MOOR STREET,**

Nearly Opposite the New Meeting.

JOB WILKINS, in tendering his best thanks to his numerous friends and the public for their liberal support during the past six years, at his late residence in Dale End, begs respectfully to announce that he has removed to the above central and commodious establishment, (late the White Horse) possessing superior accommodation, and every convenience for Commercial Travellers, Visitors, and others. It is conveniently situated near the Railway Stations and the principal Coach Offices, and within a few minutes' walk of the Post Office and public establishments.

Private Sitting-rooms—Good Stabling, &c.

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This weekly Journal, published every Saturday morning in Edinburgh, has been nearly three years in existence. It advocates, in every paper, the full principle of TOTAL ABSTINENCE.

It reports all the temperance proceedings in Scotland, and throughout the world, and records the fruits of intemperance.

It is the first stamped general newspaper in Great Britain that has boldly and unreservedly committed itself to this principle. It also advocates *Christian PEACE* in opposition to *anti-Christian WAR*.

All TEMPERANCE COFFEE-HOUSES should take it in. It has special claims on the friends of temperance and freedom throughout the land.

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Notices.

The Proposed Temperance Newspaper.—Some of our friends are anxious that this object should not be relinquished, and have suggested that the deficient subscriptions should consist of £1 shares. Will 120 teetotalers pledge themselves to take one or more shares?

Mr. Beaumont's address, and other communications, have been unavoidably postponed.

Societies are again warned against various impostors who are going round the country, and seriously injuring the cause. Surely there are sufficient well-known and accredited agents to be obtained, without patronizing every impostor who appears!

The address to Sunday-school teachers, mentioned in the last *Advocate*, has already obtained a considerable circulation. Those societies that wish to assist in its distribution are requested to send their orders without delay, to J. Andrew, jun., secretary of the British Association, Leeds. It is in the form of a four-page tract, and sold at 1s. 4d. per 100.

OBITUARY.

We lament to record the death of one of the earliest and most steadfast advocates of the temperance cause, FRANCIS BEARDSALL, late of Oak-street Chapel, Manchester. Our departed friend was on his passage to America, during which he ruptured a blood-vessel, which terminated in consumption. Truly, life is held by a frail and uncertain tenure! and this sad event supplies a solemn warning to redeem the time, for the days are evil. Mrs. Beardsall must have suffered deeply, disembarking in a "strange land," with two little children, and no relatives near to console her. We understand it is her intention to return to England immediately. May the blessing of the Omnipotent rest upon the widow and the fatherless!

Printed by JOHN LIVESLEY, Athol Street, Douglas.

Published (for F. R. LEES) at the Advocate Office, Thomas Street, Douglas.

THE NATIONAL TEMPERANCE ADVOCATE AND HERALD.

THE SUCCESSOR OF THE LEEDS TEMPERANCE HERALD, THE TEMPERANCE ADVOCATE AND HERALD, AND THE
BRITISH TEMPERANCE ADVOCATE AND JOURNAL, AND
THE ORGAN OF THE BRITISH ASSOCIATION FOR THE PROMOTION OF TEMPERANCE.

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

No. 10.—Vol. I.]

DOUGLAS, OCTOBER 15, 1842.

[THREE HALFPENCE.]

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All orders and communications to be addressed—Dr. Lees, LEEDS.

PASSING PROOFS—MEDICAL TESTIMONIES.

The late JAMES HOPE, M.D., was a man of first-rate talent, and most highly esteemed by the members of his profession, and his various writings on the diseases of the heart and other subjects are standard works. In perusing the life of Dr. Hope, recently published, written by his widow, and edited by Dr. Klein Grant, we were much pleased with a most intelligent testimony to the merits of temperance societies and the truth of the total abstinence principle—a testimony which we beg to present to our readers:—

"In the autumn of this year, (1840) Dr. Hope received a letter from Mr. Barker, of Bedford, inquiring whether he had affixed his name to a *teetotal paper* which was circulated with the signatures of eighty* physicians and surgeons, including most of those of any eminence. As the necessity for the use of spirits and malt liquors is much agitated at present, and is intimately connected with the physical and moral interests of the community, it may be important to show what were Dr. Hope's sentiments regarding it. The *teetotal paper* in question is as follows:—

'An opinion, handed down from the rude and ignorant times, and imbibed by Englishmen from their youth, has become very general, that the habitual use of some portion of alcoholic drink, as of wine, beer, or spirit, is beneficial to health, and even necessary for those subjected to habitual labour.

'Anatomy, physiology, and the experience of all ages and countries, when properly examined, must satisfy every mind well informed in medical science, that the above opinion is altogether erroneous. Man in ordinary health, like other animals, requires not any such stimulants, and cannot be benefited by the habitual employment of any quantity of them, large or small; nor will their use during his lifetime increase the aggregate amount of his labour. In whatever quantity they are employed, they will rather tend to diminish it. When he is in a state of temporary debility from illness, or other causes, a temporary use of them, as of other stimulant medicines, may be desirable; but as soon as he is raised to his natural standard of health, a continuance of their use can do no good to him, even in the most moderate quantities, while larger quantities (yet such as by many persons are thought moderate) do sooner or later prove injurious to the human constitution, without any exceptions.

'It is my opinion that the above statement is substantially correct.'

* That number has been, since that time, considerably increased.—Ed.

"Mr. Barker's letter was as follows:—

'DEAR SIR,—

'Bedford, Sept. 11, 1840.

'I trust you will pardon the liberty I now take in inquiring if you have given your signature to a decidedly *teetotal* certificate, discountenancing the use, however moderate, of any stimulating liquor whatever.

'Observing the printed name of one who ranks so high in our profession as yourself appended to a certificate of this kind, and knowing that some of the signatures have been procured under false pretences, I have determined on thus troubling you. May I ask the favour of an answer. I am, dear Sir,

'Your's, most respectfully, 'T. HERBERT BARKER.'

To this letter Dr. Hope returned the following answer:—

'MY DEAR SIR,—

'13, Lower Seymour street, Portman Square,
October 16, 1840.

'I received your two letters, but after date, as they followed me on my journey. It is quite true that I appended my name to the document with which you have favoured me; and, as I have the pleasure of being acquainted with Mr. Julius Jeffries, the inventor of the respirator, and know him to be a most honourable, upright, and philanthropic man, I cannot hesitate to assure you of my belief, that in collecting the signatures to the printed 'testimony,' (which was drawn out by himself) he was incapable of resorting to 'false pretences, trickery,' &c., and that any error must have resulted from a misunderstanding on the part of the individual giving his signature. I will, however, with your leave, transmit your letter to Mr. Jeffries, and if you will favour me with the names of those whose signatures you say you 'know' to have been obtained by false pretences, I am sure that he will be the first to rectify the mistake.

'After having been for twenty years in almost constant official connexion with six of the largest hospitals in this country and abroad, during which time I have habitually made statistical, and often numerical, observations with much care, I have a strong conviction that *drinking is the grand curse of this country*; and, more especially, the notion, almost universally prevalent amongst the lower classes, that a *proportion* of stimulant liquors is *indispensable* for the maintenance of health and strength—under which impression they take from two to four pints of ale per day, and think that moderation. It is admitted on all hands, that the old 'temperance societies' have *signally failed*, as the drunkard cannot partially abstain, and the sober cannot distinguish the line of demarcation between moderation and excess.†

'I have especially studied the diseases and statistics of foreign nations—barbarous and otherwise—who have never had access to stimulant liquors, and I find their diseases almost as simple as those of animals, and their strength and endurance, under favourable circumstances

* A Mr. Smethurst, of Ramsgate, and one or two others, have since that period reiterated Mr. Barker's erroneous charge; the answer of Dr. Hope may serve for all, and the quiet reproof it conveys will, we trust, teach such gentlemen to abstain from bearing false witness against their neighbours for the future.—Ed.

† We believe no such line exists, and therefore it is that it cannot be seen. Moderate use applies only to good things, not to bad ones.—Ed.

of climate, food, and clothing, to be equal, and often superior, to the best specimens in this country. Add to this the result of Sir E. Parry's observations of the Americans, &c., and it is, I think, demonstrated that stimulant liquors of any kind, and in any quantity, are unnecessary (except as medicines under *especial* circumstances of delicacy or disease) for the maintenance of health and strength, which is the proposition broached in Mr. Jeffreys' testimony.

'The disease and destitution induced by drinking are not more referable to the direct effects of the drink, than to the *deficiency of wholesome food*, entailed by the expenditure on what is called a very moderate allowance of drink, say two pints per day. You will be aware of this, as you have probably studied the statistics of the lower classes, and compared their dietary with that of the army and of parish poor-houses.

'Now, I must admit that it seems cruel to deprive the poor of the luxury of a little drink, assuming it to be nothing better or *worse* than a luxury. I frankly confess that I *like* a glass of wine or beer, though, from finding that even the least quantities disagreed with me, I have all my life been practically almost a teetotaler. As I can and do abstain, I have no intention of becoming a teetotaler, nor would I urge any one else to become one if he can do the same, and is not misled by the *false notion that stimulants are essential to health*. But when I see that the lower classes cannot *partially* abstain; when I see that they are, almost to a man, under the false notion alluded to; when I see them suffer *directly* from disease, *indirectly* from self-inflicted, but ignorantly-inflicted, starvation, and resulting from destitution in all its forms and with all its miseries, I feel called upon to ask myself, not what would be the sentiments of the man of kindly feelings who would indulge the poor with luxuries,—but what would be the reflections of the patriot, of the philanthropist, and, though last not least, of the Christian. The patriot, I think, would rejoice in any measures which tended to increase the health, the happiness, the prosperity, the power of his beloved country as a whole, even at the sacrifice of the wishes and inclinations of a few—a principle which we see acted upon by our senators in every great measure of state policy. The philanthropist would participate in the same expansive feelings; and the Christian would hail a change which, though no foundation for religion, is, at least, an impediment out of its way.

'Such are the reasons which have induced me, without pledging myself to teetotalism or anything else,* to subscribe to the very judicious and circumspect testimony of Mr. Jeffreys, and I doubt not that, in due time, it will be signed by almost *every thinking and unbiassed practitioner* in the kingdom. I am aware that a prejudice may be created against a medical man by raising against him a cry of teetotalism; but I should think this a very unworthy reason for suppressing an opinion which I believed to be conducive to the public good. I have hitherto taken no part in the cause of teetotalism, as my own engagements render it difficult for me to turn my attention to subjects out of my province; but if the question should ever become a *strictly medical* one, I should feel it due to my country, and to the cause of humanity, to lend the aid of my feeble pen on the affirmative side.

'I remain, dear Sir,

'Your's, faithfully,

'J. HOPE.

'P.S.—Though I do not see the name of Dr. HOLLAND on the list, I have accidentally pitched upon the following passage in his book:—†

* Nevertheless, when combination of effort, by means of a pledge or promise of union, is more efficient than isolated and distinct efforts, the same reasons which call for abstinence at all, also call for the declaration or pledge of teetotalism.—Ed.

† We suppose the "Medical Notes and Reflections."—Ed.

'We have not less assurance that it (*wine*) is, in numerous other cases, habitually injurious in relation both to the digestive organs and to the functions of the brain. And it may be affirmed generally, (as a point wholly apart from the enormous abuse of spirits amongst the lower orders,) that the use of wine is far too large for any real necessity or utility in the classes which consume it in this country. Modern custom has abridged the excess, but *much remains to be done* before the habit is brought down to a salutary level; and *medical practice is greatly too indulgent on this point* to the weakness of those with whom it deals.'

'Again:—

'It is the part of every wise man once, at least, in life to make trial of the effect of leaving off wine altogether, and this even *without the suggestion of actual malady*. To obtain them (the results) fairly, the abandonment must be complete for a time—a measure of no risk even where the change is greatest.'

'In justice to Mr. Julius Jeffreys and Mr. Barker, we ought to observe that no trickery was used by the former talented and benevolent individual in procuring signatures to the teetotal testimony; and that Mr. Barker subsequently explained that he had formed such an opinion from finding that in some teetotal publications the authority of the eminent physicians and surgeons signing the testimony had been quoted as able advocates of teetotalism—a fact which he could not believe, as he knew several of them not to be themselves teetotalers. Dr. Hope's letter explained to Mr. Barker that this was not the proper interpretation to place on the testimony. Teetotalism, in common with every other good system, has doubtless been injured in public estimation by the injudicious conduct of some of its supporters;† but Dr. Hope, notwithstanding, thought the above testimony calculated to do so much good, that he purchased several hundred copies of it, and distributed them widely, wherever he found the opportunity." pp. 246—253.

TEMPERANCE, AND THE MARRIAGE AT CANA.

LETTER I.

To the Editor of the Moderation Penny Magazine.

SIR,—I perceive in your September number a letter from a correspondent who signs himself "A LOVER OF TRUTH," addressed to the editor of the *Sunday School Magazine*, commenting upon an article in the April number of that excellent periodical. The *Sunday School Magazine* is evidently a very unfit channel for the wordy controversy to which, in your "love for the truth," you have opened your columns, and hence the pious editor of that work very properly declined to insert the unprofitable epistle of your correspondent. A similar unsuitableness does not exist in reference to the *National Temperance Advocate*. I, therefore, beg to test the honesty of your own and correspondent's professed "love of truth," by inviting you to discussion in these pages, requiring, simply, and fairly, that the present and succeeding letter be inserted in your columns in answer to what has already been admitted, and that the "Lover of Truth," in his future communications, shall drop the mask in which he appears, and stand confessed in his true name. As you insert the anonymous attack because "it may possibly promote the cause of Scriptural temperance," you are for the same reason, if honest and sincere, bound to admit the answer of the accused; and, in this matter, I write with the sanction of the respected minister whose article, I conceive, is so unjustly assailed and so grossly perverted by your correspondent.

A few words are necessary in regard to the preliminary remarks of a "Lover of Truth," who, for the sake of brevity, we will designate as L. T.

"I beg to assure you (says he) that I am as determined an enemy of drunkenness as any teetotaler can be."

But how can this be credited? Actions speak louder than assertions, and in proportion to our *enmity* against an evil, will be our *efforts* to destroy it. Hence, the teetotaler is so determined an enemy to drunkenness, that he willingly relinquishes what creates drunkenness—the moderate use of the drunkard's drink. But do L. T.'s efforts in merely *talking* against the effect, display

* A somewhat lame excuse, for, in the first place, Mr. B.'s letter refers not to the medical men being teetotal advocates, but to their *names* being obtained under false pretences!—and, in the second place, the teetotal publication is not named which represents the signers of the testimony as teetotal advocates. The fact is, Mr. Barker did not "know" what he asserts. He is either deceived by his own hasty inferences, or by the representations of others whose names are concealed.—Ed.

† And also by the unconscionable misrepresentations and gross misapprehensions of its opponents, in regard to the *real* "sayings and doings" of its supporters.—Ed.

"as determined an enemy of drunkenness," or exhibit as strong a desire for its suppression, "as the action of the teetotaler who proscribes the cause? Surely, sir, a "Lover of Truth" commences with self-deception, and puts forth a claim for consideration as a patriot and philanthropist which his actions do not sustain. He is clearly not "as determined an enemy of drunkenness as any teetotaler."

"My principle (says L. T.) is temperance, according to the obvious meaning of 1 Cor. ix. 25, 'And every man that striveth for the mastery is temperate in all things.' Surely this does not intend that he is a teetotaler in all things, or that the drinking of a single glass of wine is a breach of temperance."

L. T. is at fault alike in his conceptions of the apostle's "temperance," and of our "teetotalism." The apostle refers not merely to meats and drinks, but to the government of the passions; one part of "temperance" being to "abstain from fleshly lusts that war against the soul"—another part being to abstain from such things as war against the body. The first is a division of moral, the latter a branch of physical, TEMPERANCE.

"TEMPERATE in all things." "Surely temperance does not intend teetotal from all things;" and it is equally true that "TEETOTALISM does not mean teetotal from all things," but simply from one thing, intoxicating i.e. poisonous drink. "Temperance" does not require that we should abstain from good meat and drink, for such is to be "received with thanksgiving." Neither does "teetotalism." But "temperance," which is the proper use of all things, does require that men should abstain from drugs and poisons, such as alcohol, opium, hemlock, strychnia, tobacco, and other narcotic stimulants, (save perhaps as medicine in disease,) and common sense does declare that the using of a single grain, or "the drinking of a single glass" of such things, is a violation of the physical laws of health, and an unquestioned "breach of temperance." And so does "teetotalism."

Hence, in reference to the use of alcoholic drinks, by men in health, teetotalism is true temperance, and anything short of teetotalism is a "breach of temperance," in some degree or other. I wonder, sir, that you could not perceive that L. T.'s apparition of an argument applies with as much logical force to your *anti-distilled-spirit-pledge*, as to our *anti-alcohol-declaration*. I suppose your failure to perceive this must be accounted for by the fact, that "prejudice is blind."

It follows, therefore, that though the apostle "did not intend that he was a teetotaler in all things," he did intend that he was a teetotaler in some things—aye, an abstainer from all things, physical or moral, which he knew to be evil or pernicious. Now, alcoholic "wine is a mocker"—a bad thing—and from such, therefore, we ought to abstain. The apostle is explicit enough upon the matter. Titus i. 7.—*μη παροινον μη πληκτηνη μη ασυροκερδη*—literally, "Not near-wine, not a striker, not one who gains by bad methods." If there is no moderation in striking, or in bad ways of gain, we can admit none in bad wine.

But I argue for more than the apostle's influential sanction of teetotalism from the passage in question—1 Cor. ix. 25. Though perfectly content with the translation of the Greek *εγκρατεια* by the English word *temperate*—since true temperance signifies moderation in the use of good things, and total abstinence from bad ones—still I believe that St. Paul did here refer, inclusively *inter alia*, to abstinence from intoxicating wine. He was alluding, in this passage, to the Grecian games, and we have the authority of ERICTEUS for saying, that in the similar games of the Romans, the trained athlete, as a part of their regimen, totally abstained from wine.* It is further worthy of note, as evincing L. T.'s ignorance of the apostle's meaning, that the Vulgate renders the Greek *enkrateuta* by the Latin *abstinet*, while Beza's version has *continens*, which signifies a species of abstinence. If we understand the term in the sense of "self-control," it still gives no sanction to the use of that stimulating drink which physically tends to inflame the passions and destroy the controul of reason. So much, sir, for your correspondent's preliminary dissertation on "temperance!"

I now present to you the extract from the *Sunday School Magazine* which has so excited the ire of a "Lover of Truth."

"THE MARRIAGE AT CANA.—John ii. 1.—10.—According to custom, there was a marriage feast on the third day after the wedding. This was at Cana, in Galilee, thus described, to distinguish it from other places of the same name. Such feasts usually lasted seven days. The wine was deficient, perhaps, from an unexpected number of guests. Mary looked to her son for a miraculous supply to relieve the happy couple from embarrassment; but he gently rebuked her, showing that in divine things she could not controul him. Near him were six large stone jars, (used for the various washings among the Jews.) They were filled to the brim to prevent delusion. Jesus told the servants to draw some out, and what was drawn out, not, we think, the whole quantity, became wine.

"The governor, or chief guest, whose office it was to taste the wine first, and who, from ignorance of the miracle, could have had no bias in favour of the miracle, owned it was the best wine. Thus Christ kindly wrought his first miracle. He always gave pleasure when he could do so without sin.

"The wines used among the Jews were generally unfemented, and we are certain Christ would not obscure his glory by promoting intemperance. We find that to the present day it is customary in the east, at the birth of a child, to fill a jar with thick wine, and keep it in the earth, thus preventing fer-

mentation, until the child marries. At the wedding feast it is distributed to the guests, and if afterwards more wine is wanted, it is thought inferior to this, not being so ripe." pp. 75—76.

L. T. appears to apprehend infidelity and all sorts of frightful things lurking in this, to ordinary folks, plain and unobjectionable commentary! He says:—

"There is one inference to be drawn from this comment, namely, that it is awfully hazardous to take up the Scriptures to defend or promulgate preconceived opinions; for it appears to me evident, that the writer had what is called 'teetotalism' in his mind, and not Him who worked the miracle!"

The writer, we believe, had first in view the purity of Him who wrought the miracle, and secondly, and consequently, the folly and iniquity of that besotted argumentation which, from the simple explanatory narrative of the miracle, could or dare attempt to extort an apology for the drunkard's drink. Infidels, in past ages, have striven to represent the holy self-denying Jesus as being on this occasion the patron of revelry and immoderate and moderate and immoderate drinkers, in this last age, have seized upon their identical arguments in support of their practices—both with equal reason and equal warrant! Permit me to inform your "Lover of Truth" that the view which he represents as arising solely from the writer's "teetotalism," is, nevertheless, a view which has been entertained and expressed by learned and pious divines for the last three centuries. His ignorance of this fact is quite in keeping with the tenor of his entire letter, which, as I shall evince in the issue, is pregnant with ignorance of everything which he ought to have known before usurping the high and "hazardous" throne of criticism!

I quite concur in the justness of the observation, that "it is awfully hazardous to take up the Scriptures" merely "to defend or promulgate preconceived opinions," especially when these opinions are, like L. T.'s, on the side of that gigantic evil, the drinking system. But the editor of the *Sunday School Magazine* did not make the Scriptures subservient to a preconceived theory. He had no occasion to do so; for, though L. T. falsely asserts the contrary in his concluding paragraph, "teetotalers do rest the defence of their doctrines upon other grounds than Scripture"—namely, upon the evidence of experience, science, and nature. It is only when such "Lovers of Truth" as himself "endeavour to pervert Scripture to their purpose," and set the word of God in opposition to his works, that the teetotalers, as much for the honour of the Bible as for the sake of their cause, feel called upon to explode the perverted criticisms, and exhibit the inconsequential reasonings, of such text-twisting sophists.

"The water-pots were filled to the brim to prevent delusion." L. T. murmurs at this statement, and says:—

"My comment upon filling the water-pots would be, that there might be plenty of wine."

Very likely! I do not at all doubt this naive admission. Men of his taste, and wine-bibbers and wine-defenders in general, would unquestionably be looking rather at the profit of the miracle than at the proof of it—at the quantity of the wine they love, rather than at the glory of Him who produced it! I question not that such would look more for a spirit-in-the-wine, than at the great spiritual-object for which the pure water was transformed into pure wine—the demonstration of the spirit and power of the Lord. Where the heart is, there will the eye be also. Thus, we deny not, L. T. would look at the "plenty of the wine," for the sake of the wine; but the real point is, did Christ so look at it? Ought the Christian so to look at it now? Doubtless a subordinate object of the miracle was the supply of wine to the host, but the highest end in view—to which all others must be subordinate—was a moral one, "to manifest his glory to his disciples." But, justly to retort L. T.'s unjust accusation, "it appears to me evident that he had what is called wine-drinking in his heart, and not Him who worked the miracle!"

"But (says L. T.) I must protest against the next conclusion, that 'what was drawn out, not, we think, the whole quantity, became wine.' Now, do but attempt to conceive how well the thought agrees with the writer's reason why the water-pots were to be filled, to prevent delusion!"

Well, sir, I have attempted to conceive "how well" these agree, and must confess that as far as my poor comprehension goes, whatever may be the case with your "old teacher," that they seem to agree very well. My notions of the subject may be expressed in the language employed by the pious W. LAW, A.M.,*

* When the vessels were empty our Lord ordered them to be filled up to the brim with water. Such an order as this must, at least in the execution of it, draw the eyes and attention of many that were present. Not a syllable is ever mentioned of any wine in the vessels; they are only represented to us as standing brimful of water. Our Lord only bids a servant to draw from these pots thus full of water, and what he drew and carried to the ruler, from vessels full of water, was such wine as strangely surprised him with its peculiar excellency. The wine was only found in that cup into which our Saviour ordered the servant to draw and bear to the ruler, and, as he gave this command but once, so it is certain there was but this and no other miraculous wine. A hasty reader, that has his eye upon the increase of the liquor, and wants to have an argument for his purpose from it, may hurry himself into a fancy that our Saviour made all the water-pots stand brimful of wine. But the story itself plainly represents quite another matter, and is only a relation of one cup of miraculous wine. The care our Lord took that all the vessels should be filled with water up to

when writing, a century ago, against Dr. Trap, who wished to make it appear that the holy self-denying Jesus had, at the marriage at Cana, created a large quantity of intoxicating wine for the use of guests who had already "well drunk," and thereby had sanctioned the "occasional" indulgence of a little-moderate-inebriation, or, to use a softer saying, "innocent exhilaration."

"But (says L. T.) if this were true, that the liquid only which was drawn out was wine, the command to *FILL* the water-pots was a great delusion!"

Indeed! and by what logical process is this proved? There are several open jars, we will suppose, arranged side by side, one or two of which are filled with water to the brim, while the contents of the rest are not seen. A servant is ordered to draw out from the full jars, and, behold! that which was drawn out pure water is poured out as "beautiful wine," (*καλον οινον*.) "Aye," an infidel might say, "this was mere sleight of hand, such as we see performed by the jugglers: the servant seemed to take the water out of the jar filled with water, but in reality rapidly dipped into a neighbouring jar holding real wine, and by his quickness of motion deceived the eye." But this objection, the most plausible in such a case—is obviated by the fact, for all the jars were brimful of water, and all but the one from which the water had been drawn were still seen to be so while the water was poured out as wine! Nevertheless, says L. T., "the command to *fill* the water-pots was a great delusion!" Certainly, sir, your correspondent himself labours under some "great delusion!"

A "Lover of Truth" next resorts to downright mendacity.

"The only reason (says he) the writer gives, why so small a quantity should have become wine, is 'that the glory of Christ might not be obscured by intemperance.'"

The fact is, no reason at all is given by the writer, because none is given in the text, "why so small a quantity should become wine;" certainly not the one falsely assigned by this "Lover of Truth." The sentence quoted by L. T. is not in the least connected, by way of reason, with the statement—"the liquid only drawn out became wine." To serve a base purpose, and impart an appearance of contradiction which does not really exist, L. T. has, in fact, dislocated the language of the writer. This "only reason" is actually a part of a different and subsequent sentence, with which it is connected by comma and conjunction, as the reader will perceive; but, regardless of its relative position or punctuation, L. T. carries it back to quite a different subject, and assigns it as a "reason" for what needs none! Having thus distorted words, dislocated sentences, and blundered over meanings, L. T. asks:—

"Where was this danger or possibility of obscuring the glory of Christ by drinking unfermented wine, even if the whole of the jars had been filled with it?"

Who (says L. T.) has spoken of "this danger or possibility of obscuring the glory of Christ?" either by one sort of wine or another? The statement of the *Sunday School Magazine* is obvious to all who are willing to see. After briefly referring to the illustrative fact of history, that the Jewish wines were generally unfermented, (as, indeed, the wines of Syria and Palestine are to this day,) thereby suggesting the probability of the wine then and there used being of a like character, he adduces an invincible moral argument in confirmation of that historical probability, derived from the consideration of our Lord's most holy and immaculate character and office. "And we are certain Christ would not obscure his glory by promoting intemperance."

In other words, while we may naturally suppose that the wine used at the feast was, like the wines in general, unfermented, of one thing we are CERTAIN, that even if the wine of which the guests had previously "well drunk" was intoxicating, the water which our Lord changed into wine could not be so, since there is

the top, was not that the guests might have all the wine that these vessels could hold, but that all the vessels being filled up to the top, and made visible to all beholders, might be so many plain proofs that the wine which he ordered to be drawn could only be drawn from one of those vessels which so many beholders saw to be brimful of water, both before and after the drawing of the cup of wine. And herein lay the strength, and certainty, and glory of the miracle, that so many witnesses were forced to see and own, that by the word of our Lord wine was drawn from pots just filled, and still remaining full to the top with water. And when this miracle had thus inconceivably manifested itself, the whole affair was over, and the guests were left, not to rejoice over full pots of water turned into wine, but to make sober reflections upon the divinity of that person who had put such an astonishing end to their drinking. Great and holy Jesus! how like thyself, the Saviour of the world, has thou acted at this feast!—how couldst thou more sink the value, extinguish the desire, suppress all thoughts of pleasure and indulgence in earthly wine, than by showing the feasters that from the poorest of the elements thou couldst call forth such wine as no grape could give?—how couldst thou more effectually take from them their sensual joy, or more powerfully call them to deny themselves and come after thee, than by thus miraculously showing them, that the richest delights of sensual gratification were far short of what thou couldst give to those that would leave all earthly delights for thee? p. 227.—*Vide British Permanent Temperance Documents*, p. 59—60.

* The measure of capacity mentioned (John ii. 6) is supposed to be the Jewish *bath*—according to some, equal to 7½ gallons English; and, according to Le Clerc's, or the lowest computation, less than three gallons. Then take two measures as the capacity of each water-pot, still we have thirty gallons as their contents, and, according to the highest computation, 114 gallons supplied after the stock provided by the bridegroom had failed, according to the vulgar interpretation of the miracle.

no "danger or possibility of Christ obscuring his glory by promoting intemperance."

Before closing this letter, I may put one question to L. T. Supposing a party who had already "well drunk" of unfermented wine, to commence again and drink more than "well," would that be temperance? Is there no such thing as temperance in good wine? Has he forgot his opening exhortation—"Be temperate in all things?"

I am, Sir, your's, &c.,

FREDERIC R. LEES, Ph. D.

BRITISH TEMPERANCE ASSOCIATION.

The Executive Committee beg to draw the attention of the various auxiliaries to a few subjects requiring their consideration.

Of late there has been considerable difficulty in making arrangements for the labours of the agents of the Association. This has arisen from various causes, over which the committee had no control. One of these it is, however, necessary to notice, as it concerns every society in connexion with the Association. We refer to the practice of societies engaging agents not employed by the Association, so as to prevent their receiving those to whom they are in duty bound to give the preference. If the funds of a society allow of this, there can be no impropriety in such a course, but when the choice must be made, betwixt having only one visit or none at all, it is clearly the duty of a society to prefer the agents of the Association, since every auxiliary shares in the responsibility of supplying the funds for its efficient working. If, in any case, a stranger be wanted, let application be made to the secretary of the Association, who will give all the assistance he can towards obtaining one. This appears to be the proper mode of proceeding. We need scarcely observe, that these observations have no reference to the labours of those excellent friends of the cause who, at considerable inconvenience and expense, frequently, or occasionally, attend meetings and anniversaries at a distance. We trust these hints will be received and acted upon in the spirit by which they have been prompted.

It is particularly requested that all those friends who took collecting cards last year, and who have not sent them in, will do so with as little delay as possible. This is an easy way of raising subscriptions for the Association, and the secretary, J. ANDREW, jun., Leeds, will be glad to send any per post, to parties who may be disposed in this way to assist the funds, which very much need liberal aid. There are two sorts—five and ten shilling cards. One of each may be sent in a penny letter.

We take an early opportunity of announcing, that it is intended to hold a bazaar, for the benefit of the funds of the Association, at the next conference, which is appointed to be held in York. We trust it will surpass the first, which, contrary to the anticipations of many, turned out a most successful experiment.

The last subject requiring notice is the Gratuitous Fund. The time is drawing near when an appeal will be made to the societies and friends, to contribute towards the fund for the gratuitous distribution of the *Advocate* next year. We hope it will considerably exceed the sum raised for this year. Let each committee take the matter into early consideration, fix upon the sum they will contribute, and authorise the secretaries to draw up, early in December, a list of such parties as they may desire to have the *Advocate* sent gratuitously. Sending the names late puts the committee to no small inconvenience.

By ORDER OF THE EXECUTIVE COMMITTEE.

Reviews.

TRIAL AND PERSECUTION OF A TEETOTAL SURGEON, with important and conclusive Testimonies from eminent Physicians, Surgeons, and Apothecaries, proving that all Curable Diseases can be Cured without the aid of Alcoholic Fluids. By WILLIAM BATCHELOR, Esq., M.R.C.S. Third edition. W. Brittain, London.

A cheap and valuable tract, which every teetotal advocate ought to peruse. We have pleasure in inserting the following testimonial to the value of this pamphlet, and correction of a mistake at page 34:—

"To W. Batchelor, Esq., Dunstable.

"RESPECTED FRIEND,—I was obliged by the little work on the 'Trial and Persecution of a Teetotal Surgeon.' I consider it very valuable. It is of importance to accumulate all the evidence we can in favour of the treatment of diseases without alcohol. There is still a mighty prejudice in its favour, both amongst practitioners and patients, and it is astonishing with what weak arguments many persons satisfy themselves in behalf of a practice that they like. Nevertheless, our views are gaining ground, and have already produced a decided change in general practice. Many parishes and public institutions have been relieved of a serious expenditure in alcoholic drinks and medicines. Instead of a teetotaler being ineligible to act as a parish surgeon, I say that it would be a decided advantage to all parishes if every officer was a teetotaler in principle and practice.

I am sorry to observe an error in my letter in regard to the time that I have ceased to prescribe fermented and distilled liquor. Instead of 'during the last year,' it should be, 'during the last eight years I have not, that I am aware, recommended either wine, malt liquor, or spirits, with the exception of two cases of uterine hæmorrhage, to which I was called in consultation, and perhaps one other case.' This mistake is the more to be regretted, as it makes the succeeding paragraph also incorrect, wherein it states that 'I have, within that time, attended a great number and variety of cases of midwifery, diseases, accidents, and operations, in which I should formerly have administered fermented or distilled liquor.' This alludes to my practice during the last eight years, not merely to one year. I should be really sorry if any one should be led to suppose that I had been prescribing these drinks till within the last year, notwithstanding I have said and written so much in reprobation of the practice. I am more and more confirmed in the belief that medical men ought to discountenance their use on all occasions.

"I remain, very respectfully,

"Darlington, 8th mo. 23rd, 1842."

"JOHN FOTHERGILL.

PRIZE ESSAY on Deut. xiv. 25, 26. By F. R. LEES. Aberdeen, G. King; pp. 26.

THE STRONG DRINK QUESTION; or Total Abstinence and the Holy Scriptures Harmonized. By F. R. LEES, Ph. D. (Second thousand.) pp. 72.

[By the Rev. J. LONGMUIR, A.M., Aberdeen.]

Surprising has been the opposition which teetotalism has had to encounter. One would have thought that, on its appearance, the lovers of "wine and strong drink" would have hidden their blushing faces—their dishonoured heads—and continued to enjoy their beloved potations as of old, under cover of darkness—that the man who boasted of his "moderate drinking" would have allowed every one to consult his own taste, and that Christian ministers, who must daily behold their most strenuous efforts thwarted by the love of "strong drink"—and that patriotic philanthropists, who cannot but acknowledge that much of the misery which our countrymen are at present enduring results from the prevalence of drunkenness,—would have hailed with rapture the first display of the abstinence banner, and placed themselves at the head of the ranks over whom it triumphantly waved!

But, instead of this, we find the drunkard leaving the man of "moderation" to plead their common cause; the divine comes forth to denounce our system as one of the "wiles of the devil," and the patriot, casting a wistful eye at the diminishing item of the "excise," exclaims with the poet—

— "Tis your country bids!

Gloriously drunk obey th' important call!

Her cause demands the assistance of your throats;

Ye all can swallow, and she asks no more."

Although the whole tenor of Scripture teaches men "to live soberly," to abstain for our brother's sake even from whatever is "inexpedient," and denounces on the devoted head of the drunkard all that is implied in being excluded from "the kingdom of God;" yet the friends of the total abstinence cause have been startled to find their opponents arming themselves with quotations from these very Scriptures, and even declaring our system to be characteristic of Anti-christ himself. Oh! is it not enough to make learned divines pause in their career of opposition, when they learn that men "drink themselves drunk" in boasting their health for the support they give to the drunkard's cause?

Some of their quotations and criticisms have been so plausible, and their reasoning so specious, that weak men have been overthrown, and even strong men staggered for a moment, by the unexpected assault. The impression that the opposition from this quarter had made, induced some friends of abstinence in Aberdeen to propose a prize for the best reply to the objections founded upon one of those passages of Scripture that seemed most powerfully to countenance the opponents of our cause. Hence proceeded those essays whose titles we have placed at the commencement of this article, and of which we shall now proceed to give some account. In consequence of the advertisement announcing the prize to which we have alluded, eighteen essays were laid before the adjudicators, and they were of one mind in assigning the prize to the one of which they afterwards found Dr. Lees to be the author.

The author of this essay writes like one who is perfectly familiar with his subject; he avoids all extraneous matter, he clearly perceives the point in dispute, directs his power against it, and triumphantly carries it. Hence, the perspicuity of style, the clearness of reasoning, and the satisfactory conclusions, that characterise this beautiful essay. Instead of critically examining all the words that our translation of the Scriptures renders *wine*, the author, by three most pertinent quotations, shows that the word employed in the text under discussion is *generic*—a conclusion admitted even by some of our opponents. Hence, the *onus probandi* rests with our enemies, that the word in our text exclusively means *intoxicating wine*. We were highly pleased with the business-like manner in which all matters of minor importance in the text are cleared away, the question in hand pointed out, and the clear solution which is rendered of it. That question is, "What is the *shechar* of the

Bible?" By tracing the word through various languages, he finds that the characteristic of the substance signified by it was not a power to *intoxicate*, but simply *sweetness*. He then shows that our most eminent commentators have rendered the word *palm-wine*; and confirms this rendering by the testimony of many eminent travellers. We now present the conclusion at which he arrives. "After this array of evidence, we may fairly assert, that philology and fact combine to establish, with strong probability, which is the highest evidence the subject admits of, the reconciling views we have embraced. There is nothing to controvert, much to countenance the position, that *shechar*, like the term with which it is coupled, denoted at first an unfermented and undrugged beverage; but that, as with *yayin*, the term was afterwards imposed upon the inspissated juice made intoxicating by the admixture of drugs, or upon the fresh juice after it had run into fermentation. As the mixed or fermented *yayin* must be distinguished from the undrugged and unfermented, so must the *saccharine drink*, in its pure state, be distinguished from the *shechar* which rageth."

We have reason to believe that the above essay was written in the course of a few days, so as to reach Aberdeen by the time specified in the advertisement; but just as the tide continues to rise after the moon has passed the meridian, so the mind, after the cause that originally excited it has ceased to operate, continues its course of truth for her own sake.

Thus Dr. Lees, after the Prize Essay had been given in, continued to prosecute the train of inquiry which its subject had suggested, and the result was the second of those essays announced at the top of this article. In its structure and mode of reasoning it closely resembles the former, the illustrations, however, being far more numerous; so that the one resembles an outline by a masterly hand, and the other the same design completely executed. Many of the sections have been extended to twice their original size; but we must direct particular attention to the *eleventh*, which is entirely original. In it "a new sense of *shechar* is proposed," viz., that it indicates in the text not "a sweet drink," but "a sweet fruit." Our space prevents our following the author through all his proofs; but we may mention generally, that he supports this view (1) from *analogy*; that as *yayin* sometimes signifies *grapes*, so *shechar* may signify *dates*. (2) From the testimony of the learned, that *debash*, rendered *honey*, comprehends and occasionally signifies *dates*. (3) From the context, in which it is stated that the Jews were to *till* what the field brought forth—its produce in the most natural state. (4) From parallel passages, such as 2 Chron. xxxi. 5, 6. His conclusion is:—"Whether we understand *shechar* in the passage under review, to refer to *sweet drink*, or *sweet fruit*, we can have no hesitation in rejecting all other senses of the word, as untenable and absurd;" in which conclusion we fully coincide, and in addition to his proofs we may add the following from Xenophon's *Expedition of Cyrus*, book ii., sec. 10. "They keep some of them (the dates) after they have been dried, for desserts;" and in Parke's *Travels* we read—"The shepherd produced a quantity of dates and boiled corn;" and is it not far more probable that the Jews also preserved their dates, and partook of them in their temperate feasts, rather than of the *raging drink* which the sensualist manufactured from them?

But we must conclude our remarks with expressing our approbation of the masterly style in which these essays are written, our admiration at the extensive research they display, and the pleasing hope that they will be abundantly useful. In the language of their philanthropic author, "we trust that the day is rapidly approaching, when all theories and customs which sustain the drinking system shall live only in history—when strong drink and strong wine shall cease to be manufactured in that earth which they have polluted and poisoned—when all the fountains of intemperance shall be for ever dried up—and when the striking assertion of Micah shall be no longer applicable to Christian Britain—"If a man walking in the spirit and falsehood do lie, saying, I will prophecy unto thee of wine and of strong drink; he shall even be the prophet of this people."—Extracted from Mr. Messer's *Hull Christian Temperance Magazine* for September.

THE ANTI-SMOKER, and Progressive Temperance Reformer. No. 5.

THE TEMPERANCE MESSENGER. No. 10, October.

These numbers are unusually interesting. We hope the enterprising publisher—Mr. Cooke, of Leicester—will be well supported. The works may be had through Britain, London.

THE DOCTOR SCRUTINIZED; or for what purposes do Physicians prescribe Alcoholic Beverages? (Second ten thousand, with additions.) Simpkin and Co., London. 6d. per dozen, or 3s. per hundred.

One of the very best tracts which has appeared. It is admirably calculated for extensive distribution.

WHAT IS RECHABITISM? Houlston and Stoneman, London.

For 1d. all necessary information on Rechabitisim is here furnished.

Progress of Temperance.

WORKSOP.—We are still working in the good cause, endeavouring to reclaim the unfortunate inebriate, and to induce the little drop men to join our ranks. We have divided the town into districts, &c., and hold meetings every fortnight, hoping, by perseverance, to see our wishes accomplished. This is our motto, "When a weary task we find it, persevere and never mind it." We have also a flourishing society at Blythe, under the able management of Mr. Woolley. On September 20th, we held a public meeting (by request of the Rev. C. Rogers,) in the church school, at Harworth. The room was crowded to excess, many not being able to obtain admittance, when Charles C. Mower, Esq., our beloved president, and other friends, delivered appropriate addresses, which were listened to with great attention. On the 26th we held a public meeting at Anstone-in-Lindrick, in the Wesleyan Association chapel, Mr. B. Carr in the chair. Several addresses were delivered, when the meeting separated highly gratified.

EDWIN PLANT.

APPLEBY, Sept. 21.—Sir,—Being on a visit to Appleby, I fortunately came in contact with a meeting of teetotalers, held last Monday, for the purpose of opening a temperance hotel, and also to have a public demonstration, accompanied by a tea party; and also the formation of a Rechabite Tent, for which purpose a deputation came from Kendal, when 22 members were enrolled, and a Tent established. The day was very fine, and about ten o'clock arrived from Penrith some carriages, filled with teetotalers, accompanied by a band, with flags. After that a party went on the Kendal road, and met another party from Kendal, with their handsome Rechabite flag, which was ushered into Appleby with music. I made some inquiry of my company as to the characters of several of the deputation. I found some of them had been notorious drunkards, who now appeared respectably dressed, and were in good credit. What a change for the better! At five o'clock we sat down to tea at the temperance hotel of Mr. Raines. After the Rechabite instalment was finished, we adjourned to the Town-hall by permission of the mayor. Mr. Cave, Association minister, of Appleby, was called to the chair; two of the deputation from Kendal addressed the audience. One stated that he was brought so low with intemperance, that he had nothing left but a wife and a penny; but now he was in comfortable circumstances, and was a young, healthy man, and a Christian church. The other gave us a speech on the ancient history of the Rechabites, stating that the noted Dr. Wolff had met with a people who were supposed to be the successors of the ancient Rechabites mentioned by Jeremiah. Mr. G. E. Lomax next addressed the meeting at considerable length, showing the evils of intemperance, and how the public are deceived in the supposed strength arising from intoxicating drinks. On the following evening, Tuesday, another meeting was held in the Town-hall. Mr. Wm. Smith, of York, was called to the chair, when Mr. Lomax addressed a crowded audience until nearly ten o'clock: 21 signed the pledge. The numbers now at Appleby are 123, of whom 22 are Rechabites.

W. S.

COCKERMOUTH.—Mr. G. E. Lomax, the talented agent to the Manchester Executive Committee, is at present labouring in Cumberland; and on seeing a letter in the *Cumberland Packet*, a virtuous print, containing a falsehood respecting himself and the Cocker-mouth total abstinence society, he replied to it, and gave a challenge to "any man, or any number of men, to discuss the subject of teetotalism in public, either on the chemical, physiological, Scriptural, or any other point they might choose." This challenge was taken up by six members of a "Young Men's Improvement Society" in Cocker-mouth, who, it turned out, were the authors of the letter in the *Packet*. They proposed six of their members to discuss the subject with six teetotalers, and would allow Mr. Lomax to be one of the six. This was too good an offer for the teetotalers to lose sight of, and a preliminary meeting was convened to make arrangements for the discussion, when the teetotalers would gladly have agreed that Mr. Lomax should answer the whole of the opposing party; but this they would not agree to, and ultimately the following arrangement was made—viz., that six persons speak on each side; the teetotalers speak first; each person to occupy not more than twenty minutes; the decision to be taken by a show of hands; each party to have a chairman; the chairmen to choose an umpire. The discussion took place in the market-house on the 19th August, on the following question, viz., "Is teetotalism, as at present advocated, in accordance with the Scriptures?" As might be expected from the arrangements, there was very little of argument in the discussion, (so called.) The show of hands was so nearly equal, that each chairman claimed the victory. The umpire said the teetotalers had the majority of ladies, (who were on the gallery separate from the men,) and their opponents had a majority of men, and he could not decide as to the whole. Mr. Lomax commenced a course of lectures three days after, and the discussion had created so much excitement, that the place of meeting was crowded to excess. During the first four lectures Mr. L. answered all that was worthy of notice in the discussion, and gave the six opponents the opportunity of asking

questions at the close of each lecture, of which they availed themselves on two or three occasions. In addition to these, there have been several questions asked both by letter and verbally, and a whole evening was devoted to answer them. These questions have been so satisfactorily answered, and the arguments used in the lectures so convincing, that, together with the gentlemanly deportment, the courtesy towards opponents, and the exhibition of very superior talents and extensive knowledge of the lecturer, no less than 193 members have been added to our society in two weeks after the discussion. Mr. L. has had much to contend with in the way of evil reports; but they have been thoroughly investigated, and these investigations have turned out so much in Mr. L.'s favour, that the working men in the society expressed a wish to present him with some testimony of their esteem before he left. At a committee meeting the subject was named, and it was agreed upon to present him with a purse; and a public tea party was held on Tuesday, the 6th September, on which occasion the purse was presented, bearing the following inscription on a silver shield—viz., "This purse, containing £7, was presented to Mr. G. E. Lomax by the members of the total abstinence society of Cocker-mouth, as a token of their esteem." The tea party was the most numerous and respectable that has ever been held here; no less than 410 persons sat down to tea at five o'clock, after which the chair was taken at seven o'clock.

HENRY DIXON.

P.S. One of the six opponents was Mr. Richardson, jun., of the firm, Richardson and Son, brewers, Cocker-mouth!

DARWEN.—We have held two very interesting temperance meetings here, and the cause has received a fresh impetus from the visit of that untiring advocate of teetotalism, Mr. James Teare. The first meeting was held in the Wesleyan school-room, and the second in the Primitive Methodist chapel on the following evening. Mr. Teare's addresses were powerful, convincing, and eloquent, especially on the last evening, when he showed the bearing of the temperance question upon political economy, and the advantages which would accrue from the adoption of total abstinence generally. Our useful teetotal brass band played through several streets previous to each meeting. At the close of the first meeting, 23 signed, and 20 at the second; 43 in all.

JOSEPH GREENWOOD, Sec.

BOLTON.—On Saturday evening, Oct. 1st, the youths' branch held their half-yearly tea party, when about 400, chiefly young persons, sat down to partake of the cheerful cup. On this occasion the large and elegant hall was ornamented with flowers and evergreens, and presented to the eye of the philanthropist a scene of intense interest. After tea, Mr. Swindlehurst, of Preston, was called to the chair. He successively introduced Mr. Hopper, of this town, and Mr. Jabez Waterhouse, chemist, of Ashton-under-Lyne, whose eloquent addresses on the moral and physiological bearings of the temperance question gave great satisfaction. A considerable addition was made to the pleasures of the evening by an efficient choir, which performed several pieces of sacred music. On the evenings of Monday and Tuesday, Mr. E. Grubb, of Preston, delivered soul-stirring addresses to large audiences, who frequently testified their approbation by the most enthusiastic applause. The chair, on the former evening, was occupied by our respected townsman, R. Heywood, Esq., and on the latter by the Rev. D. Thomas, of Bury. On Wednesday and Thursday evenings, the meetings were held under the auspices of the parent society, and were addressed in the most effective manner by Mrs. Jackson, of Whitehaven. On the Thursday evening numbers went away unable to obtain admission; and so great was the interest excited, that more than one hundred persons signed the pledge, a majority of whom were females.

PATELY BRIDGE.—On Monday and Tuesday, September 19th and 20th, two meetings and a festival were held in connexion with the district meeting of the I.O.R., which were addressed by the delegates from Harrogate, Leeds, Huddersfield, Wakefield, and Bradford. A considerable number has been added to the society, and many who were formerly deeply prejudiced against the cause are now more favourable to the principle.

W. A. R.

MALTON.—A preparatory sermon was preached in the Baptist chapel, by the Rev. D. Boyce, on Sunday, Sept. 18th, from the text—"No drunkard shall inherit the kingdom of heaven." There was a good attendance; the sermon was listened to with much attention, and we trust a lasting impression was produced. On Tuesday, we had a tea party in the hall of the Mechanics' Institute. About 200 sat down, and all appeared to be perfectly satisfied with the abundance of plum cake and other refreshments that had been provided. After tea, a public meeting was held, the Rev. D. Boyce in the chair, and addressed by the Rev. D. Sunderland, Independent minister, of Long Riston, and Dr. F. R. Lees, editor of the *National Temperance Advocate*, &c. We had another tea party for the juvenile teetotalers on the afternoon of the following day. About 500 took tea, and spice and other cake, to their utmost satisfaction. The children were addressed by the Rev. D. Sunderland, who related many pleasing anecdotes. In the evening we had another public meeting, S. Priestman, Esq., of Hildenley, in the chair. The audience was addressed by the

Rev. W. Ayre, of Billington, after which, Dr. Lees, in a lengthy and powerful address, maintained the perfect accordance of teetotalism with science and Scripture, illustrating the physiological influence of alcohol on the human system, and exhibiting diagrams of the human stomach under the various stages of alcoholic excitement. I have neither time nor space to do justice to Dr. L.'s lectures. The best proof of their utility is, that a large number signed the pledge, amongst whom were several old drunkards. A vote of thanks was given to the managers and ladies, and thus ended one of the best festivals we have ever had in Malton.

J. CUSWORTH, Sec.

RICHMOND.—On Tuesday, the 27th inst., the members and friends of the Richmond temperance society held a public tea party in the Wesleyan school-room, (kindly lent.) The arrangements were excellent, and reflected great credit on the ladies, who provided tea, cream, sugar, and a splendid assortment of fancy pastry, gratuitously. About 150 took tea, after which a public meeting was held, the Rev. John Lewis (Wesleyan) in the chair. Messrs W. Smith of York, and Rogers and Cardwell, of Barnard Castle, ably advocated the claims of temperance. A good impression was produced, and 7 gave in their names.—W. PRUS.

HULL.—"John Stamp, who was expelled the P. M. connexion for his unflinching advocacy of teetotalism in 1841, has succeeded, by the blessing of God, in raising a church at Hull, consisting of 510 adult, and 120 juvenile members, 16 local preachers, 50 prayer leaders, and upwards of 1000 hearers. (Scores of them are reformed drunkards.) His friends have just built him a spacious chapel, 65 feet by 45, with gallery all round; two large school-rooms and three vestries underneath. The whole cost will be something under £2000. The chapel was opened on the 28th of August and ten following days. It is the intention of the minister and friends to establish a free day-school, on pure teetotal principles, if £100 can be raised to commence with, which we intend to raise in the following manner:—viz., 800 friends of the good cause to give or collect half-a-crown each, and send it without delay in letter stamps or post-office orders. Several of our friends have given up smoking, and pledged themselves to give sixpence per week to the school. A staunch teetotaler, of seven years' standing, can be found who will engage to give a purely religious, teetotal, and anti-smoking education to 300 poor children, for £70 per annum. So, for the sum of £100, we can hire a master, pay rent of school, and all expenses that may come against it. Should we succeed in obtaining £100, to cover the expenses of the first year, we have no fear as to the future, when our system shall have been tried. The plan originated with the Rev. J. Burns, editor of the 'London Temperance Journal'; and we feel thankful to say, that since his kind notice in the *Journal*, one friend has given eight half-crowns, another four, and several one each. Reader, what will you give? Think of 300 children being educated in pure teetotal principles, and other churches following our example. Address—JOHN STAMP, 23, New King-street, Hull."

SUFFOLK.—I have for some weeks desired to make good a promise of sending some account of the teetotal cause in this country, but delayed it in order to avail myself of some statistical information which has been expected. Even now I can speak with certainty of only part of our branches. From statements made from thirteen towns, containing a population of 59 thousand inhabitants, we find 2,013 teetotal members: among these there are 156 reformed drunkards, about one-third of whom are members of Christian churches, many of them remarkable cases, and all deeply interesting. There are 11 ministers of religion, and about 8 local preachers, pledged members; one medical man pledged, and two others acting on teetotal principles. Rechabite Tents are established at Ipswich, Woodbridge, Framlingham, and Beccles, Harwich, (Essex,) and Bury St. Edmunds. These comprise 129 male adults, 47 adult females, and 48 juveniles. The principal obstacles the societies have to contend with are the opposition or apathy of professing Christians. The weight of labour bestowed, and the amount of money spent, has been sufficiently great to have led us to cherish the hope of greater results than have yet appeared. Still it is not right to complain, for when it is considered that in the largest town (Ipswich) such an impression has been made, that every twenty-fourth inhabitant we meet in the streets is a brother or sister teetotaler, we are the rather encouraged to proceed; and when we further reflect that 48 men, once a disgrace to their species, are now sober men, and some of them religious—that their wives and families, once miserable, their children untaught, and half-fed and clothed, are now made comfortable and some very happy, through the instrumentality of teetotalism, we must and will rejoice. Our abstainers, however, are not confined to pledged members; I know divers who are practical teetotalers, but still not pledged. I know a great many who take very small potions—quite little-drop drinkers, who do not drink one-fourth part of what they were used to do. We are also pleased to be assured, from religious professors, that at their public dinners and meetings a very great diminution has taken place in the consumption of wine. This is much the case on every table of the Society of Friends in this county. The drinking of beer and wine is now

the exception to the rule instead of abstinence being so, as was the case a few years since. Still, among the higher and middle class of these, there are comparatively but few pledged; the poor of this world are the most conspicuous in carrying out the principle. This we find in every town and village; the poor also are the best workers. We have, however, up and down in the country, a few persons of influence who put their shoulders to the wheel. Whilst our numbers do not increase much, we are convinced that most of our members are much better rooted and grounded in our principles. They better comprehend physiological arguments; they are better able to combat the objections urged against our cause, and it is evident that those who are opposed to our society are, on the score of health, abandoning strong drink, whilst others, who move in the higher circles, envy our independence, shackled as they are with drinking customs, and give us pecuniary assistance. Upon a review of the eastern part of our county, I would decidedly say we were never in a more healthy state. In the western parts our friends have somewhat suffered from not employing an agent, and not holding meetings so often as we have been enabled to do, but all places have their fluctuations. The soundest plan appears to be not to depend altogether upon agents, but to support meetings with local speakers, who may be found in every place where a little training is used at a private members' meeting, in showing the reclaimed how they may give their experience as regards their own restitution to comfort, and the obstacles they meet with, and the arguments used by their neighbours to draw them from their steadfastness, with their replies.

R. D. A.

WICKLOW.—A grand temperance festival was lately held in this city, which was attended by nearly all the respectable inhabitants of the place. J. Haughton, R. Allen, and J. Webb, Esqs., and Mr. Buckingham, the traveller, and his lady, were amongst the guests.

Correspondence.

THE DUTY TO THE "WEAKER BRETHREN."

DEAR SIR,—

Barnard Castle.

I read with no common interest the plain, unvarnished account, given in your July journal, by my dear friend and brother, Richard Ellis, of the proceedings at the late church meeting at Campden; and while I in some measure blame him for making it a measure of expulsion, and scarcely think he acted a prudent part, I must say he has been exceedingly ill used. A Baptist church has no right to expel a member from its communion for a mere matter of opinion, while his moral character stands unimpeachable. Does any one ask my authority for saying so? I beg to refer him to the account given in the *Durham Chronicle*, of Oct. 22, 1841, of the decision of the revising barrister in the court of this town. The Rev. David Douglas, Baptist minister of Hamsterly, laid claim to a vote for a life-interest in a dwelling house, and close in connexion with his chapel. The vicar of Merrington insinuated that Mr. D. had no life-interest in the property, for he was liable to be displaced by the mere caprice of his members. Mr. D. replied, "No, sir, I cannot be displaced by the caprice of my church; they must first prove me guilty of some immoral act. We have the power to admit a person into our church, but we cannot by mere caprice expel him; if we did so, we should be liable to an action, and it is precisely the same with the minister." The barrister confirmed Mr. D.'s remarks. Now, then, what is the flagrant offence committed by our brother Ellis? None at all! and he is in the eye of the law an injured man.

But we, as Baptists, have nothing to do with law in settling our disputes; we are, or ought to be, guided by the principles of the New Testament. And what does it say? Why, it lays down a line of conduct altogether different to that pursued by Mr. Davies. Let us see how the apostle Paul acted in a case not dissimilar to the one before us. It appears an error had crept into the Corinthian church about the eating of meats offered in sacrifice to idols. Some of the members of that church looked upon it as a sin to eat such meats as had been presented to idols; while others could eat it without asking questions or defiling their consciences. They were better instructed than some others, and had been taught to believe that the meat was just as good after it had been offered to an idol as it was before. Now, this was very true; no change had passed upon the meat, but all the Corinthians did not know this. They believed that it was a sin to eat such meat, and, consequently, if they did eat it, they as really committed sin as if the thing had been in itself wrong. The apostle Paul says, "Some unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled." The apostle, after having made this declaration, proceeds to give his pastoral, his paternal advice to such of the Corinthians as could conscientiously eat the meat. What is that advice? Does he advise them, if there is a weak brother at the table, to eat three times as much as they otherwise would do? No! "But," says he, "take heed, be careful how you eat, lest by any means this liberty of yours become a stumbling-block to them that are weak." "For," says he again, "if a man see thee which hast knowledge sit at meat in the idol's temple, shall not the

conscience of him which is weak be emboldened to eat those things which are offered to idols." And then follows the question, "And through thy knowledge, shall thy weak brother perish for whom Christ died?" And, again, says he, "If ye wound a weak brother's conscience, ye sin against Christ;" and, therefore, my determination is, "If meat make my brother to offend, I will eat no flesh while the world standeth." NOBLE DETERMINATION! Now to the point in hand.

Here is an individual who, not from ignorance, as in the case of the Corinthians, but from a knowledge of facts; seeing the evil effects of drinking alcoholic wine; seeing families sink from affluence to poverty; seeing the vast amount of wretchedness and crime, the sure progeny of alcohol: seeing one man, one Christian man, after another, relapse into his former habits, and become a drunkard; and seeing, as he says, even MINISTERS dragged from their pulpits by drinking; seeing all this, he has conscientious objections to the use of fermented wine—"vile compound"—at the ordinance of our blessed Lord. He tells us, and truly, that a small quantity of fermented wine engendered in him the desire for more, as it has done to hundreds before him, if they had the honesty to confess it. And it is an established fact, that alcohol, even in small quantities, does give a desire for more. And then, again, the man does not only complain of the evil—he offers a remedy. He tells us of a liquor which is not liable to the same objections, as containing no spirit, will answer every purpose intended, and no evil accrue from using it. Now, who can object to using the unfermented juice of the grape at the Lord's table? Does the reverend gentleman's logical mind conceive it impossible to celebrate a spiritual institution without using spirituous liquors? Would any Christian man consider it wrong to use unfermented wine? Perhaps Mr. D. may ask, "What! are we to bow to the weaknesses and whims of the poor and illiterate?" And why not in a thing not sinful? Suppose it to be granted, just for argument's sake, that Richard Ellis has a mind less acute than Mr. D.'s, his duty, as a minister of Christ, is not altered by this in the least, because they are men of weak minds to whom the apostle alludes; and, therefore, if Mr. Davies, as a minister, had acted on *New Testament* principles, he would have called the church together and have said—"Though I can take the wine myself, there is a weak brother—one who has been brought up among you, has been taught for twelve years and a half in your Sabbath school, has for six years been a zealous teacher in it, and who has been for several years a very consistent and active member of this church—and he has conscientious objections to the wine we use. Now, for my own part, I have, I can have no objection to using the wine he proposes; and I would give it as my advice, grounded upon the precept and example of Paul, and as being in accordance with the general tenor of the Gospel, that we accede to his proposal, and respect his conscience, for if we wound our brother's weak conscience we sin against Christ." And, if the members of the church had gone on *New Testament* principles, instead of holding up both hands for their brother's expulsion, they would have said, "most heartily do we agree; let us have the unfermented wine." And then Richard Ellis would still have been a member, every thing would have worked harmoniously, and the church would have been blessed of God.

Your's, truly,

WILLIAM TEALL.

TO SUNDAY SCHOOL TEACHERS;

AND, INCIDENTALLY, TO MINISTERS AND MEMBERS OF CHRISTIAN CHURCHES.

Your labours are too arduous to be wasted. The sacrifices to which you cheerfully submit—the time and toil you voluntarily bestow—the sacred teachings you anxiously impart—should not be in vain; should not return unto you void, but should, through the blessing of God, accomplish the end for which they are designed. If this end is not accomplished, fearful is the alternative. The knowledge thus imparted has involved accountability, and must become "the savour of life unto life, or of death unto death." Its consequences are not bounded by the limits of fugitive time, but must run parallel with, and determine the condition of, an unalterable eternity—"life unto life, or death unto death."

The object of these labours and teachings is—the training up children in the way they should go, so that when they are old they may not depart from it. Questions thereon arise, as individually personal as they are immeasurably important—Do you find this end accomplished? Do these youthful objects of so much care and solicitude rise up to call you blessed? Do they each become a blessing in the little sphere in which they move, exemplifying, in consistent and attractive practice, the excellence of those Christian principles with which their young minds have, through your instrumentality, been imbued. Is the seed you have so carefully and prayerfully sown evidently and universally bringing forth fruit unto eternal life? If an awful negative awaits these important questions—if such is not the case universally, nor even generally—if it must be admitted only in some few rare and isolated instances—surely, surely, it is the duty of every one to inquire most searchingly and most unshrinkingly—Why this admirable instrumentality has so unhappily failed? Why these excellent and united efforts have been so sadly frustrated?

Undeterred by previous personal implication in, or pious sanction of, any usage, habit, or example, come to this rigid scrutiny, as to an inquest after blood, with a full and fearless determination, as God's servants, and through imparted discernment and strength, to detect, dislodge, and for ever destroy, whatever may be found, directly or collaterally, immediately or remotely, tending to defeat those labours of love, or defraud you of that glorious fruitage with which they ought to be rejoicingly crowned.

These remarks are called forth by the 7th, 8th, and 9th resolutions passed at the late Conference at Rochdale, and by the excellent tract since published, in which those resolutions are embodied and enforced. The sentinel from the watch-tower of temperance hath sounded an alarm, to which every consistent Sunday school teacher is bound to respond. The trumpet voice of truth, with its silver sound, hath proclaimed loudly and widely, that intemperance, the curse of Britain, the pestilence that wasteth at noon-day, hath breathed its baleful influence over the youth of our land, and that even the very young are, to a fearful extent, smitten with this leprous, defiling, and destroying curse. And what wonder? On every hand the beer-shop and the brothel, not unfrequently both in one, multiply their polluting snares. Every aid that a wickedly-interested ingenuity can call forth, every art that callous cupidity can devise, is put into active operation to entice the unwary and but too willing victims into these haunts of infamy, shame, and crime. Music, dancing, domino playing, scenic representations, in which all that is lawless in man or lascivious in woman, forms the attractive charm,—in which the bold bandit of other countries, or the Dick Turpins and Jack Sheppards of our own, become objects of the admiration and emulation of the youthful crowds who witness and applaud these exhibitions of dashing profligacy and daring crime! All that can minister to the licentious propensities of youth; all that can excite to the premature development of prurient inclinations; all that can stimulate the froward and misguided to disobedience of parents, fierce defiance of moral restraint, and total disregard of religious duty, is by these means called into active and unslumbering operation.

And can ministers of the Gospel of purity and peace, and can Sunday school teachers, behold the extraordinary efforts which the prince of this world puts forth, witness these active agencies of the evil principle at work, and not arouse to meet them with more than corresponding effort and activity? Is evil to have a monopoly of energy? Is mischief to arrogate to itself all might? and the temples of God to be deserted, and the temples of dagon crowded? Shall mercy be impotent to save, and vice omnipotent to destroy? Surely not! The author of Decapolis says, and it will apply—"The church has slumbered for ages, and is now only half awake. 'Watchman, what of the night?' Watchman, what of the night?" is an inquiry which betokens incipient consciousness, but the answer falls unheeded, or surely the church would never sleep again." "The morning cometh, and also the night." Isaiah xxi. 12.

The time has come that this incipient consciousness should be exchanged for wide wakefulness—this dreamy sense of danger to be apprehended, for clear and full apprehension of its deadly proximity and fearful magnitude—to the awful certainty that it is at our door, that it has entered many a door, and is desecrating the sanctity of many an altar, and destroying the peace of many a sorrowing home and stricken heart.

And will ministers of the Gospel, members of Christian churches and Sunday school teachers, refuse to put forth decisive efforts and adopt effectual remedies? Will they virtually avow that the service of Satan is more stimulative to active exertion, more provocative of ardent zeal, than that of God? Will they thus tamely yield up to the adversary those souls for which they have toiled and wept and prayed, and for which Christ died? Will they still refuse to put themselves in a position, openly, untiringly, and consistently, to resist this mighty, increasing, and all but overwhelming evil; or will they rather, from some mistaken view, some equivocal motive, stand implicated in, and consenting parties to, this awful warfare against the kingdom of Christ? Will they, in any degree, in any form, under any circumstances, allow their sanction, their practice, their example, or their lack of decision, to strengthen these belligerent hosts of belial? This is the alternative.

The writer of these remarks remembers a sad circumstance. Indeed it can never be forgot by him: it is branded on memory by the fiery finger of remorse, and often in the silence and solitude of midnight meditation will its tracings start out with terrible and upbraiding distinctness.

He was accosted by a young man in the prime of life, but whose once athletic and muscular form had now become wasted, and whose countenance exhibited the fearful ravages of intemperance, indicated by that half stupefied, half idiotic expression, so painful to behold. He advanced with a newly-filled tankard of ale, which his palsied hand endeavoured as well as it could to present, with—"Come, sir, you'll drink with me; you used to be my Sunday school teacher, you were always a good fellow, and liked a little sup then as well as any body; come, drink." There stood he who had been the Sunday school scholar—a fearful ruin, a wreck in body and mind, a self-destroyer, sunk below the sympathy of his fellow-men, every early hope blighted, every useful purpose of

life thwarted, every worthy object of earthly existence defeated. There he stood—God's image defaced, his authority disowned, his commandments despised, his name blasphemed!—all the advantages connected with his early condition, through imparted instruction, proving, as his hopeless end soon after gave too much reason to fear, "*the savour of death unto death.*" Yes, there he stood, forgetful of all the good connected with those Sabbath school instructions, of all the benefit which ought to have resulted from their early connexion, and only remembering that the teacher, then standing before him, "had been a good fellow, and had liked a little sup; that he had in fact, for such was his meaning, been a good fellow, because he had 'liked a little sup;'" and who was now, therefore, invited and expected to continue his sanction to the taking of that which had in this case committed such dreadful ravage, and rendered all the time, toil, and efforts expended by himself and others abortive. Worse than abortive! The child had, to some extent, been trained up in the way he should go, but the man had departed from it; he had been taught his duty to himself, his neighbour, and his God—those teachings had made him accountable, and became "*the savour of death unto death.*"

This might never have been the case, in the then and in the present state of society, had the teacher never sanctioned the use of that aliment of such wide-wasting destruction; but in such case the teacher would not have had to stand a self-convicted, self-condemned, and deeply-debased participant in the system which had produced this ruin,—he would not have had to feel the shudder of unavailing regret creep over the frame when memory calls up this painful remembrance, and invests with the character of a sad and solemn warning and monition from the lamenting depths of the invisible world. That he may be the last Sunday school teacher who shall stand in this most unenviable position, is his fervent desire and prayer.

Rotherham.

VALUABLE TESTIMONY.

On the 8th of July last I had occasion to consult a respectable medical gentleman relative to a pain in the bowels, which had troubled me several weeks, notwithstanding an aperient medicine I had been accustomed to take. I began upon his prescription on the 9th, and then made a resolution to relinquish all strong liquors whatever until I had used all the medicine prescribed. During the time of taking it, I drank water and whey, tea and coffee, and occasionally for breakfast some of the very cheap and nutritious breakfast beverage (made like unto coffee) of Messrs. Crow and Tyrrell, of Leicester. At the first week's end I found myself considerably relieved, and determined to adhere to the above diet for another week, when, being still more recovered, I continued it up to the present day, being five weeks. The experiment has been so satisfactory beyond expectation, that I do not think any person will be able to prevail on me to take a glass of ale, porter, spirits, or wine, any more, unless ordered by a medical man.

WILLIAM ORAM, Solicitor.

Nuneaton, Warwickshire, August 18, 1842.

THE PASSOVER AND SACRAMENT.

"For even Christ our Passover is sacrificed for us; therefore let us keep the feast." 1 Cor. v. 7, 8.

The Lord appointed the feast of the passover as an anniversary of his bringing Israel out of Egypt, and it has been kept up for above three thousand years. The Jews enter into it with zeal, yet it requires self-denial: they are to eat only unleavened bread for seven days, though not so agreeable to the taste as other bread. The passover, too, must be eaten with bitter herbs, and in giving the command to Moses, the Lord made no mention of wine. But the Jews now pour water on raisins, and make what, in a passover sense, is called pure wine; and this they hold was done by their fathers.

Our Lord instituted the sacrament on the first day of unleavened bread, but he used no leaven or ferment, for, because of his own command to Moses, there was none to use; and had he used the word "*wine*," it might, in some age, have misled his followers into the use of leavened or fermented elements in his sacrament. He, in all things, magnified the law and made it honourable; but this would not have been the case had he, on that occasion, used leaven or ferment. We know the times of ignorance God winketh at, otherwise it would be using too much liberty for professed followers of Christ to charge their Lord with using leaven, or ferment, at the passover. And in speaking of the sacrament, it admits of doubt whether, instead of using the word *wine*, it would not be better to keep to our Lord's words, "*the fruit of the vine*," or to those dictated by the Holy Ghost, in 1 Cor. x. 16, "*the cup of blessing.*"

In June, 1841, the conference of the Primitive Methodist Connexion was held at Reading, in Berkshire, and in June, 1842, at Newcastle-upon-Tyne; and both these conferences celebrated the sacrament of the Lord's Supper in unleavened bread, and the "*Fruit of the vine*," "*the cup of blessing*," the unfermented cup. This mode of celebrating the sacrament is gaining ground in our connexion.—Your's, &c.,

Bemersley, Staffordshire.

HUGH BOURNE.

Varieties.

TEETOTAL HARVESTERS.—Mr. Andrews, of Dunmow, has just finished his harvest, having twenty men in his employ who did not drink a glass of beer, or any other intoxicating liquor, during the time of their engagement. The men appeared to have suffered little from fatigue, or from the late sultry weather; the whole of their labour was performed with a universal friendly feeling towards each other, and a bad word was not heard to escape their lips. Mr. A. gave each man about 1s. per day extra in lieu of beer; their drink was chiefly coffee and tea, but their favourite beverage was mint tea.—*Chelmsford Chronicle.*

CHANGE OF HABITS IN IRISH HARVEST-MEN.—"The advantages of the spread of teetotalism in Ireland are strikingly illustrated in the improved condition of many of the agricultural labourers who annually visit England at this period of the year compared with the wretched state in which all for many years appeared, with rags barely sufficient to cover them, and their pallid looks indicating their love of ardent drink. Articles of grocery were rarely needed; but now coffee and sugar have supplanted gin and whisky. This pleasing alteration forced itself upon the notice of the principal tea-dealer in Boston, to whose shop multitudes of the sons of Erin have applied for the useful articles he vends, and a few days since one man purchased for himself and comrades 35 packages of coffee and sugar at one time.—Bravo, Father Mathew and Teetotalism!"—*Lincoln Mercury.*

MODERATION AT A DISCOUNT.—Manchester has again been placarded, announcing two discussions between Mr. Lomax, agent to the temperance society, and Mr. Rowbotham, the defender of the little drop. The first came off on Monday evening, 16th ult., in the large room, Lever-street. At the conclusion of the debate the sense of the meeting was taken, when only four hands were held up in favour of the *little sup*, and all the others in favour of total abstinence.

A TIPLER'S AVERSION TO COLD WATER.—About six o'clock on the evening of Wednesday se'night, Geddes, the keeper of the Humane Society's house on Glasgow-green, was informed that some object was floating in the river near the bent at Peat Bog. Taking out the boat to ascertain the truth of the statement, he found an old woman up to the chin, in a part of the river where a single step would have carried her into sixteen feet water. When within an oar's length, he inquired how she came into such an unaccountable position on a winter night, and the old dame replied, that "she cam' down to droon herself on account of drink, but the water was sae awfu' cauld that she had ta'en the rue and wanted out." The keeper then took hold of the old toper, and, after sousing her twice over the head, lifted her into the boat, from which she was transferred to a warm bath in the Humane Society's house, and soon consigned to her friends nothing the worse, though before going away she remarked to Geddes that she had got a disgust of drowning with a vengeance, and would not fash him again in a hurry.—*Scotch Reformer's Gazette.*

TO DRINKING PROFESSORS OF RELIGION.—The *Glasgow Advertiser* says, "Such has been the conduct of certain parties in the Steeple Church on Sunday evenings of late, that it has been considered necessary to introduce a body of police to keep order. We understand that whisky is carried thither, and tobacco is smoked; in fact, all the practices common in the tap-room."

JUDGE COLERIDGE, at the conclusion of the trials at the Wiltshire assizes, told the jury they must have witnessed at these assizes the dreadful effects of intoxication. He, therefore, implored them, when they returned to their homes, to use their exertions with their neighbours for the purpose, if possible, of putting down this great vice, the foundation of every species of crime.

RELIGION AIDED BY TEETOTALISM.—The Independent church, under the care of the Rev. Mr. Wright, Edinburgh, includes amongst its members no fewer than 230 persons who have been rescued from the degradation of intemperance by total abstinence. To the labours of that estimable minister these cheering results are to be mainly attributed.—*Scottish Herald.*

AN ANCIENT TEETOTALER.—Died, in the Abbey, Limerick, at an advanced age, John Kearne, the oldest of the fishermen on the Shannon, and regarded for many years as the patriarch of his class. He was a man of primitive manners, of the strictest integrity, and was esteemed for his excellent disposition by all who knew him. As a proof of the advantages of teetotalism, we may observe that this old man had not taken malt or spirituous liquors for a period of 46 years before his death, though frequently out in the severest weather.—*Irish paper.*

WHAT SORT OF WINE would you advise me to take, doctor? said a distinguished invalid, the other day, in our hearing. "Shall it be Port wine, Burgundy, Sherry or Madeira?" The doctor made up his mind to a certain brand of Burgundy. O! the mischiefs of poetry! Alcohol is thoroughly beaten out in prose; he is ashamed to lift his head. But in poetry he keeps his countenance. Wine is nothing but alcohol in poetry. What patient ever thinks of asking his doctor whether he shall take his toddy sweetened with loaf sugar or sweetened with molasses? That would be all flat.

prose, and yet it must be the same thing with the question between Port and Burgundy. The medical faculty certainly know this, and we are surprised that any of them should, at this late day, be dabbling in the cant of wine for medicinal purposes. If there is any medical virtue in wine separate and apart from the alcohol, have they not chemistry enough to cast out the devil, and administer the pure and sober medicine?—*American.*

FORWARD! FEAR NOT!—Last month, at a meeting of the Protestant total abstinence society in Dublin, Mr. Banks, one of the oldest friends of the cause, stated that the worthy president, the Rev. Dr. Urwick, who is well known as a leading Independent minister, had received a large company of friends at his house on a recent festive occasion, and that he provided all the delicacies of the season—every thing that was good for man to eat—but did not furnish one single drop of spirits, wine, or malt drink. This is one example which is worthy the attention of all presidents and committee-men of temperance societies who are desirous of keeping pace with the times, and acting with strict consistency. We commend it especially to our south-country friends.

WINE DRINKING ON THE DECREASE.—In 1825, there were consumed in Great Britain 8,653,995 gallons of wine. In 1840, only 7,239,567 gallons were consumed, although the population had increased in that time upwards of five millions. In 1825, the population was about twenty-two millions; by 1840 it had reached to twenty-seven millions, being an increase of nearly one-fourth on the number in 1825. Had a corresponding increase taken place in the consumption of wine, the quantity required for 1840 would have been upwards of 10,250,000 gallons; it was however only 7,239,567 gallons, consequently the falling off in the consumption of wine in 1840, as compared to 1825, exceeds three millions gallons; or in other words, had the quantity drunk in 1840 been equal to that drunk in 1825, in proportion to the amount of our population, it would have been nearly half as much again as it was.

BEHOLD THE FRUITS OF TEMPERANCE! *A Jail and Poor-house to Let.*—“Our next visit was to the ancient and interesting city of Plymouth, founded more than two centuries ago by the pilgrim fathers, who sought an asylum of religious freedom in the new world, from the intolerance and persecution of the old. We attended here the whole of the festivities observed on the occasion of the anniversary of the landing of the pilgrims, Dec. 22, and here also I was invited to deliver a temperance address, which was given in one of the churches, and attended by large numbers. My lectures were given in the Pilgrim Hall, and this ancient seat of the learning and piety of the first founders of the British colonies on the American continent could boast, during my stay in it, that it did not contain a single dram-shop, or place where ardent spirits are sold; that it had not had a dwelling destroyed by fire for nearly a century past; that it had no poor to sustain; and not a single occupant in its jail, which had been empty many months, and was soon about to be let for some other purpose.”—*Mr. Buckingham's America.*—[Plymouth has a population of between 5000 and 6000, and returns two representatives.]

“GO AND DO LIKEWISE.”—A few weeks ago, in the large engineering establishment of Messrs. Fenton, Murray, and Jackson, Leeds, an innovation was made upon one of those drinking customs connected with “footings”—“customs more honoured in the breach than the observance.” On the occasion of the marriage of one of the workmen, when it is customary for the shopmen to exact “footings” to be spent in *drink*, it was suggested by the foreman, an excellent teetotaler, that it would be more reasonable for the “shop” to pay something to the bridegroom, than to exact something from him, and he proposed that they should subscribe to purchase a Bible for presentation to him on the occasion. This was agreed to, and on the following morning the “Book of books” was presented to the bridegroom by the foreman on behalf of the shop. We hope that teetotalers in similar circumstances will take the hint, and try to change the evil and tyrannical customs so prevalent amongst workmen. How much better to evince friendship by giving, on these occasions, the “word of life,” than to extort money to be spent in what so truly proves to be “the drink of death!”

THINGS AS THEY OUGHT TO BE.—In the village of Banchory, (Scotland) we have four pious ministers, five talented teachers, seven theological students, with nearly three hundred valuable members in the total abstinence society.—*Mason's Journal.*

IRISH OPINIONS ON THE WINE QUESTION.—“The editor of the *Dublin Monthly* presents his compliments to Dr. Lees, and feels much obliged by his forwarding copies of his able pamphlets. In Ireland the temperance movement is too general and based upon too noble aspirations, to have much to fear from the cavils of a set of text-twisting wine-bibbers. In fact, as Mr. Lees appears to be aware, this view of the question has at no time assumed a formidable aspect here. Besides the general tendency of the Irish people to debate moral and political questions on the broadest and most disinterested principles, the majority of them are too poor, and too little accustomed to the gratifications of their appetites, to have ever been in any danger of falling into the disgraceful errors of the English and Scotch Scriptural inebriators.”

EFFECTS OF CLOSING THE PUBLIC-HOUSES TILL NOON ON SUNDAYS.—Most of our readers will, no doubt, recollect the struggle which took place in the Liverpool Town Council in the first place, and subsequently in committee in the House of Commons, before the publican's clause in the Liverpool Improvement Act was carried. The object was to prevent public-houses being opened between twelve on the Saturday night and one on the Sunday afternoon. An ordinarily constituted moral and religious mind, not blinded by self-interest, nor impelled by a desire to serve some party purpose, would at once have seen the propriety, by this salutary measure, of preventing poor wretches who drown their senses on the Saturday night in the inebriating draught from spending their Sabbath mornings in the public-house; yet it will be recollected that some persons strenuously opposed its insertion, and loudly condemned the injustice of the measure, because of its application being confined within the limits of the boundary, forgetting that the Town Council can only legislate for the borough. However, the clause received the sanction of the legislature, and is now in active operation here; and if the result of its first application be any criterion by which we are to judge of its ultimate success, a measure more calculated to prevent crime and to improve the morals of the people could not have been devised. For years past the number of prisoners lodged in Bridewell, between Saturday afternoon and Monday morning, has generally reached nearly to 200, and in many cases about two-thirds of these were disorderly cases. The new Improvement Act came into operation on Tuesday week, and on Monday last the total number of prisoners was only 78, (whereof the disorderly cases were 54,) a reduction, taking even the most unfavourable view, of at least one-half.—*Abridged from the Liverpool Mercury, of Sept. 9.*

TEMPERANCE NEWSPAPERS.—There are now two political newspapers openly allied to the temperance cause, and which devote regularly a separate and distinct portion of their columns to the advocacy of its principles and the record of its progress. We allude to the *True Scotsman*, published by Mr. Fraser, of Edinburgh, and to the *Yorkshireman*, published at York; and we trust the conductors of temperance news-rooms and coffee-houses will take the hint, (and the papers as well,) and that teetotalers generally will support them. By so doing it will compel other political papers either to follow their example, or to treat our cause with less of that indifference or contempt which some of them have manifested towards it.

ONE OF THE MOST EXTRAORDINARY SIGHTS IN THE WORLD.—A respectable church member, and professed follower of the meek and blessed Jesus, for coppers, pouring a half pint of whisky into a tin can, or broken teapot, which a little starved ragged child carries away to its drunken parents.—*Liverpool Mercury.*

Poetry.

THE CHRISTIAN'S MISSION.

Where'er are sights or sounds of human woe;
Where mortal hearts do bleed or inly droop,
With willing footsteps must the Christian go,
And drop the balmy words of peace and hope.

Where deadly sorrow throws her fun'ral pall,
Or hope—life's star—is shrouded in despair;
Where man is crush'd beneath oppression's thrall,
Or guilt, or wrong, stalk in their gory lair;

Where superstition sheds her baleful dreams,
In dim distraction, on the fitful mind;
Where men dance round fell havoc's lurid gleams,
With howl of hate—mad, ignorant, and blind!

Nor these alone, but mid the frantic band,
Where life is scorn'd, and death and hell caress'd;
Where maddening draughts are pass'd from hand to hand,
And hope and heaven are themes for impious jest;—

There must the Christian rush with glory's torch,
And shed around the light of joy and hope!
Though tempests howl, seas roar, or suns may scorch,
And with the giant forms of evil cope.

This is his mighty charge, his high behest,
The vast commission written from above:
He finds his bliss in making others blest,
His noblest triumphs in triumphant love!

He wins renown in duty's lofty path,
Advancing onward with a victor's tread;
And 'mid the triumphs of all-conquering faith,
The “crown of glory” rests upon his head!

All other fame shall melt from human sight,
As mists before the glorious morning fly;
Lost in the splendour of unsetting light,
Which Judah's star shall fix in earth and sky!

W. A. P.

Advertisements,

CHARGES:—Under 50 words, 3s. 6d.; under 70, 4s. 6d.; under 90, 5s. 6d., under 100, 6s.; under 120, 7s.; under 150, 8s. If more than this number, the charge is repeated as for another advertisement.

COOK'S TEMPERANCE ALMANACKS FOR 1843.

PENNY Almanacks, Book and Sheet, are now ready.

The NATIONAL Temperance Almanack, Directory, and Advertiser, price 3d., will be ready about the 1st of November. Advertisements and Notices of Temperance Hotels, may be sent till the 20th inst.

It is repeated that no hotel will be inserted in the list, unless the Publisher is authorized by the proprietor or some confidential person. This is done to exclude from the list all houses which exist in name only.

Advertisements will be inserted on the following very moderate terms:—not more than 6 lines, 2s. 6d.; quarter of a page, 3s. 6d.; half a page, 6s.; whole page, 10s. No advertisement under 6s. will be inserted unless the cash (which may be sent in postage-stamps) is remitted with the order, unless the order is sent by an Agent.

Brittain, 11, Paternoster Row, London. Cook, Midland Temperance Press, Leicester, to whom Communications must be addressed.

Commercial Lodging and Boarding House,

12, UNION PASSAGE, NEW STREET, BIRMINGHAM.

Mr. and Mrs. JONES respectfully return their thanks to those friends and commercial gentlemen who have so kindly supported them, and assure ladies and gentlemen visiting Birmingham, that they will meet with every attention and comfort at their Establishment.

Private Sitting Rooms.

Just published, price 6d.,

Teetotalism Tried by the Test of Scripture.

A SERMON preached in Salem Chapel, on the 10th of February, 1842, before the members of the Temperance Society, Bradford, Yorkshire, and published at their request. By WM. J. SHREWSBURY, Wesleyan minister.

"Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God."—1 Cor. x. 31.

London: B. Steill, Paternoster Row; H. W. Walker, Leeds; R. Lewis, Manchester; Blackburn, Bradford; and Piltner, Huddersfield.

THE TRUE SCOTSMAN NEWSPAPER.

This weekly Journal, published every Saturday morning in Edinburgh, has been nearly three years in existence. It advocates, in every paper, the full principle of TOTAL ABSTINENCE.

It reports all the temperance proceedings in Scotland, and throughout the world, and records the fruits of intemperance.

It is the first stamped general newspaper in Great Britain that has boldly and unreservedly committed itself to this principle. It also advocates Christian PEACE in opposition to anti-Christian WAR.

All TEMPERANCE COFFEE-HOUSES should take it in. It has special claims on the friends of temperance and freedom throughout the land.

To Proprietors of Temperance Hotels.

It is proposed, for the sake of mutual advantage, and for the accommodation of Travellers, that every respectable Temperance Hotel shall have a list of the Temperance Hotels in England and Wales, printed in good style, and inclosed in a neat Rosewood Frame, inlaid with gold. The benefit of such an arrangement to the proprietors of Hotels, and the convenience of an accessible list to the public, are too obvious to need remark. The list will be arranged alphabetically, and include every respectable Temperance Hotel, the proprietor of which shall transmit to the publisher the necessary particulars (of residence, name, and nature of accommodation,) before the first December, and subscribe for a copy of the list and frame. The probable cost will not exceed 10s. or 12s., carriage free. It is proposed to be ready by the first of January. A list to fit the old frame, containing alterations and additions, will be issued yearly at a small cost. The names of none but subscribers will be inserted.

All communications to be addressed—B. SMITH, Temperance Hotel, Hunslet Lane, LEEDS.

Blackford's Original Temperance Coffee House, EVESHAM STREET, REDDITCH.

W. B., grateful for the liberal support afforded his Establishment, through a period of five years, begs to thank his friends and the public generally; and in soliciting a continuance of their patronage, assures them that no effort shall be wanting to meet their wishes and convenience, and to make his house, for Visitors to the town and neighbourhood, a comfortable "home."

N.B.—W. B.'s house is favoured with the regular meetings of four Rechabite Tents and of the Total Abstinence Committee.

Redditch, Sep. 29, 1842.

HYDRIATRISM, ERRONEOUSLY CALLED HYDROPATHY.

DEAR SIR,—I have read I believe everything that has been published in this country on the subject of Hydropathy, and studied attentively the mode of operation of the water-cure. I have, moreover, some patients who have reaped decided advantage from it, whose complaints had baffled men of the first eminence in the profession; and from all I have read and seen, as well as from much reflection on the subject, feel as convinced as of my existence that the judicious use of water, internally and externally, will effect cures which medicines cannot—will, in fact, cure many diseases deemed hitherto incurable.

Dr. MACARTNEY, the late professor at Trinity College, Dublin, who is well known as one of the first physiologists and most accomplished teachers in Great Britain or any other country, used to say in a kind of prophetic spirit, "if men knew the properties of water, and how to apply them, so as to produce all their effects, water would be worth all other remedies put together." In this opinion I entirely concur, and satisfied that I shall, in future, be the means of benefiting more effectually my fellow-men, chiefly by that simple element so commonly despised, but which the celebrated Hoffman considered as the nearest to that universal remedy so much sought after by mankind, I have had baths fitted up for the treatment of patients on hydropathic principles, under the kind superintendence of R. T. Claridge, Esq., who resided a long time at Graefenberg, the scene of so many extraordinary cures—cures, the authenticity of which has been confirmed by several medical men, as well as by clergymen and persons of the first distinction who have visited the spot. I am, dear Sir, yours, very truly,

Ramsgate, Oct. 3, 1842.

A. COURTNEY, Surgeon, R.N.

HYDROPATHIC BATHS, RAMSGATE,

Under the Superintendence of A. COURTNEY, Surgeon, R.N.

These Baths, in one of the most healthy spots in the kingdom, are now in full operation.

A prospectus of terms, &c., may be had on application (if by letter, post-paid) to Mr. COURTNEY, Ramsgate.

Publishing monthly, price 1s.,

THE UNION; a monthly record of Moral, Social, and Educational Progress.

"If we cannot reconcile all opinions, let us endeavour to unite all hearts."

London: Sherwood and Co., 11, Paternoster Row.

"THE UNION," says the *Literary Gazette*, "seems executed with a serious spirit for the improvement of the mass of the readers."

"THE UNION fills up a great gap in our literature,"—*Leicester Chronicle*.

AGENTS WANTED.

SUBSTITUTE FOR COFFEE! The best to be had is MARSHALL and Co.'s inimitable BREAKFAST POWDER, at 6d. per pound.

"Tis the best and the cheapest of any in use,"
Is the cry not of one, but indeed that of all;
We'll shall requite him, tho' we have the muse,
That genuine patriot, the maker, MARSHALL.

With one cup of powder to cheer us at eve,
Our daily misfortunes may go to the wall;
For a time we forget our woe and our grief,
And with ecstasy shout, "Hurrah for MARSHALL!"

A good allowance made to agents, who should apply early, as only one in each town is appointed.—N.B. When writing for information, enclose a stamp to Marshall and Co., Chapel-hill, Huddersfield.

A GREAT SAVING TO ALL.**EDWARDS' BREAKFAST POWDER,**

The best and cheapest substitute for Coffee ever discovered. Price 6d. per pound. Superfine quality, 8d. per pound.

The Breakfast Powder was introduced at the beginning of the present year, and from the universal satisfaction given to all who fairly tried it, the consumption has rapidly increased, and now there are but few towns in the United Kingdom where there is not an extensive demand. It is prepared from a grain of British growth, and the Manufacturers have testimonials from the most eminent London physicians, affirming it to be "far more nutritious than tea or coffee." They are also continually hearing, through their agents, of medical men using and recommending it; and also of thousands preferring it to tea or coffee. The beverage closely resembles coffee, and the saving to families is most important.

Each genuine packet has thereon directions for use, and the name, "Edwards, Brothers, Manufacturers, 99, Blackfriars Road, London, and 271, Deansgate, Manchester." It is very necessary to notice this, as a great number of imitations are being offered, and the original packets, name, &c., copied as near as possible. Some of these spurious preparations are indeed vile mixtures.

A trial is respectfully solicited;—the aim of the Manufacturers is to provide an excellent and wholesome beverage at the cheapest possible rate.

Wholesale Agent for Leeds, Mr. JOWETT, Printer.

BIRMINGHAM
TEMPERANCE HOTEL, 45, MOOR STREET,
Nearly Opposite the New Meeting.

JOB WILKINS, in tendering his best thanks to his numerous friends and the public for their liberal support during the past six years, at his late residence in Dale End, begs respectfully to announce that he has removed to the above central and commodious establishment, (late the White Horse) possessing superior accommodation, and every convenience for Commercial Travellers, Visitors, and others. It is conveniently situated near the Railway Stations and the principal Coach Offices, and within a few minutes' walk of the Post Office and public establishments.

Private Sitting-rooms—Good Stabling, &c.

Manchester Commercial and Temperance Hotel,
 93, OLDHAM STREET.

T. DEWSNUP returns his sincere thanks to his numerous friends and the public for the encouragement he has hitherto received, and begs to remind them he still continues at the above premises, where visitors may be supplied with Tea, Coffee, and other refreshments, on moderate terms.

Lodgings, with or without board. Dinners on the shortest notice.

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OPINIONS OF THE PRESS.

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Notices.

Errata in our last. P. 103, col. 2, line 21. Ulster should have been Munster.—In the letter of "C," in "He has often been tipsy every day," delete "often."

Agency acknowledgments unavoidably postponed.

AN INQUIRER, Liverpool, will get the requisite information by perusing the published works on the subject, such as Dr. Lees' "History of the Wine Question," 3d.; Ramsgate Debate, 6d.; and "Tirosh lo Yayin," 1s. 6d. We cannot make the *Advocate* a constant vehicle for this critical discussion.

Will our friends express their willingness to support the TEMPERANCE NEWSPAPER?

From some men we no more expect the language of truth or charity, than gentleness from a tiger. It is not their nature to be otherwise, and hence they can neither speak with the civility of gentlemen, nor infer with the liberality of Christians. This remark has been called forth by an article to which our attention has been directed, in No. 4 of an obscure work, called "THE ANTIDOTE," edited by the notorious Mr. John Brindley, whose unscrupulous and virulent advocacy of the cause of Christian truth and charity has done far more injury to that cause than all the shallow sophistries of its opponents ever did or could effect. This personage has thought proper—or rather has fancied it for his own interest—to fall foul of us in our quiet career, and belie and blackguard us for the sins of our correspondent "C," in our last number. Mr. B. knows well enough that editors of public papers do not—nay, cannot—personally verify all the alleged facts sent them, or hold themselves responsible for every statement they insert as "correspondence," and, also, that all misstatements in this journal may be mildly corrected in its pages. The fact is, Mr. B. lives by quarrelling. It is his element, and therefore it suits him—first, to identify the editor with the correspondent; and, second, to impute wicked motives to the editors, and represent them as constantly "making the clergy of the Church of England the butt of their filthy and malignant abuse." Well done, Mr. B.! It is quite in your usual strain! Now, sir, for facts. We are not dissenters, after all! Where, then, could be our motive for abusing the church? Again—as to the particular letter in question, it was corrected by a friend during our own absence from home, and illness, and was not read by us until printed. Again—instances of intemperance amongst dissenting ministers, as well as others, are given in our columns whenever they occur. It is the intemperance, not the sect, we look at. It is a deliberate-known-falseness to say, that we ever "single out the clergy." A statement of facts, bearing upon intemperance and its prevalence, is surely within our legitimate province. A churchman, in a letter to the *Morning Post*, speaking of the see of Bangor, says:—"I could easily name half a dozen parishes where the incumbents are habitual drunkards." Did Mr. B. denounce the Tory editor for inserting this? Who is the church's best friend—he who deplores these things, and seeks to alter them, or he who conceals them, and belies those who reveal them? How did our blessed Lord act? The case of "C" shall be inquired into. In the meanwhile, we beg to intimate to the Chester gladiator, that we hope, for his own sake, he will not compel us to lay the rod to the schoolmaster's back. He must take his calumnies elsewhere.

* Is this the teacher who is to give "a thoro'ly gentlemanly education" as his school prospectus runs?

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BRITISH TEMPERANCE ADVOCATE AND JOURNAL, AND
THE ORGAN OF THE BRITISH ASSOCIATION FOR THE PROMOTION OF TEMPERANCE.

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

No. 11.—Vol. I.]

DOUGLAS, NOVEMBER 15, 1842.

[THREE HALFPENCE.]

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DRUNKENNESS AS CONNECTED WITH SOME OF THE LATE RIOTS.

It has been constantly observed that in all popular outbreaks in the British isles, the greatest excesses of violence and wanton destruction of property have generally been committed after the rabble had been well primed with intoxicating liquor of some kind. This was the case during the famous Lord-George-Gordon-riots in London, in 1780, and in the no less celebrated riots at Birmingham a few years afterwards. During those which took place more recently at Bristol, the cellars of the luxurious aldermen supplied the populace with the medium of excitement requisite to nerve them to destroy the mansion whence they had obtained it. The accounts of the late disturbances and outrages in the Potteries of Staffordshire afford good ground for supposing that they would not have been pushed to such lengths, if no intoxicating liquors had been procurable. It is lamentable to see such particulars as the following making the tour of the newspapers:—

"A further account, dated on Tuesday, says—'The rioters, after setting fire to the Town-hall at Lane-End, and the house of the Rev. B. Sales, the rector, retired, and the flames were subdued by the inhabitants. About twenty persons, who drank very freely of the rev. gentleman's whisky and wine, were incapable of following their companies, and were taken prisoners on the arrival of the infantry, who escorted them in a van to Newcastle; one of them was so drunk as to be suffocated by his companion, who lay upon him. The others are sent to Stafford gaol.

'The next house burned was that of the Rev. R. E. Aitkins, incumbent of Hanley; his furniture, library, &c., all destroyed. The stock of wines and spirits being very large, the mob regaled themselves, observing, 'The parsons kept the best taps.' The reverend gentleman had but a short time allowed to depart; his house is now a heap of smoking ruins. It is reported two men went drunk into the wine cellar, which immediately falling in, has buried them in the ruins. Thence they proceeded to Stoke-upon-Trent, where they attacked the police office, broke all the windows, demolished the furniture, and made a fire of the books, bedsteads, bedding,

&c., in the street. The superintendent of police, Mr. Stonier, who is said to have been obnoxious to them, and a special constable, were much beaten and hurt. They are also stated to have demolished the furniture of Mr. Wroe, the mayor, and to have committed many other excesses. From Stoke the mob appeared to have proceeded to Fenton, where they set fire to the police station, gutted the house of a gentleman named Allen, and after drinking all the wine, ale, &c., in his cellars, they resumed their march, proceeding to Penkall, where they gutted the house of the stipendiary magistrate, and had more wine, &c., which they drank until they were quite infuriated. They next proceeded to Lane-End, where they attacked the Town-hall, demolished the furniture, plundered it of whatever they thought fit to carry off, and then set fire to the building. They also burned the house of the Rev. Dr. Vale. The bare walls of the building alone remain standing, and even for their preservation the Rev. Doctor is indebted to the great exertion of the respectable inhabitants, who repaired thither, and, by the aid of the fire-engine, extinguished the flames. Not a vestige of its valuable contents remain undestroyed: so bent were the lawless mob upon destruction, that they broke and defaced the whole of the marble chimney-pieces and stoves."

It is probable that none of the four parties whose wine and ale were thus freely drank are members of any temperance society. For the sake of consistency we trust they are not. It is quite possible they may have never heard of such an institution. It is even possible they may have closed their eyes and ears to the glorious effects produced by the temperance movement, under the impression that it is a matter which only concerns the drunkard or the vulgar. Be it even so; but will not the above melancholy incidents be now deemed sufficient to attract attention to it? Who so cold-hearted as to think of them and not be moved?

Granting, as we most cheerfully do, the most entire innocence of all evil intention on their part—of all expectation of their liquors being used except for the purpose of "genteel exhilaration"—still such facts afford matter for serious reflection. Here were numbers of men, some furious, some staggering, others helplessly drunk; some plundering, others burning, some breaking, defacing, or wantonly destroying; two of them buried in a cellar, and another suffocated by his besotted companions in iniquity! And what was the cause of all this? The accounts given seem to bear us out in ascribing it in great measure to the use of strong drink! There have been large assemblages of people, and tumultuous meetings, in other places, but it is a fact that where there has been no liquor consumed, the people have either been contented with discussion, or have, comparatively speaking, abstained from violence or destruction of property. *The spread of temperance principles has been evidently a great preservative of peace and order.* The cause, then, is far too plain and palpable; it lies too close within their doors to escape observation, or be dismissed without a thought. Oh! that all Christians would duly consider their individual responsibility—their duty to their neighbours. They would not then be slow to see the expediency of relinquishing articles, the use of which is so constant a snare to others. The spirit of the age demands better things of them. Those who are expected to occupy the vanguard in the march of public opinion, cannot, without

injury, allow themselves to remain in the rear. The days of Parson Trulliber and other worthies, who figure in the pages of Fielding and his contemporaries, are passed and gone. The characters ought to have disappeared also. May we never again have our ears assailed with the exclamation, "the parsons keep the best taps."

On the eve of the last great rebellion in Ireland, the resident members of the Society of Friends, foreseeing the storm about to burst, brought out their fowling-pieces into the streets, and publicly broke them up before their neighbours. They wished to bear a consistent testimony against all violence by putting away instruments adapted to it, dreading, moreover, lest by falling into the hands of the rebels, they might be used to the destruction of a fellow-creature. Many people thought the act insane, but the subsequent course of events proved it a prudent measure, and much satisfaction was derived from it in the troublesome times which followed. A parity of reasoning may suggest to such of our temperance friends as, in obedience to fashion or through timidity of offence, have been accustomed to keep liquors in their houses for the entertainment of their friends—the inquiry, whether strict consistency does not demand another course? In the words of the eloquent Shrewsbury, (in his late sermon on "Teetotalism tried by the test of Scripture,")—"Dismiss, we beseech you, strong drink out of your dwellings. Buy none, sell none, accept none as a gift; keep none, drink none, give none, let it go for ever; and you will be no loser, either in time or eternity: how much you may be a gainer, God only knows." Be assured the path of duty is the path of safety.

TO LICENSED VICTUALLERS AND OTHERS.

Among the many novel incidents which are, day by day, occurring to mark the current of public opinion, we think it right to notice an address to the trade put forth by a publican at Chelmsford, the county town of Essex.

It appears that the extension of the works of the eastern counties' railway to that place had occasioned, as usual, an influx of strangers of loose character, whose disorderly habits of life were soon manifested in various ways, but more especially in drunkenness. The evil attracted the notice of the worthy rector, the Rev. C. A. St. John Mildmay, who endeavoured to check it, with the assistance of his parishioners, by appeals to their sense of morality and propriety. A considerable impression was thereby made, and the following address, which appeared in the *Chelmsford Chronicle* of August 19th, was one of the results:—

OBSERVANCE OF THE SABBATH.

To the Publicans of Chelmsford.

BROTHER PUBLICANS,—Owing to pernicious practices in our calling, we have been long designated sinners; but I hope the time has arrived when, from the general spread of education, and the station we have assumed in society, we shall be willing as a body to attempt to remove that stigma, by using our exertions to diminish intemperance, particularly on the Sabbath. It is said, "by one man's disobedience many were made sinners;" and this passage, I fear, may be pointedly applied to some of us. It is said again, "blessed is the man that keepeth the Sabbath."

Now, let me ask, is there one amongst us who has not wilfully disobeyed this commandment, and at the same time tempted others to follow his example? Let us look to the conduct of our neighbours, and see if it be not worthy of our imitation. We see many of them with greater burthens and less means of supporting them, whose virtue, forbearance, and conformity to the moral law, present examples worthy to be followed; and with these before us, why should we allow ourselves to be made the means of promoting scenes of intemperance and noisy brawls? Why should we, often assisted by our children, and our male and female servants, continue to defile the Sabbath, whilst so many tradesmen, in compliance with the call of our worthy pastor, have resisted the temptation to sordid gain, held out by the practice of Sunday trading? With the exception of ourselves and the dispensers of medicine, I

cannot bring to recollection a tradesman of any calling in the parish of Chelmsford who does not, so far as his business is concerned, conform to the commandment, and "keep the Sabbath-day holy." Why, then, should we continue a practice discreditable to us as tradesmen, inconsistent with our professions as Christians, and calculated to give pain to our respectable neighbours?

Perhaps it is too much to expect that every publican can be induced simultaneously to adopt the proposition I am about to make, but I feel fully convinced that if we were all to close our houses on the Sunday against those who reside in the parish, and entertain only those who are wayfaring persons travelling some distance from home, and even those were limited to reasonable refreshment, —if we set our faces against the practice adopted by some, of admitting men at all times of the day, drunk or sober, and if we looked upon the admission of every one who presented himself at our doors in a state of inebriety, as a disgrace to our calling, we should soon see a wholesome reformation effected.

The means of correcting the moral evil, now so greatly and justly complained of, are in our own hands. Let us immediately set about the task—let us step in to the assistance of the authorities, who, without our aid, can do nothing effectively. Let us, if my first proposition be thought too sweeping, at least agree to close our houses till one o'clock on the Sunday, thus mitigating the evil, and enabling us, at least once on the Sabbath-day, with our own families, to attend a place of worship; and we shall find we have thus secured the respect of our neighbours and raised the character of our calling, without ultimately injuring our own pecuniary interests.

I remain, your's, &c.,

A PUBLICAN OF THE TOWN.

We commend the above, as embodying much sound sense, to the attention of those who are engaged in the traffic in intoxicating liquors. And may the unknown individual who has proceeded thus far, pursue his course of reflection; and it is not impossible that, sooner or later, he will perceive the comfort and advantage of exchanging his line of business for some other which occasions less uneasiness of mind, and fewer, if any, unpleasant after-recollections.

TEMPERANCE AND SCRIPTURE.

LETTER II.

To the Editor of the Moderation Penny Magazine.

SIR,—Passing from the unfortunate attempts of your correspondent, "A Lover of Truth," (L. T.,) to extort from the simple narrative of the marriage at Cana an apology and sanction for the drunkard's drink, I proceed to substantiate my assertion, that "his entire letter is pregnant with ignorance of everything which he ought to have known before usurping the high and 'hazardous' throne of criticism." This will be evinced by a brief reference to the ten texts and arguments employed by him to demonstrate your favourite position, that alcoholic wines are sanctioned by holy writ.

1. "The first time wine is mentioned in the Scriptures is Gen. ix. 20, &c., and it is but too manifest that it was the fermented juice of grapes, from its effects upon Noah."

L. T. is far too hasty in his conclusions. In this short paragraph he violates the principles of correct reasoning in two points. First, he assumes that his doctrine is established if the Scriptures "mention" fermented wine; but this is not enough. It must be shown that in the word of God such wine is "mentioned" with approval. "Their wine is the poison of dragons and the cruel venom of asps." This is a "mention" of wine, but not a commendation of it. Nevertheless, it is less a denunciation than the language applied to fermented wine by SOLOMON—"Look not upon the wine when it is red, when it sparkleth in the cup, when it moveth itself aright," for the process of fermentation described being finished, "at last it stingeth like an adder and biteth like a serpent." Emphatically, such "wine is a mocker." Secondly, L. T. assumes that it was manifestly "fermented" wine from its "effects." But even you, sir, will not have the hardihood to assert, that alcohol, or fermented wine, is the only thing which can intoxicate. The Scriptures plainly refer to *drugged* or "mixed wines," upon the use of which, as well as of the fermented, a "woe" is denounced by the inspired pen; and you have even given extracts from Proff. Maclean's anti-temperance tract, which fully admit the prevalence of the custom of using "drugged drinks" in ancient times. So much for the logic of the first argument.

2. "So far is the abuse of a thing from proving that it is not useful, that in Gen. xxvii. 28, Isaac prays in his blessing upon Jacob that God would give him *PLENTY of wine*."

This is followed by a dissertation on the importance of "vineyards." Now, if the use-not-abuse-argument had meant that "the abuse of vineyards by the conversion of their wholesome fruit into poisonous or intoxicating wine," is no proof that vineyards are not useful, I should fully concur in that view of the question. But, inasmuch as it seems designed to show that the abuse of wine (yayin) by Noah is no proof that fermented wine (or yayin) is not useful, I altogether repudiate both the statement and the proof ad-

vanced in support of it. L. T. has, in fact, committed an egregious blunder; for it so happens that Isaac did not refer to "plenty of wine," *yayin*, but to "plenty of corn and grapes," *tiros*. And is it thus, sir, that you and your Scriptural-temperance-critics confound and amalgamate words and distinctions fixed by the Holy Ghost, in support of your beloved drink and dogmas? Alas! for a cause so upheld. In this passage the thing denoted by *tiros* (sometimes translated wine, and sometimes new-wine, and in the Latin and French versions, *mustum* and *muet*, not "fermented wine,") is given by God in the same sense as the corn. Hence, as God gives the grain, not the loaf, he also gives the grape, not the alcoholic-wine into which the grape is changed by man. L. T.'s effort at proof, then, amounts to this:—

"Noah, I say, got drunk with fermented wine, *yayin*, (Gen. ix. 20.) Isaac, in blessing Jacob, prays for "plenty of corn and grapes," (Gen. xxvii. 28.) Ergo, "fermented wine" (*yayin*) is a blessing!"

So much for the logic and learning of the second argument.

3. "When an Hebrew servant should have served six years, and was going out free on the seventh, his master was to supply him liberally out of the wine-press." Deut. xv. 12—14.

This is but another example of the ignorance of our Sunday school teacher. *Ne sutor ultra crepidam*. Let this "teacher" of boys refer to the next chapter, and he may learn something which will repress his tendency to teach men infinitely better-informed than himself. The word which, in the preceding chapter, is translated wine-press (*yekeb*), is, in chapter xvi. 13, translated "wine," and in the margin, "wine-press;" but the things denoted are evidently what are first "gathered," and then placed on threshing-floors and in wine-presses—namely, corn and grapes. The *yekeb* does not generally signify the lacus or trough which receives the juice, but the vat or press in which the grapes are put and trodden out. But, in either case, "fermented wine" is excluded.

4. "Thou shalt plant vineyards and dress them, but shalt neither drink of the wine, nor gather the grapes." Deut. xxviii. 39.

This, again, is a very unfortunate passage for your correspondent's theory. The words "*of*" and "*the grapes*" are, in the authorised version, put in *italics*, to indicate the absence of corresponding words in the Hebrew, which reads as follows:—"Thou shalt plant vineyards and dress them, but shalt neither drink nor gather the wine, for the worms shall eat it." This clearly shows that the thing denoted, and which the worms should eat, was "gathered wine," *yayin* being used in the sense of grapes. (Jer. xl. 10.) Why did not this "Lover of Truth" finish the quotation—"the worms shall eat them?"

5. "Add to this, there are directions in the New Testament especially as to its proper use:—Be not drunk with wine, wherein is excess."

Now, I allow this to be a proper caution against drunkenness, but I contend it is something more. It is a most truthful and emphatic warning against that which makes drunkards—"wine wherein is excess." Dr. DONNIDGE says on this text, that the apostle, by a strong figure, represents the evil as being in the wine itself. Now, I accept the admission that the apostle does represent the evil as being in the drink, but contend that this is not figuratively, but literally and scientifically true. I have elsewhere evinced that the apostolic directions as to the "proper use" of wine amount to this—total abstinence from bad wine, and moderation in the use of good.*

6. "It also tacitly recommends wine as a beverage, and the only caution given is, not to drink to drunkenness."

The last statement is not true. As to "tacit recommendation" I confess I do not understand it, unless it means not recommended at all. L. T. might have all the benefit of silence; such an argument is as good for despotism and slavery as for strong drink. Nevertheless, if the wine be good wine—unintoxicating wine—the Bible says nothing against it as a "beverage." But one sort of wine it does declare to be "a mocker, wherein is excess;" and of such it says, "Look not upon it—be not in its company."

The Sunday School Magazine referred to the well-known eastern custom of filling a jar with thick new wine (or must) on the birth of a child, and then burying it in the earth, to prevent fermentation, not digging it up until the majority or marriage of the child.

7. "But (says L. T.) every tyro in chemistry knows it cannot be correct, for it is the ordained order of nature that the juice of ripe grapes, left to itself, shall ferment, and that the product evolved by that fermentation would burst any perfectly-closed bottle."

Yes! and every tyro in chemistry knows that it is the ordained order of nature that the ice produced in winter, left to itself, shall melt before the warmth of spring, and, in dissolving, burst any perfectly-closed bottle which it may have filled; yet every tyro also knows that ice may be found in the ice-houses of our patricians during the greatest heat of summer! A certain degree of heat is required to melt ice, and, therefore, if you bury ice, or shelter it from heat, it does not melt. So a certain heat and exposure are required to the fermentation of must or new wine; and hence, if you bury this wine, and exclude the air, the wine does not ferment.

8. "NEW WINE made drunkens." Acts ii. 13—15.

Granting that the charge was not altogether a "mockery," as some have thought, but that the article referred to might intoxicate, the difficulty is not one which peculiarly concerns us. The

Greek word *gleukos* signifies "luscious liquor," and is applied by Greek authors to the sweet-must. If, therefore, must, or fresh-grape juice, be its accepted meaning, it follows that it was not GENERALLY and NATURALLY intoxicating. After fermentation it would not be greatly sweet or "luscious," nor would it be then called new wine or *gleukos*, but *oinos*, WINE. If intoxicating, therefore, we are compelled to accept of one or other of two explanations—either to suppose that by accident new wine sometimes partially became fermented, and by the combination of a small portion of carbonic-acid gas and alcohol slightly and transiently exhilarating, or that it was occasionally made into an inebriating or "mixed wine." But, whatever theory is embraced, will not at all affect teetotalism, since neither divine nor apostolic sanction is connected with the use of this *gleukos*.

9. "Our Lord having said, on another occasion, 'No man having drunk old wine straightway desireth new, for he saith, The old is better.' (Luke v. 39.) I am justified, from this narrative of our Lord's first miracle, in concluding that it consisted in converting about 120 gallons of water into as much good old wine!" [How many years old?]

Here L. T. makes what men other than the Redeemer says, a standard for the direction of our Lord's own miracle: now we may confute L. T.'s argument by what our Lord himself asserted on the solemn occasion of the paschal feast. "I will not drink henceforth of this fruit of the vine, until that day when I drink it new (*kainon*) with you in my father's kingdom." (Matt. xxvi. 29.) As the sacramental cup contained a wine which is best when new, I shall take leave to reverse L. T.'s conclusion, and to affirm that "our Lord having implied, on the occasion of the Passover, that the wine he then used was best when new, and therein unlike 'fermented wine' which other men think best when old, we are justified, from the nature of the case, and the narrative of our Lord's first miracle itself, in concluding that it consisted in converting a goblet of pure water, drawn from one of several water-pots visibly filled to the brim with water, into as much good new wine."

10. "A reason why a jar of wine to be kept so long should be buried is, to prevent the dissipation of its strength."

L. T. cannot have any definite idea attached to this language. It does not harmonise with his precedent theories. He had before represented the "strength" as "a product" to be "evolved" in fermentation; but he now speaks of it as being something ready-formed in the jar, and for "preventing the dissipation" of which the jar is buried! It is NEW WINE, or must, which the Greeks bury in the ground in closed earthen jars, but such wine has no strength which will "dissipate" even when uncovered. Its strength, then, is its saccharine matter. To "prevent the fermentation" of the rich saccharine solution, it is asserted that the jar is buried, so that its coldness and non-exposure to the air will guard against the process of fermentation. "No," says L. T., "it shall ferment, and it is an ordained-order!" (i.e. an ordered-order!) "that the product evolved thereby would burst any perfectly-closed vessel; hence, new wine was put into new bottles, i.e. fresh skins, because they would expand." Well, sir, a buried jar of new wine is surely "a closed vessel." Do, then, these jars all burst? or, to accommodate themselves to your theory, do they actually "expand" like leather? If they do neither, the wine remains as it did—unfermented.

I leave your correspondent in his own dilemma, to extricate himself at leisure, and beg, with the alteration of one word merely, to present you with his concluding paragraph—"I have here endeavoured to expose error, and to make truth plain; and I may now inquire—Why do not MODERATIONISTS rest the defence of their doctrines upon other grounds than the vain endeavour to pervert Scripture to their purpose?" We, sir, have the grounds of history, experience, science, nature, and expediency; but you have only one ground and one plea, and the slaveholder shares it with you.

Yours, respectfully,

FREDERIC R. LEES, Ph. D.

[Errata in last Letter.—P. 111, col. 1, last line, for cxxxv. read ch. xxxv. Col. 1, line 41 from bottom, for "influential sanction," read "inferential sanction." Col. 1, line 36 from bottom, dele "inclusively."]

TO MOTHERS AND NURSES.—"There is an evil too generally prevalent, and most pernicious in its consequences on individuals and on society, and by no means confined to mothers in the lowest classes of the community, which cannot be too severely reprobated; it is the wretched habit of taking wines or spirits to remove the languor present during pregnancy and suckling. It is a practice fraught with double mischief, being detrimental both to mother and child; the relief afforded is temporary, and is invariably followed by a greater degree of languor which demands a more powerful stimulus, which at length weakens and eventually destroys the tone of the stomach, deteriorates the milk, and renders it altogether unfit to supply that nutriment which is essential to the welfare and existence of the child. Most nurses, who have good sense enough to try, will find the comfort of their feelings best consulted, their constitution best supported, and the improvement of their infants most rapid, when they avoid spirits, wine, or beer, and drink milk as their ordinary beverage."—Extracted from a Treatise on Midwifery by Dr. Conquest, Physician to the City of London Lying-in Hospital.

* Vide History of the Wine Question, and Defence of Ultra-Teetotalism against the Bristol Herald and others. pp. 22.

Reviews.

"BRUMMAGEM" O! PORT! O!!—A full Report of the extraordinary Investigation of the Counterfeit PORT WINE CASE of Bond versus Blumenthal, at the Birmingham Police Office, on Wednesday, August 24th, 1842. By JOSEPH ALLDAY, Editor of the *Midland Counties Standard*. Price 3d.

A most amusing and instructive *exposé*, which we recommend to the general perusal of the deluded lovers of "old Port." The charge against defendant was, that he had pretended to sell to plaintiff a pipe of Port, for £57, when, in truth and in fact, he did not sell to the said plaintiff, W. H. Bond, any Port wine, but a certain deleterious mixture of cider and other ingredients, with intent to cheat and defraud said Bond of his money!

Some very curious things were said and elicited at this examination, on which we take leave to make a few running comments.

Mr. Allen, the barrister for the prosecution, says he "need not remind the magistrates that wine-merchants have always been considered one of the most respectable classes of tradesmen." Alas! that it should be so, when the trade contributes in no degree to the health or morals of the community, but much to its misery and vice. Yet so it is, that trades which pander to men's depraved appetites, are sanctioned by the public voice, and raised to a conventional respectability, while meaner, but more useful, occupations are viewed with contempt or disgust! Yet there is truth in the counsel's remark, that "a person who deals with a wine-merchant must, of necessity, place great confidence in him, and to a very great extent rely upon his honour for the genuineness of the article. We buy and retail a variety of articles, of which we ourselves can be competent judges; but in our wine transactions it generally depends entirely on the wine-merchant to supply a genuine article."

"It is quite notorious that in dealing in wines and spirits, it is possible so to mix the articles as to improve all, without deteriorating very materially from any, although the practice, it is to be hoped, is not very common amongst respectable wine-merchants!" Nevertheless, there are cases in which a wine-merchant, however "honourable" and "honest," cannot supply a genuine article—for example, real fine old Port. The only way, it has been wittily said, to secure pure Port, is to go to the *Alto Douro* for oneself, to see the vintage gathered, the grapes pressed, the new wine worked, the fermented wine casked—and, finally, to embark it yourself direct, and ride the cask a-straddle until you land it in your own cellar! Neglect this, and a thousand chances to one, you get a manufactured imitation. There is professedly a greater quantity of Port wine imported into the United States of America alone than the whole amount of the genuine article produced! Nevertheless, Port wine can be supplied, *ad libitum*, for England, Ireland, Scotland, India, France, Germany, Russia, and all the world, while all the world, but England with least reason, are devoutly believing that they sip or swill the genuine article! It is an indisputable fact, that false Port, bad Port, and brandied Port, as well as real pure Port, are exported from Portugal to this and other countries. In the very beginning, therefore, it is a mere chance that we obtain the genuine liquor; but that chance is rendered a thousand times more improbable, if not quite impossible, when we recollect a few facts.

According to the entries at the custom-house, Oporto, in 1812, 135 pipes 20 hogsheads of wine were shipped for Guernsey, while from that island were imported into the London docks alone, in the same year, 2,545 pipes and 162 hogsheads of reputed Port wine! Take another period. In the year 1826 were exported from Oporto to the Channel Islands 38 pipes only, while from those islands were imported into London 293 pipes!

During the five years succeeding 1828, however, not a solitary pipe of wine appears to have been exported to those Islands, while from them were imported into London during that period no less than 1,605 pipes!

With these facts before us, we cannot for a moment doubt that 999 bottles of so called Port wine, in every 1000, bought in this country, are fictitious or counterfeit. It is a question, then, of some interest, to know of what the Port wine accessible to the public really consists.

The answer is easy. All our Port wines consist either of elements identical with, or similar to, the pipe of "fine Port wine" sold by the "respectable" Mr. Adolphus Blumenthal to the no less "respectable" Mr. Hazey Bond—for wine-merchants are, or ought to be, in a peculiar degree, as Mr. Allen says,

"All honourable men."

A Mr. Jordan, an auctioneer, states that he had sold "nearly £3,000 worth of wine" for Mr. Blumenthal, "by auction, in various parts of the country, at Shrewsbury, Newport, and other towns in Shropshire." "It was," says he, "a going wine!" "He could supply as much as he pleased of the article."

Mr. Allen characterises this "going wine" as nothing but "nauseous stuff—wretched stuff, consisting of cider, Pontac (a Spanish wine,) and British brandy"—"a deleterious compound."

The Editor of the case calls this "a dark affair;" and so it is; but we deny that there is anything peculiarly shocking in Mr. A. Blumenthal's wine; it is, in all probability, as good or better than

Mr. Bond's. This last gentleman's counsel designates the "Brummagem Port" as a "deleterious compound." So it is—literally poisonous. But while we cry out against this individual case, let us not forget the system. What matters it to us whether Port wine is made in Guernsey, London, or Birmingham? The question is—are its elements good? Is cider more "deleterious" than ale or Guernsey Port? Yet the latter is, in all probability, the Port sold by Mr. Bond! Is Pontac wine more "deleterious" than Port? It is less so. Is British brandy more "deleterious" than Portuguese brandy? Both are sold by Mr. Bond, and the latter is an element in our old Port! The plaintiff, therefore, is equally with defendant involved in the criminality of selling this "nauseous stuff;" and so, in one shape or another, is every wine and spirit-merchant in the United Kingdom.

We wonder how much of this "Brummagem Port" has found its way for sacramental uses, and as a substitute for "the fruit of the vine," into the churches and chapels of Shropshire, Warwickshire, Worcestershire, and Staffordshire. We recommend the clergy and deacons to look after it, and secure what they can of this "deleterious stuff," if they are bent upon having "fine Port." We do this conscientiously, for we are persuaded that Mr. Blumenthal's receipt, instead of deserving special censure, rather merits comparative praise. The probability is, that his "Brummagem Port" is less "deleterious" than London, Guernsey, or even "Oporto" Port, inasmuch as it has a less amount of poison and a less number of poisons in it.

The analysis of a bottle of the common Port, according to the *Mechanic's Magazine*, is—

Spirits of wine.....	3 oz.
Cider.....	14 oz.
Sugar.....	1½ oz.
Alum.....	2 scruples.
Tartaric acid.....	1 scruple.
Strong decoction of logwood	4oz.

In Hartley's "Wine and Spirit Merchant's Companion," in the "Vintner's Guide," "Publican's Director," and other works, receipts for making PORT WINE are given, none of which are so good, because none are so innocent, as Blumenthal's. "Strong brandied Port, rectified spirits, Cognac brandy, fine rough cider, powder of Catechu, ripe sloes, tincture of red sanders, and cochineal" are the elements of the professional receipts! And yet, one of these "honourable" and "respectable" fraternity sues another for selling him home-made Port wine of a less "deleterious" kind than the more complicated mixtures of London or Guernsey Port! Shall the latter be praised and patronized, while the former is denounced? The fact is, that the Port-wine system altogether, by whomsoever conducted, is an imposture almost as vast as the gullibility of our deluded countrymen.

SACRAMENTAL WINES. By ANDREW GILMOUR, Minister of the Reformed Presbyterian Congregation of Greenock. Houlston and Stoneman, London: pp. 80. Price 8d.

A second, greatly enlarged, and improved edition of a popular work. It should be bound up with Mr. Firth's elaborate treatise on the same subject. Mr. Gilmour, in successfully refuting the objection derived from the erroneously translated passage referring to the Corinthian church—"One is hungry and another is drunken"—has fortified his position by several additional and most eminent critical authorities. He is equally successful in showing that the "fruit of the vine" cannot be represented either by real, or counterfeit, or "Brummagem" Port. It is, as Dr. A. Clarke says, a shocking thing to use such "vile compounds." Shakespere, with his usual discernment, says—

"O thou invisible spirit of wine,
If thou hast no name to be known by,
Let us call thee—DEVIL!"

Can it be less than profanity to bring this agent of death to the table of the Lord?

THE TOTAL ABSTINENCE REFORMATION THE WORK OF GOD: The Substance of a Sermon by Jabez BURNS, Minister of Enon Chapel, St. Marylebone. W. Brittain, London. Price 2d.

The amiable author has well conceived his subject, and most admirably and eloquently executed it. It is one of the very best sermons on the subject which has been produced.

BACCHUS. Part 8. W. Brittain, London.

It is with pleasure that we hail the appearance of this part, unavoidably postponed by its learned author, Dr. Grindrod. This edition is not only greatly enlarged, but much improved: a great amount of statistics has been introduced into this, the "people's edition." The temperance friends owe it to themselves and to the cause to read and circulate this standard work as much as possible.

A FEW REASONS why I am a Teetotaler. By HENRY SCOTT, (53, Queen-street, Ramsgate.)

A neat twelve-page tract, containing the celebrated medical testimonies, and several plain, pointed, and practical reasons for being a teetotaler. The philanthropic writer will supply the tract gratis to any friend of the cause who may enclose to his address a stamp for the postage.

GRATUITOUS DISTRIBUTION OF THE NATIONAL TEMPERANCE ADVOCATE AND HERALD.

In again appealing to the friends and auxiliaries of the British Association, on behalf of the Gratuitous Distribution Fund, the Executive Committee feel assured that it is unnecessary to say one word in proof of the excellency of the plan. The liberal support which it has received from many quarters, and the adoption of a similar system by the conductors of other temperance publications, sufficiently indicate how it is viewed by most of the active friends of the cause throughout the country. The importance of this powerful instrumentality is not doubted. There is, however, a lack of exertion in employing it faithfully and energetically. That it may receive more active support, there must be a deeper conviction of its necessity and value.

During the three years that the *Temperance Advocate* has been distributed, upon an extended scale, it is calculated that upwards of 160,000 copies have been gratuitously circulated, averaging about 4,500 monthly. As the lists of these three years have varied considerably, it is probable that this publication—the organ of the British Association—has, by means of this fund, found its way into not less than 10,000 different families. Now, although this monthly messenger may not, in all instances, have been listened to, there are facts in abundance to show that its teachings, in numerous instances, have been most serviceable and successful. It has been the chief instrument in changing the views and practices of many individuals and families in reference to the use of alcoholic liquors. The positive good effected, and the evil prevented, cannot be estimated. With these facts before them, will the friends of temperance allow this important fund to suffer any diminution? Ought it not rather to be increased? With proper exertions they are persuaded there may be a gratuitous circulation of 5,000 monthly during the next year. Try what can be done—“Aim at great things, expect great things.” Such was the motto of the indefatigable Carey.

The various aspects of the temperance question must be again and again exhibited, with every variety of illustration and mode of argument. The economical part of the question needs to be explained and urged upon the consideration of those who deplore our crippled trade and suffering population. The patriot must be aroused to the important bearing which our principles have upon social order and our nation's weal. The moral and religious claims of our cause must be pressed upon the attention of the Christian church. There is a mighty work before us, and we must address ourselves to it with spirit and energy.

Having offered these observations, we rely with confidence upon your continued aid—if possible let it be increased. If not able to subscribe yourselves, you may perhaps obtain contributions from others.

Communications and remittances respecting the *gratuitous distribution* may be sent to Mr. Wm. Dawson, jun., 1, Market-Walk, Huddersfield, the treasurer of the Association; or to the secretary, JOHN ANDREW, jun., Beckett-street, Burnatofis, Leeds.

HARVEST LABOURERS.

A TESTIMONY FROM LIEUT. COLONEL BAKER, OF CLARE, SUFFOLK.—“James Braham, of Haverhill, harvested with me this season upon total abstinence principles, his only drink being coffee and toast-water. It was remarked that though the harvest was particularly trying from extreme heat, and without a single day's intermission from wet weather, he did his work more freely than the other men, walking home to his family eight miles every Saturday, and returning to his work before daylight on Monday. The exertion is rendered more striking from his being a slight-made man, rather below the middle stature, and, except at harvest, wholly unused to field labour. He received at the close of the harvest, and carried home to his wife, thirty-five shillings, being the usual amount of malt-money which his comrades had already drunk up, under the vain delusion that it increased and improved their physical powers.”

TESTIMONY OF ROBERT ANDREWS, FARMER, DUNMOW, ESSEX.—“It is quite true that I had about twenty men and lads in my employ at the time it was noticed in the Chelmsford paper; but I did not employ quite so many during the entire harvest month. I believe two of them were tanners, but pledged teetotalers, therefore I set them to work a fortnight; I may say six or seven of them were casual hands employed during the wheat harvest. But one and all I believe tasted not strong drink during their engagement with me. I believe they all did their work with more ease and comfort to themselves than they had previously done under the strong drink system; several of them gave the same testimony at my harvest-home. I likewise, for my own part, feel quite satisfied that they did quite as much work as they used to do. And I am sure that they were much quieter, and their conversation and behaviour a great deal more pleasant. I had only one man during the harvest who ever complained of feeling ill, and he only a few hours; for he was taken in the morning with the epidemic, which has been so prevalent here, but he went to the cold bath and washed well his head and temples, partook plentifully of the same, and laid himself down, rested a few hours, and went to work again in the afternoon.”—*Temperance Recorder*.

Progress of Temperance.

APPLEBY, Oct. 24.—During the last week we have held six very interesting meetings in Appleby and its vicinity; and the cause has received a fresh impetus from the labours of that talented advocate, Mr. G. E. Lomax, agent of the Manchester Executive Committee. During his stay about 60 signatures have been obtained, some of whom were formerly advocates for moderation. Mr. Lomax's lectures were so powerful and convincing, that the committee have engaged him for another week, after he has fulfilled his appointment at Hexham. Several farmers signed the pledge, owing to a calculation given by Mr. L. relative to the value of land, which, if selling at £50 per acre, would cost three-pence each square yard, the usual price of a pint of ale; therefore, every pint drank was equivalent to a square yard of freehold land swallowed. An individual who had come to the meeting at Appleby had brought 2s. 6d., intending to spend it at a public-house; but before going home, on hearing this calculation, came forward and signed the pledge, saying he would swallow no more yards of land, but would take the price of the ten yards back in his pocket.

WILLIAM CAVE.

BARNARD CASTLE.—On Thursday, the 13th October, we held our annual festival, and a glorious day it was. We commenced at one o'clock by parading the town, with singing, music, and banners, interspersed with speeches from a few friends in different parts of the town to immense crowds of spectators. Afterwards we proceeded to the Primitive Methodist chapel, where an excellent discourse was delivered by our esteemed friend, the Rev. Joseph Barker, from Newcastle, from “Let your light shine,” &c. The chapel was respectfully filled. After the sermon, we repaired to the Union Hall, where an excellent tea was provided, of which about 300 partook; many of the tables were provided by different friends gratuitously. Tea being over, the doors were thrown open to the public, and in a short time the spacious hall was filled. Mr. R. Raisbeck, Wesleyan local preacher, (an old veteran in the cause from Artindale,) took the chair, after which the meeting was ably addressed by the Revs. Messrs. Horner, Baptist from Middleton, Hacking, Wesleyan Association minister from Bishop Auckland, and J. Barker, from Newcastle. A happy feeling seemed to pervade the whole assembly. The proceeds from the whole affair were good, inasmuch as we have been enabled to pay off past debt incurred by the unhallowed opposition of certain individuals who, circumstances have shown, would have been better employed in “minding their own business.”—We are progressing here; we have added nearly 100 lately to our ranks, and amongst them some who were a pest to society. Indeed, it did one's heart good to see them come to the tea meeting like new men. Our motto is still “Onward, and no compromise.” HUGH RAILTON, Sec.

HUDDERSFIELD.—At the conclusion of another year we have again to review the position which we hold, and to report the state of our affairs. During the past year various causes have combined to render our progress far from satisfactory; but, notwithstanding this, we have reason to be thankful for many pleasing tokens of the divine blessing attending our labours. Additions have been made to our ranks, and many respectable individuals are with us in practice, although they hesitate to sign the pledge and publicly recognize our principles. We have just concluded our annual festival, which, for the interest manifested in the cause, was never before equalled. We kept up the excitement for a whole week, having meetings every night, and the last evening witnessed no diminution of zeal in the good cause. We commenced our anniversary on Sunday evening, the 16th Oct., with a public prayer-meeting, in the Infant School, to seek God's blessing upon our feeble endeavours. The place of meeting was completely filled—Christians of all denominations meeting together in harmony and peace to pray for the prosperity of our society. On each succeeding evening in the week we had our meeting in the Philosophical Hall. On Monday, the chair was taken by our esteemed president, Mr. Thomas Shepherd. The speakers were Mr. Jabez Waterhouse, of Ashton-under-Lyne, and Messrs. William Haigh and Wright Mellor, of Huddersfield. On Tuesday, Thomas Wrigley, Esq., surgeon, of this town, occupied the chair: the meeting was addressed by Dr. F. R. Lees, of Leeds, and Mr. Jonathan Swann, of Huddersfield. On Wednesday, Mr. Isaac Baker was called to the chair, when Mr. John Andrew, Jun., secretary of the British Temperance Association, Dr. Lees, Mr. Thomas Cook, of Leicester, (editor of the *Temperance Messenger*), and Mr. David Beall, of Otley, addressed the audience. On Thursday afternoon there was a procession of the members of the society through the streets of the town. The day was remarkably fine, so that a considerable number of the friends assembled, whose neat and respectable appearance evidently made an impression upon the multitudes who witnessed the scene. The Huddersfield teetotal brass band accompanied the procession, and played several excellent tunes with very good effect. At half-past four, a public tea party was held in the Philosophical Hall, to which about 750 persons sat down. The trays were gratuitously furnished by the ladies, whose generous liberality towards, and kind patronage of, this institution deserve our warmest thanks. After tea was concluded, the annual meeting

of the society was held, the hall being crowded to excess with a highly respectable audience: Thomas Beaumont, Esq., surgeon, of Bradford, ably presided on the occasion. After Mr. B. had given a neat and convincing address, he called upon Mr. W. Dawson, Jun., the secretary, to read the report: the speakers were Mr. Joseph Andrew, of Leeds, Mr. John Hockings, the Birmingham blacksmith, Mr. John Tennant, of Kirby Lonsdale, and Mr. Heywood, of Denbydale. On Friday, Mr. Thomas Haigh, of Quarmby, presided, when the meeting was addressed by the Rev. W. Antliff, of Huddersfield, and Mr. John Hockings. We concluded our interesting anniversary on Saturday, when Mr. Henry Washington occupied the chair: Mr. John Hockings, and Mr. Henry Edwards, of Huddersfield, were the speakers. The total collections amounted to upwards of £13. More than 150 signatures have been added to our pledge during and since the festival, and a fresh impulse has by these meetings been given to the cause, which, we sincerely desire, will greatly hasten its final triumph.

BRIDLINGTON, Oct. 8th, 1842.—The deeply-absorbing question of teetotalism is taking deep root in the minds of the public in this locality; its benign principles are spreading; and the cry of the people, which is, "come over and help us," is responded to by the friends of true temperance. On Saturday, Sep. 24th, three friends from Bridlington visited Flambro', where they held a meeting in the Primitive Methodist chapel, at the close of which four individuals signed the pledge. On Wednesday, Sep. 28th, they took a trip to the village of Bampton, where they held a meeting in a cartwright's shop; the place was crowded, and 11 were added to the list of abstainers in this place. On Tuesday, Oct. 4th, the friends at Bridlington held a public meeting in the Friends' meeting-house. On Friday, Oct. 7th, some of our cold-water men, to the number of 22, sallied forth upon Flambro', where they held a meeting, when the advantages arising from a reception of teetotalism were portrayed by a sawyer, a shepherd, two sailors, a brave son of Vulcan, a cabinet-maker, and a cordwainer, six of whom are reclaimed characters. The audience was highly respectable, numerous, and attentive, although it has been said that Flambro' is a hundred years behind the age as regards intellectual improvement. On the present occasion they fully convinced those who visited them, that they are an example to more pretending towns: seven signatures were obtained at the close, which augments the number to sixty in society. **G. POTTER, Cor. Sec.**

HOLMFIRTH, near Huddersfield.—A few of the friends of temperance in this place have recently attempted to secure the cause a firmer hold on the public mind than it has ever hitherto obtained. For this purpose the new and splendid Town-hall was taken for two nights, and the services of two of the most distinguished—but, perhaps, in style two of the most opposite—of the temperance advocates engaged. On Thursday evening, the 27th ult., a numerous assembly was addressed by the far-famed "Birmingham blacksmith," John Hockings, whose amusing anecdotes and affecting appeals had a good effect. Several signatures were obtained. On Monday evening, the 31st ult., there was a crowded meeting, the greatest ever convened on this subject here. C. Trotter, Esq., surgeon, and president of the society, again took the chair, and introduced Dr. F. R. Lees, who delivered one of the argumentative and philosophic addresses peculiar to this gentleman. The lecture occupied upwards of two hours and a quarter, and was illustrated by coloured pictures of teetotalers', moderationists', and drunkards' stomachs, which highly interested the audience. A considerable number of persons signed the pledge, including a surgeon in the neighbourhood, and upwards of a dozen ladies.

WORKSOP.—On Tuesday, November 1, we held a meeting, by the kind permission of the Rev. C. Rogers, in the Church school, Oldeots, at which your indefatigable agent, Mr. Addleshaw, was to speak. C. C. Mower, Esq., surgeon, after prayer, gave the opening address, when a gentleman, lost to all sense of decency, and labouring under the influence of Oldeots' ale, interrupted the meeting in language unfit to publish, and broke up the meeting. On the following evening, Mr. A. delivered an interesting address in Potter-street chapel, Worksop, Mr. Tyzack in the chair. On the Thursday we held our first quarterly meeting of members in Mr. Tyzack's school-room, and after adopting various plans for carrying out our objects efficiently, sat down to an excellent repast of coffee, cake, &c., liberally provided by our respected treasurer and his lady. Friday, the 4th, Mr. Addleshaw being disengaged, Mr. G. Woolley, jun., of Blyth, promptly convened a meeting in the Friends' meeting-house, which Mr. Mower, Mr. Addleshaw, and other friends addressed with effect. Several have been added to our ranks. **EDWIN PLANT.**

SHERBORNE.—A public meeting of this society took place at the Town-hall on Wednesday, the 19th ult. Upwards of 200 persons were present, admitted by tickets, for whom an excellent tea was provided. The room was tastefully decorated, a number of banners being hung round it, on which were a variety of suitable mottoes and inscriptions. The meeting was opened with some appropriate remarks by the Rev. W. W. Robinson, M.A., curate of Yeovil, and a verse of a hymn was sung after the company had

partaken of the entertainment. The doors of the Town-hall were thrown open for general admission, and the room was very soon filled with a respectable audience. Mr. Robinson, in a speech of considerable length, with much fervour and eloquence, pointed out on the one hand the beneficial influence of total abstinence societies on the moral and social condition of the people; and on the other the prejudicial effects that resulted both to the temporal and spiritual welfare of the community from the use of alcoholic drinks. He showed, in very forcible language, how a habit of drinking tended to ruin a man's present prospects, to induce disease, and, far worse, to indispose him to all religious pursuits, and thus endanger his eternal welfare. The reverend gentleman then referred to several testimonials received from medical men of high reputation, in proof of the injurious influence of spirituous liquors on the health; and alluded to the fact, that prisoners in gaols, who had previously been in the habit of drinking to excess, always left the prison in better health than they entered it, the temperance discipline, to which by the prison rules they were necessarily subjected, invariably improving their health. He controverted the opinion, which, though very general, he maintained was erroneous, that the habit of spirit-drinking, after it had been long indulged in, could not be left off at once without serious risk; and showed that of all beverages water was the most wholesome, and the best promoter of digestion. Mr. Robinson then related some amusing anecdotes in illustration of his views, entered into an explanation of the good effects the system had produced on himself, and concluded a very interesting address by alluding to the extraordinary success that had attended the labours of Father Mathew in Ireland, the great apostle of temperance, who had succeeded in administering the pledge to nearly five millions of persons; the consequence of which had been a very general suppression of distilleries from the diminished quantity of spirits consumed, and the restoration, in a great measure, of order and tranquillity throughout that country.—Several other persons afterwards addressed the meeting in very appropriate speeches. Allusion was made to a society called the Independent Order of Rechabites, about 25 of whom walked in procession through the streets to the hall. This, it appears, is a benefit society, comprising more than 500 tents or branches, and including more than 30,000 members, each tent having the management of its own funds so long as they last, and when exhausted they have a claim on the general society for assistance. They have a pass-word, generally taken from some passage in Scripture, and this is often changed, the object being to prevent imposition.—The chairman again addressed a few observations to the company; and after singing the doxology and a short prayer, the meeting broke up about half-past ten. A number of persons signed the pledge before leaving.—*Yeovil Mercury.*

ILFRACOMBE.—The cause has made great progress here, especially among the sailors. It is said that from £159 to £189 less is expended weekly in the different public houses than used to be the case; and that twenty families who, a few years ago, were in the lowest state of beggary and wretchedness, barely covered with rags, and wholly absenting themselves from places of worship, are now in comfortable circumstances, well clothed, and constant in their attendance at divine worship.

THE ST. IVES CASE.—Upwards of a year ago we heard of the separation of a body of teetotalers in St. Ives from the old Wesleyan connexion, on account of the disgusting severity exercised towards them by a superintendent preacher; but we never heard the particulars of the case, whether the separation arose from a predisposition on the part of the teetotalers so to act, or whether they were actually goaded to it by the prejudice and tyranny of one of their "spiritual pastors and masters." The pamphlet called "The St. Ives Case," (see advertisement,) is a professed veritable statement of all the facts. It is published by the authority of the temperance committee, is perspicuously arranged, and written in a straightforward manly style. The writer, indeed, has moulded a succession of detached and dry materials into a lively, interesting form. The visit of a Mr. Docton, secretary of the St. Ives T. S., to Mr. Turner and the "astonishing genius," is admirably hit off, although we could have wished, for the standing of our connexion, that there were none of its ministers whose conduct had been so disgraceful. Mr. T. certainly should defend himself against an attack which places him in a light so disreputable to the character of a minister of the Conference connexion, if he have any grounds of exculpatory evidence at all. **A WESLEYAN.**

BODMIN.—*Testimony of Farmers and Labourers as to Harvest Work.*—The committee of the Bodmin teetotal society lately celebrated their annual harvest home, by giving a supper to those men who had worked during the harvest without intoxicating drinks. At two, p. m., the men who had entered their names for free tickets, amounting to 74 in number, met at the new market-house, where supper was served at 6, p. m.; the labourers were honoured with the company of J. C. Grose, Esq., mayor, the masters, and a great number of the most respectable tradesmen of the town. The public meeting commenced at seven o'clock, when W. K. Norway, Esq., was called to the chair, who said that he would not detain the audience with any remarks, as the object of the meeting

was to get the testimony of labouring men in reference to harvest work. He then called upon Samuel Tom, Thomas Cowling, and James Sleeman, all of St. Tudy, Thomas Kitto, of Broadoak, John Tamby, of St. Neot, Daniel Reath, of Cardenham, Thomas Courch, do., and several other labourers from different parts, many of whom said they had acted on the principles of teetotalism for four or five years successively, and had never done their work with such comfort to themselves and satisfaction to their masters, as during the past harvest, notwithstanding its severe heat. Among the masters present were Messrs. D. Gray, of Eddellion, Thomas, of St. Wenn, and Bate, of Cardenham, who corroborated the simple, but telling statements of their men.

RAMSGATE.—The teetotal cause has received considerable assistance from the rapidly spreading doctrines of the *hydiatrists*. On Tuesday evening, October 18th, a lecture was delivered by Capt. Claridge, (the author of the well-known work) on the subject of the *cold-water cure*, in the temperance hall. There were present Lord Strangford, Major Bulkeley, and others of the *elite*. Captain Claridge detailed his own case, (but we think he lays too much stress upon the *water*, and too little upon the change of habit, fresh air, exercise, and faith)—detailed several of the wonderful cures of Priessnitz upon others, including that of the Rev. James Sherman, of Surrey chapel, London, who said that whilst at Grafenberg he had, besides being cured himself, seen such effects produced by *simple water* (don't forget *teetotalism*, *air*, *exercise*, and *hope*), upon cases which appeared beyond relief, that their recital would stagger belief had he not been an eye-witness of the fact. A gentleman rose at the conclusion, and begged to confirm Capt. Claridge's statements as to the virtues of *water*.* He said Dr. Johnson had advised him to try the system, and he had done so with the most beneficial effects.—The long-tried friend of the temperance cause, Mr. Courtney, surgeon, R.N., has an establishment on the system in full operation.

BARNET, Herts.—The quarterly tea party of the temperance society was held at the hall. Excellent addresses were delivered by the president, Capt. Trotter, by J. H. Puget, Esq., Mr. Grosjean, and B. Rotch, Esq., B.L. The last gentleman clearly showed the advantages of total abstinence in a physical, temporal, and moral point of view, and exhibited diagrams of the influence which alcoholic fluids have upon the human stomach in every stage, from moderate drinking to the state of *delirium tremens*. He also detailed some interesting cures of diseases which had been effected upon the principles of hydropathy, at the baths, Harrow; and particularly directed the attention of the meeting to the advantages which might be derived from the application of the *cold-water cure*. One patient, who had been suffering under a complaint of three years' standing, which had baffled the skill of the medical practitioners in Liverpool during that time, was called to the platform by Mr. Rotch. He appeared perfectly restored to health, which was in reality the case, for he was intending the next day to return to Liverpool. He had only been under the treatment about a fortnight.

BRIDGEWATER.—The sixth report states that the committee consider the society to be in a prosperous state, and its principles firmly established: 215 have joined the Rechabite society. Upwards of 4,700 tracts have been distributed in addition to 28,456 previously reported. There are pleasing instances of the good results from these silent advocates.

FATHER MATHEW IN THE "OLD PARISH."

The grandest and most triumphant of all the many glorious demonstrations in the cause of total abstinence which have yet taken place in the county Waterford, was lately celebrated at the beautifully picturesque village of Ardmore, renowned for its ancient Round Tower, and the venerable reminiscences connected with the birth-place of its patron saint, the illustrious Declan, who flourished in the era immediately subsequent to that of Ireland's first apostle. The neighbourhood, it is said, was first amongst the remote districts in Ireland to receive the faith; hence the name of "*Old Parish*." That faith it has preserved, a circumstance which furnishes glorious presage that its inhabitants will cherish with the same eternal tenacity and devotional allegiance the sacred and regenerating faith which Mathew was sent from heaven to "teach unto all nations." The day was particularly propitious for the occasion. There never shone a brighter Sabbath. The heavens seemed to smile upon the scene with that mellowed aspect of serenity peculiar to this lovely autumnal season. The beautifully diversified landscape of hill, dale, and ocean, blending in the glorious panorama of nature's own painting which adorns this neighbourhood, shone responsive to the sun-light whose glories it reflected. The temperance bands of Knockmahon, Dungarvon, Cappoquin, Cloyne, Middleton, and Killea, poured forth their soul-enlivening strains, in honour of the cause which inspired their melody, and added tenfold to the joyous spirit of enthusiasm pervading the vast multitude assembled, amounting at least to 20,000

persons. The clergy for twenty miles around were assembled on the occasion; amongst them we noticed those pillars to the cause in this county, the respected pastor of Kill and Newtown, the Rev. P. Veale and his curates. *The gentry of all persuasions*, with their families, were also assembled from every point within a day's journey of the chosen arena. Sir Richard Musgrave, accompanied by the Messrs. Musgrave, jun., and the celebrated oriental traveller, Mr. Buckingham, and his lady, arrived at the church while mass was celebrating, immediately after which a cordial greeting took place between those distinguished individuals and the gifted apostle, when he ascended the pulpit and preached from Habacuc ii. 20. He then administered the pledge to the first batch, consisting of about one thousand persons, whom he addressed; and thus continued alternately giving the pledge and addressing the crowds, both inside the church and in the open air, until five in the evening, continuing to speak with scarcely any intermission for seven hours. It was calculated that about five thousand persons took the pledge during the day; the great majority of those assembled having become teetotals on former occasions, when the reverend apostle was preaching in the neighbouring districts. At six the labours of the day terminated, and it may well be said that Father Mathew furnishes in his own person a *remarkable illustration of the physical strength and power of endurance which teetotalism confers*, as it is otherwise incredible how his frame and lungs could resist the wear and tear of the superhuman labour which his mission of charity imposes upon him. Considerable interest was excited at one period of the day when a respectable gentleman from the vicinity brought forward his son, a fine little fellow about nine years old, who was most anxious to take the pledge. The apostle expressed himself delighted at witnessing such an example, kissing the little fellow affectionately, and congratulating the father, who also became a teetotaler, upon setting so praiseworthy a precedent. —*Waterford Chronicle*.

"TEMPERANCE IN IRELAND."

"Limerick, October 1, 1842.

"Dear Sir,—I have now been in Ireland three months, and have not seen a single person intoxicated, through a journey extending from Dublin over all the south of Ireland, embracing the counties of Wicklow, Wexford, Kilkenny, Waterford, Cork, and Limerick. What an example is this for England!

"I accompanied the great and good Father Mathew to Ardmore, near Youghall, on Sunday last, and saw him administer the pledge to 20,000 persons; and I am to accompany him on Sunday next to Carrigaholt, in the west of Ireland, near the mouth of the Shannon, in Clare, on a similar mission.

"I thought it might interest many of your readers to know that there is no retrograde movement in Ireland. Every day hundreds are added to the temperance ranks; already there are more than five millions of registered and pledged members, and more than three hundred temperance bands, well dressed in uniform, well furnished with instruments, and so full of zeal in the cause that they march twenty or thirty miles to attend a meeting. On one occasion, within a few weeks past, forty-two of these bands were united at a single meeting in Shanbally, where 50,000 teetotalers were assembled; and not an angry word or look was exchanged between them, though a few years ago 1000 persons could hardly have assembled anywhere in Ireland without broken heads, maimed limbs, and sometimes loss of life occurring. And all the change is effected simply by abstaining from intoxicating drink.

"How many human beings, but especially the gentry and clergy, to whom other classes look up for example, can hold back a day from joining this sublime and heaven-inspired movement for the happiness of their fellow-mortals, is to me matter of inexpressible astonishment.—Your's, faithfully, J. S. BUCKINGHAM."

INDIA.

JELLALABAD.—We extract the following from the despatch of Major-General Sir Robert Sale, K.C.B., to the secretary to the Government of India, dated 16th April, 1842, from Jellalabad:—

"From the time that the brigade threw itself into Jellalabad, the native troops have been on half, and the followers on quarter rations, and for many weeks they have been able to obtain little or nothing in the bazaars to eke out this scanty provision. I will not mention, as a privation, the European troops from the same period having been without their allowance of spirits, because I verily believe this circumstance, and their constant employment, have contributed to keep them in the highest health and the most remarkable state of discipline. Crime has been almost unknown amongst them, but they have felt severely, although they have never murmured, the diminution of their quantity of animal food, and the total want of ghee, flour, tea, coffee, and sugar. These may seem small matters to those who read of them at a distance, but they are serious reductions in the scale of comfort of the hard-working and fighting soldier in Asia. The troops have also been greatly in arrears of pay, besides their severe duties in heat and cold, wind and rain, on the guards of the gates and bastions."—[We think it but right to add, that the soldiery could not have got wine or malt liquor in lieu of spirits, and, consequently, must have been teetotalers during the period alluded to.—Eds.]

* That water has many great, useful, and acknowledged properties we have shown from the writings of medical men in the *Standard Temperance Library*. At the same time we should like to see a little more philosophy displayed in the induction of facts, by the hydiatrists, and the reference of the cures noticed to ALL the elements of the system, not to one exclusively.—Ed.

Correspondence.

DR. HOPE, MR. BARKER, AND TEETOTALISM.

In reference to the correspondence quoted in our last number, between the late eminent Dr. HOPE, of London, and T. HERBERT BARKER, Esq., surgeon, of Bedford, we have been favoured with an explanation from the last-named gentleman, much too lengthy and irrelevant for insertion in our crowded pages. Before giving the substance of Mr. Barker's explanations, with our comments thereon, we beg to inform our readers that Mr. Barker is now favourable to our system on moral grounds, such as are embodied in the following

VALUABLE TESTIMONY TO TEETOTALISM.

"Since the establishment of the society in Bedford, I have observed the change effected in the habits of drunkards, and in the comfort of whole families: men who had been swearing, Sabbath-breaking, and detestable drunkards, who had not saved sufficient from their weekly wages to provide bread for their families, become steady and sober individuals, amply providing for the wants of their families, and procuring every domestic comfort according to their station; yea, further, I have also known them to become good Christians, and consistent members of a Christian denomination. Surely such instances as these must speak loudly for the practice of total abstinence, and tend to dissipate the prejudice against it in the minds of all true Christians."

In noticing the origin of the once-prevalent and most injurious calumny, that the signatures to the celebrated medical certificate had been obtained under "false pretences," we felt it due to Mr. Jeffreys, and to the cause of temperance itself, to expose the unsoundness, as we deemed it, of the apology offered to Dr. Hope by Mr. Barker, (see last No., p. 110.) for giving currency to that mischievous calumny. Mr. Barker says—"You have not taken so liberal a view of my share of the correspondence as could have been wished." We certainly should have "wished" not to have traced the origin of the calumny to Mr. Barker or his friends, had the facts allowed us any alternative; but we cannot be "liberal" at the expense of teetotalism and truth. We rejoiced at last to have fairly detected the source, and to have ascertained the unsoundness of the report in question, nor has Mr. B.'s fresh explanation altered our view of the facts one iota. On the contrary, the final letters transmitted to us, which passed between Dr. Hope and Mr. B.—the substance of which (forming the basis of our comment) is faithfully given in Mrs. Hope's memoirs of her husband—fully confirm our previous opinion.

Mr. Barker, indeed, informs us that "he has a vast bulk of correspondence on this subject, and could easily and very satisfactorily clear up this matter, were it necessary." This, as we conceive it, ought to be the object of Mr. B.'s letter—the only thing "necessary."

Towards this "clearing up" the letters before us contribute two statements, on which we beg freely to comment.

1. In 1840, "a friend," (says Mr. B.) "informed me that he knew" (some other he) "an eminent surgeon in London who had been solicited to subscribe to the testimony and refused, but that he was surprised afterwards to find his name inserted."

"Not being satisfied with this, (says Mr. B.) I wrote to some of the most eminent physicians, &c., in London, and ascertained that several of them had been somewhat deceived!" Who by? we asked ourselves on reading this. The conclusion of the sentence shows. "They had imagined that it was simply a temperance (meaning a moderation) declaration, and that, on reflection, it contained rather more than they could cordially agree to. THEN it was I wrote to Dr. Hope and to many others, stating that I knew some of the signatures to have been procured under false pretences!"

Exactly, as we said last month, Mr. B. did not "know" what he asserts. He was either deceived by the representations of others—the unknown he of his friend the London he—or else mistook his own hasty and unwarranted inferences for what he "knew!"

It is here alleged that some unknown eminent practitioners committed the "eminent blunder" of mistaking and signing a teetotal for a moderation declaration! and which was submitted to them in printed form for consideration!! That "on reflection" they had been deceived by their own dullness in understanding plain English; and straightway Mr. B. accuses the teetotalers of obtaining certificates "UNDER FALSE PRETENCES." Surely Mr. B. pays a bad compliment both to the understanding of himself and his "eminent" correspondents, in first declaring their incapacity to understand a plain statement; and, secondly, in viewing their self-deception as teetotal trickery!

Again, we demand the NAME of the apocryphal he which is said to have been put to the document, after he had refused to sign it.

Mr. Barker's apology presented to Dr. Hope varies somewhat from the one just commented on.

2. "At the time my first letter was written, I was not aware that the signatures were obtained by Mr. JEFFREYS, but the rather supposed that they were procured by some over-zealous teetotal agent, or I should certainly have been somewhat more guarded in the terms I used! However, that several whose names are appended are surprised to hear [from Mr. Barker, we suppose] that they have

been freely used as strenuous advocates of teetotalism, there is no doubt."

We beg leave to doubt that they were rightly informed that any accredited organ of the teetotalers had represented them as teetotal advocates, and again request to know who or what has ever done so?

It is a curious proof of a but too prevalent feeling to observe, that very "guarded terms" must be used to Mr. Jeffreys, a single medical man, while the most stringent language is unhesitatingly employed to hurl calumny against "over-zealous teetotal agents," the advocates of a cause involving not the feelings merely of one man, but the present and future welfare of multitudes! So, it seems too, that to obtain a certificate of a physiological truth by Mr. Jeffreys is quite proper, but to do so by a teetotal agent is an "over-zealous" act! *Satis superque.*

THE PUBLIC PRESS AND THE TEMPERANCE CAUSE.

RESPECTED FRIEND,—

Dublin, 9th mo. 8, (Sept.) 1842.

I observed, in a number of the *Advocate* some time since, a suggestion to supply the press generally with a copy of each number of it. I am always pleased when I see attention turned to this most important auxiliary to our cause, the public press; but the improvement I would suggest is, that instead of forwarding the *Advocate* to such newspapers direct, it be sent to the most active temperance man in the locality, with the understanding that he is to turn "scissors editor," by cutting out the most striking portions of information, or making a general abstract of the news contained in it; in either case such to be placed in the hands of the editor, so that he can at once make use of it, without trouble to himself. A little experience has taught me that even conductors of newspapers, who are well disposed to our cause, are often obliged to throw aside valuable matter; and it is a mere chance if a newspaper sent to an editor is not used immediately, that it will ever be referred to again.

I have much pleasure in expressing my gratification in the perusal of the *Advocate*. To me it abounds with interesting matter whenever I can find time to read it. I was a little struck, however, with one peculiarity about it, and that is, that almost all its communications of reports of meetings, &c., are original. No doubt many will wonder at my taking exception at this, and say, "surely the value of a paper is considered to be the originality of its matter." This, I grant, in the general sense. But I should be much better pleased if the meetings reported in it were copied from the local papers near which they took place, as by that means tenfold publicity would be obtained; and I would respectfully suggest to the numerous reporters for the *Advocate*, that they endeavour to prevail on the editors of newspapers to insert their matter, and then forward copies of the paper for insertion in thy paper.

I am glad to say that the temperance cause continues to progress in our land. The good "Father Mathew" is as indefatigable as ever. Since his return from Scotland he has gathered fresh laurels, and as he advances in his career, his heart appears still more to enlarge, and he seems to be constantly devising new schemes for the improvement of his countrymen.

In much haste, respectfully thy friend,

RICHARD ALLEN.

SPECIMEN OF MEDICAL IGNORANCE.

As I have the pen in my hand I use it to ask the favour of a short exposure of the following absurdities, stated by a medical gentleman, in the presence of several witnesses, either by the editor or a correspondent, in an early number. The truth must be reiterated till error, wilfully or ignorantly uttered, is shamed out of the company of professional men:—

"I say that alcohol is chemically combined with water, and, moderately taken, is a good thing for human health and life; that being the lighter fluid, the absorbents of the stomach receive it before the water with which it was previously combined, God having given man a stomach which prefers alcohol to water; that if alcohol be poisonous, so is bread and every other substance which sustains life, for this may kill; that most substances we use for nutriment contain alcohol; that the currants in this pudding, to which I shall be happy to help you, contain alcohol, fermentation having been going on for some time, and I could put them into the alembic and produce it. I assert that alcohol is digestible and nutritious, and that I obtained a prize in Edinburgh for proving this. I took six dogs and gave them alcohol, and when I killed them I found nutritious substance in the alimentary ducts. This is a triumphant proof. Within the last few weeks a German chemist has proved that alcohol chemically combines with water, and is digestible and nutritious. Depend upon it, sir, teetotalism is going out of fashion. The bold assertions of its friends have no foundation in truth, though I should be glad to see it spread it here, for there is far too much drinking in this place. In my practice I depend principally on wholesome food and porter."

The above was a treat to most present. I am not aware that I have exaggerated, "nor ought set down in malice." Should it meet the eye of the respected gentleman, as he will remain incog. except to the party present, I trust the truth will not displease him. I ask neither wit nor severity, but a short, plain, common-sense exposure of error.

R. TABRAHAM, Wesleyan Minister.

OBJECTIONS OF DELICACY AND TASTE.

Our very mild and moderate friends object to us thus:—"We do assure you we very highly approve of your object; we think it most praiseworthy and beneficial; we adopt your principle ourselves in private, and we wish, we do most sincerely wish, we could avowedly join you; but this it is impossible for us to do, we so very highly disapprove of the manner in which you are working out your plan. Your meetings are anything but respectable; your agents, advocates, and speakers are rude, unlearned, uncouth, ungrammatical, and extravagant men: the remarks made are too cutting and personal, too sweeping and severe. If you will make your company more select; if you will choose your advocates with more attention to literary qualification and propriety; if you will be more guarded and gentle in your public assertions, we really should be disposed to associate ourselves with you, but as matters now stand, we must decline."

These, sir, are objections which have been offered to us in the south with much politeness. You may have heard them, perhaps, in your locality. Will you permit me to employ a few lines of your very valuable and truly *National Advocate* as the vehicle of reply?

These excuses sound very pretty, and seem very plausible; but, as a plain-thinking and plain-speaking man, I must confess they have not, with me, all that credit and force which their utterers would claim. It is very true that our meetings may not be entitled to the term *respectable*, if their claim to that title is to be measured by the rustling of silks and satins, by the wearing of lace and the waving of feathers, the display of furs and velvets, and the exhalations of Eau de Cologne and other perfumed essences. Many of our associates, hurrying from the places of their daily toil with eager anxiety to hear what is to be said on a subject which comes home to their hourly interests and feelings, perhaps have not time even to wash the stains of their employment from their faces and their hands, much less to put on their choice and holiday attire. But what matters it, on occasions such as those, what is the apparel or outward appearance, if we have any reason to hope and believe that the habits and the heart are in any measure set right. It is *real moral worth* that makes a man or a woman respectable, whatever may be the station of life which they occupy; and it is idle fastidiousness to refuse to co-operate in any truly good work with those upon whom God has conferred the tokens of his own nobility, because, forsooth, their line of life occupations in some degree differs from our own!

I cannot help observing, that these, our over-delicate and susceptible friends, indignantly repel our endeavours to enrol them as our fellow-abstainers, and tell us that we should direct all our energies to the reclaiming of drunkards, and then when we are engaged in the very work of reclaiming these pitiable characters from the degradation and wretchedness into which their long-continued habits of intemperance have plunged them, they complain that we have not first of all purified them from all things which may be offensive to gentility! We are to pull down an old house, and build up a new one; but we must take especial care that there shall be no dust or rubbish disturbed to pain the eyes, or sully the glossy coats, of those who are looking upon the operation!

I have now attended many scores of temperance meetings. I deem it an especial privilege to be identified with them, being fully satisfied that whenever anything of an unpleasant nature occurs, it is the fruit of that very evil which we are endeavouring to abate; and that the good sense and good principle of our true, consistent, and stedfast abstainers will never, as far as they are concerned, allow of our meetings being other than orderly and respectable.

But our poor devoted agents and advocates are complained of! "Why do you not secure the assistance of especially qualified and peculiarly talented men? Why not, at the least, have those who understand their own tongue, and whose addresses would not be grating and unpleasant to ears polite? Whenever you do this, and not till then, we may be induced to join you."

My reply to these excuses or charges is, that we are always anxious to obtain the best agency we can. I am sure there is not one of our abstinent friends, throughout the whole length and breadth of Great Britain and Ireland, who would not wish to see our platforms occupied by the most talented, most refined, most perfectly and chastely eloquent orators which this country or this age could produce. I am certain we should all be most grateful to such distinguished characters for their countenance, encouragement, and aid. But they will not come amongst us! and, therefore, in their absence we are obliged to do the best we can. We cannot suffer our work to stand still, and we cordially hail more imperfectly qualified co-operators! If it should happen that they occasionally commit an error in grammar; if they make some slight mistake in natural and mental science; if their speech should occasionally betray their provincial extraction; if their anecdotes sometimes partake of the ludicrous; surely we can well bear with these things, for the sake of that warm eloquence of the heart which halls and colleges cannot teach, but which makes the strongest appeal to the interests and experience of those with whom it is our object to deal.

I leave these objections thus for the present, sir, as I do not wish to monopolize your columns; but, perhaps, you will allow me to complete my remarks in your next number. J. TOOME, Surgeon.

Salisbury, October 20th, 1842.

TO TEETOTAL ADVOCATES AND TEETOTALERS.

Mr. G. Hinde, Independent minister, of Winslow, Bucks, states, that those advocates who circulate the statements that "thirty thousand members of Christian churches in the three kingdoms are expelled annually for drunkenness, and that thirty-five out of every hundred children of our Sabbath schools become drunkards"—"circulate statements that are highly coloured, greatly exaggerated, and wholly destitute of truth." If these statements are not correct, I think every advocate should be informed of it, as I am anxious that every statement made by our advocates should be founded on facts. I shall be obliged if the advocates and friends of the society will collect as much information as possible on this subject, and send it to me. I am, your's, truly,

W. BATCHELOR, M.R.C.S.L.

Dunstable, Beds., Oct. 27, 1842.

Varieties.

TEETOTAL DAY SCHOOL AT HULL.—We direct the attention of our readers to Mr. Stamp's laudable efforts, explained in our advertising columns, and trust that the friends of education and sobriety will contribute as they are able.

TEMPERANCE ALMANACKS.—The *Scottish Temperance Almanack* (see advertisement) is certainly at once the cheapest and most useful of all the small almanacks we have seen.

A SENSIBLE MONARCH.—The late Sultan of Turkey died of *delirium tremens*, the result of vinous indulgence. The present Sultan, his son, on his accession to the throne, issued a proclamation against the use of wine, and caused one million of piasters' worth of wine to be thrown into the Bosphorus.—*Athenaeum*.

TEETOTAL CHURCHES.—The congregation of Baptists, Foulsham, Norfolk, under the pastoral care of the Rev. Daniel Thompson, of Fakenham, are all teetotalers save four, and the pure unfermented "fruit of the vine" is used at the Lord's table. A clergyman of the episcopal church, we perceive, is advertising for a *teetotal curate*, (see our 11th page.) These are hopeful "signs of the times."

TEMPERANCE ASSURANCE SOCIETY.—We have much pleasure in reporting the continued progress of this institution. The number of assurances effected in the half-year, ending 30th June, is nearly 150; being more than the number issued in the same period last year. This, considering the long continued depression of trade, must be regarded as an encouraging proof of the increasing estimation in which the institution is held by the temperance public.* The directors feel assured that nothing is wanting but the revival of trade and the diffusion of information to render this association one of the most flourishing in the country. Hence members individually should exert themselves in their respective districts to inform their friends and neighbours on this important subject, to press upon them the duty of providing for those whom Providence has placed in dependence upon them, and for their own wants in old age, and to show them with what ease such provision may be made by means of this society. Thus:—A person aged 33, by paying 6s. 5d. per quarter, (less than six-pence per week,) can secure £50 to his family or friends whenever he may happen to die, even should that event take place the day after paying his first quarterly premium! A person aged 54, for the same payment, would secure £25. A person aged 29, by a payment of 6s. 7d. per quarter, would secure £50 at his death, whenever it might happen; but if he lived to be 65 years of age, he would have the £50 himself, and have nothing more to pay. A person aged 30 could secure £50 in the same way, by paying 13s. per quarter till he was 50 years old, when he would be entitled to the £50; but if he died before, the money would be due at his death. A *shilling per week* will amount in 7 years to £20; *three-pence* per week will amount in 13 years to £10; *three-pence* per day will amount in 10 years to £52 2s. 6d., and in 50 years to £513. A payment of 12s. 10d. per quarter, from the age of 25 to the age of 65, will secure an income of £20 per annum, to commence at 65 and continue for life. *Twelve shillings* per quarter, from the age of 35 to 65, will then secure an income of £12 a year. N.B. In the last three examples the whole of the payments are returned in case of death, and the member may withdraw them, without any deduction, at any time after two years.—[Thus this institution is at once a *friendly society*, a *saving's bank*, and an *assurance society*.]

A JURY'S NOTIONS OF "NATURAL DEATH."—At an inquest held on Monday before Mr. Baker, at the Bluecoat Boy, Dorset-street, Spitalfields, on the body of William Curtis, aged 33, Mr. Hart, surgeon, said, that, when called to deceased, he found the abdomen much distended, and the throat swollen from violent efforts to breathe. He had made a *post mortem* examination, and found that the stomach had burst to the extent of three inches, and that a portion of the food had made its way to the chest: the inner surface of the stomach was as thin as a sheet of writing paper, the result of hard drinking. The immediate cause of death was the bursting of the stomach, but even had that not happened, he could not have lived much longer.—Verdict, "*Natural death*!"

* Since June nearly 80 policies have been issued.

Advertisements.

CHARGES:—Under 50 words, 3s. 6d.; under 70, 4s. 6d.; under 90, 5s. 6d., under 100, 6s.; under 120, 7s.; under 150, 8s. If more than this number, the charge is repeated as for another advertisement.

BIRMINGHAM
TEMPERANCE HOTEL, 45, MOOR STREET,

Nearly Opposite the New Meeting.

JOB WILKINS, in tendering his best thanks to his numerous friends and the public for their liberal support during the past six years, at his late residence in Dale End, begs respectfully to announce that he has removed to the above central and commodious establishment, (late the White Horse,) possessing superior accommodation, and every convenience for Commercial Travellers, Visitors, and others. It is conveniently situated near the Railway Stations and the principal Coach Offices, and within a few minutes' walk of the Post Office and public establishments.

Private Sitting-rooms.—Good Stabling, &c.

JOSEPH DAVIS,
MEDALLIST, by special appointment, TO HIS ROYAL HIGH-
NESS PRINCE ALBERT,

Has just executed several new Temperance and Rechabite MEDALS, which may be had at the lowest manufacturer's prices. Framed, with Glasses, 6s. 6d. per dozen; also in Gold, Silver, and Bronze.—Address—7, Clarence Row, BIRMINGHAM.

Persons interested in the Temperance Cause should read
THE WEEKLY JOURNAL
Of the New British & Foreign Temperance Society.
Price One Penny.—A valuable medium of advertising everything relative to the Temperance Reformation.
 London: Houlston and Stoneman, Paternoster Row, and J. H. Storie, 166, High Holborn.

CLAY'S CAFFEINE.

Coffee superseded by this inimitable Preparation!

THIS BRITISH BEVERAGE now stands unrivalled. The Powder so closely imitates Coffee in appearance, and the drink so nearly resembles it in flavor, that the nicest connoisseur can scarcely detect the difference. It has the true aroma so highly desiderated, and altogether is very much superior to those "Breakfast Powders" which have brought these substitutes into general disrepute.

This wholesome and nutritious preparation—admirably adapted for invalids—possesses peculiar advantages, and cannot fail ultimately to render it the favourite Family Beverage.

1. It effects a saving of one-third in the quantity over any "Breakfast Powder" in use.
2. It requires considerably less sugar than coffee, or any other substitute.
3. It is more nourishing and innocent than either tea or coffee, and free from any deleterious mixture or adulteration.
4. It is only one-fourth the price of good coffee.
5. Lastly, it is of one uniform price and quality.

6d. per lb.,—in neat 1 lb. and $\frac{1}{2}$ lb. packets.
 N.B. Purchasers are requested to observe the words "Clay's Caffeine" on each packet, as a guard against worthless imitations, and the address—

J. CLAY, TEA DEALER, CROWN STREET, HALIFAX.
 Early applications for agencies will be attended to. A liberal allowance to the trade, by whom the Caffeine can be had loose, in any quantity.

OPINIONS OF THE PRESS.

"We have heard the powder highly spoken of, and recommend it to the attention of all classes—more especially of those whose scanty earnings render it imperative upon them to make the money go as far as they can."—*Bradford Observer.*

"We believe Mr. Clay's powder is equally as good, equally as pleasant, and what is more particularly wanted, considerably cheaper than coffee."—*Leeds Times.*

A GREAT SAVING TO ALL.

Edwards' Original Breakfast Powder.

The best and cheapest substitute for coffee ever discovered. Price 6d. per pound. Superior quality, 8d. per pound.

Wholesale Agent for Leeds, Mr. S. JOWETT, Printer. A liberal allowance for the Retailer.

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TIROSH LO YAYIN;

Or, the Wine Question Considered in an entirely Novel Point of View; with a Scheme of Hebrew Wines, and Illustrations, philosophical and critical, of all the principal Passages of the Bible connected with the subject.

Brittain, Paternoster-row, London; Livesey, Douglas, Isle of Man; Walker, Briggate, and Kershaw, South Market, Leeds; Newcastle, Newcastle; Gallie, Buchanan-street, Glasgow; and Zeigler, Edinburgh.

Third Thousand.—Just published, price 3d.,

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OR THE DOMINATION OF THE WESLEYAN PRIESTHOOD EXPOSED.

This cheap pamphlet ought to be read by every minister, local preacher, class leader, and member of the Wesleyan body, as well as by every person of every religious sect and denomination. The domination of the Wesleyan Priesthood is exposed in the conduct of one of their ministers towards the St. Ives' body of Teetotalers, by the authority of whose committee the pamphlet is published.

Sold by B. Steill, Paternoster Row, London.

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Containing, besides the Calendar, Bill-card, and other Lists usually given in Almanacs, the New Tariff; the Duties on Foreign Corn; Extent and Population of the British Empire; Population of the United States; Quantity of Spirits distilled, and Rum, Brandy, Gin, and Malt consumed in the United Kingdom; Decrease of Whisky-Drinking in Ireland; Decrease of the consumption of Wines; Amount of Hop Duty; Number of Publicans in the United Kingdom; Order of Rechabites, and their new Scale of Payments; Herschell's Weather Table; and a great variety of other useful and interesting information.

Published at the Temperance Office, 43, Queen-street, Glasgow. Sold by Mrs. Britton, 34, Paradise-street, Liverpool; J. Kershaw, South Market, Meadow Lane, Leeds; and C. Ziegler, and Q. Dalrymple, Edinburgh.

TEMPERANCE and RELIGIOUS WAFERS, suitable for general correspondence. The Mottoes are carefully selected, and there are upwards of 250 sorts. Five Hundred, assorted, (or 300 and a copy of the Almanac,) will be sent free by post to any part of the United Kingdom, if 6d., or six postage labels, be sent in a paid letter to the Temperance Office, 43, Queen-street, Glasgow.

COMMERCIAL COFFEE ROOMS,

No. 4, ALBION STREET, AND HIGH STREET, HUDDERSFIELD.

SIMEON LODGE, in tendering his best thanks to his numerous Friends, Commercial Travellers, Visitors, and others, for the very flattering support they have hitherto afforded him, takes this opportunity to inform them, that in consequence of a steady increase in their favours, he has been obliged to add the adjoining building to his Establishment, which is now open for their comfort and convenience.

* * Private Sitting and Dining Room.—Stabling, &c.

N.B. The charges economical as usual.

Sixth Thousand, enlarged and improved, 5s.,

LIFE, HEALTH, AND DISEASE,

By EDWARD JOHNSON, Surgeon.

This work demonstrates the truth of the teetotal principle.

"This is such a book as Cobbett would have written had he possessed medical knowledge."—*Spectator.*

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NOTICE TO TEMPERANCE FRIENDS.

WILLIAM PRITCHARD,

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68, Leeds Street, Liverpool.

Respectfully informs his friends and the public, that his House is within five minutes' walk of the docks and the principal public offices, uniting privacy and contiguity to the centre of business.

W. P. has long been a teetotaler and a Rechabite, and he trusts that personal attendance to the duties of his House, careful and unremitting attention to the comforts of his patrons, and his long experience with the shipping business, will secure a share of public patronage and support.

N.B. Every information can be furnished to his friends, (either personally or by letters, post-paid, inclosing a stamp,) respecting the departure of Packets and Vessels to all parts of America.

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Mr. COURTNEY, Surgeon, R.N., begs respectfully to announce that he has opened the above Establishment for the Cure of Diseases by Cold Water, a mode of treatment which, from the variety of ways in which the water is employed, is applicable to many different diseases; and a method that has secured restoration to health, in several instances, after the prescriptions of the most eminent of the faculty had failed to give any relief.

For particulars and terms, apply (if by letter, post-paid) to Mr. COURTNEY, Ramsgate, Kent.

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"Dr. Lees is the author of this most lucid and elaborate little work. The object of the learned doctor is to show, that as the will of the Almighty is revealed through his works and word, teetotalism being inscribed in his works cannot be contradicted by his word. The principal foundation on which the doctor rests his argument is the fact, that there does not exist in holy writ a single passage which associates divine sanction with the use of intoxicating beverages, and instances several of the apparently most pertinent texts which the anti-teetotalers usually bring forward. He shows, with great force and critical acumen, the fallacy of the arguments which the opponents of teetotalism attempt to extract from these texts; and proves, on the most unquestionable philological and physical evidence, that the wines most generally used by the Hebrews, and other ancient nations, were of an unfermented and unintoxicating quality. Our space will not permit us to follow the ingenious author through his train of reasoning. He invites discussion; but in our opinion few will be found willing to take the field against so formidable a foe. We cordially recommend this pamphlet to the attentive notice of all our readers, feeling assured that they will rise from its perusal, not only wiser, but better men."—*London Evening Star*."

The above Works may be had, through all Booksellers, of W. Brittain, 11, Paternoster Row, London.

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To Proprietors of Temperance Hotels.

It is proposed, for the sake of mutual advantage, and for the accommodation of Travellers, that every respectable Temperance Hotel shall have a list of the Temperance Hotels in England and Wales, printed in good style, and inclosed in a neat Rosewood Frame, inlaid with gold. The benefit of such an arrangement to the proprietors of Hotels, and the convenience of an accessible list to the public, are too obvious to need remark. The list will be arranged alphabetically, and include every respectable Temperance Hotel, the proprietor of which shall transmit to the publisher the necessary particulars (of residence, name, and nature of accommodation,) before the first December, and subscribe for a copy of the list and frame. The probable cost will not exceed 10s. or 12s., carriage free. It is proposed to be ready by the first of January. A list to fit the old frame, containing alterations and additions, will be issued yearly at a small cost. The names of none but subscribers will be inserted.

Address—B. SMITH, TEMPERANCE HOTEL, HUNSLY LANE, LEEDS.

Wanted, a COOK.

The Proprietor is in want of a careful and excellent COOK, who can give good references as to character. This Hotel is conducted upon thoroughly teetotal principles.

TO TEMPERANCE HOTEL KEEPERS.

The advertiser observes that Temperance Houses are frequently advertised at length, and, consequently, at great cost, in temperance periodicals. It has seemed to him, however, that, as a general rule, anything but the simple address of the parties, with the nature of the accommodation stated, as whether beds, stabling, &c., is of little or no service, since travellers only look at the address, and will judge for themselves as to the character of the house. He, therefore, suggests that an

ALPHABETICAL LIST OF HOTELS

should appear on the last page of the most widely circulated of the temperance periodicals—the *National Advocate*—every other month, each insertion to be charged 1s. 6d., only the price of the English advertisement duty. Thus, at the annual cost of 9s.—paid to the publisher in advance—there will be obtained about 60,000 advertisements, much the cheapest of all modes of giving publicity to temperance hotels.

Attention is also requested to Mr. SMITH'S Prospectus of his LARGE FRAMED LIST of Hotels.

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WANTED, in a rural district, four miles from Manchester, a CURATE of decided Evangelical Sentiments, who will assist the Incumbent in carrying out the principles of total abstinence. Salary, Ninety Pounds.—Address—Box 395, Post-office, Manchester.

THE IRISH FRIEND,

A stamped Periodical, published monthly, at 37, John Street, BELFAST. Annual subscription, Six Shillings, payable in advance.

This publication, although chiefly devoted to the interests of the *Society of Friends*, is not confined to subjects which have reference exclusively to that body. It embraces, among others, the question of TOTAL ABSTINENCE, advocates the rights of the aborigines of our colonies, and the duty of universal emancipation, &c.

THE IRISH FRIEND is an excellent medium for advertising, circulating widely throughout the United Kingdom and its dependencies, as well as having subscribers in the United States, France, &c.

TEETOTAL (FREE DAY) SCHOOL, HULL.

It is the intention of the Rev. J. STAMP* and Church to commence a FREE DAY SCHOOL, to be conducted on pure teetotal principles, if £100 can be raised by 800 of the friends of the good cause giving 2s. 6d. each, as noticed in the October *Advocate*.

DONATIONS have been received up to October 25:—Beta £1; Teetotal Family, Nottingham, £1; Friends at Malton, 12s. 6d.; Commercial Traveller, 10s.; —Horner, Esq., Wakefield, (and friends,) 10s.; Dr. Lees, 5s.; —Alexander, Esq., Ipswich, 5s.; a Lady, Lynn, 2s. 6d.; J. Wilson, Esq., Mirfield, 5s.; J. Bryant, St. Ives, 2s. 6d.; E. Squire, 2s. 6d.; Rev. T. Taft, 5s.; Anti-Smoker, 5s.; Rotherham Temperance Secretary, 2s. 6d.; Rev. J. Thompson, Whitehaven, 2s. 6d. Books promised by Joseph Livesey, Preston, &c.

THE DONATIONS of the Church and Friends in Hull will appear next month. For rules of the *School Committee*, see the *Messenger of Mercy*, published on the last of each month, by Steill, London, and all booksellers, price 1d.

Donations for the School may be sent in letter stamps, or post-office orders, to William Locking, Treasurer, Silver-street, Wm. Newton, West-street, or J. Stamp, 23, King-street, Hull; or to Dr. Lees, Leeds.

* For full explanation of his expulsion from the Primitive Methodist Connection, (FOR TEETOTALISM,) see his Defence, published by Steill, fifth thousand, price 3d. Full-length portrait Do., price 6d.

MILL'S SOCIAL HERB.

It will be remembered by the readers of Mr. LIVESY'S "STRUGGLE," that a prize of books was offered in that paper for the best Substitute for Tea. The trial of the many samples took place in July, when No. 5, MILL'S SAMPLE, was declared the best. It is prepared from herbs of British growth, and is generally esteemed as agreeable as Tea, without possessing its nerve-destroying properties.—To be had solely of MARSHALL and Co., Chapel Hill, HUDDERSFIELD.

Now ready, part 8, (to be completed in ten 6d. parts, by 31st Dec.,)

BACCHUS.

An ESSAY on the *Nature, Causes, Effects, and Cure of Intemperance*, by RALPH BARNES GRINDROD, LL.D. A new edition, with very considerable additions, of the Prize Essay.

Also, in ten parts, at 6d., or in cloth, 5s.,

THE TEMPERANCE LANCET, and *Journal of Useful Intelligence*; containing the best information on Temperance Subjects, and a course of Physiological Lectures, by MINGAY SYDER, Esq. London: W. Brittain, 11, Paternoster Row.

Manchester Commercial and Temperance Hotel,
93, OLDHAM STREET.

T. DEWSNUP returns his sincere thanks to his numerous friends and the public for the encouragement he has hitherto received, and begs to remind them he still continues at the above premises, where visitors may be supplied with Tea, Coffee, and other refreshments, on moderate terms.

Lodgings, with or without board. Dinners on the shortest notice.

Commercial Lodging and Boarding House,

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Mr. and Mrs. JONES respectfully return their thanks to those friends and commercial gentlemen who have so kindly supported them, and assure ladies and gentlemen visiting Birmingham, that they will meet with every attention and comfort at their Establishment. Private Sitting Rooms.

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Corbett's Temperance Boarding & Coffee House, Opposite the Town Hall, 48, Paradise Street, Birmingham: within one minute's walk of the Post Office and other principal public Establishments.

Chops, Steaks, Coffee, &c., at any hour of the day.
Daily London and Provincial Papers.

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Addingham do.....0 3 6	Leeds Society.....1 0 0
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TO OUR SUBSCRIBERS.

Our thanks are due for the liberal and increasing support which has been given to the *National Temperance Advocate* during the current year; in return we shall endeavour to make it, both as regards matter and appearance, still more deserving of the truly national encouragement which it has received.

It will greatly facilitate the publication of the work if our subscribers and correspondents will observe an uniformity in addressing their communications, not to the printer at Douglas, but to the editor at LEEDS. It is of importance that the orders for the *Advocate* should also be transmitted as early as possible in December, since the registration of so many thousands of addresses requires considerable time and attention; those whose names are first registered will earliest receive the work. Owing to the lateness in the arrival of orders this year, several hundred subscribers were unable to obtain the *Advocate* for the first and succeeding months, they being out of print. It is to be hoped that the early orders of our friends will prevent the recurrence of a similar disappointment.

Parties who have found a difficulty in obtaining the *Advocate* through agents or booksellers, had better transmit their address and subscription to us direct. (One shilling and six-pence neatly wrapped in half a sheet of paper, or 18 stamps, will only cost 1d.)

We trust the friends and admirers of the *Advocate* will exert themselves anew in canvassing for subscribers, and by increasing the sphere of its influence, extend still farther the triumphs of our great cause. SOCIETIES and COMMITTEES would find it advantageous to the removal of prejudice and the increase of their funds, were they to imitate the example of Birmingham, Penrith, and other places, where the *Advocate* is ordered for the purpose of being distributed to every subscriber of half-a-crown and upwards to the funds of their local societies—a plan which has worked admirably wherever it has been adopted.

It is requested that the names of persons and places will be written distinctly and in full, to avoid errors in the directions of our periodical. During the passing year several mistakes have occurred in consequence of our subscribers not understanding the object of the GRATUITOUS FUND. This fund is intended to supply, as far as it will go, information on the temperance principles, through the medium of our *Advocate*—(which may be regarded as a most efficient system of tract-distribution, and in the least offensive mode, by post)—to those who are disaffected or indifferent to our principles, i.e. to non-temperance. Monies collected for this purpose, or lists drawn up with reference to this object, must be transmitted to the treasurer of the British Association at Huddersfield; or, if to the editor of the *Advocate*, the object must be distinctly stated.

But all orders for the *Advocate*, requiring to be regularly and punctually supplied, in the order in which they are registered, (the subscribers' list being always sent off prior to the gratuitous,)—in fact, all parties who pay for their *Advocate*, teetotallers and friends to teetotalism, and all orders from societies for distribution to their subscribers—must be exclusively addressed to the Editor of the *Advocate*, LEEDS.

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All orders and communications to be addressed—Dr. Lees, LEEDS.

Notices.

A Traveller suggests the desirableness of every secretary of a temperance society having a list, accessible to travellers, of respectable and approved teetotal lodging and boarding houses, as well as of temperance hotels.

J. M. Shall be glad to receive "Sketches of a Vagrant's Life," written clearly and closely.

E. V. Buckingham's Parliamentary Inquiry, Bacchus and Anti Bacchus. Dr. Grindrod has a work on the *Statistics of Intemperance* in the press.

E. B. R. It is impossible to answer his queries briefly and satisfactorily. The subject may probably be discussed in No. 6 of the *Permanent Documents*. Some spices, as Cayenne, do act very like alcohol, i.e. they irritate and inflame. Hence we abstain from them.

ERRATUM.—"There is an erroneous paragraph in your last *Advocate*, entitled "To Drinking Professors of Religion." There is no "Steeple Church" in Glasgow, nor is there a Glasgow *Advertiser*, and no such conduct has ever been witnessed here on Sunday evening in a church. I have seen the paragraph somewhere else, but wherever it appeared it is false as regards Glasgow. There is a "Steeple Church" at Dundee, but I cannot say whether the statement refers to it.—J. A."

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THE NATIONAL TEMPERANCE ADVOCATE AND HERALD.

THE SUCCESSOR OF THE LEEDS TEMPERANCE HERALD, THE TEMPERANCE ADVOCATE AND HERALD, AND THE
BRITISH TEMPERANCE ADVOCATE AND JOURNAL, AND
THE ORGAN OF THE BRITISH ASSOCIATION FOR THE PROMOTION OF TEMPERANCE.

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

No. 12.—VOL. I.]

DOUGLAS, DECEMBER 15, 1842.

[THREE HALFPENCE.]

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INTEMPERANCE—ITS CAUSES & REMEDY.

By GEO. W. BURNAP, Esq., BALTIMORE.

Intemperance is at this moment the master sin of the civilized world. Imagination cannot paint the miseries which flow from this vice. There is a multitude which no man can number, at this moment filling their homes with horror, beggaring their families, and themselves sinking into a premature decay. Such is the prevalence of this vice, that when you look on a group of boys engaged in their sports, you can prophesy, without apprehension of mistake, that *one in four will shorten his life by habits of intemperance.*

The world is not yet sufficiently awake to the enormity of the evils which it suffers from this source. With all the efforts of temperance societies, and the exertions of individuals, many years will elapse before public opinion will sanction and enforce those municipal laws which might contribute greatly to its suppression. As long as the poisons are suffered publicly to be retailed to all who choose to buy—as long as it shall be suffered to be the interest of one man that his neighbours shall all be sots—so long as it is thought a proof of good fellowship to offer your friend a drug which may beguile him of his reason and his life—so long as there is a shop to sell perdition at every corner—our fire-sides will be desolated, our streets will be polluted, our poor-houses filled with the victims of intemperance. The only thing that is left to be done for the safety of the young is to warn them each and individually of the dangers which perpetually beset them, to show them the nature and causes of this vice, and the means by which the temperate and the virtuous are gradually ensnared, and at last overwhelmed and lost in its fatal gulph.

There is perhaps no subject so vital to human happiness and safety, so little understood, as the nature and causes of intemperance. It is thought to be a *bad habit*, which a man deliberately or capriciously takes up, and continues as long as he pleases, and then has the option to lay it down as easily as he changes his place of business, or removes from house to house. Men form the habit of drinking without comprehending a hundredth part of the risk they run.

Intemperance is a *physical* and a *moral* disease, which fastens on the system and prostrates body and mind. It cannot be cured by simple volition, nor in any other way than by long-continued regimen, discipline, and care.

All intoxicating drinks are poisonous, whence they derive their name. When taken into the stomach they remain there undigested, and irritate and inflame its coats, till they are absorbed unchanged into the vascular system, to derange and set on fire the whole course of nature. By their action on the nerves they stimulate the brain, excite the imagination, and rouse all the passions, but, unfortunately, in the same degree obscure the reason and bewilder the judgment. But the outward manifestations of drunkenness are too well known to need description. Its physical effects are known only to the physician and the physiologist.

The exaltation of the spirits soon passes away, and is followed by a corresponding *depression*. The drunkard, the next day after a debauch, is of all miserable beings the most miserable. There follow remorse, depression of spirits, and great irritability of temper; physically, languor, thirst, and a general uneasiness. Now, consider the vast amount of misery involved in these consequences. The man who has the habit of intoxication fastened upon him, cannot but feel guilty and humiliated in the sight of God. The temperate man always feels the dignity of his nature—that he is created in his Maker's image. The drunkard feels his sacred soul unhallowed, when he reflects that his reason has reeled beneath the excitement of strong drink, and the body, that most curious of all created things, has been polluted by beastly intoxication. In the sight of man, he feels that his honour is gone, and that he is looked upon with a secret contempt, which he is often not at a loss to discover. These causes alone would be sufficient to destroy that hilarity and buoyancy of spirit which is natural to us in health, and fill the mind with melancholy and gloom. But mental causes do not operate alone in this direction. It is a physiological fact that *any derangement of the digestive organs produces to the same extent dejection of mind.* The immediate effect of the administration of alcohol is to produce gastric derangement, accompanied by thirst. Consider, then, what an accumulation of inducements there is to *repeat* the intoxicating draught. It cures temporarily a multitude of the most oppressive evils; it drowns for a time the reproaches of conscience; it mitigates the sense of shame; it raises the spirits to their accustomed level; and repairs with a deceitful and evanescent strength that energy which intemperance soon destroys.

When we take these moral and physiological facts into view, the wonder ceases that there are so many drunkards in a community where this ensnaring poison is in common use, and another wonder commences, *why there are no more.* It is a proof of the benignant care of Providence over us, that the constitution has such a strong tendency to throw off disease, and that the moral sense so generally shrinks back from the degradation of habitual intoxication.

What renders this subject more especially interesting to the young, is the fact that this vice, if contracted at all, is usually contracted in early life, in comparative innocence, and without the least foresight of the evils to which it inevitably leads. It usually has its origin in two wants of our nature, both natural and both perfectly innocent, the *desire of society* and the *desire of excitement*. These are two constituent elements of our nature, designed to promote our individual and social happiness and improvement. We are made to delight in the company and conversation of our fellow-beings, particularly with those of the same age or pursuit. Hence it is, that the boy and youth are seen to rush from home, whenever they can escape parental control, and form groups on the play-grounds and at the corners of the streets. Society, either for good or evil, the young will have. But how shall they entertain themselves and each other? Stories, jokes, and fun are soon exhausted. Excitement must be kept up, and so they think it manly and spirited to adjourn to some neighbouring bar-room or tipping-shop, and get something to drink. Beware, young man! This is the moment for the resistance of temptation; here the first steps are taken in that downward path which leads, by a more and more rapid descent, to the precipice of perdition. The first indulgence is generally entirely indifferent. To abstain from it requires little or no effort. *Then is the time for the effort to be made.* If it be not made, a few instances of indulgence begin to *beget a taste*, to form a habit, to *induce a disease*, to impair the moral sense, and then the young man is ruined even in the morning of life. He is wrecked before he has parted from the shore.

This universal element of our nature, the desire of society and excitement, requires a deeper investigation and a more careful regulation than has hitherto been given to it, *on account of its influence upon the condition of public morals.* It may be laid down as a maxim, that it will have its gratification in one way or another. Pass through a country village, and you will usually see collected about the beer-shops or taverns, a group of men and boys in the various stages from simple idleness to downright vagabondism! What brought them there, and what has brought them there every day for the last ten years? Had they any deliberate design to become tipplers and vagabonds? Was it the love of strong drink that brought them there? By no means. It was the desire of society, excitement, and entertainment. Their own homes gave them little of either. *They had no books, and no education to appreciate them, if they had any.* They, of course, could have no very interesting or instructive conversation. They went to the beer-shop or tavern *to fill up an almost entire vacuity of mind*, to hear the news, to see the stage coach pass, or the mail arrive, or to stare at whatever strangers might there be seen. Now, to cure this evil, all municipal arrangements and legal enactments are vain and powerless. They do not touch the cause. *Until some better provision is made for education, some better scope given for the desire of society and entertainment, there will be no cure for intemperance.*

The young man's fate depends entirely on the manner in which he treats these two desires, the desire of society and of excitement; in other words, on the manner in which he chooses to spend his leisure moments. When his time hangs heavy, if he has cultivated a literary taste, so that his hours pass happily with a book, he is safe and in the way of substantial improvement. If when weary of that, he seeks the fire-sides of the most agreeable and intelligent of his acquaintance, or even the common party of pleasure, still he is safe. But if he bend his steps to the tavern or the beer-shop, he is at once in the greatest peril. A habit is beginning to

form—that of resorting to a dangerous place, and there is no possibility of foreseeing where it will end.

It is important to observe, in connexion with this *craving for excitement*, which I have noticed as one of the most powerful elements of our nature, that those who are engaged in active business, and have its risks and anxieties always pressing upon their minds, are in much less danger of falling into habits of intemperance than the mere irresponsible operatives whom they employ. They have excitement enough in their business, and always feel the necessity of a clear head and a cool judgment. The mere clerk, or apprentice, or journeyman, shares nothing of that agreeable exhilaration of spirits, that kindling of hope, that interest in life, which his principal enjoys. His labours are a monotonous, mechanical, daily task, affording no scope for the play of the intellect or the passions. His life, therefore, is a stagnant level, the most uninspiring that can be imagined. Besides, the clerk, the journeyman, and apprentice are usually single men. They have no family, no fireside to receive and solace them after the fatigues of business. Where shall they go? They will usually seek the society of each other, and endeavour to enliven their meetings with the artificial stimulus of intoxicating drinks. *In this way hundreds are yearly drawn into the snare of habitual drunkenness.*

Another cause which operates in maturer life to produce habits of intemperance, is disappointment in business, or the blighting of hope. This is a changing world, and we are all liable to reverses. Indeed, in a community so active and enterprising as ours, few men of business sail along upon a smooth sea, and many are reduced to absolute want in the course of an ordinary life. Then comes a tremendous revulsion of feeling, and the mortification of discomfiture, and the real difficulties which are interposed in the way of a man of broken fortunes, whatever attempts he may make to retrieve his condition, are enough to appal the stoutest heart. It requires all the energies of the strongest mind to breast the evils of such a condition, to spin again the broken web of hope, to form and pursue a new plan of life. In too many cases the effort proves too great, and the soul, instead of reacting under calamity, sinks into imbecility and despair. The health of the victim of misfortune perhaps suffers, and he flies to some cordial for relief. The relief comes in the soothing, but fatal, hallucination of inebriety, and he becomes a wreck in body and soul, as well as in fortune.

Now, it may be asked, in this state of things, what is the young man to do? I answer: *the only absolute safety lies in TOTAL ABSTINENCE.* And what a momentous matter absolute safety from intemperate habits is, we have only to look around us to be convinced. What day passes without exhibiting to our notice some disgusting wreck of humanity, reduced below the level of the brutes, by long abuse of a noble nature? There was a time when *that man* looked on an habitual drunkard as *we* now look on *him*; and if he could have foreseen his present situation, he would have committed suicide rather than have fallen into it. And now there are times, when returning reason makes him fully conscious of his situation, that he would gladly put an end to the torments of remorse by leaping into the gulf of annihilation.

For my own part, I do not look to the (mere) system of pledges of total abstinence for the (lasting) cure of this wide-spread vice. Our children will not be born with temperance oaths in their mouths, and they will do as they please. My hope is mainly in the *dissemination of correct physiological knowledge upon the subject*, in the general recognition of the fact, that the use of alcohol when the system is in health, is the adminis-

tration of a poison, more or less pernicious, according to the quantity taken; that the aggregate enjoyment of any forty-eight hours cannot be increased by any artificial stimulus, however little, or however great. My hope is, that the time is not far distant, *when the day labourer shall be as well aware of this fact as the physiologist is now*, and alcohol in every shape shall be handled with the same caution as other poisonous drugs belonging to the medicine chest.*

WHISKY IN THE FAR WEST.

The following terrific picture of the "DOINGS OF STRONG DRINK" among the Red Indians is extracted from Morleigh's "Life in the Far West."

Mr. Morleigh, having heard that there was to be a meeting of Indians, to receive an annual payment from an agent of the United States' Government, determined to be present. He arrives at the establishment of a Monsieur Grignon, where he meets with a large party of Indians going to the "Payment," headed by Osh Cosh, chief of the Menomenees. Here a rude entertainment was given, which being over, Osh Cosh signified his intention of making a speech.

"Profound silence being observed, he stood up before the red embers of the fire, dropped his blanket from his shoulders round his loins, and raising his right hand, spoke in a deep, yet clear and somewhat sonorous voice, without stopping, for at least half an hour, my friend, the bluff Frenchman, interpreting what he said to me from time to time. The speech, from first to last, was in the declamatory style, and against whisky. He said he had seen many barrels lying in the reeds, waiting to be bronched when the payment was made; but he would set his face against any such underhand proceedings. Fire-water (iscodaywabo) was the secret poison—the knife with which the Shemookmen (the American, or long knife) destroyed his young men. He would set his face against this fire-water; he would tell the agent (or money-carrier) that he would rather see all his money thrown into the river than lose a single warrior by drunkenness and brawling. He then reverted to what occurred at the last payment: 'a man, goaded to madness with fire-water, killed two women, and fired at a man; the band to which the women belonged rose to a man, and rushed upon the drunken madman; what they did you all witnessed, and, I shame to say, I witnessed also,' said the chief. 'They threw him on the great council fire, and he was burnt. The white men fled—the pale faces were filled with fear; it is not right they should bring away such evil reports. I am resolved to preserve order in the camp, and set my face against the whisky-traders.'"

The speech of Osh Cosh met with a loud and approving grunt; but we shall see how his teetotal principles were acted upon. Paddling in canoes up Wolf River, the party, including our voyageur, reaches the place of assemblage. The first thing that occurs is a meeting of all the traders in front of a large round wigwam, styled the Council Lodge, and here "one and all signed a paper, or mutual agreement, not to sell whisky to the Indians till the payment has been made, and then they may all start fair. Osh Cosh and the Grignons are the prime movers of this good measure; and the better to carry it into effect, all the whisky barrels are to be stored in the bush at the other side of the river, and every drop seized on this, or the Indian side, is to be thrown into the river."

Several days were spent in preliminary business, such as taking down names, settling qualifications, and other matters, while hunting and gambling go on among the more unconcerned spectators. Osh Cosh's excise laws are, till this stage of affairs, pretty rigorously enforced. "A negro barber from the bay has been detected selling whisky to the Indians; in his lodge he had several barrels of whisky concealed, and the appointed mixed force of traders and sage Indians, who have endeavoured most laudably to keep the peace and prevent the sale of whisky, have seized upon this nigger's illicit store of the baneful fire-water, and the barrels having been rolled up in front of the Council Lodge, the agent and Osh Cosh are called on to decide as to its fate. Meantime the nigger goes about exciting the pestilent half-breeds and profligate Indians to rescue his whisky, using the most abusive language, saying he will get up a big fight for his whisky, wishing he had his bowie knife, and, in short, provoking some hardy pioneer to thrash him."

Several other seizures are made in gallant style; but the regulators of morals are not proof against the temptation of so much liquor. "In the midst of their seizures they could not help *tasting*, and *from tasting went on to swigging, from swigging to tipping*, and at last they cut a most ludicrous figure, marching about from lodge to lodge, and from tent to tent, in quest of whisky, inveigh-

ing against the fire-water, while they were hardly able to stand; indeed, the major who commanded seemed to think he commanded a regiment, instead of a dozen boozing traders in red and grey night-caps, and some half-dozen old Indians in blankets; he carried his cudgel like a pike; 'It looks well, at least, said my uncle Toby.' Frequently halting his men in front of the Council Lodge, he would inspect them with great severity, give them speeches upon military discipline, read what he called the order of the day, which was the old declaration of independence; then putting himself at their head, march round the whisky barrels as if they were the trophies or spoils of war, followed by a mob of drunken half-breeds and whooping Indians. But at last the whisky was given up, and I saw the poor major, flat as a flounder, his occupation gone, his band dispersed, and in a hoarse voice he exclaimed against the ingratitude of the traders, who had not rewarded him for his zeal even with a letter of thanks."

Next morning was pay-day. "The whole village was up and stirring; flags and streamers were hoisted in front of the traders' lodges. While the Indians and their squaws surrounded the Council Lodge in groups, the squaws for once dressed in all their finery, and the young men vying with each other who could show most vermillion, yellow ochre, and indigo on their cheeks, and feathers—red, horse, and moose hair—on their heads, wampum and beads, bracelets and gorgets, round their arms and necks. The sun shone out gloriously, and the *coup d'œil* was most enlivening; several Indians had brought up their horses, and rode about at a break-neck rate over the stumps and logs. The Council Lodge had been metamorphosed into a pay-office; a door opened on each side, through which the Indians were to pass, and receive their pay from the agents at a long counter, upon which the contents of the money-boxes, some twenty-seven thousand dollars, were piled up in goodly rows. Some of the traders, especially the Grignons, beset the door of egress, and as every Indian passed out, received the amount he owed for goods received on time. Thus it frequently happened that an Indian came away from the lodge as empty-handed as he entered it, the squaws alone hesitating, and frequently refusing to part with the dollars at once.

The moment the last dollar was paid, down went the American flag, and the agent and his men rushed to their boat, plied their oars, and sheered off from the scene of action. Then the whisky-sellers took the field. The young Indians clubbed together, and bought barrels of fire-water, knocked in their heads with their clubs and tomahawks, and helped their friends all round to bowls and cups of the spirit, above proof—real fire-water.

The result may be anticipated; the whole village became a scene of riot and debauchery. I retreated to my friendly trader's lodge, and found him expostulating with a few young Indians upon the folly and wickedness of getting drunk. Indeed, this good man's words and example seemed to have considerable effect on his hearers; he begged of them to quit the village, bag and baggage, now they were paid. Several followed his advice at once, and others began to remove the mats, &c., from their lodges; while the Indians who lived in his vicinity lodged their money for safe keeping in his hands. One old trapper actually deposited forty dollars with him, but would not go home—no, he preferred plunging in the midst of the riot and revelry. Next morning I hardly knew him, as he sneaked up, all covered with dirt and blood, to ask for his bundle.

That evening the rain came down in torrents. My host stood at the door of his lodge, and endeavoured to prevail on the Indians to pass on, and go home, but their drunken friends soon found them out. They came with kettles and cans full of whisky, which they insisted we should taste. My host obstinately refused, and the result was, that a good deal of whisky was spilt, the Indians forcing cans of it against our lips, while we evaded the torrent; this was the most disagreeable part of the entertainment.

At night we barricaded the door with empty barrels and logs, but the Indians still came begging for money to buy more whisky, and the rain entered the roof and sides of our lodge. My blanket was saturated; and at midnight I sat up, finding it impossible to close an eye amidst the wild howling, terrific shouts, screams, love and war songs, of the drunken savages without. As my host observed, it was worse than bedlam broke loose—it was like hell upon earth. Crowds of unhappy children crawled round our own lodge, crying bitterly; some of them contrived to creep into the empty barrels at our door, and that barrier was broken down before morning with a loud crash.

The grey morning dawned heavily upon the Wolf River. As I went forth and looked around, not a third of the tents, lodges, and wigwams was standing; all was misery and wretchedness. The ground was covered with drunken savages, stripped of their finery, torn and tangled with filth and briars. The half-breed whisky-sellers plied their vile vocations, determined to sell every drop of liquor they brought to the ground. All the respectable traders had huddled up their goods and retreated, or prepared to start away in canoes. I was not a little surprised to see the old squaws gliding about with rifles, war-clubs, and tomahawks, under their arms; in fact, they are the only efficient police, carrying off their husbands' weapons before a carouse, to prevent bloodshed if possible."

* Towards effecting this universal enlightenment, the only sure and steadfast basis of the temperance reform, our readers may do much by more widely extending the circulation of this journal. During the ensuing year, a series of important chemical and physiological essays will appear in our pages. While we are doing our duty, let us entreat our readers and subscribers to do theirs.—Ed.

Reviews.

THE CHILDREN'S TEMPERANCE MAGAZINE. T. Cook, Leicester. No. 11, November: 32 pages, 1d.

We recommend this cheap little work as admirably adapted for circulation amongst the juveniles. The paper entitled "African Scenes, or the Perils of Missionaries," as related by Moffat, is unusually interesting.

THE ANTI-SMOKER. No. 6. Cook, Leicester: 1d.

This publication goes on well with its work of collateral reform. The article by Mr. Higginbottom, surgeon, "*My Doctor ordered me*," excellently hits off a prevalent apology.—No. 7, we perceive, completes the first volume of the *Anti-Smoker*, which may be had through Britain, London, bound in boards, for 1s.

THE NATIONAL TEMPERANCE ALMANACK, for 1843: 3d.

This large and useful Almanack, the only one of its kind, is, both in matter and "getting up," a decided improvement upon the one published by Mr. Cook last year, and is only *half the price*. We say to our friends—*buy it*. No hotel should be without it.

CHRISTIAN TEMPERANCE MAGAZINE. Britain, London: 3d.

This neat and cheap work well sustains its character under the able editorship of Mr. Messer, the esteemed pastor of the Hull Christian Temperance Church. The October number contains an excellent article "*On Sacramental Wines*," from the pen of Dr. N. S. S. Beman, of Boston, U. S.

ENGLAND AND HER COLONIES, considered in relation to the ABORIGINES, with a Proposal for affording them Medical Relief.—Office of the *Aborigines Protection Society*, 4, Piccadilly, London.

One of the publications of a society which we warmly recommend to the support of the British philanthropist, and which may do something by way of "*relief*" to soften the evils and modify the miseries which British commerce, British cupidity, and British dominion (misnamed civilization,) have carried into the already sufficiently degraded and miserable circumstances of savage life. The so called colonial "possessions" of Christian England—acquired from the Aborigines by the superior *right* and title of the sword and musket, and retained under the *Christian* law of "the strongest"—bring us in contact with a greater number and variety of the human race than any other of the great "European Powers." Every Christian patriot must therefore ardently desire that England should furnish a splendid example to the world in her treatment of the coloured population of her colonies and possessions. Hitherto, however, she has failed rightly and christianly to discharge the great responsibilities which, in this matter, her governors have imposed upon her; so that whether we revert to the *past*, or look to the *present*, the history of these unhappy and ill-fated tribes supplies a theme for bitter and mournful reflection. A certain cold-blooded school of *political economists* have blasphemously ascribed the inhuman horrors inflicted, in the spirit of the early Spaniards, upon the Aborigines, to the inevitable *laws of nature* and the sovereign *decrees of God*! It is a lamentable instance of the power of a *theory*, when we see men attributing the consequences of man's uncontrolled selfishness and ambition to the holy legislation of Heaven, and telling us, that, in the *nature of things*, "the coloured man must melt before the white man like snow before the sun."

"That the coloured man must retire before his white invader, or in other words, that he is devoted by Providence to destruction, is an assertion as atrocious as it is impious—impious, since it calls into question the beneficent and merciful character of the Most High. To crush in its bud the first indications of such a doctrine, must be the wish of every Christian. War, pestilence, and famine, and abridgement of territory, are surely sufficient causes for the decline of the coloured man, without having recourse to *mysterious agency*. But we have yet another—INTOXICATING LIQUORS—the accursed "*fire-water*," that poisonous draught which plunges the coloured man with headlong infatuation into the most horrid scenes of riot and bloodshed—that fiend which causes to flow with equal indifference the blood of friend and foe, and even severs the dearest ties of affection by acts of violence at which the wretch himself trembles. The same acuteness of feeling—the same pangs of remorse which embitter the last moments of the white murderer, accompany the coloured man to his ignominious grave.

"Painful in themselves, indeed, are such reflections; but they are still more painful when we consider how far these acts are tolerated by ourselves, and that the amelioration of the coloured man's condition would inevitably flow from a plan of conduct and treatment based upon sound principles. Such a plan it is the fervent hope of this society at an early period to lay before the Government, feeling assured, that through it alone really effectual measures to this end can be carried out." With the Gospel let us introduce sobriety, comfort, and happiness; let safe habits and the arts of life be associated with our religious precepts.

Progress of Temperance.

WOOLER.—A soiree under the direction of the Rechabites was given here on Tuesday evening, in the new hall lately erected on Tentor Hill. The principal speakers were Messrs. Palmer and Kilgour, of Alnwick, and Mr. Mathison, from Belford, who was called to the chair. The hall, which seats about 200, was filled with a highly respectable audience, and the spirit of the company was enlivened by the attendance of the Alnwick band, which played several of the most popular airs.—*Berwick Advertiser*.

SOUTH SHIELDS.—Mr. James Millington, agent of your association, has recently visited this locality. On the evening of Oct. 17th he lectured in the Temperance Hall, HOWDON PANS. On the next evening he delivered the first of a course of three lectures in the Primitive Methodist chapel, SOUTH SHIELDS. On the Wednesday evening he delivered a second lecture in Salem chapel, and on Friday evening a third and concluding lecture in the Primitive Methodist chapel, on the Wine Question, which he treated in a most convincing manner. On the Thursday evening he lectured in the Baptist chapel, NORTH SHIELDS, and on Saturday evening in the Primitive Methodist chapel, TEMPLETOWN. The attendance at any of the meetings was only moderate, Mr. M. being a stranger to the public in this neighbourhood. From the satisfaction his addresses have given to all who heard them, I will venture to predict, that should he again visit us, he will find crowded audiences ready to listen to him. On the evening of Sunday, Oct. 23d, he preached a temperance sermon in the Primitive Methodist chapel, Military Road, South Shields, to a large congregation.

JOS. WM. MIAIT.

APPLEBY.—Mr. G. E. Lomax, the talented agent of the Manchester Executive Committee, returned to fulfil his appointment, and was engaged three weeks in Appleby and the neighbourhood. At Culgarth 55 signatures were obtained; at Kirby-Thore 41, and after a second lecture, 14; and at Bolton (two lectures) 36. Altogether, Mr. Lomax has made converts to the number of 300. One Jerry-lord pulled down his sign, and became a teetotaler; and Mr. Jamson, of Crackenthorp, threw the whole of his ale and spirits to the door, after hearing a second lecture from Mr. L. The publicans have formed a club, to break as many teetotalers as possible, and whoever can cause a teetotaler to violate his pledge will receive a reward of 2s. 6d. from the club. They never were so much alarmed before, and I trust they are now making their last effort. Some person or persons, (as yet unknown, but probably connected with the traffic,) have showed their anti-teetotal hatred by breaking the windows in the frontage of the temperance hotel. Notwithstanding all opposition, however, teetotalers are being made by wholesale, and we are going on prosperously. W. RAINE.

RASTRICK.—*A Good Beginning*.—In the populous villages of Rastrick and Brighouse, (near Halifax) teetotalism is rapidly progressing. The efficiency of total abstinence is more generally acknowledged; light appears to have broken in upon the minds of the people, and they are willing to make the trial. Will they be disappointed? No; our glorious principles never yet failed, if fairly adopted and practised, to accomplish all the promises held out in their advocacy. We commenced a Juvenile society at Rastrick on Monday evening, the 14th Nov.; and this evening (21st,) we number 139 members. Is not this a *good beginning*?

WILLIAM LUNDY.

DEWSBURY.—On Monday evening, 14th Nov., a numerous meeting was held in the Ebenezer school-room, Mr. George Crabtree in the chair, and excellent addresses were delivered by the chairman, and by a zealous teetotaler of Birstal, and Mr. Joseph Garforth. On Tuesday evening the teetotalers held their fourth anniversary in the same place, which was tastefully decorated with evergreens and appropriate mottoes. A public tea was provided, of which about 150 members and friends partook. After tea, a public meeting was held, and the number of visitors far exceeded our most sanguine expectations, the room being literally filled with a very respectable and attentive audience. The Rev. John Cameron, of Wakefield, Vice-president of the Wakefield Mechanics' Institution, presided over the meeting, and after delivering a speech replete with exalted ideas and sallies of wit, particularly impressing upon the minds of the auditory that "the greater part of humanity sleepeth a deep sleep," called upon Mr. John Andrew, of Leeds, who gave a very distinct and impressive address. The truly-denominated "sun of teetotalism," Dr. F. R. Lees, was next called upon, and he delivered a most eloquent, lucid, and argumentative lecture, the leading features of which were physiological. Dr. L. occupied nearly an hour and a half, and sat down amidst deafening applause. Mr. Cameron and Mr. Andrew again spoke, and were succeeded by the Rev. R. Martin, of Heckmondwike, Independent minister, and the Rev. Thos. Waterhouse, of Dewsbury, Methodist New Connexion minister. In consequence of the reiterated calls for Mr. Cameron to advance something more, he again occupied a little more of their time in a very facetious manner, and at the conclusion kindly offered his services in occasionally giving lectures to the members of the Dewsbury Mechanics' Institution, and to send other gratuitous lecturers.

After a vote of thanks to the chairman, the meeting separated at about ten o'clock, a good impression being evidently made. On Wednesday evening a public tea was provided, but the visitors were only few. A public meeting was also held, B. Wilson, Esq., of Mirfield, in the chair. Mr. John Hodgson, of Wakefield, a sturdy oak of eight years' standing in teetotalism, addressed the meeting, which was numerous and orderly. Mr. Jabez Waterhouse, of Ashton-under-Lyne, chemist, delivered a very eloquent lecture, bearing chiefly on the formation and physiological influence of alcoholic drinks on the human constitution, and was most vehemently cheered: 13 signatures were obtained. Teetotalism is undoubtedly the philosopher's stone, the key to knowledge and improvement, and calculated to raise society from its present degradation to heights of excellence and virtue never yet attained.—T. Tonn.

HARROGATE.—John Hockings, the "Birmingham blacksmith," lectured here on the 17th and 18th Nov., in the Cheltenham Pump Room, to very respectable audiences. The lecturer did justice to the principles of true temperance, and obtained near a score of signatures, including those of several influential inhabitants. Mr. Hockings is, indeed, "a labourer worthy of his hire;" his peculiar talents are great, and his physical exertions must be attended with much "wear and tear" of constitution.

BLACKLEY.—A total abstinence society was established here in August, 1841, under the patronage and presidency of the Rev. W. R. Keeling, B. A., the highly esteemed incumbent of St. Peter's church. Two meetings are held every month, at which the rev. gentleman presides; his exertions have been most zealous and indefatigable, and the result is delightful. The number of signatures on the society's books is near 300, a great majority of whom rigidly adhere to the cause. Not less than six of these are remarkable cases of reformation from drunkenness. Now they all attend some place of worship; three regularly attend St. Peter's church and the school attached to it; two are now most active and efficient teachers. The rev. gentleman has organized a committee for the management of the society, all of whom pledged themselves to act as *visitors* and *tract-distributors*, and to exhort the members to adhere firmly to the resolution they pledged themselves to. He has also got up an excellent temperance loan library, which is likely to be of very great use. On Sunday, Nov. 20th, the Rev. T. Orton, D.C.L., vicar of Hope, paid us a visit, at the request of Mr. Keeling. This undaunted supporter preached a sermon in aid of the society's funds; his sermon was distinguished alike by clearness of reasoning and closeness of application. The audience was respectable and very attentive. In the evening of the following day, according to announcement, a temperance meeting was held in the church school-room, the Rev. W. R. Keeling in the chair, when the Rev. Dr. Orton, R. B. Grindrod, Esq., LL.D., and the rev. chairman addressed the assembled audience; the addresses were animating and deeply impressive. In conclusion I must say, that though we meet with much opposition, both from the religious and the profane, yet it is my firm opinion that nothing can stay the progress of temperance here. W. MONKS, Sec.

P.S.—The committee wish particularly to be allowed to acknowledge, through your valuable *Advocate*, the kind assistance of Dr. Grindrod rendered to the cause in Blackley. W. M.

LEICESTER.—A vigorous effort has just been made to revive the cause of temperance here, by a series of extraordinary meetings. On Sunday, Nov. 6th, three sermons were preached in the Shakspearian Room, by Mr. Biscoombe, and the Rev. Mr. Gilbert, of the Hill-street chapel. The attendance was good in the evening, and the audiences listened with attention to the reasonings and appeals of the preachers. On Monday evening Mr. Biscoombe lectured in the Exchange, the use of which the Mayor had kindly granted. The room on this occasion was crowded. On Tuesday evening Mr. B. again lectured in the same place to a smaller, but attentive audience. On Wednesday afternoon about 130 friends assembled for tea, in the New Hall. The party, though not so numerous as on some former occasions, was a happy one. In the evening, that truly devoted and honoured friend of the cause, Dr. F. R. Lees made his first appearance before a Leicester audience. The well-earned reputation of the Doctor had prepared the minds of the people for a rich treat, and verily they were not disappointed. The doctrines of total abstinence were clearly elucidated, eloquently defended, and impressively applied. The Doctor felt, acted, and spoke like a man thoroughly imbued with a knowledge of his subject, and prepared to meet the world in its defence. He demonstrated most clearly, by his arguments and illustrations, the great truth that alcohol is an enemy to the human constitution, and could not be taken either in small or large quantities with impunity. The lecture was concluded by a flow of eloquence which appeared to carry away the hearts of the audience, and elicited rounds of applause. On Thursday evening the Doctor had the pleasure of meeting a larger audience, before whom he entered thoroughly into the philosophical bearings of the subject, and refuted the sophistries of several who had talked or written folly about teetotalism. Friday evening was devoted to the Wine Question, and notwithstanding a charge of admission was made, and the late period of the week, a good assembly was convened. The

great design of the lecturer was to show the harmony subsisting betwixt the works and word of God. This lecture was evidently the happiest effort of the Doctor; indeed upon this subject he was perfectly at home. The lecture was delivered with that calmness and collection which are ever calculated to delight as well as instruct an audience, and was closed with one of the most piercing and pathetic appeals to Christians we ever heard. No minister of the Cross ever pleaded a Saviour's love with more effect. We could not but lament that there were not all the ministers of the town present to hear it. They had been invited by circular, but would not come, save two or three—the Revs. Gilbert (who presided,) Carthy, and Bloodworth, (Calvinist.)—*Temperance Messenger*.

LOUTH.—Last week, three very interesting lectures were delivered in the public room at the temperance hotel, Eastgate, by Mr. J. McKenna, travelling agent to the "United Kingdom Life Association," for mutual assurance on lives, annuities, endowments, and deposits. The first lecture was on the great importance of the temperance reformation as respects health, morals, and the improvement of the mind; the second on the object and principles of the Life Association, showing how men may, by economy and foresight, benefit themselves, and leave their families in circumstances of comparative independence; and the third was a diverting and instructive address to the members of the teetotal society. So remarkably strong and self-evident was the character portrayed of an honest intention in the Life Assurance Institution, and so palpable were the advantages to the assured, that we do not hesitate to rank this among the most philanthropic associations of the day.—*Lincoln Mercury*.

NEWARK.—A public meeting of the temperance society was held in the Methodist New Connexion chapel, on Friday evening, Nov. 18th, our president, Mr. F. Egglestone, in the chair: the speaker was Mr. T. Whittaker, who for an hour and a quarter excited the most intense interest: 10 signed the pledge after his address. In December, 1836, John Hockings first advocated the principle of entire abstinence at a meeting announced by placard and held in the Assembly Room. Good was done; a few were induced to abstain, as individuals; but no efforts were made to carry out the principle as a means of social reform, until the visit of Mr. Whittaker on the 16th March, 1837, when a large meeting was held in the Assembly Room, where, surrounded by many ministers and gentlemen, and a numerous audience, he so explained our principles, that those who had been "wrought upon" by "the blacksmith," with many others, were now induced to sign. Mr. W. came again in two or three weeks to the same place, but the enemy was alarmed, and mustered in great strength; forms were broken, and part of them hurled at the speaker's head, and the noise and uproar prevented him being heard. But the effect was far different from that intended by the promoters of the disturbance, for, roused to greater exertion, the friends of the cause, not satisfied with acting merely on the defensive, determined to storm the enemy's camp, and calling another meeting, which Mr. Whittaker attended, in the Wesleyan school-room, (after a public tea, to which 80 persons sat down) the society was formed. *What is the result?* At that time 86 houses were licensed for the sale of intoxicating drink, and drunkenness was increasing, as was also the poverty and vice connected therewith. After five years and a half of the society's labours, the drunkeries are reduced from 86 to 68, and within the last three months no less than six publicans have failed, or compounded, and it is said that in this place, noted for the quality of its malt, there are no less than 15 malt-kilns unoccupied. Though this may be partly ascribed to depression of trade, much more is owing to the influence of our cause. The consumption of strong drink is reduced *one-half*. We have between 400 and 500 pledged members, and many reformed drunkards, several of them being also consistent members of the different churches in the town.—[Mr. Whittaker's address is—Mr. Forth's, Nottingham.] W. ANDREWS, Sec.

ATHERSTONE.—In the small town of Atherstone there are above forty public-houses. There are a few teetotalers in the place, but that system—that most laudable and Christian system—was never more required than in the above town, where intemperance and vice are nearly at their summit. It is hoped that the temperance cause will take deeper root, and that immorality will take flight at its needful approach.

WARWICK.—The cause of total abstinence, which has been for a long time slumbering in this place, has at length started from its lethargy, and bids fair to influence for good this dark and degraded town. On Monday, Nov. 7th, a Rechabite tent was opened at the house of brother William Baker, Swan-street, from which place the members walked in procession to the Court-house, (kindly lent by the mayor) where about 140 of the friends of total abstinence and Rechabitism partook of tea. In the course of the evening several interesting addresses were delivered by various gentlemen, (Mr. Carter, of Leamington, in the chair,) in which the blessings to be derived from the practice of genuine teetotalism were demonstrated in a very convincing manner, particularly by brother Baker, of the Royal Leamington tent, whose unwearied exertions have been the chief cause of the present revival. Upwards of 30

signed the pledge during the ensuing week, among whom were some from whom our advocates formerly met with insult and persecution. A female tent will also be shortly opened, and everything wears a cheering aspect. Many who formerly treated our cause with indifference or contempt, now look upon it as a mighty effort to promote the moral and social improvement of their countrymen. This is the third attempt that has been made to introduce the principles of total abstinence here, and exhibits in a striking manner the fact, that with perseverance and a full and candid investigation, "truth will prevail." R. P. AGER, Sec.

HEREFORD.—The principle of total abstinence is making way in this city. Our Monday-night meetings are thronged, and 50 have signed the pledge within the last fortnight. This great reaction is chiefly owing to the zealous efforts of a number of the members of the I. O. R. (which is increasing,) perambulating the city on Sundays, during the intervals of public worship, for the purpose of inviting their fellow-citizens to adopt the system.

J. JONES.

HUNTINGDON is a new field for teetotal labour; and any gratuitous labourers wanting employment need not go beyond the county of Huntingdon, where there is only one weak organized society in existence, viz., Ramsey.

WALES.

HAVERFORDWEST.—Till very lately the cause of teetotalism had been in a declining state here; but through the untiring exertions of Mr. Scott, the teetotal advocate, in union with a few friends, the society has again begun to maintain its proper standing. We had to contend with many difficulties, and encounter much opposition. Publicans and malsters, afraid that their "craft was in danger," exerted every means to frustrate our endeavours and disturb our meetings. What was too degrading for themselves to perform, was perpetrated by characters, worse than serfs, base enough to execute for them their evil desires. But in defiance of all their machinations, we have gone on from one degree of success to another, and meeting after meeting has been attended with numerous signatures. To give an account of all the meetings which Mr. Scott attended, and the addresses he delivered, would occupy too much space; I shall therefore confine myself to a portion of his labours. After publicly advocating the cause in this town and neighbourhood, last Sunday week he delivered an address to an immense assembly at Langun, (about six miles distant,) and the same evening he addressed a crowded congregation here. All the rest of the week was occupied in advocating the cause in different places, and on the following Sunday Mr. Scott again visited Langun, accompanied by one-hundred and fifty teetotalers, singing a hymn as they entered the village. The address was delivered to an audience of upwards of 1500; at the close of the meeting several adopted the pledge. Mr. Scott in the course of his engagement had to withstand much opposition, but we cannot expect a cause like this to go on unattended with persecution. There has scarcely ever been a society, however admirable in its nature or distinguished in its results, that has not been thus treated. Christianity herself has been in this situation, and surely teetotalism, as one of her handmaids, need not complain. The fruits of Mr. S's labours are already visible. Numbers have begun to repair by their industry and sober habits what before had been injured and almost destroyed by the use of intoxicating drinks. Those who were constant attendants at public-houses, and considered as outcasts of society, are now making their way to the house of God, "clothed and in their right mind." Mr. Scott, during his stay in this part of the country, delivered no less than 119 lectures, and received, as the reward of his labours, 1,630 signatures. On Wednesday evening he delivered his farewell address, and, considering the immense crowds that assembled, the meeting passed off very peaceably, for by this time the enemy had become rather humbled by his numerous losses. At nine o'clock the same evening our friend took his leave, by coach, amidst the deafening cheers of hundreds of the members and friends; but even here our enemies could not help manifesting their spleen and hatred from the windows of the public-houses in the neighbourhood of the coach-office.—Could we but prevail upon the humane and philanthropic to assist in this noble work, it would not be long unaccomplished. But, alas! a great number of them stand aloof. We are left without a minister of the Gospel to support our endeavours in reclaiming the drunkard and in preventing others from falling into intemperance. Notwithstanding intoxicating liquors are causing their societies to wither, and their members to wander from the paths of duty, yet do they continue to sanction their use. How long this will be the case, is not for us to determine, but we doubt not of finally obtaining the victory.

AMICUS.

November 21st, 1842.

SCOTLAND.

HAWICK.—I noticed an account in the last *Advocate* of a church the members of which, it is said, are all teetotalers, except four. I wish these four would join also, for how pleasant it is to see the members of a Christian church united in sentiment and practice in reference to this good cause! But I can point you to a church

that sets a more Christian example in regard to temperance than even the above, good as it is. The members of the Second Congregational Church here are all teetotalers without a single exception, male or female; and all the male members, except two, are Rechabites. Ever since the church had existence no case of discipline has occurred through the use of intoxicating liquors. We would like to ask if a certain reverend gentleman, who evinces such hatred of total abstinence principles, and who has been so diligent in circulating Daniell's "Lectures" and Jordan's "Mene, Mene, Tekel" in this place, can say the same in reference to the church over which he presides? We know he cannot. Why, then, will ministers oppose a cause which would prevent the disgraceful fall of many a Christian? The society in Hawick numbers 1600, out of a population of 7,000. We have a Rechabite tent of about 120 members, and also a Juvenile tent of about 90; the latter has been only about three months in existence. The Rev. A. M. Ramsay is president of the society, and a zealous, warm-hearted teetotaler. Oh, that all our ministers were such; then would our principles speedily achieve their triumph.

A. B.

NAIRN.—The cause of true temperance is progressing here. We have just received the first number of *The Nairnshire Total Abstinence Advocate*, a four-page quarto work, published fortnightly, at the rate of 6d. for three months, which seems well calculated to sustain the cause on its only true and permanent basis—knowledge and conviction.

IRELAND.

KILLMEDN.—The temperance movement is progressing gradually amongst the Protestant inhabitants of Ireland, and the principles are carried extensively into effect. An interesting meeting was held in KILLREE, county of Wicklow, on the 4th Nov., Mr. W. Walker in the chair, addressed by Messrs. John Byrne, Edw. Barton, and Robert Williams, superintendent of the large quarries.

JOHN MAHON, Sec.

CHINA.

Extract of a letter written by Serjeant Paton, 49th regiment, dated Hong Kong, March 1, 1842:—"Our teetotal society goes on very well, considering. We hold our meetings every Monday evening. The meeting before last we had three missionaries, and Captain Meik; we appeared altogether happy and comfortable. We have some opposition, but this is no cause for discouragement. Our aim is to reclaim the drunkard, to raise him from the degradation to which he has reduced himself, and to prevent our young comrades from becoming sots—to save these young lads from the triangles, disgrace, and a premature grave."

Correspondence.

OBJECTIONS OF TASTE AND FEELING.

To the Editor of the *National Temperance Advocate and Herald*.

Let a once-degraded and brutalized sot be seen casting aside the loathsome slough of his intemperance, and rising up to all the sober dignity of a man;—let him contrast the hateful circumstances and wretched results of his state of drunkenness, with the established comforts and increasing delights of his abstinence;—let him track the monster which beguiled him, through all his devious and subtle mazes, exposing him in all his hideous deformity to the view of those who are still lying in foolishly-fancied security within his folds; and where can we find a more suitable advocate? We ought not to look too narrowly at the mere literary qualifications of such an one, but, whilst we rejoice with him in his deliverance from the very jaws of ruin, still more fervently should we rejoice in his being actuated by a desire to be instrumental to the rescue of others; and if we have any genuine benevolence in our bosoms, we ought to lay aside our mere fastidiousness of taste, and cordially co-operate with him in so generous and noble a work.

But, as a last-reserved objection, comes the querulous complain:—"Your measures are far too general, extensive, and sweeping and the language of your lectures and addresses is much too sharp, too personal, too cutting, and severe! You go out of your proper course to insult unnecessarily the feelings of your neighbours. We cannot unite with you so long as this is the case. You alienate and disgust many who otherwise approve of your object. We are sure that much more good would be done by a milder and more gentle course!"

The tone and tenor of such complaints and excuses remind me of the well-known story of the man under corporeal punishment, who complained incessantly of the manner in which it was inflicted. Now he was struck too high, and then too low; now he was made to feel too much on one side, and then on the other: nothing could please him, unless he had succeeded in tiring out the patience of his castigator, and in inducing him to throw away the scourge altogether! These objections also remind me of what happens very frequently in medical and surgical treatment. "Oh," say our patients, "we are very ill; we would give anything to be relieved of our complaints—to have our injuries, and accidents, and deformi-

ties provided for; but we cannot endure your *sour and bitter medicines*! Give us something which is *sweet and pleasant*, and then we will gladly comply with your prescriptions. You must not thrust in the probe so deeply and so roughly! We cannot bear the sight, much less the actual cutting, of the knife! You must not put us to pain under the application of caustic! Put on a soft soothing plaster; that will be quite agreeable to us; and we will sound out your praises far and wide, for the gentleness and skill with which you are treating us!" And all this time serious mischief is going on;—deadly disease is undermining the constitution;—fatal influences are preparing for the destruction of life!

We must remind our much respected, but most sensitive friends, that *there are cases in which gentleness and forbearance are only other terms for cruelty*. Our avowed object is, to root out a wide-spread and most destructive vice—to cure, in the most effectual manner possible, one of the deadliest diseases with which human beings can be afflicted; and we cannot, we *must not*, be checked in our progress by the wailings and wincings of those who come within range of the operation. These complaints testify that we are just touching upon some most diseased spot. We have only to go on, and, in a very short time, these complainings will give place to tranquil soundness and fully-acknowledged health.

Our arguments and our practice are sometimes objected to, in a most severe tone, as "an insult to our friends, and as involving a virtual exclusion from their society." The advocates of true and uncompromising temperance have not cast behind them their natural relish for all the delights and amenities of friendly intercourse. But we cannot consent to purchase or retain even these *at the expense of principle*. If our refusing to become the tempters of our friends, and the violators of the solemn pledges which express our conviction of *duty*, by placing before them the cup or the glass from which so many disastrous consequences have flowed,—if this be an insult to their feelings, and a signal for the withholding of their fellowship, we must submit, we ought to submit to these consequences, and be in a readiness to convert our houses into hermitages, rather than in the slightest degree injure a cause to which we are so deeply pledged and so dearly attached, which many of us have so repeatedly and so publicly espoused, and which we should dishonour by paltering with its principles in a double, or *accommodating* sense.

If no friends will honour us with their visits or their countenance, but through the medium of intoxicating drinks, and narcotic and stupefying substances, it is plain they esteem and love *these* more than they do *us*, and *us* for the sake of *these*! Let us come to a general and steadfast resolution in this matter, and our present intoxicating and stupefying—our drinking and smoking usages, would soon be exchanged for a healthful, and sober, and lively state of society; but whilst we tamper and trifle on these points, our labours will continue to be in a very great measure fruitless and vain.

Let us unite, then, in that effective resolve, neither to partake of intoxicating or narcotic luxuries ourselves, nor in any way sanction or encourage their use by others; and the fruit of our exertions will become most remarkably apparent, and the glorious triumphs of teetotalism will very shortly be perfect and complete! If we are half-hearted and half-pledged, our work will be but half done.

JOHN TOONE, M.R.C.S.

Salisbury, Nov. 15th, 1842.

T. H. BARKER, Esq. AND THE TEETOTAL TESTIMONY.

Mr. Barker has pointed out to us a liability to mistake in the remarks made in our last number. We expressed our satisfaction at having detected "the source of the calumny," meaning thereby, that it evidently *originated* in the gross blunder of those few anonymous "eminent medical men," who had perused and signed a *teetotal* declaration under the belief that it was a *moderation* one, and afterwards converted their mistake into a fault of Mr. Jeffreys! Mr. Barker was deceived hereby. Mr. B. says—"I should be sorry publicly to charge the originator of the testimony with trickery, without the fullest proof, and at the time I wrote to Dr. Hope and others, I did not entertain a thought of so doing, without *publishing the proofs* upon which my conclusions had been based," namely, the blunder of the medical men referred to. It is only justice to add, that Mr. Barker *did not publish* the calumny, (though the publication of the correspondence in Dr. Hope's memoir has shown the source of the calumny to be mere blunder,) and that a "Lover of Truth," (!) in a pamphlet printed at Ipswich, was the *first to publish it*. Mr. Smethurst, of Ramsgate, afterwards retailed it.

TEETOTALISM IN AGE.

Yewtree Cottage, Chatham.

Being now in the 66th year of my age, I seldom leave my house, and have only been a teetotaler in toto for about nine months, and find my health and spirits, and food and sleep, as pleasant, through mercy and abstinence, as when fourteen years of age. Though I have not succeeded in making many converts, I find by those with whom I converse that moderation is falling, and teetotalism rising most gloriously.

T. MOODY, Sen.

Varieties.

SABBATH TRADING.—It is sad to witness the indifference with which most Christians regard the wide-spread desecration of the Sabbath in the buying and selling of intoxicating liquors. We see many loud in their censures upon those who sell the necessities of life, or who travel by railway on the Sabbath, yet some of these hesitate not to purchase the drunkard's drink on the same day, in the presence of a dozen or twenty bacchanalian devotees. Oh, Consistency, where is thy blush?

GOOD!—The Lords Commissioners of the Admiralty have directed that in the case of any soldiers who may be temperance men, being embarked on board of her Majesty's ships, or troop ships, or in transport or frigate ships, such non-commissioned officers and privates shall be allowed double rations of sugar, cocoa, and tea, for each ration of spirits stopped.

PLEASING.—The Earl of Shrewsbury has given a donation of £5 towards the completion of the Wexford Temperance Hall and Mechanics' Institute. In Doneraile the Sisters of Mercy came to the altar rails, and took the total abstinence pledge from Father Mathew.

THE DEVIL'S CHAPEL.—At Woolwich there is a handsome "gin palace," which has on one side a Catholic chapel, and on the other side a Scotch church! The gin-shop, it is said, does more evil than the two places of worship put together do good.

WHISKY AND WELCOME.—During the few days' sojourn of Her Majesty at Plymouth Castle, the consumption of provisions was as follows:—186 animals, weighing 1,019 stone, besides 109 gallons of whisky! Did not these gentry know that Her Majesty is the patroness of the *Anti-spirit* society?

GO A-HEAD.—"Abstinence," says the *True Scotsman*, must be guided by enlightened views, by public spirit, by high moral principles, and not by a bigoted, cold-hearted policy. Its advocates should rejoice to see it supported by Churchmen and Dissenters; by Catholics and Anti-Catholics; by Christians and Infidels; Tories and Chartists; Loyalists and Republicans. He is a bigot who would not rejoice to see abstinence standing side by side with all these parties, receiving their support; and yet such bigots exist in the abstinence ranks. If sobriety do not tend to moral elevation and improvement, it sinks down to a mere animal level. Brutes refuse intoxicating drinks as well as abstainers."

TO COLLIERS AND MINERS.—An act of Parliament has recently passed the legislature, professedly to prohibit the employment of women in mines and collieries, but containing various provisions which all colliers and miners, especially such as are teetotalers, would do well to make as extensively known as possible. Hitherto it has been the common practice for the middleman, or butty collier, to keep a public-house or a beer-shop, and as surely did he contrive to make the payment of wages there, thus subjecting the men to the many temptations incident to such a place of meeting—the waiting, hours perhaps, for their money, and the necessity of getting change at late and unseasonable hours. It will now be the fault of the men themselves if they consent to be paid at any such places. The act is exceedingly strict, and prohibits the payment of wages—or money in respect of wages—for work, or labour, or services done in or about any mine or colliery, being paid at or within any tavern, public-house, beer-shop, or other house of entertainment, or even at any office, garden, or place belonging thereto, or occupied therewith. Many a grievous imposition has been practised in the deduction of ale-scores and other demands, which, however incorrect and open to dispute, it was in vain for men to object to when half muddled with drink, and anxious to secure what was offered, to prevent the making of fresh demands. This also will now be put an end to. For in order the better to secure conformity, the Act declares that payments made at any of the places prohibited, shall be of no effect whatever, and that notwithstanding such payment, the workman may recover the money again, by summons before the magistrates, or otherwise, just as if it had never been paid at all. A penalty of ten pounds is moreover imposed for paying wages at such places. The Act cannot be evaded by the master not paying in person, for whether it is the proprietor, or the worker, or an agent, or any one else that pays, the proprietor or master is equally liable within the statute, and so it is likewise, whether a workman receives his wages himself, in money or in goods, or sends his wife or child, or allows them to be received by a fellow-workman or friend. The Act came into operation on the 5th of November, and ought not to remain a dead letter, but it will depend much upon the working men whether it will be fully carried out. Mind and see to it!

TIMELY AND IMPORTANT IMPROVEMENT.—Now that teetotalism is progressing in Hexham, and producing very salutary effects, the minister and committee of the Independent Church have long seen the propriety of banishing the "drunkard's drink" from the sacramental table, and, much to their credit, have taken steps towards supplying its place with the pure juice of the grape, to be expressed or prepared by the female members of the church.

USE OF TOBACCO.—"It is," says James I., "a custome loathsome to the eye, hateful to the nose, harmful to the braine, dangerous to the lungs, and in the black stinking fume thereof nearest resembling the horrible Stygian smoke of the pit that is bottomless."

ROYAL AGRICULTURAL SOCIETY.—Sir Francis A. Mackenzie, bart., of Cowan House, Dingwall, N.B., makes the following observations on the subject of the little manual of "*Cottage Economy and Cookery*," which Mr. Burke has drawn up, at the suggestion of the Council, and presented to the Journal Committee:—1. **FOOD FOR LABOURERS.**—"With regard to Mr. Burke's proposal of a cheap publication, giving directions to our labouring classes for nutritious and economical food, it is excellent, and much required in England, where beer, white bread, butter, and tea, commonly constitute their food, but are neither nutritious nor economical. Our funds cannot be devoted to a more useful purpose than in suggesting comforts to our lower classes. Both the French and Scotch excel the English in the nourishing qualities of their food, and also in its economy; especially the Scotch, whose diet consists of oatmeal, milk, potatoes, and barley, used as a soup or broth. Nothing can be more invigorating than oatmeal as porridge, or baked into cakes; and barley boiled in the Scotch mode, that is, for four or five hours at least, is decidedly a healthy and nourishing food. Enough of this broth, too, can be made at one time for two or three days' consumption, and laid by to warm up again, which increases its economy. I do not give a preference to our Scottish diet on my own authority; it speaks for itself to every one who will visit the well-fed districts of Aberdeen, Moray, Forfar, Ayr, &c., in the strong-limbed, broad-shouldered population of the Highlands of Scotland. The Scotch fare is oatmeal porridge for breakfast, potatoes and oat-cake for dinner, and oatmeal gruel or barley broth for supper; lard, onions, and pepper, with vegetables, being added by such as can afford them to the broth, and milk, treacle, or coarse sugar to their porridge; but such luxury is not common, or at all deemed necessary. No expense in the greater part of Northumberland, or in any part of Scotland, is incurred by the use of beer amongst labourers, *water alone quenches their thirst, even when engaged in the toils of harvest or hay-work*; and our society would do well to recommend that English farmers should give the value of the beer as an allowance in money for extra wages to their servants, who would soon learn that it could be better laid out, and more profitably spent in procuring little comforts for themselves and their families."—*Hereford Times*.

WHAT A WOMAN CAN DO.—Mrs. Jackson, of Whitehaven, is well known as an efficient advocate of the temperance cause. Having been favoured with the perusal of her journal, we have extracted the following extraordinary statistics of her tour. Between the 27th December, 1841, and the 6th July, 1842, she attended, principally in the north of England, no less than ninety temperance meetings, and in addition preached fifteen sermons, principally in Primitive Methodist chapels. From forty-two of these meetings she had no returns of the number of signatures; but the total number who signed at the other forty-eight meetings was 1016!

To be Published on January 1st, No. 1 of
THE SUNDAY SCHOOL MAGAZINE,
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This Periodical, which is edited by a total abstainer, is the one which was so furiously attacked by the Moderation Magazine, and so ably defended by Dr. Lees. The forthcoming numbers will be illustrated by beautiful Engravings on Egyptian Scenes, Scripture Places, Customs, &c., and on the wisdom of God in the natural world. A series of lithograph Maps and Tables will also be given. A portion is given every month containing Scriptural Questions to be used in families and schools, for each Sabbath in the month.

The highest testimonials have been awarded to this Magazine by about a hundred ministers of various denominations.

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The Members are hereby informed that the Annual Meeting will take place on Thursday, the 5th January, at 2 o'clock, precisely, to receive the Directors' Report.

The Directors take this opportunity of stating that the Association has now gained firm hold on the public mind, and during the last month no less than sixty-four new assurances were effected.

The sum of £50 may be secured at the age of 60, or earlier in case of death, by a quarterly payment of 5s. to £1, according to age.

N.B.—No Entrance Money.

THEODORE COMPTON, Secretary.

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75 6 6	6 6	75 0
100 8 6	8 6	100 0

All orders and communications to be addressed—Dr. Lees, LEEDS.

Notices.

Gratuitous and other acknowledgments in our next.

The "*Half-way House*."—This tract is received; a most able reply to it will appear in our next, from the pen of a learned clergyman.

J. P. L. H.—The charge will be 8s. as per scale.

Agents and Advertisers are requested to send their accounts to the Editor immediately.

Temperance Lancer.—Mingaye Syder, the talented editor of this work, says that the *Lancer* has not gone to the ground, but only to be ground. We shall therefore expect to see it speedily employed in again puncturing the veins of the corrupt drinking system.

A *Licensed Victualler*, who keeps an *Inn*, is not justified in refusing refreshment and lodging to a traveller applying at seasonable hours, and tendering a fair remuneration. If he refuse, he is, unless his house be full, liable to be indicted at the Quarter Sessions and fined; and the traveller, if he can prove that he has sustained special damage, can bring his action.

W. T., *Westbury*.—His communication related no news, no facts, save that two or three objections were prevalent in his part. He is "surprised" we did not insert his letter! Were we to insert all such letters sent us, our pages would be quite filled with a mere statement of local objections, which, after all, are pretty nearly the same all the country over.

Error Corrected.—Mr. W. Agnew, of Edinburgh, informs us that the paragraph in our October No., copied from a Scotch paper, relative to the church of Mr. Wright, (or, as he says it should be, *Wight*), is incorrect. Though the minister is a zealous teetotaler, the church, he adds, does not contain more than a dozen reclaimed drunkards.

Unfermented Wine.—We believe the grape-wine manufactory, under the superintendence of the late Mr. Beardsall, is now conducted by Mr. G. Hesketh, at Messrs. Coopers, corner Church-street, Manchester.

Caution.—"The committee of the Darwin temperance society begs to inform the societies that G. Chambers, alias 'Cock Robin,' is no longer a teetotaler, he having broken his pledge."

Mister John Brindley's Calumny.—This personage, our readers will recollect, lately squirted, through an obscure organ not characterised by its general veracity, a quantity of slime and falsehood upon the conductors of this paper, charging us with constantly making the *Clergy the butt of our FILTHY AND MALIGNANT ABUSE!!* Of our reply to this, in our October No., Mr. John Brindley takes no notice, but publishes a private letter of one of the Editors, Dr. Lees, in which that gentleman truly characterises Mr. B. as he deserves, and offers publicly to retract his private designation of him, if this said Mr. B. will have the goodness to prove either of his calumnies. Mister Brindley, finding himself utterly incapable of substantiating his gross and gratuitous fabrications, DECLINES ALL NOTICE OF OUR EDITORIAL OBSERVATIONS, and violates the confidence of private correspondence with another party as an excuse! This, in fact, proves that the private letter of Dr. Lees pours truths correctly the character of the man—that he has neither the courage to support his calumny, nor the honour to retract his falsehoods. Instead of doing either, he adds a third falsehood to the other two, as our readers will perceive by the next notice. However, we now bid a final adieu to Mister John Brindley.

The Bishop of Norwich and the Teetotalers.—The May speech of this prelate has just been republished by the *Observer* and the *Leeds Times*, and several correspondents call our attention to it. It was replied to in our June No., but we will just comment upon it again, by way of satisfying our readers. His Lordship's speech may be thus analysed.—(1.) "Teetotalers are mentally and morally intoxicated—labouring under a species of delirium tremens." This is a matter of opinion merely.—(2.) "I object to their violence, (namely) that they will not allow people to be sober in their own way!" If this be violence, his Lordship, then, is equally violent, for he "will not allow people to be sober in their own way" in distilled spirits, as rum or gin, but only in undistilled spirit, as brandy-wine or double XX!—(3.) "There are certain fallacies in teetotalers' arguments which ought to be exposed." Very good; which be they? For example—"they object to any thing containing alcohol: then why don't they object to sugar?" We replied to this argument in a playful manner, as follows:—His Lordship objects, as well as teetotalers, to alcohol in the shape of rum. But if sugar contains alcohol, it is not gin, or brandy, or whisky, but the particular combination of alcohol called rum. Yet his Lordship takes sugar; therefore, by his own argument,

If in sugar rum there be,
Bishops take it in their tea!

Mister John Brindley, presuming on the ignorance of his readers, gravely tells them that THIS is a MOST INDECENT article relative to our Bishops!!!

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N.B. Every information can be furnished to his friends, (either personally or by letters, post-paid, inclosing a stamp,) respecting the departure of Packets and Vessels to all parts of America.

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A LIBEL upon this Institution having appeared in the *Christian Investigator*, and having (much to our surprise) obtained some notice from persons unacquainted, we presume, with the peculiar religious views of the author, the opinion of counsel was taken by the directors, as to the expediency of legal proceedings being taken against the libeller. This opinion is now in the hands of the Bradford, Newcastle, and other agents, and is to the effect, that the writer having publicly confessed in the last number of the *Investigator*, on being called upon for an explanation of his conduct, that he knew nothing of the society, except that two of its patrons were considered by him to be "two of the most respectable and worthy men in the country," and being evidently led away by fanatical views, it would not be desirable to take any legal steps in the matter, neither the publication, nor its author, being worthy of the further notice of the directors. By order of the Board,

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THE
NATIONAL
TEMPERANCE ADVOCATE
AND HERALD,

THE OFFICIAL ORGAN OF THE BRITISH TEMPERANCE ASSOCIATION,
AND OF THE IRISH TEMPERANCE UNION.

EDITED BY DR. FREDERIC R. LEES,

OF LEEDS,

AUTHOR OF "THE METAPHYSICS OF OWENISM DISSECTED"; "PRIZE ESSAY ON DEUTERONOMY XIV. 25, 26";
"THE STRONG DRINK QUESTION"; "THE ILLUSTRATED HISTORY OF ALCOHOL", &c.

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See *Notices*, pp. 24, 120, 132, 144, 156. p. 171, l. 3 from bottom, for 'their' read 'these'; l. 16, for 'active' read 'native.' p. 182, col. 1, l. 22, for 'clear' read 'clean'. p. 184, col. 2, l. 52, strike out 'a'.

THE NATIONAL TEMPERANCE ADVOCATE AND HERALD.

THE ORGAN OF THE BRITISH ASSOCIATION FOR THE PROMOTION OF TEMPERANCE.

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

No. 1.—Vol. II.]

DOUGLAS, JANUARY 16, 1843.

[THREE HALFPENCE.]

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OUGHT NOT SOMETHING TO BE DONE?

After all that has been said and written on temperance societies, we fear there is a very great proportion of the people yet unaroused, in any degree, to a consideration of their peculiar claims; or, indeed, to the necessity of any distinct or organized efforts for the suppression of intemperance. These persons appear to think, if they think at all, that the whole is "a-much-ado-about nothing;" that the temperance people are a set of crack-brained enthusiasts, hugely troubled about an *imaginary* monster; or a parcel of impertinent busybodies, meddling with other people's affairs.

One is apt to imagine that a slight exercise of the power of observation and the reflective faculty, would save us from these equivocal complaints, and convince the most indifferent that we *have* some apparent occasion for our zeal—some *show of reason*, at least, for an united effort.

1. Let any intelligent and candid person walk through the principal streets of our large towns, and observe that "every twentieth pace conducts the unguarded nose" to some "stye which *law* hath licensed" for the sale of intoxicating liquor. Now, it would require more credulity than is ordinarily found amongst mortals, to believe that *all* these are *necessary* for the health of the community and the public good. The adventures of Baron Munchausen and Sindab the Sailor, are sobriety itself, compared to *such* a proposition. If this be true, what a standing satire are such houses on our Christian legislation and our boasted morality! Indeed, to a mind more disposed to mirth than melancholy, the palpable disproportion would suggest ideas of vivid ludicrousness. It is certain, that were an Englishman to find himself in a region where *pumps of water* are as common as *houses for the sale of intoxicating liquors* are in his own country, it would strike him as exceedingly absurd, and excite his sense of the ludicrous. He would probably invent some theory to account for their frequency, and it is not unlikely that he would infer that his new acquaintances had a "spark in their throats," or an Etna in miniature hidden in their stomachs; or that they were in peculiar danger of exploding

ing in "spontaneous combustion," and so had these pumps provided in case of accident. But, on observing that the more the inhabitants drank, the more they wished to drink; and noticing, also, the strange influence of the waters on their look, speech, and general manners, he would be led to suspect that he had made some mistake, and arrived at a region peopled only with the insane, or subject to some singular and potent enchantment.

Let him turn to his own country, and does not this imaginary sketch find an actual parallel, and suggest a picture of pre-eminent absurdity—of folly beyond description?

To erect rows of pumps would be really a rational procedure—supplying in abundance an indispensable means of public health and comfort; while the gin-palace and jerry-shop pour out a burning tide, overwhelming and withering the fairest prospects of humanity. Does not the bare contemplation of the *number* of these chartered pest-houses suggest that *SOMETHING ought to be done*?

2. Let it be borne in mind that these houses can only be maintained and kept open at an *immense cost*; that for the enormous revenue which they obtain no adequate return is made to the public coffers, and thus the capital invested in "the traffic" results in national loss.

Surely no one is so self-deceived, or deceiving, as to affirm, that because "the traffic" employs a large number of persons, and affords a princely income to a few, it therefore contributes to the national wealth or the public good? The numbers thus interested bear a *very small proportion* to the numbers employed and advantaged by the legitimate, useful, and beneficial modes of investing capital, or that *would* be engaged and benefited were "the traffic" altogether and for ever annihilated.

The money now expended on these "vile compounds" would be chiefly spent in the purchase of necessary articles—food, clothing, and furniture—and re-act in creating a larger demand for labour, tending to enhance its price, and improve the condition of the labourer. Thus a two-fold blessing would be secured—immediate in its action, and growing with the growth of time. Like the waves of a lake disturbed by the throwing in of a pebble, multiplying and expanding its circles to the uttermost limit;—good begetting good in wide variety and endless succession.

To plead for the existence of these "licensed drunkeries" on *such* a ground, is the acme of absurdity. It might be just as reasonably maintained that menageries of wild beasts, "licensed to be occasionally let loose on the populace," would be a sane allowance and a public benefit!—or, that to authorize the planting and explosion of powder magazines throughout the country, would augment the national resources!—or, that to establish boards of disease for the more effectual spread of plague and pestilence, would add to the wealth and happiness of the people! Regarded in this point of view, as a problem of political economy—a question merely of

pounds, shillings, and pence—we ask, *Ought not SOMETHING to be done?*

3. The revenue is mainly derived from the poor pittance of the *working classes*, whose privations “the traffic” fearfully aggravates—whose deepest depravity and degradation it induces and perpetuates. *Its* prosperity, and the moral ruin and social abasement of our artisans, run in parallel—we had almost written, in *dependent*—lines. The one rises in splendour—the other sinks in wretchedness and guilt.

The wages received by the working population will not command the enjoyment of many luxuries; yet how much their physical condition might be improved—how greatly better fed, and clothed, and housed they might in general be—were the all-consuming appetite for an insinuating poison eradicated from amongst them—while their vices would fall away amid the bright and inspiring dawnings of a better destiny! “The traffic” which blights them, flourishes on corruption, and is rooted in rottenness; striking its deadly fibres into the very vitals of society, and bearing the bitter fruits of Sodom.

Viewed in its influences on the *working classes*—the great base of the social pyramid—we ask, *Ought not SOMETHING to be done?*

4. Stand at the door of some large gin-palace, and mark the broken frames and emaciated features of the unhappy beings who pass to and fro. They bear about them the outward and visible signs of an inward fire, which is rapidly consuming the vital elements of the human system—while the dark and hollow sense of damning guilt, conscious degradation, and forsaken hope is stamped, broad and indelible, on every gait and feature. *Think!*—These are beings formed after the image of the ALMIGHTY, and for noble ends, who are thus madly plunging headlong to unutterable ruin—then ask, *Ought not SOMETHING to be done?*

5. Examine the dark heart of society—the back lanes and alleys of our large towns, where human beings are crowded together in miserable hovels, like heaps of vermin. The scene of filth and destitution which they exhibit is perfectly appalling, and surpasses the belief of those who have not witnessed it. Poverty in its most squalid and wretched forms; children growing up in ignorance and vice, or perishing of cold and hunger, amid the deep oaths of drunken parents—for how can the kindlier sympathies of our nature exist in such a soil, or expand in an atmosphere so utterly uncongenial?

Amongst the tenants of these dreary abodes will be found not a few who once were basking in the sunshine of affluence, *now* reduced to the extremities of vitiating poverty. Others, once the ornaments of Christian churches, or the delight of the social circle, *now* rioting in brutal pleasures, or shrinking into abhorred contempt. Some educated for a high or honourable destiny, crawling from hope to despair—from life to death—from heaven to hell—covered with the loathsome leprosy of foulest vices—the light of genius and virtue extinguished in the “gross darkness” of moral pollution. Reflect how large a proportion of these mournful consequences are produced by intemperance, and ask again—*Ought not SOMETHING to be done?*

5. Attempt, mentally, to realize the frightful entirety—to grasp the grand sum-total of human suffering resulting from this *single cause*—the guilty waste of national wealth, skill, and industry—the tremendous prostration of mind, morals, and happiness, which it inflicts, in ONE YEAR. Imagine the fortunes it has dissipated—the hopes and joys which it has bitterly marred or blighted for ever—its sad array of broken hearts—its long procession of grey heads brought down

with sorrow to the grave—imagine these, and a countless host of woes which language cannot describe, marshalled before the bodily eye, and a spectacle would be realized, as piteous and appalling as ever moved the heart of man or excited the compassion of angels. Not lightning in its fearful power, nor tempest in its fellest fury, nor earthquake in its yawning ruin, nor the shock of hideous war, and field of battle heaped with the dead and dying, nor plague and pestilence in their widest havoc—could create a scene of horror and misery so astounding, vast, and terrible, as this dread agent of evil is, at *this moment*, spreading over the face of Christendom!

We ask again—*Ought not SOMETHING to be done?*—Must desolation advance with giant strides, unchecked? Must knowledge be withheld, while the people perish through ignorance? Must millions of our fellow-men press onwards to “the gates of hell, and down to the chambers of death,” unwarned of their folly and their fate? *It cannot be!* Patriotism, humanity, and religion demand that something should be done: they demand a combined, comprehensive, and constant effort—an effort urged with the zeal of apostles, and continued with the inflexibility of martyrs—till this scourge of the nations be put down, and the earth left free to those blessed influences destined to restore that beauty and gladness, over which “the morning stars sang together, and all the sons of God shouted for joy!”

EXCESS OF ZEAL.

[From “THE INQUIRER” Newspaper.]

When teetotalers are blamed for excess of zeal, they may ask how much less would have supported them in their efforts to produce a change in the habits of the nation, and save the despised and neglected drunkard; while they were persecuted in society, excluded from the communion table, despised by the higher classes, ridiculed by the low? Mobs attacked them with stones, broke the windows of their places of meeting, and assaulted their speakers; magistrates committed them to prison, and the clergy denounced them as enemies of the church. They have surmounted all these obstacles, and gained the respect of the nobility, though not their co-operation; they have been assisted neither by the bench of bishops nor by the learned of the land, but have worked out this moral reformation by zeal in a good cause; and the very instrument that has enabled them, by the blessing of Heaven, to triumph, is charged against them as a crime!

Let the censors of the teetotalers, whose apathy has been the greatest obstacle to the progress of temperance, do something for themselves and the country; let them instruct the teetotalers when they are ignorant, assist them when they are weak, cheer them when they are discouraged, lead them when they are at fault, and, instead of cavilling at their failings, nobly unite with them to promote a glorious cause, which shall elevate the working classes, improve the highest, and be a blessing to the nation through succeeding generations.

ADVICE TO THE CLERGY,

BY THE BISHOP OF NORWICH.

This very respectable and enlightened prelate (who, however, grievously erred in lately propounding his *alcohol-in-sugar fallacy*), in a letter to the Rev. G.

* His Lordship charges the teetotalers with *inconsistency* in denouncing alcohol, and asks what we say to sugar. We give the gist of Dr. LEES' *argumentum ad hominem*, as it appeared in the *Advocate* for June last:—“What does your Lordship profess to *disuse*, as a member of the moderation society, the pledge of which is total abstinence from alcohol in the form of rum, brandy, and gin?—Rum. What is rum?—Alcohol obtained from fermented sugar. And now, your Lordship, what do you say of sugar? If sugar contains alcohol, it contains rum; for that is just the kind of alcohol obtained from it, and from which you profess to abstain as well as the teetotalers!”—The fact is, alcohol as truly contains sugar, as sugar alcohol.

GRIFFITHS, president of the teetotal societies, Anglesea, dated "Palace, Norwich, Dec. 28, 1847," gave the following noble testimony to "the innumerable and important benefits accruing from these institutions"—a testimony to their practical utility even at that day, to say nothing of the greater wonders achieved since, which alone would transcend a thousand and one sounder theoretical objections than any of which we have yet heard:—

"Few can bear more impartial testimony to their merits than myself, inasmuch as that for a considerable length of time I was opposed to them, on the supposition that they were visionary and impracticable. I have, however, long since been a convert, from a conviction, founded on *experience and observation*, that they are most instrumental in raising thousands, and tens of thousands, from degraded profligacy to virtuous and industrious habits, and converting sinners from the ways of vice to those of religion. I need scarcely add, that I think that EVERY CLERGYMAN who has the welfare of his parishioners at heart, and is really zealous in the cause of his profession, OUGHT to give them his support. In fact, in these and all other institutions, whereby the character of the people can be raised and purified, it is surely a paramount duty for the CLERGY to take the lead, and be themselves devoted examples of activity and zeal."

NOBLE EXAMPLE OF AN INDIAN CHIEF.

[Extracted from Col. Trumbull's Autobiography.]

About the year 1776, a circumstance occurred, which deserves to be written on adamant. In the wars of New England with the Aborigines, the Mohegan tribe of Indians early became friends of the English. Their favourite ground was on the banks of the river (now the Thames) between New London and Norwich. A small remnant of the Mohegans still exist, and they are sacredly protected in the possession and enjoyment of their favourite domain on the banks of the Thames. The government of this tribe had become hereditary in the family of the celebrated chief Uncas. During the time of my father's mercantile prosperity, he had employed several Indians of this tribe in hunting animals, whose skins were valuable for their fur. Among these hunters was one named Zachary, of the royal race, an excellent hunter, but as drunken and worthless an Indian as ever lived. When he had somewhat passed the age of fifty, several members of the royal family who stood between Zachary and the throne of his tribe, died, and he found himself with only one life between him and the empire. In this moment his better genius resumed its sway, and he reflected seriously, "How can such a drunken wretch as I am, aspire to be the chief of this honourable race? What will my people say? and how will the shades of my noble ancestors look down indignant upon such a base successor? Can I succeed to the great Uncas? *I will drink no more!*" He solemnly resolved never again to taste any drink but water, and he kept his resolution.

I had heard this story, and did not entirely believe it; for young as I was, I already partook in the prevailing contempt for Indians. In the beginning of May the annual election of the principal officers of the (then) colony was held at Hartford, the capital. My father attended officially, and it was customary for the chief of the Mohegans also to attend. Zachary had succeeded to the rule of his tribe. My father's house was situated about midway on the road between Mohegan and Hartford, and the old chief was in the habit of coming a few days before the election, and dining with his brother governor. One day the mischievous thought struck me, to try the sincerity of the old man's temperance. The family were seated at dinner, and there was excellent home-brewed beer on the table. I addressed the old chief—"Zachary, this beer is excellent; will you taste it?" The old man dropped his knife and fork—leaned forward with a stern intensity of expression; his black eye, sparkling with indignation, was fixed on me. "John," said he, "you do not know what you are doing. You are serving the devil, boy? Do you not know that I am an Indian? I tell you that I am; and that, if I should taste your beer, I could not stop until I got to rum, and became again the drunken, contemptible wretch, your father remembers me to have been. John, while you live, never again tempt any man to break a good resolution." Socrates never uttered a more valuable precept. Demosthenes could not have given it in more solemn tones of eloquence. I was thunderstruck. My parents were deeply affected; they looked at each other, at me, and at the venerable old Indian, with deep feelings of awe and respect. They afterwards frequently reminded me of the scene, and charged me never to forget it.—Zachary lived to pass the age of eighty, and sacredly kept his resolution. He lies buried in the royal burial place of his tribe, near the beautiful falls of the Yantic, the western branch of the Thames, in Norwich, on land now owned by my friend, Calvin Goddard, Esq. I visited the grave of the old chief lately, and repeated to myself his inestimable lesson.

A WESLEYAN MINISTER'S JOURNAL FOR 1842.

SIR,—In making my annual communication, I may remark that after another year's attentive observation of the effects of abstinence from the *bane* of this favoured nation, and from its common companion, *tobacco*, in any form, on personal and family health, comfort, benevolence, and usefulness, and the untold and increasing blessings it is pouring on the world, I am quite prepared to continue my practical proof of devoted attachment, fervently praying that 1843 may surpass 1842 in the salutary influence of this noble reformation a thousand fold. I deeply regret that any who bear the name of the self-denying Saviour, and especially that any of his ministers, should in any way oppose, or even withhold their aid from a cause which is evidently blessing the world, and which would go forward with accelerated speed, and produce more of the fruits of righteousness, if they lent it the influence of their spiritual character. Still, God is with us; and may it be the study of all to keep the cause under His gracious direction!

January 6th, 1842.—Attended the annual festival at Goole, in company with Messrs. Holt (Vicar of Fulstow), Thompson, and Andrew. A most delightful meeting. The respected clergyman's speech produced a powerful effect.—18th. *Selby*. Addressed the weekly meeting. A fair attendance.—26th. *Bubwith*. Though the night was unusually severe, and only about 50 persons present, yet there was deep conviction, and nine signed the pledge. One or two of them had fallen, but resolved to "try again."—February 10th. *Hemingbrough*. A large attendance. Perhaps some of the farmers who frequently spend their evenings in the village public house, will "consider their ways" and be wise.—15th. *Selby*. Had the pleasure of uniting with Messrs. J. Andrew and Birch, on one evening of the half-yearly festival, in the spacious public rooms, and witnessing the good effected by "sound speech."—23d. *North Cave*. The school-room was crammed both at the tea and meeting. The Rev. J. Terry, clergyman, of Seaton Ross, who preached an admirable sermon in the church, in the afternoon, and throughout manifested a most christian spirit, presided. The Rev. J. Stamp, of Hull, sustained the interest of the meeting for a considerable time.—April 12th. *Selby*. Addressed the weekly meeting.—13th. In a village sermon spoke too plainly on the benevolent utility of abstinence from the *pipe*, for the equilibrium of the temper of one who, having returned to the regions of *smoke*, was unwilling to have the atmosphere cleared by even the gentle breeze of truth, lest for peace sake he should be again compelled to return to the region of *purity*. How feeble is man, that *smoke* can scatter his secretly-formed and publicly-declared resolution!—May 22nd and 29th, June 9th and 19th, and July 1st. Part of each sermon on the Scriptural Duty of Abstinence, from Love to Man. Many circumstances tend to convince me that even good people need "line upon line" on the duty of *self-denial*, from love to man, especially in the imperious "luxury" of inebriating drink.—A medical gentleman convinced by the loan of "Anti-Bacchus."—A lengthened conversation with an acute young lady, issued in her promise to abstain, from love to others.—July 8th. *Goole*. Delivered my farewell lecture to a very attentive auditory in the Scientific Hall.—August 2nd. *Selby*. Farewell address to the temperance society. Good attendance. I may see them no more on earth: may we meet in heaven!—9th. *Market Weighton*. At the opening of the Temperance Hall. An overwhelming crowd. The adjoining temperance hotel is "licensed to sell tobacco!" This was kindly alluded to, and perhaps kindly understood. The rooms were well smoked.—10th. *Bubwith*. Farewell address to a small but affectionate assembly. The heat on this journey was almost West Indian.—23. *Selby* festival. Only time to sit half an hour at the tea-table with this worthy and kind-hearted people. Thus closed my gratuitous labours for total abstinence in *Yorkshire*. I have resided seven years as a minister of the Gospel and an advocate of total abstinence in this "garden" of our isle; and had it been the will of the Head of the Church, I would have gratefully continued there till he called me to the better abode in heaven. But what He does is best.

October 5th. *Blyth*, Northumberland. A lecture, and good attendance. Alas! the society here is like the "stunted growth of this corner of the land!"—22nd. Spoke in the school-room at *Bedlington* Iron Works. Though it was Saturday night, about 50 were present. One good man said, "All my objections are answered, so I will sign the pledge!"—Dec. 2nd. *Cramlington*. Lectured in a large room of the Hall. An immense crowd listened with considerable interest, and 15 signed. The cause here is very prosperous, and so is religion, the fruit of union and activity.—Nov. 23d and 28th, and Dec. 5th, 6th, and 20th. Preached on some of the moral causes of national distress, and gave a prominence to intemperance as one of them. There are in these parts not a few instances of the untold advantages of abstinence; but, alas! a much larger number of the nameless mischiefs of drinking. Ministers and Christians united with the really sober, will find full work here as in other places. May they have a *mind* to work, and see prosperity!

Blyth, Dec. 20, 1842.

RICHARD TABRAHAM.

Review.

"THE HALF-WAY HOUSE."

To the Editor of the National Temperance Advocate.

SIR,—A tract with the above title seems to attract the attention of a few. The writer compares moderation to a half-way house, and describes Temperance as standing outside with a jug of ale in her hand. Worthy caricature for a moderate drinker, and moderate brains! Half-way houses are generally scenes of as great iniquity as any in the heart of a city. So that, while the name is chosen to characterize moderation, they no less faithfully represent its reputed worth, viz., the sure road to drunkenness. Some, indeed, stop before they arrive at that point; but still, all moderate drinkers are on the road thither. Such a one seems the writer to be:—

He cannot drink five bottles, bilk the score,
Then kill a constable, and drink five more.

He is not gone so far yet; but he does all he can to keep people in the way to it.

Report says the writer is a clergyman; but this looks like a slander upon our order, which has never yet taken a prominent part in opposing the good cause of teetotalism. But if it be true, considering the awful pitch to which drunkenness has arrived in our country, I think there must be some truth in the Poet's exposition:—

When nations are to perish in their sins,
'Tis in the Church the leprosy begins.
The Priest, whose office is, with zeal sincere,
To watch the fountain, and preserve it clear,
Carelessly nods, and sleeps upon the brink,
While others poison what the flock must drink;
Or, waking at the call of lust alone,
Infuses lies and errors of his own.
His unsuspecting sheep believe it pure;
And tainted by the very means of cure,
Catch from each other a contagious spot,
The foul forerunner of a general rot.

The extracts I shall make from the precious document are fair samples of the whole; and I shall answer them in order.

"When the Lord shall come to judge all men, and to destroy the world, he will find some of his servants drunken, and beating their fellow-servants."

When the Lord Jesus Christ shall be revealed from heaven, he will, in flaming fire, take vengeance on them that know not God, and that obey not the Gospel. Previous to his appearing, the world will be in an extraordinary state of wickedness (2 Tim. 3. 1—5.); and drunkards will clearly be among them who shall profess to have prophesied in his name. The Scriptures give us no hope of the wickedness of the wicked coming to an end until after the Lord's coming. THEN, and not till then, the inhabitants of the world will learn righteousness. But we preach the Gospel to call out of the world a people for his name. The rest are hardened. We advocate the cause of teetotalism not with the romantic hope of clearing the world of drunkards; but of reclaiming as many as we can, and to preserve as many as we can from backsliding through drink, by exposing the deceitfulness and lying allurements of Satan's surest snare. In keeping ourselves, in this particular, unspotted from the world, we clear ourselves from the blood of those who perish by drink. The moderate drinker, on the contrary, leaves them in their hardness, with their chains more closely rivetted by the respectability and decorum of his example.

"There is nothing good, nothing just, nothing reasonable, nothing religious in this—for the drunkard's sake to be putting away the sober man's best drink, and the commonest."

But Paul says (Rom. 14. 21.) "It is good neither to eat flesh, nor to drink wine, nor any thing, whereby thy brother stumbleth, or is offended, or is made weak." And again (1 Cor. 8. 13.), "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." I am not ashamed to say that teetotalism is part and parcel of my religion. If I have subscribed my name to 39 Articles of Religion, why may I not subscribe it to a 40th or 400th, if I can find good cause to do so from the word of God? The texts just cited are a good cause for my subscribing the temperance pledge. The drunkard is my brother (1 Cor. 5. 11.), though he feed on husks, and be in rags; and when he comes to himself (Luke 15. 17.), is converted to Christ, and repents of his sin, so as to FORSAKE it; that is, NOT TO STOP AT THE HALF-WAY HOUSE, but to forsake it TOTALLY, with all liking for it, and no longer to wield the instrument of it, he will be my brother with the best robe on, with a ring on his hand, and shoes on his feet.

When he becomes a sober man, he will find that drink the best which is commonest. I need not name it, seeing that pumps and wells are at present commoner than brew-houses. The experience of three years gives me confidence in this statement; and sober persons of all ages, ranks, professions, employments, and constitutions, are now by thousands attesting the same.

"Beer is better than tea to my LIKING."

The real cause of opposition to teetotalism is here avowed. I have invariably found that all objections to it spring from either interest, fashion, or appetite. The latter is confessedly the motive with the redoubted patron of "The Half-way House." He LIKES beer, and he will have it, in spite of all arguments, reckless of all consequences. This is the conduct of one who professes to be the servant of Him who pleased not himself. If teetotalers are charged with liking tea, they are ready to give up that, too, when it can be shown to be immoral or injurious; for they neither advocate its use, nor object to its discontinuance.

Water! pure water! bright water for me!

"There is the thing in some quantity, the accursed thing, in the children's cake."

Ignorance of the nature of alcohol, and even of cake, can only account for this statement. If any alcohol had been used in the composition of the cake, it must have been entirely removed in the oven. The ingredients themselves, though most of them capable of being turned, by fermentation, into alcohol, are totally free from it, until decomposition begins in them, of which the vinous, acetous, and putrefactive fermentations are the successive stages. In the first of these, by great care and skill, alcohol is elicited, and the further progress of decay arrested. But, even then, it *cannot stand fire*, that purifier of all things. And as to its being called an "accursed thing," well it may, if we consider the effects it produces, and the sin of which it is the instrument; the lust, lying, blasphemy, the disease, beggary, and damnation of which it is the promoter. Even if it can be proved to have been ONCE as pure, true, holy, sanative, enriching, and saving, as its most devoted worshippers can wish, it is quite right to discard it, and curse it when it ceases to be so. The brazen serpent that Moses had made, was ONCE a holy thing, to be looked upon with respect. But when the Children of Israel did burn incense to it, Hezekiah received the approbation of Jehovah, in calling it by its right name, "Nehushtan, a bit of brass," and breaking it in pieces. We call alcohol by its right name, an "accursed thing," even if it be manufactured by men as pious as Moses; because it has turned out to be the most treacherous and certain snare for the ruin of precious souls.

"We have as much right to make a liquor which intoxicates in large quantities, but is innocent and wholesome in small quantities, as we have to make opium, which is the ruin of more bodies and souls than beer, in some quantities—in some a valuable medicine."

The injury alcohol does in small quantities is not always immediately perceptible, but it is not the less certain. The evil which it effects is not from its excess, but from its intrinsically poisonous nature. If beef does harm, it is from the excess. A great deal of meat might kill by a surfeit; but a moderate quantity would nourish. A great quantity of sand swallowed would destroy life; but a few grains, from their indigestible property, would produce an evil which might be at first imperceptible, although certain. Just so it is with alcohol. The moderate drinker is gulled into the idea that it does not hurt him in certain quantities. In the daily use of it he is deluded by an indigestible, rebellious intruder into the delicate organs of his frame. It is of that seductive nature, that even when loudly warned by head-ache, side-ache, gout, phthisis, cancer, or cholera—"I will seek it yet again," is his maxim, in defiance of the wise man's advice (Prov. 20. 1.), "WINE IS A MOCKER," and Prov. 23. 31., "Look not thou upon the wine." The case is precisely the same with the opium-eater. It begins with moderate doses, it continues in moderate doses. But no one was ever yet able to measure the flowings and ebblings, or graduate the scale of moderation, in the one or the other. The right of making alcohol is the same as that of making opium. Just such a right is claimed by those whom the Lord shall one day cut off (Psalm 12. 4.) "With our tongue will we prevail: our lips are our own: who is Lord over us?" But I trust many a pious teetotaler can say with the Psalmist (Ps. 4. 7.) "Thou hast put gladness into my heart, more than in the time that their corn and their wine increased."

"Malt requires eight days for the making of it, and must therefore be partly made on Sundays: so that all beer-drinkers are Sabbath breakers indirectly."

[Moderation] "ANSWER.—Tea requires a voyage of many months to be brought to England, and must therefore be carried in ships, with all hands at work on four times as many Sabbaths."

If 10,000 maltsters are employed in profaning the Lord's day in this Christian country, to produce an unnecessary and highly injurious article, which cannot be produced without Sabbath-day labour, by which means the labouring man is robbed of his right to rest, it cannot be justified by another profanation, viz., what is alleged of the importation of tea. But, in truth, this is a libel upon the whole naval service, who, in being classed with Sabbath-breaking maltsters, are greatly wronged. Every well-ordered ship, while traversing the ocean, observes the Sabbath as truly and as

well as a Christian family. In the one case, as well as in the other, the requirements of the establishment are attended to, and nothing more. The steersman and the watch keep their posts; and while the ship is making her usual way, no carpenter's tool or gunner's noise is heard; but the crew are allowed to relax their labours, and retire for meditation and prayer. The Bethel flag is hoisted: the men are regularly summoned to meet for public worship, and to hear the blessed Gospel. "They that go down to the sea in ships, that do business in great waters, these see the works of the Lord, and his wonders in the deep."—Ps. 107. 23, 24.

"We find wine at the Lord's table; therefore wine must be lawful."

Then it follows that Judas is lawful; for he was there. Our Lord instituted his Supper with the "FRUIT OF THE VINE," not called in either of the Gospels wine. What he used was certainly good; but if men use something strangely altered from the fruit of the vine, is that necessarily good? I have proved, in an essay lately published, that the Lord used unfermented wine. That essay has been read by many moderate drinkers; but no one has been able to controvert it. If our Lord had used at the Passover fermented wine, he would have broken the law of Moses; which, as I read the Hebrew original in Exodus 13. 7., speaks thus:—"Unfermented things shall be consumed during the seven days, and there shall not be seen with thee fermented liquor, and there shall not be seen with thee fermented mass, in all thy borders." Christ never broke the law. He used unfermented wine. Let us do the same. Then we shall have no alcohol there.

"Of a teetotal society formed in this neighbourhood [Wallingford] I know but very few members; and in conversing with those few, have scarcely ever inquired into the principles upon which they act."

Then the reason of the writer's ignorance of the character and principles of teetotalers is manifest. Before he is rash enough to write another pamphlet, let him make himself acquainted with those against whom he publishes his crude notions. Let him boldly publish his name, and make them some amends for his random slander; and when he knows them better, he will find that the most sober portion of his neighbourhood can give good reasons for their conduct, which are not beneath the attention of a Christian Minister.

"We, as Christians, have the free use and enjoyment of all God's creatures."

If Christian liberty in the use of God's creatures is worth any thing, it extends also to the leaving them alone, if we like it; especially when grievously changed and unwholesomely cooked. If Christian liberty gives us a right to eat good roast beef, it gives us a right to turn away from maggoty mutton. Acobolic wine is the grape in a state of decay.

"We act conscientiously in keeping aloof from the teetotal society, and in regarding temperance as something much more to be desired than abstinence."

Then let us have the credit for acting conscientiously in joining the society. We were once in that delusion, thinking a moderate quantity of alcohol beneficial. But as we are rid of that mistake, a benevolent feeling for the bodies and souls of men, for their temporal and eternal interests, makes us now anxious that no one should keep aloof from it. Temperance, as the world rates it, is certainly more to be desired by the brewers and publicans than abstinence, about which there is no mistake. Temperance, in truth, is abstinence from all things hurtful, and a moderate use of things beneficial. Until its meaning was perverted by sensual minds, it meant abstinence according to its etymology, as in Virgil—

— "Quis talia fando,
"Temperet a lacrymis?"

(Who, in relating such things, could abstain from tears?) Livy, also, uses the expression, "*temperare credibus*," (to abstain from slaughter.) When Paul tells Titus (Tit. 2. 2.) "that the aged men be sober," he uses the word *νηφάλιους*, which signifies, in classical authors, *abstinent from intoxicating drink*; as, *νηφάλιος θυσια*, (a sacrifice in which no wine was used.) The verb *νηφω* is derived from *νη* not, and *πιω* to drink; therefore, it means to abstain from drink: as, *νηστευω* to fast, from *νη* not, and *εσθιω* to eat. I see no idea about the modern "moderation" conveyed in any of the words. Therefore, when Paul tells Timothy (2 Tim. 4. 5.) *συ δε νηφε εν παντι* (watch thou in all things), he seems to reprove his advice in the First Epistle, about drinking a little wine; for those words cannot be more literally and fairly translated than thus:—"Do thou in all respects ABSTAIN from intoxicating drink"—or, to be more colloquial, but not less literal, "Be you a teetotaler."

Besides: if temperance is better than abstinence, how is it that some so-called temperate persons are found giving toasts at feasts, and afterwards reeling the wrong way home?

I am, Sir, your's, faithfully,
R. SHUCKBURN, M.A.—I.O.R.

Alborough Rectory (near Aylsham), Norfolk,
November 29, 1842.

Progress of Temperance.

COALBROOKDALE, Shropshire.—Teetotalism still lives here; and though we cannot say it flourishes with us, owing to the discouragement and opposition it meets with, we have many who can and do testify that the principle is a good one, and has been a blessing to them. Our good principle is also extending in the county. It has been helped forward very much by the exertions of a sincere friend to the cause, residing near Shrewsbury, who has several times employed agents to lecture in the towns and obscure villages of his district. This has been attended with good success; and we trust, in due time the seed sown will, by the Divine blessing upon it, produce a rich harvest, to reward the labourers' toils.—A most awful instance of the sad consequences of drinking habits, happened here last week. A party of forge men, consisting of a father, two sons, and two or three other men, were "having the drink" in the forge at a late hour, after finishing some extra job, in addition to their day's work. When the evil spirit began to work in them, harmony was expelled, quarrelling ensued, and, sad to relate, one of the sons, in a fit of passion and drunken madness, set the forge wheel agoing, and, before his companions could stop him, he threw himself upon the anvil, receiving the blow of a hammer weighing nearly 5 cwt., upon his back; and it struck him again upon the head, as they were dragging his lifeless body away—another victim of strong drink and the drinking customs of working men! An inquest was, of course, held on the deceased, and the jury, in the exercise of a false charity, or to palliate the madness of the wretched man, returned a verdict of—"temporary insanity!" How appropriate are the words of the christian poet, Cowper—

"Reverse the sentence! Let the truth be known:
"Such insanity is wickedness alone."

Such a deed of death was never known in any heathen land or town, from the present day up to the days of Cyclops or of Vulcan; how lamentable, then, that it should have happened in Christian England, and in the nineteenth century! Deplored the widespread prevalence of the cause, the use of intoxicating drinks, we may lament this poor man's unhappy exit from life, by "daring to rush, uncalled, into the presence of his Maker," in words similar to those of the Poet who sang of his brother Vulcans:—

Maybury!—if any, pitying thy sad end,
Ask what foul demon thy life's cord did rend,
Say, 'twas strong drink—that 'twas his deed proclaim:
Strong drink—"The Curse of Britain" is his name.

Coalbrookdale, 12th mo. 21st, 1842.

N.

BEAUMARIS.—Teetotalism is going on in this town and neighbourhood pretty well; very steadily gaining ground. Some times we see or hear of a sign coming down: not a doubt but a good number of them will be on "the wing" in the course of this year, as they were only propped up by some borrowed crutches the last licensing. Therefore, we expect to hear their sound on starting, when the maling season is over.

W. ROGERS.

SABDEN, Lancashire.—On Monday evening, Nov. 21st, a temperance party took tea in the British and Infant School-room, at this place. Mr. T. Hudson, the highly-respected schoolmaster, of Sabden, and well-known eloquent advocate of the temperance cause, being about to remove from this sphere of labour, the friends of temperance in this neighbourhood wished, by inviting him to a public tea-party, to express their gratitude to him for his advocacy of their cause. About 100 persons, comprising the most respectable inhabitants, partook of tea, and seemed highly pleased with the arrangements. After tea a meeting was held, over which the Rev. J. P. Griffiths, the esteemed Baptist minister, presided. Addresses were delivered by Messrs. Griffiths, Hargreaves, F. Foster, Rev. J. Bayley, of Acrinton, and Mr. Hudson, who bade the people farewell, in a speech which was replete with argument and pathos.

JONATHAN HARGREAVES, Sec.

LIVERPOOL.—We hand over to you an account of a society lately established in Liverpool, entitled "*The Society for the Support and Defence of Teetotalism on the Principles of the Old and New Testaments*," and shall from time to time communicate with you respecting the same.—The first public lecture was delivered by brother Robert Gort, in October, when a goodly number was present. After the lecture, the following resolutions were passed with only one dissenting voice:—*First*, That it is the opinion of this meeting that teetotalism has been more opposed and obstructed by a great portion of the religious community, than by publicans and drunkards.—*Secondly*, That the most formidable arguments urged against teetotalism are those drawn from Scripture; and that, in consequence of this supposed sanction of the Scriptures, the Bible is quoted as the text-book of tipplers.—*Thirdly*, That the alcoholic wines and strong drinks of this country are not sanctioned in the Bible, and to abstain therefrom is in perfect harmony with the law and revelation as contained in the sacred Scriptures.—*Fourthly*, That the perpetual attacks upon teetotalism from the press and pulpit, as well as in the social circle by the advocates of strong drink, do render necessary the formation of a society for the maintenance and defence of teetotalism on the principles of Scripture.

JAMES G. ANDERTON.

ROCHDALE.—We hope the annexed specimen of religious intolerance and bigotry will impress all lovers of teetotalism with the necessity of increasing their exertions to spread knowledge on this important subject amongst professors of religion. We have not named any of the individuals connected with the disgraceful part of the affair, as it is not our object to subject them to public opprobrium; but only, by a simple narration of facts, to cause a greater inquiry into the claims of teetotalism, and the justness of the methods deliberately espoused for the propagation of its truths. It has been customary, for some time back, for the members of the Rochdale temperance society to devote one Sunday afternoon in each month, to a relation of the benefits (moral and religious) which they have received since they became abstainers from all intoxicating liquors, and thus to advance the glorious work in which they are engaged. These meetings are conducted in the manner of Methodist love-feasts, and are called by many "temperance love-feasts." By appointing a person of known piety to conduct the meeting, whose office it is to check any impropriety of speech or address, and to give a decidedly religious tone to the meeting, we endeavour to make the meetings accord with the sanctity of the Sabbath. Amongst those appointed to conduct these meetings was Mr. Joseph Walker, for several years a member of the Independent church in this town, a man of unimpeachable character, and respected by all who knew him. After attending and conducting several of these monthly meetings, the pastor of his church requested an interview with him, at which he endeavoured to show J. W. the great evils of holding such meetings on the Sabbath. He (J. W.) was also waited upon by some of the deacons and members, who likewise attempted to persuade him to give up such a line of conduct. At all of these interviews he pleaded for liberty of conscience; but, notwithstanding that, the case was brought before the assembled church, and, as a punishment for so flagrant an act of impiety! it was resolved, "That Joseph Walker should be forthwith suspended from the privileges of the church for six months," the required conditions of his membership at the expiration of that period being, that he should not attend nor take any part in temperance meetings, of any description, held on the Sabbath. But Mr. Walker's attendance at these meetings had so far convinced him of their importance and utility, both to the soul and body of man, that, rather than submit to a resolution so intolerant, he gave up his tickets of membership, and sought union with some other body, where he would be allowed to do all the good in his power, in every lawful way.

THOS. WHITWORTH, Chairman of the Committee.
SAMUEL STOTT, JOSEPH PETRIE, Secretaries.

BURY, Lancashire.—The seventh annual meeting of the Bury society was held on Wednesday, Nov. 23, 1842, in the Brunswick School, at eight o'clock p. m. After the reading of the report, and addresses by two reformed characters mentioned in the report, a lecture was delivered by the Rev. F. Howorth, in answer to the popular objections against teetotalism.—On the following evening, at six o'clock, a tea-party of about 500 was held in the same room. The trays and provisions were generously furnished by the female friends of the society. A little before eight o'clock, E. Grundy, Esq., of Park Hills, took the chair; and after a few remarks from Revs. W. Roseman and P. P. Carpenter, and Messrs. E. Crossley and E. Whitehead, the Rev. Joseph Barker, of Newcastle-upon-Tyne, gave a highly interesting and able lecture on the superiority of teetotalism to moderation, to an audience of about a thousand persons. The annual report, as it contains some calculations of general interest, is published by Britain, London.

GOOLE.—Our fourth anniversary was celebrated by a tea-party on Monday, Dec. 26th, in the new Literary and Scientific Hall, when a most excellent tea was provided by the ladies in connexion with the society, and a goodly number sat down to partake thereof; after which, the chair was taken by that unwearied and zealous friend to the cause, the Rev. I. Fogg, Independent minister, of Cowick, who, in a neat and truly christian speech, opened the meeting; which was afterwards addressed by Dr. F. R. Lees, the champion of teetotalism, and the Rev. T. J. Messer, pastor of the Christian Temperance Church, Hull, who delivered soul-stirring lectures to an attentive audience. On Tuesday, a public meeting was held, when the above gentlemen nobly maintained the ground they had taken on the preceding evening, Dr. Lees exhibiting and explaining a number of diagrams, showing the effect of alcohol on the human stomach. As the meeting was breaking up, a surgeon in the town sent his "young man" on to the platform (as he said to one of his friends) "to bother Dr. Lees;" but the young man speedily found that he had "caught a tartar." The nature of their notions may be seen by a specimen or two of their questions:—"Did Dr. Lees think sugar would ferment without a ferment?" No. Fermentation, like every other chemical change, had its conditions, without which it could not ferment. "But their medical syrups sometimes fermented." Probably—because of the access of oxygen, and the presence of a ferment in the vegetable juices of the syrup; nevertheless, pure sugar, without water, air, or ferment, would be preserved for ever. "But he [the young man] had been in the docks in London, when the sugar hogsheads were opened,

and they were sensibly fermented." How do you know? "Because they smelt of rum." Indeed, Sir, (said Dr. Lees) you slightly mistake—it is not the sugar that smells of rum, but the rum that smells of sugar.—The surgeon himself now interfered, and advancing pompously to the platform, presented a dried stomach, he said, of a drunkard, observing that he thought Dr. Lees' diagrams were too highly coloured! On examining the dried skin (which, as Dr. Lees said, was "just as good a representation of its living appearance, as a dried mummy is of a living man,") he admitted that, though by no means natural, it was a favourable specimen; but rather posed the gentleman by calmly inquiring—"What is your inference, Sir? Did he mean to infer that either all or the generality of drunkards' stomachs were comparatively so little injured? Was that stomach the rule or the exception? The fact, if it proved any thing, proved that drunkenness was not injurious; but surely the gentleman did not contend for that? What, then, is your inference, Sir?" Dr. Lees asked if there was any thing to object to particularly in the diagrams? The "young man" said—"He never saw one so black as the last"—after death from delirium tremens. But what possible reason, asked Dr. Lees, can we have for exaggerating the last only? No one differs with us on the evils of delirium tremens.—The "young man" then questioned the truth of the statement of Dr. Lees, that a certain Wesleyan minister had falsely represented in the pulpit, "that teetotalers asserted that the wine employed by the Holy Ghost as emblematic of Gospel blessings, was nothing but devil's drink." The young man talk about charity! Sir, replied Dr. Lees, there are two things which ought always to precede "charity"—namely, truth and justice. Your friend, the minister, violated both in this odious misrepresentation of our sentiments; and you, Sir, forget yourself when you question the truth of my statement, which can be proved by those who heard your friend, and also by his own admission in writing.—On Wednesday, the 28th, the Rev. T. J. Messer preached in the Primitive Methodist Chapel, from Deut. 14 c., 25 v.; after which the sacrament of the Lord's Supper was administered in the pure juice of the grape, of which twenty partook. The whole went off very well, considering the various barriers we have to encounter. Hoping that soon every hindrance will be removed, and that this town, so noted for drunkenness and the various vices in connexion with it, will be made truly sober, I am, &c., T. READSHAW, Sec.

LEYBURN.—The course of lectures recently delivered in this place by Mr. G. E. Lomax, proved highly interesting; the chapel was crowded, and the continued interest manifested by the people to hear for themselves was truly pleasing. Previous to his visit we numbered nearly one-third of the population; still we are nappy to state we have had an increase to our society of upwards of one hundred respectable members. During Mr. L.'s stay with us, he kindly laboured on the Sabbath, earnestly exhorting sinners to flee from the wrath to come, and we hope his labours have not been in vain in the Lord. The Wesleyan members and chapel stewards solicited Mr. L. to preach in their chapel; and, it is with reluctance we add, this excited the ire of a certain party, who are more inclined to tolerate the abominable drinking customs, than deny themselves of the "social glass." Mr. T. Catterick, the superintendent, has thought it prudent to expel a most active and zealous local preacher, because he gave encouragement to Mr. Lomax! We hope, for the honour of religion, that Mr. C. has done this under some misapprehension—in consequence of having had his mind abused by misrepresentations. The steward for the circuit, who commands considerable influence, happens to be (contrary to the spirit of the rules of Wesleyans) the owner of two public houses. Probably the prospect of this description of property being likely to lose its value, may have something to do with this matter.

WILLIAM ATKINSON, Sec.

HOWDEN.—On Monday afternoon, the 12th ult., a public tea-party, of about 120, was held in a comfortable building belonging to Mr. J. Wright, St. John-street. The trays were furnished gratuitously (in aid of our funds) by the ladies, whose liberal services on this occasion cannot be too freely acknowledged. After tea, the party adjourned to the Primitive Methodist Chapel, where a public meeting was held; and a number of persons who did not take tea, obtained admission by paying sixpence each, until all the seats were occupied. E. Thompson, Esq., of Armin, the president of the society, was called to the chair. He commenced the business in a very pleasing manner. Mr. John Hockings was enthusiastically received, and occupied the meeting for more than two hours in his graphic and witty style of address, clearing away a host of popular objections, like chaff before the wind. He put down twenty sovereigns, which he offered to give for the spread of the cause of God in Howden, if any person would come forward and prove that a single teaspoonful of alcoholic liquor was either necessary or beneficial as a beverage.—On Tuesday evening, the 13th, another public meeting was held in the same chapel, crowded to excess, and scores who could not gain admission returned home disappointed. Mr. Thompson again took the chair, and opened the meeting with a neat and impressive speech. Mr. Hockings again spoke, in an able and convincing address of nearly three

hours' duration; among other things clearly proving that ale does not contain any appreciable quantity of nutriment, and therefore cannot afford true nourishment or strength to the body of a working man. He illustrated his subject by what he called "A sliding scale;" that is, he had a threepenny loaf divided into five parts, explaining that when a man gives three pence for a pint of ale, he in effect gives one part of a threepenny loaf to the maltster, to the brewer another, to the publican a third, and to the government a fourth and double portion, leaving the fifth little share for himself! As he proceeded, he showed the exact proportion sliced off for each, and afterwards put the whole loaf together again, showing that to be the teetotaler's share! Nothing could be more convincing or clearer. The attention of the audience was rivetted upon the lecturer, and all present must have been convinced.

C. SPIREY, Sec.

KNUTSFORD, Cheshire.—On the 1st, 2d, and 3d December we had three excellent lectures from your indefatigable agent, Mr. James Millington. The audiences were very good, and more than twenty signed the pledge. On the 4th, Mr. M. preached twice in the Baptist chapel: the sermon in the evening was on the evils of intemperance, and produced a most favourable impression.—On Thursday, Dec. 29, we held our annual festival, when more than 200 sat down to tea. Mr. M. attended, and again addressed us. On the following evening he gave us a lecture on the wines of Scripture, which, though something new in Knutsford, was well received. Mr. M. will preach twice for us on Sunday. We have had a goodly addition to our numbers by the festival and lectures.

JAMES COX.

WORKSOP.—On Tuesday, December 6th, we had a temperance lecture delivered in Mr. Tyzack's school-room, by the Rev. John Stamp, of Hull, to a crowded audience. He treated the subject in a masterly and interesting manner: first, the evils of intemperance; then the direct sin occasioned by it, its enormous cost, the great good effected through the agency of teetotalism, the immorality of the traffic, the sin of the Christian church in standing aloof, the drunkard's wine at the Lord's Table, &c.; and concluded with an appeal to Christians to join the ranks of the sober. Twelve names were added to our society.

EDWIN PLANT.

CARLTON, near Worksop.—The cause of temperance is still progressing amongst us, the drunkard is reclaimed, and many other delightful and charming proofs of the benefits derived from habits of temperance. On Tuesday, December 27th, 1842, we held our first annual tea-party at Carlton, in the commodious school-room of the Rev. C. W. Eyre, the highly-esteemed Rector, kindly lent for the occasion. Our most sanguine expectations

were more than realised; upwards of 100 sat down to "the cup which cheers but not inebriates." After tea, a lecture was delivered by Mr. Millington, agent to the British Association, to a crowded and attentive audience, C. C. Mower, Esq., in the chair. The lecture was rich in illustration of the evils of intemperance, powerful, convincing, and incontrovertible. At the conclusion twelve signatures were added to our numbers. Mr. Mower then moved a vote of thanks, which was carried unanimously, to the Rev. C. W. Eyre, for his kindness, which we desire gratefully to acknowledge. Several donations were received in the room, for which the donors will accept our thanks. The Carlton brass band, which added much to the pleasure of the evening, concluded by playing the national anthem.

EDWIN PLANT.

BIRMINGHAM.—The twelfth anniversary of our society was held on the 10th November last, at the Waterloo Rooms, when an interesting report was read, and the usual business of passing the treasurer's accounts, choosing new officers for the ensuing year, &c., was transacted, and the meeting then adjourned over to the 5th Dec. We then tried the experiment of a temperance week, and are glad to concur with our northern brethren in the utility of a close succession of meetings. The first two were in the Town Hall, the Rev. George Holt presiding on the Monday, and the Rev. Thomas Swan on the Tuesday, when several gentlemen spoke, but the time was principally occupied by lectures from Dr. F. R. Lees, of Leeds. In the course of these he entered largely into the abstract question of temperance—the application of the term with reference to the use of intoxicating liquors—the fundamental principles of true temperance societies—the causes of the failure of the original ones—and the success attendant upon those now existing. He proved satisfactorily that drunkenness was a physical evil, and therefore demanded a physical remedy; explaining, as he proceeded, the laws of the human constitution and those of stimulation. In illustrating his subject, he occasionally adverted to objections frequently raised; exposed the fallacy of supposing nutriment to exist in any high degree in intoxicating drinks, because they rendered people corpulent, and the common error that alcohol existed ready formed in certain substances, because it could be produced in them by means of fermentation, and the objection that it was a good creature of God, and so forth. He also brought to bear upon it the results of experience, the authority of medical knowledge and science, the nature of the human frame, and the voice of Scripture—all which he showed to be in harmony with each other, and clearly evinced that temperance societies were

deservedly ranked amongst the first benevolent institutions of the age. At the conclusion of the first lecture, such was the satisfaction given that it was determined to engage Dr. L. for a third, which he accordingly delivered, at the Waterloo Rooms, on the Wednesday evening; when he again combated, in a very happy and convincing manner, a variety of objections usually considered as the most formidable obstacles to temperance societies, occasionally availing himself of the assistance of large drawings and other diagrams. On the Thursday, Mr. Alfred Bird, the chemist, delivered a lecture; and on Friday, a fifth meeting was held in the same place, addressed by various speakers. The whole proceedings gave great satisfaction, and will no doubt exhibit their good effects in an increase of strength to our society.—In the Christmas week, a great concourse of strangers being expected in our town, and many of them favourable to temperance, some of our members considered it advisable to arrange for two public meetings in the Town Hall. Lawrence Heyworth, Esq., of Liverpool, presided on the Tuesday evening, and delivered an excellent address, pointing out, in forcible language, the mass of vice, misery, and human suffering which resulted from the use of intoxicating drinks. He was followed by Mr. John Hockings, and the Rev. T. Spencer, of Hinton, the latter of whom introduced several remarkably interesting anecdotes, within his own knowledge, of clergymen of the Established Church, who, from the disinterested desire to promote the welfare of their parishioners, had relinquished the use of intoxicating liquors, and had assisted in the formation of temperance societies, in obtaining the use of rooms for meetings, and in one instance procuring the erection of a temperance hall. The Rev. Dr. Ritchie, of Edinburgh, a teetotaler of about nine years' standing, also spoke.—On the Wednesday evening, Mr. Joseph Sturge presided, when the "Birmingham blacksmith" again addressed the meeting, which was also gratified by hearing addresses by a gentleman from Wiltshire, Mr. Thomas Baker, the secretary of the Nottingham society, Mr. Henry N. Rickman, well known as "a Commercial Traveller," Mr. Webster, of Hull, and Mr. Griffith Evans, a florid, fresh-coloured, and remarkably portly specimen of teetotalism, from North Wales, who related some very striking particulars relative to the temperance reformation amongst the labourers in several extensive slate quarries in the neighbourhood of his residence. The meetings were to the full as well sustained as most of our large public ones have been; but, as the bills of announcement held out no peculiar attraction, they were rather thinly attended, considering the season of the year.

LEEDS.—The Christmas festival has excited as much interest as on any previous occasion. On Monday, Dec. 26, 1842, a splendid tea-party, gratuitously furnished, was held in the Music Hall, which was well and respectably filled. On the Monday and Tuesday evenings admirable addresses were delivered by the Rev. Joseph Barker, of Gateshead, and James Silk Buckingham, Esq., extracts from whose speeches we shall endeavour to find room for in our next. An increasing conviction of the moral truth, and the social and commercial importance of our principles, must have been fastened upon the minds of hundreds.

MOVEMENT OF THE REFORMED IN LEEDS.—Cheered and encouraged with the accounts of the vast success achieved by the *Washingtonians*, or reformed drunkards of the United States of America, some friends in Leeds were induced to believe that, although the advocacy of the reformed had been to some extent regularly employed in this country, yet their more prominent and collective appearance might be attended with a greater influence upon their own class. We therefore commenced the movement with holding a prayer meeting of the reformed, to implore the blessing of the Most High upon our undertaking. We had next a meeting to consider the plans to be adopted. Obtaining the consent of the Parent Committee to hold their first meeting in the George-street chapel, occupied by them, they made known their intentions as widely as possible; a number of the reformed sang through the streets, and announced their meeting. The consequence was, that their most sanguine expectations were far exceeded; the chapel was crowded to excess, many being unable to gain admittance: ten reformed drunkards addressed the meeting, whose statements produced the deepest impression. Two meetings were held in the succeeding weeks, at which the interest, if possible, increased: 114 signatures were obtained at the three meetings, including those of a great many drunkards; and the work is going on gloriously, proving that the temperance cause *works well* where it is *well worked*.—[We trust this movement will excite other places to similar efforts, which, we doubt not, will be attended with similar cheering results in the reclamation of unhappy victims of strong drink and the drinking system.—Ed.]

LONDON DOINGS.—We are glad to see that an end is at last put to the outward divisions in London. The Suppression society—with its half pledge, of *personal* abstinence only, and its countenance of the greatest evil, the *drinking customs*—and the New British and Foreign, are dissolved in favour of the NATIONAL TEMPERANCE SOCIETY, with *no pledge at all*! We hope that this society will better expend its funds, and exert its energies, than any of its predecessors; but we have little faith in London societies, unless

well watched, and founded upon correct principles. The managers of the new society include some few "good men and true;" but the real managers are, after all, if not altogether half-pledgers themselves, tolerators of the give-and-offer system; and the EFFECT will necessarily be to support the pernicious customs, and to oppose *thoroughgoing* teetotalism. On looking at the committee, we find some—as, for instance, the gentleman who in Exeter Hall renewed the *sweet* or SUGARY attack of the Bishop of Norwich against the teetotalers—utterly ignorant of the physical evidence of our principles; others, mere "expediency" men, and contenders for alcohol being "a good creature" of diet, if not abused, and sanctioned by the word of God! While this is the case—while fashion and wealth are preferred to principle and poverty—we cannot be hopeful of the result. Better that we should proceed more slowly with a *thorough* reform, than more rapidly with a half reform, that will, in the long run, require as much effort to reform it, as the present system. We opine that with the societies in the north of England and the midland counties, the *sinking of the pledge* altogether (though, perhaps, better than an express short pledge) will by no means cause them to forsake the BRITISH ASSOCIATION, or diminish their support to efficient and thorough-going societies, in favour of this new, untried successor of the London short-pledge association. If London societies will neither lead nor keep up with the movement, they ought not to be supported. The society has issued a circular, recommending the formation of *district associations*, with the idea of securing advocacy on an economical plan. It is a suggestion which many years ago was pressed upon the north country societies, and has been acted upon to a considerable extent, and we are not sorry to see our friends elsewhere profiting by experience.

THE LONDONERS have laid down a rule that no person shall take appointments on a temperance plan, as speaker, who is known to engage publicly in the advocacy of *party politics!!!* The Bishop of Norwich—Daniel O'Connell—Mr. Buckingham—Richard Cobden—Joseph Sturge—and a host of others are, by such a rule, disqualified. *What next?*

CLURE, "the Cumberland weaver," who (like the notorious Parry and others) was an agent of the London society, has been thrusting himself upon some public meetings in London, dressed in *theatrical costume*, and creating great uproar!

MARKSTONE, Lifton, Devonshire.—I am glad to be able to say there is an inquiry started here as to the correctness of the saying that the drunkard's drinks are bad, and that only. The subject is often discussed among those who are not by any means friendly to

teetotalism, and they very often come to the conclusion that *to abstain is no harm*, and that drinking is *dangerous* to all who indulge in it. We are an isolated society, about three years' old, and have about seventy males, some of whom are zealous public advocates of teetotalism, being the sure and safe ground whereon all may stand. We have this week (Dec. 9) been visited by our respected and talented friend Mrs. Fryar, who for some months past has been advocating the claims of total abstinence societies in Cornwall, with great success. She is engaged by the Devon county association for six months. We had an extra attendance in the Bible Christian Chapel, where we can have meetings at any time, Sundays and Thursdays excepted. The superintendent of the circuit stated, in a lecture he delivered there a month ago, that all the itinerant ministers in the Bible Christian connexion were teetotalers, except one.

G. L. HANNS, junr.

TOPSHAM, Devonshire.—The teetotal society, which has been organized three months, held their first festival on Monday, the 26th of December, at the Spring-water lecture-room (formerly known by the name of Victoria Hall), which was tastefully decorated with evergreens and emblems. The morning was ushered in by a merry peal from the bells, which continued at intervals during the day. At five o'clock, about 120 sat down to a comfortable repast of tea, coffee, and cake. We were glad to witness so many present, as much curiosity had been abroad to see how the new teetotalers would go through this festive season, when intemperate mirth and jollity too often prevail; but the generality of them have adhered to their pledges with unbroken fidelity. At six o'clock, the public meeting commenced, the Rev. J. Dean in the chair, who, in a neat speech, introduced Mr. Blake, the indefatigable advocate of teetotalism, who gave us a long and able lecture. Mr. Blake enlivened his speech with many anecdotes, and in conclusion called upon every teetotaler to subscribe at least to one temperance publication, and the *Temperance Advocate* was strongly recommended. No sooner had he sat down than one simultaneous burst of applause came from every one present; and three loud and continued cheers were given him as he left the room. The meeting was next addressed by Mr. Richards and the chairman, who said that Mr. Blake had fired a twenty-four pounder, and every teetotaler's taking a temperance publication would be equal to another twenty-four pounder against the common enemy. At the close of the meeting several came forward and signed the pledge; and, if the language of their eyes spoke the language of their hearts, they all departed highly delighted with the first soiree.

ST. IVES, Cornwall.—Mr. Jonathan Turner, late Wesleyan superintendent, has published a bulky pamphlet in reply to the "*St. Ives case*," which must convince every impartial reader of the substantial truth of Mr. Docton's statements respecting the character and conduct of the author. It is a perfect "*looking-glass*," and truly reflects Mr. Turner's own character. We never remember to have read any production at once so filthy and abusive. We are ourselves honoured with an ignorant and ill-mannered attack; but that which alone excites our indignation (for contempt is the feeling due to the other) is a base assault upon a WOMAN by this misnamed *reverend*! To Mrs. Fryar, the wife of a respected home missionary, and who is characterized by a member of the Society of Friends who writes us, as a most amiable and pious woman, and talented advocate—this Wesleyan minister applies the following language:—"Choice specimen of female delicacy and decorum—the shameless woman—teaches direct infidelity—an ignorant, vulgar, and impudent woman—this very woman, in connexion with a variety of low and disgusting statements, reveals the nature of her own history—vulgar ignorance and irreverent abuse—the *impudent woman*—this shameless woman—THE CONFIDING HUSBAND OF THIS LADY!"—The man who can write thus, ought certainly never to ascend a *christian* pulpit—the only fit rostrum we know of, would be that of the Owenites, or "The Society of Beasts." It is creditable to the respectable inhabitants of Penzance to learn that Mr. Turner's anti-human and anti-christian assault upon a woman, is not able to find a place of sale except at the *Bar of the Ship Inn!* and in other places it is hawked by the professional anti-teetotalers! Mr. T.'s work is certainly in an appropriate place.

IRELAND.

DEAR FRIEND,—I have thine of the 5th inst., with quotation from the *Morning Chronicle*, in which it is announced that "in Meath 76 priests had joined the ranks of teetotalism;" also, "that Sir Richard Musgrave, one of the most amiable men in Ireland, had taken the pledge, in the presence of thousands"—"that the Earl of Erne had taken it during the cattle show in Cork, while in Dublin, it is added, more than 600 ladies, headed by the Countess of Clanricarde, had joined their ranks."

In reply to thy anxious inquiry as to whether these statements can be fully depended on, as resting on unimpeachable authority, I may say that we talked the matter over at our last temperance committee, and I may give thee a little of the result of our conference. While in many parts of the country the priesthood are lamentably in the rear, we know that in others they have come nobly forward, and we are of opinion that there is nothing improbable in the first statement. As regards Sir Richard Musgrave, it is quite correct—your talented countryman, James S. Buckingham, saw him take it publicly; and though we are not personally cognizant of the Earl of Erne's having taken it, there is no reason to suppose he would be publicly alluded to without such being the fact.

With regard to the 600 ladies in Dublin having joined the ranks, I trust that is *under* the number. With nothing was I more struck, on the great apostle's last visit to this city, than with the great number of elegantly-dressed ladies who constantly crowded the platform, and who, *with their children*, seemed amongst the foremost in taking the pledge.

I heard, also, a striking fact, viz., one of high rank in our land having apologized to Father Mathew for having, on the occasion of the young Prince's christening, so far violated his pledge as to *touch* a glass of wine to his lips; adding, he would not do so again. I have no idea, whatever, that Father Mathew makes any loophole in his pledge, to suit the rich or the great. That allowed in Scotland (the permission to drink small beer—what nonsense!) is truly lamentable.

I write in haste; but I trust what I have said will show thee that in the main the account thou alludest to may be received as correct. The indefatigable promoter of the cause is as vigorously, as untiringly, employed as ever—traversing north and south, and east and west—apparently insensible to fatigue. He frequently passes through Dublin in his migrations. I regret that I missed one or two late opportunities of spending an hour with him. Our people, redeemed from the blighting curse of intemperance, are now thirsting for mental improvement. A corps of *scientific lecturers* is in process of formation, to deliver lectures in the Temperance Hall. They have already commenced their labours, and have densely crowded and most attentive audiences.

Believe me, sincerely thine,

Dublin, 13th of 11th mo., 1842.

RICHD. ALLEN.

CORK.—Dear Sir,—I have the pleasure to inform you (and I am sure the intelligence will be highly gratifying to yourself, and all who have the cause of teetotalism at heart), that within the last two months upwards of 110 men belonging to the 45th Regiment have taken the pledge from the apostle of the temperance reformation in Ireland. The cause is at last taking root in the regiment. Noncommissioned officers are coming out, and joining the ranks of the teetotalers; so we may reasonably expect the cause will go on and prosper, by the blessing of Him, without whom nothing is

strong, nothing is holy. On Monday evening last (Dec. 12), I convened a meeting at the Barrackton Society's Reading-room for the first time. A goodly number of my comrades were present, and many civilians, both male and female. Much interest was excited, and some, at the close of the meeting, were anxious to take the pledge. The speaking entirely depended upon myself, but I trust it will not be the case on the following Monday. We proposed to have a meeting every Monday evening. Many of the men put their names down as subscribers to the room, whereby they will be entitled to go and read the papers and other publications; and it will be a means of keeping them from resorting to worse places, for there are many hot-beds very convenient. Such sinks of iniquity, such synagogues of Satan, I never saw before. Perhaps you may feel inclined to ask, who keeps them open? Why, I must give you my opinion—if there were no soldiers, they would soon have to shut up shop. Father Mathew has been presented with a silver medal. He has been holding meetings twice a day in the Bazaar, in Cove-street. Last night I attended for a few minutes, the audience was very numerous. We want more tracts and periodicals on the subject. I wish our English friends would open their hearts, and send me some temperance publications.—Direct No. 629. Corporal WILLIAM LEIGHTON, 45th Regiment, Cork, Ireland.—[We have sent our friend a quantity of our own periodicals, &c.; and if a few friends, here and there, were to send per post a few suitable sound temperance tracts, it would materially aid the good cause.—Ed.]

WEST INDIES.

(To Dr. Lees, Editor of the National Temperance Advocate.)

MY DEAR SIR,—It gives me much pleasure to report that our good cause is making sure and steady, though slow, progress in these parts. A few months ago, at the request of two of my brethren, I visited two of the foreign islands, to aid in the missionary sermons and meetings. I was happy to observe that the efforts of the brethren in the promotion of total abstinence, had made a wide impression. The Rev. Mr. Satchell, in St. Eustatius, had been eminently successful, especially among the members of our church, who number about one-third of the population. At the table of the Governor, (who is a regular attendant on our ministry) no intoxicating drink whatever was introduced; and that courteous gentleman remarked to me, that rarely was any thing of the sort seen or used in his large family. Dr. Hodge, of this island, a most christian gentleman, and member of our communion, has been for several years a stanch teetotaler; and uses all his influence, as a physician, in dispelling prevailing delusions.

At St. MARTIN'S, at the request of my former colleague, the Rev. W. R. Rogers, I delivered a teetotal lecture, which was attended by some of the most respectable inhabitants of the place. In the course of the day, a gentleman unconnected with us, called and requested Mr. R. to establish a total abstinence society, observing that it would confer a great blessing on the community. I have since heard repeatedly from Mr. Rogers. The society is formed, and progressing. Several have been reclaimed, and subsequently brought to the foot of the cross. Among them is one who early embraced Methodism on its introduction into that Island many years ago, and was long its ornament. Alas! *deceptive drink ruined him, and for many years he was its victim.* During this year he has escaped the snare by teetotalism, and again he is found "at the feet of Jesus, clothed and in his right mind"—a happy teetotaler, a happy christian, and a happy Methodist! O, Sir, who can fail to advocate a truth attended by such results? Surely, if there be one thing under heaven which the angels regard as a most powerful auxiliary to the blessed Gospel, it must be TEETOTALISM! Foremost in the promotion of this good work are our own people, who, by their example and influence, are endeavouring to extend a principle so singularly honoured of God. Mr. Rogers has delivered several addresses on the subject, and holden one or two public meetings. Some of the most influential persons have either signed the pledge, or are acting on the system. Among them are the highest authorities in the Dutch part of the island.

I must observe that, sometime previous to my arrival, Mr. Rogers had been agitating the question, and circulating tracts, and one or two copies of 'Anti-Bacchus.' A copy of this valuable work was lent by Mr. R. to a very respectable christian physician. It made him a thorough convert to total abstinence; and he remarked to one that he never enjoyed "life," animal life, so much, as since his practice of total abstinence; that he had used wine, &c., under the common notion that they were nutritious, without having ever investigated their properties. But the doctor immediately began to labour, too; and the following extract from a note addressed to him by a talented and respectable gentleman, will be interesting:—"Dear Doctor,—I return you two of the three pamphlets. — has 'Anti-Bacchus.' It is now nearly three months since I have abstained from the use of any ardent spirits whatever, and I never felt better in my life. Since your last note, say a month ago, I have given up the use of wine; and I am more active, and capable of undergoing more labour; and I prosecute my studies with more pleasure and with more success. My

whole family are teetotalers. I not only gain immensely on the score of health, but on that of expenditure. In short, my dear Sir, I have not words to tell you of the benefits that must result from so divine an institution as the temperance society. I know at least a dozen deserving gentlemen who are rapidly hastening to their graves from the use of alcoholic drinks. I do not mean those who occasionally commit an excess at the convivial board, although such occasional excesses are capable of injuring the best constitutions; but I mean those gentlemen who are alarmingly 'regular in their irregularities,' and who pour into their distended stomachs every night, quantities of alcohol, in the shape of wine, brandy, &c., and go from the table to the bed, while the blood is going through a positive process of alcoholization."

In St. KITTS, spirituous liquors are doing much evil; but thank God, not comparable to former times. Often has it been said to me, "Not one-tenth of the quantity is now consumed as formerly." There is still ten times too much, however; and it forms a formidable hindrance to the spread of true religion. The diffusion of information on this topic is the subject of our conversation and prayer, and public addresses; and in every kind, christian, legitimate method, we are striving to root out the evil from our churches. Few now, comparatively, among them use it at all. And to the 30th September the increase in our body is 103, and we have greater stability than ever. Two of our Wesleyan Friendly Societies have the following rule:—"No persons shall be admitted into this institution, who use intoxicating drinks as a beverage."—And how many delightful testimonies to its utility do we hear from time to time! In our love-feasts, God is often praised with overflowing hearts for the knowledge and experience of teetotalism. A signal instance has recently occurred in a gentleman who had been for many years under the power of liquor, his sufferings during that dreary period almost indescribable. In April last he embraced teetotalism, and is now a wonder unto many, the change in every respect is so amazing! Four months ago he became awakened under the word, and is now a devoted christian, and a member of the Wesleyan church. And his gratitude for this system, as leading to so many physical and spiritual blessings, is unbounded. His sister, who is a widow of one of our missionaries, and has long mourned over him, rejoices with joy unspeakable. And can it create wonder that we so ardently love teetotalism, when such are the fruits of it?

In conclusion, permit me to say to all advocates of teetotalism—Be patient, especially with ministers of the Gospel. "The wrath of man," on your part or theirs, "worketh not the righteousness of God." But much allowance must be made for prejudices of early education, and inability to obtain correct information, and mistaken views of Scripture, which appears (and appears only, let me add most emphatically) to countenance strong drink, as it appears to American christians to sanction slavery; and perhaps, too, the improper measures of some of your Socialist and unchristian teetotalers. Wonder not at opposition. The history of anti-slavery, Bible, missionary societies, and of vaccination, &c., should lead you to expect it; and, rightly viewed, it is exceedingly encouraging. They all had powerful opponents among good but mistaken men. But they are triumphant, and so will be teetotalism. The Lord hasten the victory! Amen and amen.

I am, dear Sir, yours, very truly,

JAMES COX (Wesleyan Missionary).

St. Kitts, Nov. 4th, 1842.

P.S.—In the neighbouring Island of ANGULLA, the principle is advocated by Richard Challenger, Esq., a gentleman from this Island, who has been for many years well known here as its consistent and unflinching friend; and who was, in the beginning of this year, appointed stipendiary magistrate and President of that Island.

NEW ZEALAND.

Extract of a letter from an emigrant at Nelson Town, dated 19th April, 1842:—"Temperance is but as a little cloud with us, but may it spread, water, and ultimately revive, the morals of a great part of our community! At present there are about ten stanch teetotalers among us, and the time being short since we came, nothing particular has been done to further the cause, except the giving a few tracts and advertising in No. 1 of our Nelson Paper (which came out this day week) that the committee would be glad to receive names to the pledge, and that a book lay at Alfred Saunders's house for that purpose. We shall shortly hold a public meeting, and enter more actively into service. Many of the emigrants, I am sorry to say, are drunkards, and our town already has ten or twelve spirit stores for the sale of colonial rum. Those that brought spirits from England have had heavy duties to pay at Port Nicholson, which we teetotalers escaped. The natives drink nothing stronger than wine or beer, and are, for general sobriety, examples to us white people; and out of a large number I know but two or three drunkards. Now, when we consider the bad example of our people (for thou must know what whalers and sailors are) I do not wonder that a few of them are drunken; I only wonder that debauchery does not exist among them as a people. I. M. H."

Correspondence.

A DRUNKARD'S CONVERSION.—WORK WITHOUT WINE.

SIR,—At page 161 of the highly spiritual "*Memorials of the Rev. Theophilus Lessey*," is a touching case, which I beg to hand to you.

"A most notorious drunkard repaired, one Sunday afternoon, as usual, to the public house. But the landlady refused to supply him with any more liquor until the old score, which stood against him, was discharged. At last, however, she consented to let him have a pot of beer for his hat. Not a drop more would she give him; and he returned home, mortified and vexed. On entering his cottage, he perceived a tract lying on the table. It had just been left by a tract-distributor. A wood-cut on the first page attracted his attention. That cut represented a woman, the mistress of a public house, driving a drunken-looking fellow from her door, while she pointed with one hand to a long score against the wall, and held his hat in the other. The man was thunder-struck. It was precisely such a scene as the one in which he had been an actor. He saw what an object of contempt and derision he had rendered himself by his misconduct, and resolved that he would change his course. Having washed and dressed himself, he set out, after tea, for a walk; but as he passed the Wesleyan chapel, he was attracted by the singing which he heard, and turned in thither. Mr. Lessey was the preacher. The word of God, as administered by him, reached the heart of this poor sinner. From that time he resolved that he would regularly attend the chapel, entirely withdrawing himself from the scenes of his accustomed resort. Deep conviction had seized upon his heart. He was heavily burdened with a sense of his guiltiness before God, and earnestly sought acceptance with Him. The Sunday but one after the event above-mentioned had occurred, he again heard Mr. Lessey; and, during the sermon, was enabled to commit himself, by faith, into the hands of our Lord Jesus Christ. He instantly found the mercy for which he mourned, and 'went down to his house justified.' And the change was not transitory. He continued steadfast in the ways of the Lord; and more than a year afterwards himself recited the circumstances of his wonderful conversion, in a Wesleyan love-feast, rejoicing in that Divine compassion which had plucked him also 'as a firebrand out of the burning.'"

At page 210, is the following remark:—"I reached Annan about eight o'clock; and, finding that I had plenty of time, I regaled myself with an ample Scotch breakfast, not having tasted any thing but cold water since I left *Portpatrick*." This was a journey by coach and gig, during the night, occupying 15 hours, and extended to 100 miles, after exhausting labours and many previous afflictions. This will go far to prove that ministers might do without liquor, if they chose.

Blyth, Dec. 20, 1842.

RICHARD TABRAHAM.

FRUITS OF GRATUITOUS DISTRIBUTION.

TESTIMONY OF A CHRISTIAN MINISTER.

SIR,—Having received your valuable periodical, gratuitously, during the present year, I feel it a duty to acknowledge your kindness, and to tender you my best thanks. The perusal of your paper, at an early part of the year, sufficiently subdued my prejudices against total abstinence, to induce me to read other publications on the subject. I have read a considerable number, and the result has been a conviction that I ought to try the system, and, if I found it beneficial, to join those friends who are labouring to extend it throughout the length and breadth of the land. I am happy to say that I have found the system greatly beneficial in improving my health and spirits, and find it a pleasure as well as a duty to devote the little time I can spare from my official duties to the promotion of the cause of true temperance.

I must from this time be a subscriber to your paper; nor can I suffer your funds to be diminished whilst I am benefited. I therefore enclose you a sufficient number of postage stamps to pay for the *Advocate* during the present year, and also to pay my subscription for the year 1843. You will please to send me the *Supplements*, or *Standard Temperance Library*, for the present year.

With great respect, and best wishes for your success, I am, though unknown,

Your's truly,

JAMES PUNTIS.

To Dr. Lees.

Norwich, Dec. 27, 1842.

[We think it right to state that the respected writer has been the minister of the second Baptist congregation in the city of Norwich about nineteen years.—ED.]

TESTIMONY FROM CUMBERLAND.

DEAR SIR,—I am happy in being able to state that your silent *Advocate* is finding its way into every corner of this neighbourhood, and is uniformly well received and attentively read. May your health be long spared to conduct it as usefully as heretofore.

I am, Sir, your's obediently,

To Dr. F. R. Lees.

J. COCKBURN.

Penrith, Dec. 27, 1842.

TEETOTALISM, COFFEE, AND TEA.

It is, I believe, a well-ascertained fact, that some persons, after adhering rigidly to the teetotal principle for two, three, or more years, have become weak and dispirited, and fallen off in flesh as well as fat. But is teetotalism the cause of this deviation from health? Many will answer, "yes;" but in this affirmation I cannot concur. I think the true cause is, in most cases, overlooked; overlooked even by teetotalers themselves, who, if they would examine narrowly their own habits, might soon be convinced of the truth of what I am prepared to assert. For my own part, I have seldom witnessed a case of this kind in which the health had been good when teetotalism was first embraced; or, if good, in which intemperance in the use of tea, coffee, or tobacco, or in wholesome food (gluttony), was not afterwards often, if not daily, committed; and intemperance in these things, or in any thing, cannot be practised without disturbance, more or less serious, to the constitution. Numerous instances are on record, in which even the moderate use of tea and coffee has had injurious effects; and if their moderate use can occasionally produce such results, what must be the influence of their immoderate use on the health?

There is an excellent letter extant by a first-rate physician in Dublin, Dr. HENRY, published so early as the year 1830, addressed to the members of the temperance society, showing that the use of tea and coffee cannot be safely substituted for that of intoxicating liquors, and proposing for their adoption a rule of diet from which those substances are excluded. That letter should be in the hands of every teetotaler. It is really quite necessary that teetotalers should be acquainted with the facts contained in it, because it tends to disabuse them of the very erroneous opinions they hold, (or which their practice would lead us to infer they entertain) respecting the effects of such beverages on the system. Too many of our teetotalers, I regret to say, have but exchanged one evil for another, though this other is much less direful in its consequences to their friends and connexions. It is a constant matter of complaint now, that many teetotalers spend as much time in the coffee house as they did formerly in the public house, and that coffee is drunk by them in any thing but moderation. I have heard of some swelling as many as 16 cups a day—a practice which cannot but be injurious—a practice which must enfeeble the stomach, and enervate and render spiritless the man. When, in addition to this, we take into account, also, the filthy, disgusting, health-destroying habit of smoking and chewing tobacco, to which very many of the same persons are slaves, is it any wonder that teetotalers should be found who are little benefited either in health or pocket by the change; nay, is it not almost a miracle that they retain health at all? "Tea and coffee," says an excellent writer, "are both great dilapidators of the complexion, and both of them, if taken strong, produce heartburn, restlessness, and a shaking of the nerves. Both are great friends to the apothecaries and physicians, who do not get rich by those who have real ailments, really dangerous disorders, so much as by those who do not know what is the matter with them, and whose stomachs are worn out by the racking effects of these drugs, until they are unable to sustain the exercise of the digesting powers necessary to enable them to take a sufficient quantity of nutritious matter." It is habit only which has led to the use of tea and coffee. The first unsophisticated taste of these things is bad. The habit of taking them is as much acquired as is the habit of using intoxicating liquors or tobacco; and, like the latter, has been fraudulently obtruded upon us during the dormant state of our reason.

Ramsgate.

A. COURTNEY, Surgeon, R. N.

HOW TO RAISE MONEY FOR MISSIONS.—At a meeting of the Dunfermline Secession Presbytery, held on the 22d February last, Mr. Blyth, missionary from Jamaica, gave some sound teetotal advice. This Presbytery maintained a missionary in Jamaica, till lately that death removed him, and it was on the occasion of proposing to appoint a successor to him, that Mr. Blyth was drawn out. A certain minister violently opposed sending another missionary, on the ground that Jamaica was evangelised enough, and that we have more need of the money at home. Mr. Blyth, at the Presbytery's request, replied, and completely demolished the arguments of this enlightened and benevolent minister; at the same time showing him and other economical persons, how they might save money to enable them to send the Gospel to those that are "sitting in darkness," both at home and abroad. "If Mr. M——," said Mr. Blyth, "in order to save money for home objects, had attacked the drinking of wine and spirits, and the drinking customs, by which so much money is wasted, it would have been more becoming and more christian-like, than to attack foreign missions. The Jamaica missionaries [he continued] had given up their wine and their porter, as unnecessary and hurtful articles. He had paid twenty pounds a year for these drinks; but he had given them up, and was now able for his work, and found a better use for the twenty pounds." Will British ministers "go and do likewise?"

Advertisements,

CHARGES:—Under 50 words, 3s. 6d.; under 70, 4s. 6d.; under 90, 5s. 6d., under 100, 6s.; under 120, 7s.; under 150, 8s. If more than this number, the charge is repeated as for another advertisement.

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N.B. Every information can be furnished to his friends, (either personally or by letters, post-paid, inclosing a stamp,) respecting the departure of Packets and Vessels to all parts of America.

Manchester Commercial and Temperance Hotel,
93, OLDHAM STREET.

T. DEWSNUP returns his sincere thanks to his numerous friends and the public for the encouragement he has hitherto received, and begs to remind them he still continues at the above premises, where visitors may be supplied with Tea, Coffee, and other refreshments, on moderate terms.

Lodgings, with or without board. Dinners on the shortest notice.

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Coffee superseded by this inimitable Preparation!

This BRITISH BEVERAGE now stands unrivalled. The Powder so closely imitates Coffee in appearance, and the drink so nearly resembles it in flavor, that the nicest connoisseur can scarcely detect the difference. It has the true *aroma* so highly desiderated, and altogether is very much superior to those "Breakfast Powders" which have brought these substitutes into general disrepute.

This wholesome and nutritious preparation—admirably adapted for invalids—possesses peculiar advantages, and cannot fail ultimately to render it the favourite *Family Beverage*.

1. It effects a saving of one-third in the quantity over any "Breakfast Powder" in use.

2. It requires considerably less sugar than coffee, or any other substitute.

3. It is more nourishing and innocent than either tea or coffee, and free from any deleterious mixture or adulteration.

4. It is only one-fourth the price of good coffee.

5. Lastly, it is of one uniform price and quality.

6d. per lb.,—in neat 1 lb. and $\frac{1}{2}$ lb. packets.

N.B. Purchasers are requested to observe the words "Clay's Caffeine" on each packet, as a guard against worthless imitations, and the address—

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J. LAURENCE, Secretary of the Wetherby Total Abstinence Society, will, on the 18th Jan., 1843, commence taking into his Establishment Young Gentlemen as Boarders, and educating them for the different professions, &c. Several Gentlemen, by whose solicitations he has been induced to begin, and who intend to honour him with the tuition of their Sons, have accepted the terms proposed, viz.:—From 20 to 25 Guineas per Annum.

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It will be remembered by the readers of Mr. LIVESY'S "STRUGGLE," that a prize of books was offered in that paper for the best Substitute for Tea. The trial of the many samples took place in July, when No. 5, MILL'S SAMPLE, was declared the best. It is prepared from herbs of British growth, and is generally esteemed as agreeable as Tea, without possessing its nerve-destroying properties.—To be had solely of G. Taylor, Temperance Hotel, High Street, Rochdale.

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This Weekly Journal, published every Saturday morning in Edinburgh, has been nearly three years in existence. It advocates in every paper the principles of total abstinence. It contains reports of all the abstinent proceedings in Scotland, and throughout the world. It is the first stamped newspaper in Great Britain that has boldly and honestly committed itself to this principle. It likewise advocates Christian peace in opposition to war. All temperance coffee-houses should take it in. It has special claims of support on the friends of abstinence.

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Price of the series of 8 Nos., sent post free, 2s.

THE NATIONAL TEMPERANCE SOCIETY.

A PUBLIC MEETING of this Society will be held at EXETER HALL, on MONDAY, the 23d January.

B. ROTCH, Esq., B.L., in the Chair.

Among the gentlemen who have engaged to attend, are the following, viz.—R. D. Alexander, Esq.; Samuel, Bowly, Esq.; J. S. Buckingham, Esq.; Joseph Eaton, Esq.; Lawrence Heyworth, Esq.; Rev. T. Spencer, M.A., &c., &c.

The Chair to be taken at Eleven o'Clock.

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Price three-halfpence. Stamped copies may be had of the Editors, Ipswich, at 2s. 6d. per annum. Individuals ordering not less than 20 stamped copies, may have them directed to various persons at 2s. per copy per annum.—Societies may have parcels of not less than 100 unstamped Recorders left in London at one penny each.

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Notices.

Several of our correspondents have neglected to prepay their letters; some have sent them over weight; and others requiring answers have forgotten to inclose a stamp.

J. H. Sindley.—The complaint as to the admission of the Variety headed, "Royal Agricultural Society," in our last, is very needless. It has a direct bearing on the question of total abstinence, and indeed, coming from Sir F. A. Mackenzie, who has written against teetotalism, it is an important testimony in our favour. J. H. says we are "not Frenchmen, nor yet Scotchmen," and talks about "their coarse diet." This has nothing to do with the question. The parties living on the diet referred to are "healthy and strong-limbed;" but, passing this by, we did not recommend such diet. The worse their diet is, the more conclusive the testimony in our favour; for if Scotchmen badly fed can do well without beer, when engaged in harvest work, surely Englishmen well fed can do still better without it! It is a vulgar error to suppose that "white bread, sugar, and tea" are nutritious. Wheat, as given by nature, will make brown bread, (which we always prefer for our own use,) and, whatever prejudice or ignorance may assert, nature will be found right, and custom wrong. A horse or dog will die if fed on white bread, but will live on brown bread, and be healthy. What is called the "coarse" part is in fact the most nutritious portion of the grain. As to sugar, it answers a very useful purpose in the system, but it is no "untruth" to say, that it is in no degree more nutritious than alcohol, though not poisonous like it.

Several works have been received for REVIEW, which shall be noticed in our next. Several Reports of societies are also deferred for want of room.

The Supplement, or last Number of the STANDARD LIBRARY, will be published in a few days.

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THE NATIONAL TEMPERANCE ADVOCATE AND HERALD.

THE ORGAN OF THE BRITISH ASSOCIATION FOR THE PROMOTION OF TEMPERANCE.

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

No. 2.—VOL. II.]

DOUGLAS, FEBRUARY 15, 1843.

[THREE HALFPENCE.]

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WHAT IS THE REMEDY?

THE REV. JOHN ELY AND THE TEMPERANCE QUESTION.

We have always peculiar pleasure in noticing the spontaneous commendations which good or great men occasionally bestow on the important work in which we have the happiness to be engaged. The decisive testimonies borne by various members of the House of Commons to the happy and wonderful results accomplished in the sister kingdom under the kindly auspices of Father Mathew, afforded us the highest gratification. Very recently, in the course of a lecture on drunkenness and some other vices, the Rev. JOHN ELY, of Leeds—one of the most popular and influential amongst the dissenting ministers of the West Riding of Yorkshire—publicly "rejoiced that a great effort had been made, and with much success, for the extermination of this evil."

These approving testimonies cheer us onward; and assure us that the good cause is securely striking its roots into the depths of public feeling, and gradually attracting the cordial good-will of the more enlightened, benevolent, and influential portion of our fellow-citizens.

They do much, also, to allay prejudice and disarm ignorant hostility; to induce that calm and general consideration of the temperance question, which will inevitably result in an almost equally general admission of the soundness of its claims and the practice of its principles. To those who wish to avoid being convinced, we tender the same advice as Hume, the arch-infidet, did to his readers in reference to the Christian miracles—not to examine—or conviction is the moral consequence. We know that our principles are true, and truth is ever prevalent with cool heads and candid hearts.

The same considerations which impress a high value on the eulogiums of men belonging to the class to which we allude, give an almost equal weight to their censures and mistakes, and render the undesirable duty of vindication and reply doubly imperative. This duty we feel called upon to discharge, in reference to several

statements represented as having been made by Mr. Ely in the course of the lecture which gave rise to the preceding observations—statements which contain the gist of the arguments usually urged by religious persons against the temperance movement, but which show a surprising unacquaintance with its *means* and *objects*, and the *real nature of the vice* which it is organized to "exterminate."

1. Mr. Ely is represented as affirming that "no permanent reformation from drunkenness can take place *without regeneration*."

2. That "the drunkard would be *no better* for his reformation, unless he also became a *Christian*—it would be but the lopping off of *one vice*."

We give these statements in the words and the order in which they reached us, from a source on which we place implicit reliance; and proceed to notice—

1st, The admission (for which we are grateful) that good *has* been accomplished; but it is objected,

2ndly, That this good will not be "permanent," without a change of a *different* and higher nature.

1. Now, fully admitting the exceeding desirableness of this higher change always accompanying reformation from drunken habits, and its absolute necessity as a prime condition of final happiness, we pronounce the proposition to be a *petitio principii*, and the argument a palpable *non sequitur*. The ground of inference is *assumed*, and the inference itself is not warranted. It is, therefore, mere assertion; and a *contrary* assertion is a logical equivalent.

2. The drunkard, we reply, "*can* be permanently reformed from drunkenness"—we do not say from *any other vice*—by *abstaining from intoxicating liquor*. This is the simple, but important, truism on which the temperance movement is founded; and we are weak enough to believe it is sufficient and invulnerable. This is the *alpha*, but certainly not the *omega*, of the temperance reformation. Our essential principle, therefore, affords the highest pledge of "permanency" of which the nature of the case admits, which is, surely, all that a rational man can hope for. It is incomparably superior to most of the grounds of legislation and of benevolent enterprise; and possesses the grand desiderata of legal contrivance and moral appeal—a *self-executory power*, acting, at the same moment, as a *cure* and a *preventive*.

3. The practice of total abstinence, by a well-known law, tames the ferocity of the tyrant appetite—it weakens, and at length *starves out*, the love of strong drink. The power of external excitements is paralyzed and gone. The spell is broken—the charm is dissolved—and their victim passes wholly from under their fell dominion. That which was at first adopted with fear and reluctance, now becomes a pleasure and a love; a joyous sense of satisfaction enchains them to the practice.

4. It is believed, in accordance with human experience, that these pleasurable emotions, consequent upon a physical triumph, will be increased in depth and power by the cheerful health, the happier homes, and the various social advantages which are the fruit of sobriety;

and by thus proving that "temperance is the best policy," justify the principle and confirm the habit.

The emancipated drunkard will reflect, with grateful wonder, on these delightful changes; and contrasting them with the sore and manifold evils of his former life, will go "on his way rejoicing"—even as the poor traveller from the parched desert, enchantingly roams by the side of cool waters, or reposes in the welcome shade of the waving palm tree.

It is hoped, by means of continual effort and the general diffusion of sound knowledge, to imbue the minds of the rising generation with the love and practice of total abstinence; to shun strong drink as they would the face of a serpent, or the edge of a precipice; to look upon intemperance and its *cause*, with strong and *equal* abhorrence. We hope thus to weaken the dominion, and finally overturn the empire, of those views, feelings, and habits, under which their fathers have been reared, and by which so many, alas! have been utterly undone. We believe these labours will not be unavailing, but that the bread we are now casting upon the waters will be seen not many days hence, producing a glorious harvest of moral improvement. And, finally,

6. We know that great numbers *have* been reformed from drunken habits by means of temperance societies, and remain, after a series of years, steadfast to their pledge, even to this day, with every appearance of continuing to the end.

These are some of the *facts* and *reasons* which we respectfully urge in reply to the "*opinion*" of the reverend gentleman, and we advisedly assert, that if these do not guarantee the permanence of what has been already achieved, and warrant the inference of ultimate success, then moral evidence is of *no value*; it cannot satisfy the mind on any question of probability whatever.

We own that less doubting and more faith on the one hand, and the general enrolment of men like Mr. Ely among our ranks, on the other, would much brighten the prospect before us, and greatly augment the chances of an enduring triumph. If they refuse to share the labours of the husbandman, we do not despair seeing them come to join in his reward, and shout the harvest home.—"Better late than never."

We now proceed to notice the second clause of Mr. Ely's proposition, viz.—the absolute necessity of "regeneration" for permanent reform from drunkenness.

This we know is the grand postulate of our *religious* opponents, but which applies with as much force against the anti-spirit, as against the teetotal society; and we must do Mr. Ely the justice to say that he is consistent, for we believe he was never a member of either the one or the other. This master fallacy arises, generally, out of a *feeling* which commands our deepest reverence; but we really pity the *understanding* which *cannot* perceive its irrelevancy and its weakness. This proposition, we maintain, embodies a *fundamental* mistake; and we maintain, further, that *were it true*, it affords no inference in favour of the *moderate use of intoxicating liquors*.

1. The fundamental mistake of the proposition may perhaps be better exposed by the following illustration.

The writer having occasion to stay all night in a large village in the West Riding of Yorkshire, applied for the use of the village school-room, in which to deliver a temperance address. On applying to the party having the power to grant this request, he was asked whether he was an advocate for temperance or teetotalism. On frankly owning that he knew of *no difference*, the room was refused him, with the half-scornful remark, that "if the grace of God could not keep a man sober, teetotalism could not"—strangely forgetting that this notable

extinguisher equally extinguished the moderation principle.

"The poor beetle that we tread upon,
In corporeal sufferance feels
A pang as great as when a giant dies."

Hereupon we quietly asked if they had any constables in the parish? "Yes," was the rejoinder, "why do you ask?" Because, was our reply, one would think them quite unnecessary; for if the grace of God does not keep the people honest, surely the constables cannot.—Having returned "a Rowland for an Oliver," we withdrew, and left the pious, but mistaken, gentleman to his cogitations.

Regeneration, or the grace of God, is quite as necessary for the "permanent" reform of the thief as the drunkard; and criminal law ought therefore to be set aside, as well as temperance societies! Both are levelled by the same giant argument. Are our religious opponents prepared to *carry out* their own principle, and abide the issue?

Society ought to check the growth of vicious habits, and protect itself against the manifestations of evil principles, by the best means at its command. If the power of changing the hearts of men were among these means, it ought undoubtedly to be exerted, and by thus correcting the source, prevent the existence of disorder. But, lacking this power, it must do *what it can*. All society and its institutions form but one complete contrivance—a great expedient for educing the largest amount of right action and enjoyment from the actual nature and circumstances of man; and those measures are supposed to be pursued which reason and experience proclaim as best adapted to this mighty end, committing the higher process to Him whose prerogative alone it is. Precisely similar is the basis and action of the temperance society. We *would* "regenerate" if we *could*; but if we cannot do as we *would*, we must do as we *can*. This is our province, our duty, and our privilege, as rational beings and members of society. Paul must plant, and Apollos water, relying on God for the increase. Having exposed one side of this mistake, we now proceed to expose the other.

The language of Mr. Ely means, (if it have any meaning *to the purpose*) that drunkenness has its seat in the *moral nature*, like lying or covetousness, and is, therefore, to be eradicated by *moral means* alone.

But this is to overlook the *essential characteristic* of intemperance—namely, that it is a state of unhealthy physical excitement. The *disease* of intemperance has its seat in the *BODILY CONSTITUTION*. Indulgence in a needless and unnatural stimulant slowly induces a tyrant appetite—

"Cruel as death, insatiate as the grave"—

continually crying, like the greedy horse-leech, "give, give"—that fatal appetite which blinds the reason and stupifies the conscience—that appetite for whose gratification its infatuated victim will sacrifice all that men hold dear, the dignity of his nature, the joys of time, and the hopes of eternity—that ever-gnawing appetite which led a baronet to exclaim, in reply to the remonstrances and entreaties of his friends, "Yes, yes, I know and *feel* the truth of what you say; but, were a bottle of brandy at the mouth of an exploding cannon, and I *knew* that, in the attempt to seize it, I should be blown to pieces, yet I would make the attempt." Intemperance is *this* fearful thing, and is the hideous offspring of indulgence in a deceitful poison, which has no existence in any of the works of God, and is not needed by any living being His hands have made.

The effectual remedy is obvious—remove the *physical cause*, and the effect ceases. Deal with the drunkard as you would with the slave of opium: take away

the infatuating poison—not by degrees, not by halves, but at *once* and *entirely*—and the grand preliminary to permanent reformation is effected.

The difference in principle and mode of operation between teetotalers and the friends of moderation, is strongly exemplified by what occurred at Rome and Edinburgh, on these cities being threatened with the cholera. At Rome, the Pope, the Cardinals, and the Priests paraded the streets in solemn procession, uttering prayers, and performing a variety of religious services; *but they did nothing more*. The cholera came, and proved *extremely fatal*. Sometime after, this sweeping scourge was expected at Edinburgh. A meeting of divines, medical men, and others was convened; and it was resolved to appoint a *Board of Health*, to see that bedding was distributed amongst the poor, and their houses thoroughly cleaned; that the common sewers were effectually drained, and all filth removed out of the streets. The cholera came, but its ravages were *comparatively trifling*.

The moderationists, like the people of Rome, would adopt *moral* means alone. The teetotaler, like the sensible citizens of Edinburgh, while not neglecting *these*, would remove the *physical cause*. He would do the one, and not leave the other undone. *They* would permit the use of the fluid *which intoxicates*, and rely on moral influences for the prevention or cure of intemperance—he would take away the intoxicating agent, and thus preclude the possibility of the vice. Which is the wiser? “We speak as unto wise men—judge ye what we say.” The known *truism*, that intemperance is the product of a physical compound, as much so as that scalding is the effect of burning liquid, or that drowning is suffocation by water, ought of itself to be *conclusive* against a statement of the sort we have been combatting. Proof there is, as far as proof can be had, of “permanent reform” by the mere act of abstinence; while there are thousands of *unregenerated* men, who, in the view of our opponents themselves, are, and always have been sober. Add to these the fact that millions of human beings are found on the face of the globe who are wholly free from intemperance—*because* they know not the existence of alcoholic drinks, and the physical origin and character of the vice is at once demonstrated, and, with equal clearness, the *nature* of the remedy to be applied.

But the proposition, even *if true*, affords no inference in favour of intoxicating liquors. As this involves points too important to be hastily noticed, we shall defer our remarks upon it till our next.

We therefore pass on to the question, whether it is not a good work to turn the drunkard from his *drunkenness*; whether the drunkard is not advantaged by the change, even though he should, unhappily, remain “unregenerated?”

“No,” says Mr. Ely, “the drunkard is *no better* for his reformation, unless he also becomes a Christian; it is but the lopping off of *one vice*!” But the lopping off *one vice*! What is the name of *that one vice*?—it is *Intemperance*—it is “*Legion*”—the fruitful parent of *other vices*—the certain aggravator of their inherent virulence. When *this* dies, it does not die *alone*, and its death is succeeded by a happy resurrection of dormant excellencies. But, surely, it is better to *lop off* a vice, than to *keep it*. *Partial* vision, we imagine, is better than total darkness, and a fraction of virtue better than none at all. Is not the subject of this reformation better for absenting himself from the ale bench and its debasing associations?—for being found more frequently at his worship, and spending his earnings in a more rational manner? Is he not, therefore, a better

husband—a better father—a better citizen? Are not the appliances of knowledge, and influences of religion, *more likely now* to reach his understanding, and affect his heart, than before? We venture to think in the affirmative. The first step from vice is an advance towards virtue, the unloosing of a link in the chain of sin and death, and, possibly, the first exodus from bondage to perfect deliverance and everlasting joy. The objection we are now meeting has been stated and answered with great force and clearness, in the “First Report of the Leeds Temperance Society,” written, we believe, by Mr. T. PLINT—a name not unknown to the Rev. J. Ely.

“Society gains by the discontinuance of vicious practices, even from the *most unworthy* motives. No man will be hardy enough to deny that the public welfare and personal security are mightily indebted to the terrors of the law, by which bad men are deterred from many offences against the latter, and many crimes by which the former would be deeply injured. But society derives a *direct moral gain* from the suppression or limitation of such evil actions, because each successive crime adds to the force of evil principles, and operates injuriously by the power of example on others. The objection, therefore, that a reformation produced by such causes, with reference to the use of intoxicating liquors, would have *no effect* in correcting general depravity, or in fostering general virtue, is not well founded. But this is taking the most unfavourable view of the case. *Intemperance is generative of other vices*. It produces and nourishes a foul and monstrous brood of evils, which live on it and by it. It seems to have the faculty of kindling *all the sensual and unholy passions* of our nature, and giving them a power and malignancy which in its absence they do not exhibit. *It gradually, but inevitably saps the strongest principles*, and its operation on bad men is to make them *doubly wicked*. The man in whose character other and more dreadful vices are associated with the vice of intemperance, would be a *less bad man* by the removal of that vice, and in a condition more susceptible of moral influence. He would be, to a certain and not inconsiderable extent, an ameliorated man. The other vices of his character would be softened, and the dormant principles of good in him would struggle under a less load of oppression, and have freer scope to develop themselves. The action upon him of circumstances, of example, of persuasion, in one word, of moral influence, would be more powerful, and it would have a diminished power of resistance to contend with. What is true as to an individual case, is also true as to the community. If the educated and virtuous classes succeed in frowning down the use of distilled spirits, and in discouraging intemperance generally, then will there be in the condition of *so many* an aptness to receive instruction, a *moral capability of improvement*, *which is not to be compared to such disease of spirits*, and such a reformation of intemperate habits, *and could not exist*. The more minutely the influence of intemperance, in *degrading* the force of all the means of intellectual and moral cultivation, is considered, and the more strongly will it be seen that the *removal of that vice would afford an opportunity to the philanthropist, the statesman, and the Christian, to advance the great moral and religious interests of society to a degree which appears unattainable during the continuance of present intemperate practices*.

Of all the forms of sensual indulgence, intemperance is the worst, and the most destructive in its effects on character. A *moderate use even of intoxicating liquors*, by encouraging sensual appetites, is unfavourable to the growth of the intellect, and the general expansion of the character. Habits of thought, and exertions of benevolence, are incompatible with the domination of a taste for mere animal gratification. The man who yields to such a taste *at all*, is in danger of becoming *its slave*, and once a slave, he shuts his eyes to the glories of science and philosophy, of biography and history, to the grandeur of morals and religion, and closes his heart against the softening and ameliorating influence of those delightful emotions which are produced in the heart by the contemplation of those whom we have benefited and made happy. Remove intemperance, and one great drawback on the progress of society is obviated. This is true with reference to the educated classes, inasmuch as it would allow freer play and fuller scope to all the opportunities of advancement in knowledge and virtue which they so eminently possess; and it is true, with reference to the lower, inasmuch as they would be in a *condition of fitness* to receive the seeds of knowledge and improvement which are scattered amongst them. Wise and good men would embrace the opportunity to apply, with increased energy and vigour, *all the means of social renovation*. The extirpation of intemperance amongst the operative classes, would place them in a condition to receive cultivation analogous to that which the soil presents to the first cultivator, when, having cleared away the thick underwood and the rank vegetation, hitherto the resort of the savage beast or the venomous reptile, the bare earth offers its bosom to the spade or the plough—

share, and seems to invite the combined influence of human skill and the elements of nature, to extract from its womb the food by which life is sustained, and the wants of nations are supplied. It is to suppose a degree of apathy and an absence of skill, quite unaccountable in the present state of society, to conclude that such an opportunity would be neglected. The very fact of the anxiety to banish intemperance, the earnest deprecation of the social evils it produces, the principles which are appealed to by the promoters of temperance societies to bespeak the public attention and assistance, unequivocally attest the existence alike of enlarged views as to social economy, and of warm desires for social happiness, which are full and sufficient pledges, that if intemperance were once abolished, a great, a wise, and god-like effort would be made to act upon a condition of society so favourable to the designs of universal education."

We need not add a single word to this eloquent and powerful answer. We need merely point out the similarity of the objections against *half temperance*, and *entire temperance*, and the equal pertinency of the arguments urged in reply. This extract is remarkable, also, as levelling denunciation, mainly, against all intoxicating liquors—revealing the incipient perception of the true and consistent principle, through all the mist of "moderation" error.

We do hope that considerations thus urged will induce the rev. gentleman to reconsider and retract his opinion, and frankly acknowledge that the drunkard is better for his reformation from drunkenness, even if he should not, unhappily, become a *Christian*.

It is possible Mr. Ely did not wish to be understood as denying so obvious a truism; but simply meant that to abandon *drunkenness* is not, *per se*, to become a *Christian*; that temperance is not a *substitute* for the faith and obedience of the Gospel. If this were the sole purport of his remarks, we heartily respond to the doctrine, and engage to uphold it with a zeal equal to his own. But, surely, there was no necessity for solemnly asserting what no temperance advocate or organ ever denied.

We no more believe that temperance is a substitute for the Gospel, than we believe that uprightness and veracity are, whatever weak or wicked people may have asserted to the contrary. Sooner should our right hand perish, and our tongue cleave to the roof of our mouth, than in any way abet a sentiment we so utterly abhor. And this, we affirm, is the feeling of the great body of temperance reformers throughout the world; and they have hitherto felt the wretched calumny to be below formal refutation and public contempt. It is, indeed, a vile invention of the enemy to excite a prejudice against us in the minds of good, but uninquiring people; and we calmly challenge even the *semblance* of a proof from the mouth of one temperance agent, or the pages of one solitary temperance journal in Great Britain. If the language of Mr. Ely has neither the one nor the other of the meanings we have glanced at, then it means *nothing to the purpose*; and we are at a loss to understand its application. It is sufficient for us to know that it leaves the principles and claims of the temperance society untouched and intact; unshorn of their original power and independent obligations. The temperance movement, therefore, is neither *useless* nor *anti-christian*; but a *means* of good, operating in accordance with human experience and the Gospel of Christ. We think it follows, also, that a man may be a teetotaler, and yet a *Christian*; recommend the theory and practice of teetotalism, and at the same time be a reasonable being.

If our opponents will not assume that they are the men to whom reason and religion are confined, but admit that, peradventure, we may be blessed with a modicum of both; and, moreover, be actuated by as pure and lofty a zeal as themselves for the happiness of mankind, through the triumphs of the Cross, we are content.

We oppose a *physical evil* by *physical means*; and believe the reformation of the drunkard to be, in itself, a great and most desirable good; and in so doing we are persuaded that we neither question the power of the Gospel, nor forfeit our title as Christians, nor our claim to common sense. We have written in the spirit of that charity "which thinketh no evil," and in the same spirit we hope to be judged. We desire to "prove all things, and hold fast that which is good"—to realize truth—promote human happiness, and the honour of God; and to these grand and ultimate objects all our views and means are subordinated; here finding their centre and their end. X.

CONCESSIONS OF BISHOP HOPKINS.

A sermon on Acts xxiv. 25., by the Episcopal Bishop of Vermont, United States, has recently been industriously circulated by certain parties amongst our own clergy. We beg to caution those into whose hands it may fall, against the reception of its erroneous representations of the opinions of the temperance world. The Bishop falls into the fundamental fallacy sufficiently commented upon in reply to Mr. Ely, in reference to the *nature* and *genesis* of the drunkard's appetite—imagining that it is like pride, covetousness, and other vices mentioned by the Apostle, which arise from the depravation of the heart. This is not so, and hence Paul does not enumerate *drunkenness* amongst the number. It is a *PHYSICAL DISEASE* in the first instance, and, by physical means, connected with, *exciting*, or aggravating, many of the worst vices of the heart. Science has now demonstrated the *modus operandi* of this fact—a fact which is attested by every session and assize in our country, and which statesmen, surgeons, magistrates, ministers, judges, and jailors, long since have placed beyond all reasonable doubt.

But the worthy Bishop, unfortunately for his own reputation as a man of candour, has not only committed *mistakes*—he has grossly *misrepresented* the actual sentiments of the teetotal body. We have not, as he asserts, even attempted to *add to*, or *take from*, the CHRISTIAN RELIGION. We have merely asserted, what he himself asserts in the following passages, and applied the knowledge embodied therein to the law of Christ:—

"I do not deny (says Bishop Hopkins) that the information spread before the public in so many attractive forms, showing the *injurious effects of alcohol upon the human constitution*, together with the efforts so successfully made to drive it out of daily use as a common refreshment, have been *beneficial in many ways*, to the comfort, and health, and safety of the community."—p. 13.

"As a POLITICAL, or a MEDICAL, or a DIETETIC, or a SOCIAL, or a COMMERCIAL improvement, we have not one word to say against it; but we shall rejoice as much as others to hear of any temporal good it can perform."—p. 16.

Again—"If this new society had *contented itself* with proposing to *pledge* merely on the score of *improvement in diet, in health, in economy, or in prudence*, I should certainly have viewed it as a very different thing."—p. 13.

Now, what more have we done? We have said, simply, that NO MAN (therefore, neither Christian nor Infidel) has a *right* to use what is "injurious to the human constitution," and which interferes with "the safety of the community"—nay, that a CHRISTIAN MAN has, of all men, the least *excuse* for refusing "a *pledge*" which, as the Bishop admits, is an "improvement in diet, in health, in economy, and in prudence;" and against which, "as a medical, dietetic, and social improvement, HE has not one word to say."

Yet, is this very sermon circulated for the express purpose of justifying the use of what the Bishop admits to be a *poison*, and which, dietetically, medically, and socially, he allows, cannot be justified! He himself does not contend that *alcohol* is sanctioned by Christianity. On the contrary, his sole apology for not uniting with the ordinary temperance societies, is this:—

I will not sign your society's pledge, "BECAUSE I am (already) under a HIGHER AND HOLIER PLEDGE by the very terms of my Christian Discipleship."—p. 16.

This is excellent; we do not object to it: he grants that a *pledge* is right enough, and we do not require any man to sign two pledges. Only let it be understood that churches have "a higher and holier pledge" than ordinary temperance societies—yet one equally involving ABSTINENCE FROM ALCOHOL—and the work is done. The world will then contain two grand associations, involving one common principle—the CHRISTIAN TEMPERANCE SOCIETY, for real and consistent Christians—the SOCIAL TEMPERANCE SOCIETY for all others.

Are the circulators of the Bishop's sermon members of any Christian Temperance Society? Are they, like the Bishop himself, abstainers from alcohol? If not, then, according to the Bishop,

they are *unfaithful* to their "higher and holier pledge;" they are without excuse; they cannot plead that a Christian has a *peculiar* exemption from the observance of dietetic and medical, *i.e.*, temperance laws; and the only excuse they can legitimately offer is this—"I have already joined *Christ's Temperance Society*—I abstain from the evil thing."

Reviews.

STANDARD TEMPERANCE LIBRARY. Edited by Dr. FREDERIC R. LEES, author of the Prize Essay on Deut. xiv. 25-26., &c. Part I. (or No. 1 to 8,) complete. [May be sent *post free* from the Editor, in numbers, price 2s.; or had stitched, with cover, of W. Brittain, London, price 2s. 3d.]

The eight numbers of this work, published as *Supplements* to the *Advocate* during the past year, were issued with the conviction that the valuable matter they contain would be highly serviceable to the cause of temperance, and present, in one cheap and collected form, a mass of irresistible evidence in favour of our principles. We regret to say that the object in view has not been duly appreciated by the teetotal body, and, in consequence, the series has been much abridged. Owing to the very limited number of subscribers, and the cost of works reprinted therein, and of the illustrations, the work has been prosecuted with a serious loss on each number. This, however, may be much diminished by the sale of the copies printed, beyond the number subscribed for. It is hoped, therefore, that those friends who adequately estimate its value, will endeavour to effect the object of its publication—by diffusing, as they are able, a knowledge of its contents. If the copies on hand be rapidly disposed of, the original plan may be carried out, by the publication of another series. Some conception of the nature of this work may be obtained by a reference to its contents.

The **MEDICAL SERIES**, extending to the 44th page, contains reprints of, or copious extracts from, no less than 13 works of distinguished physicians, and others, published during the last two centuries; amongst which we may enumerate M. Courten (1679), Dr. Smith (1723), Dr. Cheyne (1725), M. Hecquet and Noguez, of Paris, (1726), Dr. James (1747), Dr. Darwin (1792), Dr. Beddoes (1802), and Drs. Trotter and Garnett (1804). It includes, also, a *History of Hydratriism* (or the Water Cure), with the opinions of Mr. Wesley, Drs. Hancock, Paris, A. T. Thompson, &c.; and, finally, the Experiments of Dr. W. Beaumont upon St. Martin. This is succeeded by several notices of *Water-Drinkers* remarkable for longevity.

The **HISTORICAL AND CRITICAL SERIES** affords a great amount of information on the *Wines of the Ancients*, showing the existence and common use, in ancient times, of sweet, or inspissated wines—a *la Bromley*, "thick, syrupy, treacly stuff"—or, in other words, natural wine, such as God bestows, with nothing but the teetotal water evaporated by boiling, for the purposes of preservation. The *non-teetotal* witnesses quoted in favour of our positions, comprehend several of the most learned of our periodicals; as, the *Athenæum* (1836), the *Quarterly* and *Westminster Reviews* (1825), also, Professor Donovan (1830), Dr. Henderson (1825), De Pauw (1793), Dr. Sir Edward Barry (1775); an excellent article on the *Marriage at Cana*, by W. Law, A.M., (1742); whilst on *modern inspissated wines*, we have the testimonies of Dr. Bowring, Cyrus Redding, Count Dandolo (1812), and others. The concluding essay, "Observations to *Tirosh lo Yayin*," is also note-worthy, tending to prove that the word translated "new wine," meant not wine at all, but *grapes*, &c., and including an analysis of the celebrated texts, Deut. xiv. 25-26.

After the **DOCUMENTS** come the *Covers*; amounting to 28 pages of important matter on the general question, including the unanswered Reply to the *Eclectic Reviewer*, a criticism on Mr. Rowland East's "Advice to the Bilious," the celebrated letter of Mr. DELAVAN on the Wine and Sacramental Discussion, the late W. Cobbett, M.P., on *Teetotalism as a Remedy for National Distress*, and an able article by N. S. Beeman, D.D., in which we find "*the Wine Question rightly stated*."

Besides an engraving of the case of St. Martin, and wood-cut of an aged teetotaler, the title page is ornamented with autographs and Portraits of three Temperance Reformers. The portrait of the Editor is an accurate likeness, but the shading is too dark. The whole device is well conceived and ingenious. At the "crown" of the page we have Ireland's glory—"Father Mathew"—appropriately surrounded with the shamrock. Mr. Buckingham, the traveller, is placed beneath the shade of his own *palm*; whilst the Editor is sitting under his own *vine*; a fountain of water is playing betwixt, to cool them in their oriental retreat!

THE COLD-WATER CURE; being an abstract of Sir JOHN FLOYER's opinions in 1702. Steill, London. 4d.—[An interesting account of Hydratriism 140 years ago.]

UNFERMENTED WINE best for the Lord's Supper. By HENRY MUDGE, Esq., Surgeon. 1d.—[A series of well-reasoned letters to Mr. Wood, Wesleyan Minister, of Bodmin.]

THE MENTAL AND MORAL DIGNITY OF WOMAN. By the Rev. B. PARSONS. "Woman is the glory of Man."—Paul. Snow, London. pp. 372. 5s.

An earnest and eloquent vindication of the character and capabilities of woman, which ought to be introduced into every family in the empire. The style is lively, yet strong; pregnant with facts, and, what is better still, suggestive of thought. The talented author of *Anti-Bacchus* has done great service to the community by the publication of this excellent work. We trust it may assist, nay it *must* contribute, to bring that most important of all social questions—the *education of mothers*—more prominently before the public attention. Woman, we have long thought, has the highest and holiest of missions to fulfil—the education of the rising race, who are to be the men and women of the next generation. They are destined to become the true and effectual reformers of the world—the *home educators*. By education, we do not mean the cramming system—the mere filling of the head with notions, the mouth with sentiments; but, with Wordsworth, considering the child as father to the man, we understand the *due development of the whole nature, in all its beautiful proportions—the training of the whole being*.—"While cultivating the intellect of children," says Esquirol, des *Maladies Mentales*, "we should at the same time form the heart, and recollect always, that education consists less in that which is learned, than in the acquisition of good habits of thought and feeling, which will ensure correct action." * * We should avoid the errors of *regimen*, which from the most tender age often predispose to mental alienation; we should repress and direct the passions of the young," &c. In such an education, woman is all powerful—she holds in her hand the sovereign sceptre of LOVE, and receives direct from God her title to exert an hourly and queenly influence over the hearts and habits of the young. Napoleon, addressing Madame Campan, on one occasion, inquired—"What is wanting in order to train up young people properly?" "*Mothers!*" she replied. This one word deeply impressed the Emperor. "Therein," says he, "lies a complete system of education. It must be your endeavour, Madame, to form mothers who will know how to educate their children."—Mr. Parsons has done much to promote this object, in the work before us. But it remains for woman herself to do more. We trust the day is rapidly approaching when the intellectual capacity and moral influence of woman will be more generally appreciated, and when that influence will be exerted in the temperance cause. As we might expect, Mr. Parsons has not forgot this cause in the present publication. In the chapter on physical education, the principles of true temperance are introduced; and their importance ably displayed.—We warmly recommend this book, as both pleasant and profitable, and pray that its great object may be promoted. Let every true man endeavour to do this. In elevating the character of woman, we shall most effectually elevate the whole race of man. "Women," says Sheridan, in an address to the Queen, "govern us; let us try to make them perfect; the more they are enlightened, so much the more shall we be. On the cultivation of the mind of women depends the wisdom of men. *It is by woman that nature writes on the heart of man.*"

BACCHUS. By R. B. GRINDROD, LL.D. Nos. 9 and 10. Most interesting numbers, treating of human combustion, of the history of intoxicating drinks, the nature and combinations of alcohol, the adulterations of intoxicating drinks, the means employed in various ages to prevent intemperance, and of total abstinence as the only rational and effectual remedy. Under all these heads Dr. Grindrod has, in this edition, introduced much new and valuable matter, for which we tender him our sincere thanks. The work will be complete in two other numbers, and form an admirable monument of the author's learning, industry, and talent.

RECOLLECTIONS OF TWO LECTURES on the evil effects arising from the use of TOBACCO in its various forms, given in the Manchester Mechanics' Institution. By CHAS. CLAY, M.D. Collected and arranged by A. Hamilton. Price 6d.

We recommend these "Recollections" to our readers. Their circulation will assist in promoting a collateral branch of social reform. The pamphlet may be had, we presume, of the printers, Ellerby and Cheetham, 1, Oldham-street, Manchester.

AN ESSAY to reconcile Deut. xiv. 25, 26, with the Principle of Total Abstinence. By JOHN LONGMUIR, A.M. (Published with the approbation of the adjudicators of the prize.) Cornwall, Printer, Aberdeen.

The theme is beautiful, straightforward, and thoroughgoing: in our opinion second only to the Prize Essay, and there we may be excused for a *parent's partiality and preference!* Mr. Longmuir has done well to publish it: it adds much to our confidence in the positions assumed, when we see other minds arriving, by independent investigation, at the same conclusions with oneself.—Parties interested in this question, may obtain the essay by enclosing 6d. in paid letter to the printer or author, Aberdeen.

SERMONS on Total Abstinence, with an ESSAY on "Wine at the Lord's Table not to be corrupted." By ROBERT SHUCK-BURGH, M.A., Rector of Alboro'. Bound, 1s. Houlston and Stoneman, London.

These sermons rank, in our judgment, amongst the best which have been published on the subject. They are at once plain, powerful, and practical. We can conceive of no better means of counteracting the mischiefs arising from the reception of such misrepresentations as Bishop Hopkins', or such misconceptions as Mr. Ely's, than the circulation of these sermons.

THE WATER CURE, its Safety and Rationality. By A. COURTNEY, Surgeon, R.N., Ramsgate. London: Gilpin. 6d.

We conceive that this neat pamphlet on the cold water cure will be warmly received by the admirers of *Hydriatrim*. It is better adapted for general circulation than many of the costly works published on this subject of—we may call it—*medical teetotalism*. Is it not strange to find so many parties receiving *teetotalism* as a cure for disease, who have been so ready to scout it as a *guarantee for health*? Nevertheless, the facts stated by Mr. Courtney must demonstrate the great utility of water as a remedial agent, as well as an ordinary beverage.

AN ADDRESS to Members of Total Abstinence Societies, on their DUTIES. By J. W. GREEN. 1d. Steill, London.—[Well-written, and suited to its purpose. Oh! that all our members would be wise.]

Progress of Temperance.

BELFORD.—On Monday evening, 16th January, a soiree was held here in the Temperance Hall. After tea, the chairman, Mr. Walter Mattison, introduced Mr. Whittle, a townsman, who delineated the evil tendency of the present drinking customs upon the rising generation. The Rev. Mr. Smith, of Berwick, in the course of his argument, demonstrated by Scripture *precedent and example*, the propriety of Christians adopting the benevolent line of procedure so clearly laid down by the great founder of the Christian religion, and so constantly and consistently acted upon by Paul and the other Apostles, admitting that there was no direct Scriptural command for total abstinence from intoxicating drinks; but, said Mr. S., "those who will not leave off the use of intoxicating drinks until they are commanded by Scripture, should never have begun their use till they had been commanded." Mr. W. Cock, of North Sunderland, gave the highest medical authority of the present day, as also extracts from the writings of the celebrated Dr. Cheyne and other physicians of past time, exhibiting in a clear and lucid manner the effects of alcohol, and concluded with an affectionate appeal to all ages and grades of society to sign the pledge. Mr. Mattison, the chairman, followed, and with an unerring aim, knocked every nail of sound argument up to the head. A party of singers, under the able superintendence of Mr. Nixon, sang several select pieces at intervals. The meeting was well sustained, and judging from the applause, the company, which was numerous and respectable, was highly gratified with the evening's entertainment.

ASPATRIA, Cumberland.—I write to give an account of a visit paid by Mr. James Teare, after an interval of two years. Mr. T. was the founder of the teetotal society in this village, when the inhabitants had fully proved the fact that the old temperance society was of little use in restraining men from drunkenness. The members of the present society, therefore, welcomed the arrival of Mr. Teare, to whom they looked for the foundation of that union among them, which has saved many a hard-earned shilling from waste, has saved many a character from ruin, and shed peace and gladness around many a cottage hearth. We have had much to struggle with—derision in some, opposition in others, and interested malignity in not a few besides; but we have gradually attained strength, and within the last two months, by Mr. Teare's able exertions, we have achieved unexpected successes. In Mr. T.'s last visit he was the means of getting 107 to sign the pledge in Aspatria and the neighbouring villages. By the kindness of Sir Wilfred Lawson, Bart., of Brayton Hall, he was invited to stay about three weeks, and was conveyed night after night to the well-attended and much-gratified meetings in the neighbourhood; and in every quarter he was so well received, as to cause him to wonder at the contrast presented between the warm attention paid to him during this visit, and the comparatively cool reception he met with two years ago. Since Mr. Teare left, 20 more have signed, and it is expected there will yet be a gradual increase. One or two new societies also were formed, which are working well. But there is much yet to be done! Drunkards are still seen reeling about the streets; wives are still heart-broken; and children still ragged and in want, through the father's intemperance; so that, while we rejoice in our present advanced position, we only consider it a fresh rallying-point for further achievements. J.

NEW SHILDON.—We are still progressing, and our principles are still gaining ground on the public generally. On Dec. 31st., we held our fourth anniversary; James Teare preached in the morning, and Mr. John Rogers, of Barnard Castle, in the afternoon; after which the friends took tea together. The public meeting was numerously attended, and after the report was read, the meeting was ably addressed by Mr. Teare, and Messrs. A. Elliot and J. Rogers, of Barnard Castle. Mr. Teare has laboured under the patronage of our society at most of the adjacent places, with his wonted ability: during the year 770 periodicals have been sold, and 260 numbers of the *National Temperance Advocate* circulated mostly amongst the influential characters in the neighbourhood, and the others to distant parts of the country; and we are happy to state that many of them have not only met with a kind reception, but have been productive of very beneficial results. A juvenile society has been formed, which numbers 105 members: the total number of members in society (including juveniles) is 263, being an increase of 56. Thirty-two public meetings have been held, 12 of them in the open air. We have to regret the loss of one of our most efficient and successful labourers, James Raper, who has removed to another sphere of usefulness; during the four years of our existence as a distinct society, he has been one of our secretaries, and by his zeal and perseverance has contributed much to the prosperity of the cause. Previous to his leaving us, he delivered a farewell address to a numerous and respectable audience, after which he was presented with a handsome portable desk, as a token of respect for his services. The deep interest and attention with which the address was listened to, strikingly proved the esteem and affection which were felt towards him; 17 signatures were obtained. Our members generally are alive to the cause, and resolved to carry out its principles; and even many of those who have not yet united with us, are acting on the principle, for they have found out the secret, that *water is the best beverage for man*. W. PINKNEY, Cor. Sec.

CHORLTON-UPON-MEDLOCK, Jan. 21, 1843.—On Tuesday, Dec. 27th, 1842, the annual tea party of our total abstinence society was held in the Evangelical Friends' School Room, Grosvenor-street, when about 230 persons sat down to partake of the cheering beverage. There seemed to be but one feeling pervading the whole assembly, that of happiness joined with the strictest order. The room was neatly decorated with mottoes and evergreens.—After tea the chair was taken by Wm. Boulton, Esq., one of the Society of Friends, who opened the meeting with a very impressive address on the advantages of abstinence from even a moderate use of intoxicating drinks. The meeting was afterwards addressed by Mr. Jas. Leach, a reformed character, followed by an infant of 5 years of age, reciting the following poem, the composition of her father, Mr. Jas. Cheetham, a member of the society:—

Ye temperance friends, come list to me,
A child of five years old,
Though young I be, yet still I may
Some truth to you unfold.
This company, as I perceive,
Consists of young and old,
Then to the young I first would speak,
If I may be so bold.
Young boy or girl, whoe'er thou art,
Whatever name or age,
I charge you as you value peace
To come and sign the pledge.
Who knows but you may be the means,
In the Almighty's hands,
Of turning father from his cups,
Or mother from her drams.
Then if by you such change takes place
In both your parents dear,
They'll bless the day when you prevailed
On them to drink no beer.
And now to you of riper years,
A word or two I'd say—
If you like a sup, pray give it up,
And sign without delay.
'Twill save you from a thousand snares,
'Twill fill you with delight,
But if you perfect wish to be,
Then be a RECHABITE.
But perhaps you may some children have,
Like me, of tender age,
Then for their sakes, I beg of you
To come and sign the PLEDGE.

The next speakers were Mr. Swarbrick, Mr. J. H. Cockbain, the Rev. Mr. Birkett, Mr. David Morris, Mr. Wm. Grimshaw, and Mr. Thos. Taylor. About 10 females signed the pledge before the meeting concluded, which was about 10 o'clock, with a general declaration that it was the pleasantest evening that had been passed for some time. CHAS. H. BLACKLEY.

DARWEN.—Mr. D. Ross, from Manchester, has delivered three lectures this week, which have been listened to with deep attention. Fifty persons more have joined the society during the week, and the Rechabite Tent will receive additional members.—J. G., Sec.

BRADFORD UNION.—Dear Sir,—I have great pleasure in informing your readers of the steady progress of the temperance cause in the *Bradford District Union*, though in many places the opposition is very violent—offered by the professors of him “who became poor that we might be made rich.” Yet in the midst of all this, very considerable numbers are taking their stand among us. During the ten weeks I have been labouring in this union, I have had the pleasure to see drunkards not a few who have broken their bonds, and are now walking erect in the dignity of their nature. Several local preachers, class leaders, and members of different Christian churches, have buckled on the temperance armour. In *Bradford* the cause is going on well, numbers are joining every meeting; the reformed characters are *real workers*. *Pudsey*, the society is doing well, many are joining. *Staningley*, the cause is prospering and their numbers increasing. *Farsley*, at this place there is a wonderful change for the better; for some time it appeared as if the cause would die, but it has revived. The meetings are crowded and numbers are joining. *Otley*, the society here was never in a better state. In the midst of storms and tempests they have steadily persevered until public opinion seems to be changing in their favour. *Burley* is improving. *Addingham*, there appears to be an open door for usefulness. *Yeadon*, much the same. *Guiseley*, rather low, the friends at these two places have much to contend with. *Shipton*, the society is doing well, meetings are well attended, some are joining. *Embsay*, a good prospect. I have only attended one meeting at *Embsay*, 22 signed the pledge. *Gargrave*, a most pleasing prospect at this place. I have held two meetings, 8 joined at the first, and 14 at the second; this is a new place. *Silsdon*, a very good field for usefulness, large meetings, many are joining. *Keighly*, the society here is all alive, vast numbers are being added to them. *Wilsden*, of this place we have to say, “how is the mighty fallen;” small meetings, the people seem to be past moving, but we must try again. *Bingley*, the meetings are much better attended, several are joining the society. This union is well organized, much credit is due to Mr. Hanson, the sec., for his judicious plan of arrangement. A great number of tracts have been circulated, and a great number of families have been visited. The increase of members in the union, as taken from my journal, is more than 300; we have every reason to believe the actual increase to be more than 500. To God be all the glory.

HENRY DORMAN, Agent.

KIRBYMOORSIDE, Jan. 9, 1843.—To Dr. Lees.—My dear Sir,—Since your visit to Kirbymoorside, the good work of temperance reform has gone on gloriously. Your lecture made a deep impression on the minds of all who heard it; and was, I believe, a powerful cause of the movement which soon after followed. On the 14th of Nov. last, the society consisted of about 35 members. It now numbers more than 200. Mr. Lomax very providentially paid us a visit in December, at the exact moment when we most needed assistance; and, by his powerful appeals to the reason and experience of his audience, and the peculiar tact with which he swept away the subtleties of the *moderationists*, he rendered essential service to the good cause. On Tuesday the 3rd inst., we held a teetotal festival, and a more delightful demonstration in favour of the principles of total abstinence can scarcely be imagined. The members of the society met at the Independent Chapel about 2 o'clock in the afternoon, whence they moved in regular procession through the principal streets of the town, forming themselves into a circle at different stages as they proceeded, and sang, most delightfully, some temperance lines which had been selected for the occasion. At four o'clock, between two and three hundred teetotalers and their friends sat down to an excellent tea in the Toll Booth: forming, it is believed, such a party as had never before been entertained in that noble edifice. After tea the company retired to the Primitive Methodist Chapel, where the densely crowded assembly was addressed by several advocates, who were listened to with intense interest and attention. *Several of the most abandoned characters in the town have been reclaimed from their long established habits of dissipation, and now enjoy the blessings of domestic and social happiness.*—Your's truly, J. LUMLEY.

OSMOTHERLEY.—The friends of the cause in this place celebrated their annual tea party in the parochial school on Saturday, the 31st of December, when a very respectable and orderly company partook of the exhilarating beverage; after which was held a public meeting, and the Rev. Mr. Hedley, Messrs. Jackson and Wilson, addressed the audience with good effect, appealing to Mr. Spence, a reformed character, who had previously been called to preside. The speakers were well received, and particularly Mr. Jackson, of Hutton, whose powerful speech was accompanied with rapturous applause from every part of the building. Good impressions were produced and many signatures obtained. This society, like hundreds more, assumes a cheering and drooping aspect almost alternately; and, we fear, this will always be the case until a regular itinerant agency be established; which desirable object,

we presume, might easily be effected, were the central authorities to make an individual halfpenny contribution weekly the condition of membership throughout the connexion. The members of this society, however, even under the present disorganized state of things, have frequently been favoured with the advocacy of those distinguished individuals who never fail to move the hearts of the people, and call forth those loud indications of satisfaction which are so interesting to every one who longs for the prosperity of the cause. But although many of the leading inhabitants of the village seem thus, from time to time, to hear with a considerable degree of pleasure, and are obliged, when fairly met, to acknowledge that abstinence from all intoxicating liquors is the only effectual cure for drunkenness, yet, we are sorry to say that a very large proportion of those individuals are not ashamed to countenance that terrible array of apathy and opposition with which we have so long had to contend. We have not merely to complain of those deluded individuals who are “seeking death in the error of their way,” but of such persons as bear the Christian name, and ought to be the first to assist in this glorious and heavenly attempt to rescue their fellow-men from degradation and death. For any moral character, endowed with the ordinary powers of discernment, to stand aloof from the society is truly lamentable; but what shall we say of those respectable professed followers of the Redeemer, who not only preserve an unjustifiable neutrality, but actually treat the members of the abstinence society with the most marked contempt, and both directly and indirectly exercise their influence in turning aside their poor unstable friends and dependants, who had partially been reformed by the unwearied labours of those whose only aim is to ameliorate the spiritual and temporal condition of the distressed and suffering part of mankind? These disinterested individuals are fully aware that the Almighty, without them, could by the slightest effort of His power, blast the drinking system in the twinkling of an eye; but they are also equally aware that God has been pleased in all ages to accomplish His great and wonderful designs through the instrumentality of man; hence, their readiness to co-operate in banishing from the earth that dreadful evil which is producing poverty, and crime, and wretchedness on every hand, besides hurrying tens of thousands of immortal souls into eternity every year! Several members of this small society being thoroughly convinced of the reality of this tremendous state of things, have endeavoured by all practicable means to disseminate the principle of genuine temperance, and to show the baneful effects resulting from the use of any kind of intoxicating drinks. But notwithstanding all this, the great majority of the people, regardless of all entreaty, continue to jest, and give and drink the fiery liquid; and some, whom we had faithfully warned, have suddenly been swept into the invisible world while under its immediate influence! The following dreadful case is selected:—A young man, a member of this society, having some time ago been introduced into the company of two respectable farmers who were somewhat addicted to drinking, took the opportunity to speak on the evils of intemperance, and the happy advantages resulting from the adoption of the principle of entire abstinence from all intoxicating liquor. One of the gentlemen in question admitted that teetotalism might do very well for some; but for his part, it was quite impracticable to act upon the system, having frequently to attend the market and come in contact with those who were in the habit of taking a “friendly glass.” The other gentleman, in the absence of common civility, felt quite annoyed at the introduction of the subject, and seemed to wonder that any person should be so foolish as to recommend that which would not only destroy the social enjoyments of all classes of the community, but considerably impede the progress of business, as expressed by the other individual. The young man, in reply, advanced a variety of particulars to show that total abstinence, or those who confine themselves to the beverage of God's appointment, can travel, attend the market, and perform all kinds of labour much better than persons who were in the habit of taking either distilled or fermented liquor, even in the smallest quantities! But, alas! he was unable to make any useful impressions on the minds of these unfortunate gentlemen; for not long after, they both attended the “market,” one a short time after the other, indulged in their usual beverages during the day, left the town, and, awful to relate, were both launched into eternity ere they reached their respective homes, one being found near his gig quite dead, and the other at a short distance from his horse, in dreadful agonies, from which death released him in a few hours! Will not the young man, the deceased gentleman, and those wretched characters who supplied them with drink, appear together at the bar of God?

A. GRAHAM.

BRIDLINGTON.—On Tuesday, Wednesday, and Thursday, the 3d, 4th, and 5th Jan., 1843, the eighth anniversary of the Bridlington and Quay temperance society was celebrated in the Corn Exchange, Bridlington, that commodious room being kindly lent for the occasion by B. T. Harland, Esq., chief Lord of the Manor. On Tuesday, at 5 o'clock, p.m., about 320 persons sat down to an excellent tea; after which the president, William Booth, Esq., in an introductory speech, gave a succinct account of the progress of

the cause they were met to advocate, both at home and abroad: he then called upon the Rev. R. Harness, Baptist Minister, to address the auditory, which the rev. gentleman did in a short, but impressive speech. Mr. Thomas B. Thompson, the union's agent, next addressed the company, to the entire satisfaction of his hearers. Last, not least, amongst the advocates on this occasion, was that champion of the cause of true temperance, Dr. F. R. Lees. The flow of eloquence poured forth by the Doctor, together with his convincing mode of reasoning, appeared to carry away the hearts of the audience, and elicited rounds of applause.—On Wednesday, about 220 individuals again assembled at 5 o'clock, in the above-named place, to partake of the good things provided for their accommodation. After the tables were cleared, the Rev. R. Harness was called to the chair. The audience was addressed by the chairman, the Rev. Dr. Ryan, Mr. T. B. Thompson, and Dr. Lees. The talent manifested by the gentlemen, in advocating the claims of temperance, was of no ordinary nature; whilst their illustrations, anecdotes, medical testimonies (both ancient and modern) fully proved, to an unprejudiced mind, that alcoholic liquors, in whatever quantity or form they are taken, are injurious to the healthy human system, and that total abstinence is the only rational remedy for the physical disease of intemperance. The learned Doctor here refuted some of the sophistical arguments raised against teetotalism, arguing, according to sound physiological doctrine, that alcohol does not exist in any part of the natural creation of God. On this topic he boldly challenged controversy.—On Thursday, at the same hour and place, about 160 friends of temperance again assembled to partake of the abundance provided. The rich plum-bread, tea, &c., &c., so bountifully supplied on such occasions, reflects great credit on those ladies who so kindly superintended the *china* on this festive occasion. At half-past six o'clock, the Rev. Dr. Ryan was called to the chair, who, after a lively speech, called upon Dr. Lees, who had been announced, to deliver a chemical and physiological lecture; exhibiting, by coloured diagrams, the difference existing between a *teetotaler's*, *moderationist's*, and a *drunkard's* stomachs, affirming, without fear of contradiction, that alcohol is not congenial to the healthy human constitution, and that whenever it is taken, even in the most minute quantity, every organ, muscle, nerve, and tissue of the body is unnaturally excited or stimulated. Mr. Thompson followed the Doctor with an earnest appeal to his brother teetotalers, to be firm at their posts, and to give the enemy no quarter, which terminated the business of the meeting. The addresses delivered were truly of an interesting character. The principles of true temperance were most lucidly portrayed, and that those principles are in strict accordance with the works and word of God, was fully displayed.—On Friday, the 6th, Dr. Lees lectured at Skipsea; on Saturday, the 7th, at Frodingham, in the East Riding. G. POTTER, Cor. Sec.

FLAMBORO'.—On Friday, Jan. 6th, 1843, the first anniversary of the Flamboro' temperance society was celebrated under auspicious circumstances. At 5 o'clock, P.M., about 140 persons sat down to an excellent tea, in the Wesleyan school-room, kindly lent for the occasion. After partaking of the good things provided, the company proceeded to the Primitive Methodist Chapel. At half-past 6 o'clock, the chair was taken by the Rev. J. Walker, who, after opening the meeting by an appropriate speech, called upon the Rev. Dr. Ryan to address the auditory, which he did with all that eloquence and zeal which characterize his addresses on every occasion. Mr. T. B. Thompson next addressed the company, and in relating several anecdotes bearing on the subject, appeared to arrest the attention of every one present. Mr. T., on the Sunday morning previous, preached a sermon in the Primitive Methodist Chapel, Flamboro', from Isaiah, 66th chap., verse 13th. Also, on the evening of the same day, he preached a temperance sermon, from Prov. 23d chap., 29th to 32d verses. G. POTTER.

MIDDLEHAM, January 31st.—Sir:—In a brief report under "Leyburn," in last *Advocate*, the writer has (in ignorance, I charitably hope) stated that "Mr. T. Catterick, the superintendent, has thought it prudent to expel a most active and zealous local preacher, because he gave encouragement to Mr. Lomax." An extract from the minutes of the local preachers' meeting will sufficiently discover the fallacy of this statement:—"Brother Alderson having been found guilty of a breach of discipline, in having given up his appointments at Leyburn to a stranger, in opposition to the will of the superintendent; it was directed that he be admonished from the chair." "N.B. Bro. Alderson having peremptorily refused to signify his approval of, or intention to observe, the rule in question, has ceased to be a member of this meeting." From this will be seen the real, the only ground of his separation from us. The breach of discipline of which he had been guilty was visited with an affectionate admonition. By giving a place in the February *Advocate* to the above explanation, you will serve the cause of truth, and much oblige your obedient servant, J. FINDLAY, Secretary to the Local Preachers' Meeting.

WHAT A TEMPERANCE AGENT CAN DO.—Grimsby, Jan. 27th: Dear Sir:—If the following scrap from my journal will be of any service to the temperance cause, or to little-drop ministers, you will probably give it a place in your valuable paper.—From the

27th March to the 29th December, 1842, I travelled 3296 miles; delivered 210 lectures; held 6 discussions on the temperance question, and 2 in opposition to Socialism; preached 76 sermons; delivered 1 lecture on the antiquity and authenticity of the Scriptures; and have been instrumental in upwards of 2000 signing the pledge. On the 13th January I commenced another tour, and during the last fortnight have obtained 251 signatures. Leaving you to comment, I am, dear Sir,

Yours respectfully, G. E. LOMAX,
Agent to the Manchester Temperance Society.

LINCOLN.—Teetotalism still maintains its bold, decided, and uncompromising character and position. Perhaps at no former period has it had to bear up against so strong a current of opposition, flowing from ministers of religion, as now—opposition, we regret to say, seldom avowed with manly honesty, or characterized with even the semblance of Christian candour, courtesy, or charity. How anomalous the fact, that amongst the scores of Christian ministers with which this cathedral city abounds, there is *not one* to be found, either Episcopalian, Wesleyan, or Dissenter, who sanctions with his name, who recommends by his example, or who sustains by the smallest contribution, that great social and moral reformation which is now being wrought out, by the blessing of God, through the instrumentality of temperance societies! Again and again the questions are repeated, Why do not our ministers countenance the temperance movement? Do they shrink from the cross it would impose—the *self-denial* it would require? Is it that they lack the moral courage and fortitude requisite to enable them to stand out from the prevailing and fashionable usages of society? Or are the sympathetic tendrils of their soul so shrivelled by the influence of prejudice and preconception, that they have no care for the poor drunkard, and can look with no degree of complacency on the generous and combined efforts put forth by millions of the wise and good from all classes for the purpose of lifting him from his low and miserable condition? It is, however, more accordant with our feelings to pity and pray for those ministers who oppose or sneer at teetotalism, than to censure or condemn them. But permit us to say, that it is not the open and avowed, the honest and straightforward antagonism of Christian ministers we so much deprecate and deplore. It is rather that mean and cowardly opposition, covertly put forth, which first feeds itself with ungenerous suspicions, and then vents itself in ungraceful insinuations—insinuations often too indirect and ambiguous to challenge refutation, yet generally unequivocal enough to wound the sensitive spirit of a teetotaler, and at the same time administer a soothing opiate to the conscience of those who are cherishing and evincing a malignant enmity to the temperance cause. As a specimen we give the following, selected from others, because of most recent occurrence. On Sunday morning, Dec. 11, 1842, the Rev. S. Kay, Wesleyan, in preaching from "The kingdom of heaven is not meat and drink, but righteousness, peace, and joy in the Holy Ghost," treated our enemies with a delicious morsel, which was eagerly caught at and greedily swallowed by several. He traced the downward progress, portrayed the degraded character, and depicted the fearful condition of the abandoned sensualist, degraded beneath "the level of the lower animals, yea, sunken to the very *ullimatum* of depravity, the only difference or distinction remaining betwixt the beggar and the gentleman being, that whilst one was seen wallowing in the gutter, the other might be found sprawling under the table." But, as if to neutralize and counteract the practical teetotal tendency of this language, and to convince his audience that however addicted any of them might be to gross habits of intemperance, there was no necessity for them to practise total abstinence from the inebriating draught—no reason why they should dash the poisoned chalice *altogether* from their lips, and unite themselves with "a Christless system," by signing "a Godless pledge," he proceeded to propose the inquiry—"What is to be done with the man who has sunk to this low and degraded condition?" "Some people," he added, "say, teetotalize him! But what say the Scriptures? Evangelize him! regenerate him! spiritualize him!" Now, we cordially believe in the truth of the great doctrine of "the necessity of a new birth or change of heart in order to an entrance into the kingdom of God;" but we repudiate the false insinuation that some people (the teetotalers) advocate their system as a remedy for the moral maladies of man, and thus endeavour to make it a *substitute* for the Gospel. We cannot help expressing our surprise and regret that a talented and deservedly popular preacher should be capable of making by implication so unjust, absurd, and groundless a representation of our opinions. We trust he is not "given up to believe a lie," but that ere long a clearer light will shine upon his mind with reference to the great and benevolent object contemplated, the legitimate and scriptural means employed, the splendid and magnificent triumphs effected, by that simple, yet rational, and, under the blessing of God which has ever been benevolently vouchsafed, potent machinery of total abstinence associations.

Notwithstanding opposition, we still continue to go forward. Scarce a week passes without some accession to the numerical strength of our little army (700), and some pleasing instances being afforded us of the value and efficiency of our system in the rescue and reclamation of some of the most wretched and degraded

victims of intemperance, some of whom have not only turned shuddering from the margin of that river of death whose streams of liquid fire had well nigh buried beneath their burning billows all that to them was green and verdant and lovely—all that decorated, perfumed, and gladdened their pathway through life—all that was calculated to shed a lustre and diffuse a radiance over their prospects for eternity; but they have hastened to drink of that pure river of life which has its origin in the infinite depths of eternal mercy, and takes its rise from the throne of God.

T. H. BARKER.

SALOP.—The temperance cause is advancing but slowly in this county. Mr. Kemp, who has done much good in the towns and villages of our county, has been labouring nine weeks, and was much encouraged by some clergymen in different places. I attended an excellent meeting on Tuesday evening, Jan. 31, at the Bog mines, when fourteen signed the pledge. The Independent minister leads the way zealously.

J. CORFIELD.

LEIGHTON BUZZARD, Jan. 14, 1843.—My dear Sir,—I have been labouring as an agent for the last three months in the South Midland, and in Bucks, Beds, and Herts Unions, with some degree of usefulness and acceptance, and have found our cause has taken deep root and produced much good fruit in this part of the kingdom. Many drunkards have been reformed, and many once wretched homes made comfortable and happy; notwithstanding education is at a low standard, and much ignorance and prejudice has yet to be removed in reference to the nature and properties of alcoholic drinks. Much has been done, much still remains to be done. I hope you, my brethren and fellow-labourers in the north, are still as lively and active as you were wont to be, when it was my lot to labour with you in the younger days of true temperance. I can assure you I rejoice in your successful and prosperous labours.

WM. BISCOMBE.

COLEFORD, Gloucestershire.—The Monday following Christmas-day was observed as a general holiday by the inhabitants of this town, and the friends of total abstinence had previously determined to devote the day to the interest of the cause, and made arrangements for that purpose. The Ross teetotal brass band were in attendance, and headed a procession of Rechabites and teetotalers through the streets to the Baptist school-rooms, where tea was provided. Although the weather proved extremely unfavourable, 200 persons were present, including friends from Monmouth and other places. A public meeting was afterwards held in the Baptist Chapel, which was kindly lent for the purpose.—Mr. T. Nicholson, of Lydney, presided. In the course of his address he observed, "I do not like to see teetotal advocates using sledge hammers. The nail should be well oiled before you attempt to drive it;" which had a good effect, as the meeting was remarkable for its mild, temperate character. Most able, eloquent, and effective addresses were delivered by Josiah Hunt, Esq., of Aldermansbury, Rev. W. D. Corken, of Ledbury, Rev. Mr. Davies, of Gloucester, and Mr. Wm. Scott, iron founder, formerly agent to the British and Foreign Temperance Society, who spoke chiefly to the working classes, showing them that the total abstinence society is the working man's society, and proved from his own experience that intoxicating drinks are not necessary to enable them to work hard. He related some very amusing anecdotes, and refuted some of the silly charges against teetotalism by its enemies. Nothing was said throughout the meeting calculated to hurt the feelings of any person present, but each was affectionately, though earnestly, entreated to give the subject serious consideration, and it is indeed true that the "well-oiled nail" holds most effectually, as numbers are now trying the system who before were opposed or indifferent to it, and find it work well in every respect. Some have since joined us, and we are cheered with the prospect of many more coming forward to our help in this truly good and philanthropic cause.

TOPSHAM.—The society is progressing here; we have a strenuous advocate in the Rev. J. Dean, pastor of the Independent Church in this place, who spends both his time and talent in the good cause. On Wednesday succeeding the festival, (of which an account appeared in our last,) Mrs. Fryar, a talented female advocate for total abstinence, delivered a most impressive lecture; and notwithstanding unfavourable weather, and short notice, there was a good attendance. The lady spoke for some time, and sat down amidst the most vehement cheering; at the close of the meeting 20 came forward and signed the pledge. On Friday evening the same lady delivered a second lecture in this place, when, long before the hour of meeting, the lecture room was densely crowded; and many who could not gain admittance returned home disappointed. She spoke for about two hours, and was loudly cheered both during and after her speech, which made a deep impression on the minds of her audience, as at the conclusion 30 came forward, enlisted, and became soldiers under our temperance banner. She carries with her the fervent prayers and good wishes of the teetotalers in this town. On Saturday evening, we concluded the week and the year, by having a teetotal prayer meeting to implore the blessing of Almighty God on our feeble efforts, which was well attended. We hold our meetings once a fortnight.

LONDON DOINGS.—The temperance press ought to be the guardian of the temperance cause; exposing all that is inconsistent and injurious, yet defending all that is true and good. In this spirit we inserted what we deemed a *fact*, relating to Mr. Cluer, in our last. We never dreamt that a *teetotal organ* would have fabricated a *glaring falsehood* for party purposes, though we knew that party feeling ran high. The same spirit which led us to give currency to the statement in question, induces us now to insert the following contradiction. Several other parties have written us to the same effect, and we can only say, that we feel indignant at being deceived. We never have knowingly lent our pages, and we never shall lend them, to promote *factious purposes*: we fight for principle, not for power or for fashion's sake.

Sir,—A few days since, for the first time, I read your "Advocate," and was more delighted with its pages than I have ever been with any temperance publication I had previously read. I admired, above all else, its decided advocacy of genuine temperance: I was much hurt, however, by finding such an allusion to my talented, but unjustly persecuted friend, John Cluer. I perceive that you have unfortunately quoted the "Intelligencer," which, whatever might have been its merits in other respects, has long been his unrelenting foe, resorting to the grossest falsehoods to ruin his character. It would be tedious to enter into the detail of proceedings relative to Mr. Cluer in London; suffice it to say, his worst enemies here have completely failed to establish any charge whatsoever against him. An open committee honourably acquitted him, pronounced every thing brought against him as slander, and without the slightest foundation, and public meetings confirmed this verdict. What more can be wanted? I am sorry, Sir, that you have coupled his name with that of the infamous Parry: I hope this was done inadvertently, for I am sure Mr. Cluer is worthy of appearing in better company. In regard to the "theatrical costume," the *Intelligencer* was sadly out. Mr. Cluer had on his usual apparel, with the exception of a cap, put on to please some friends. Nor has Mr. Cluer ever "thrust himself upon some public meetings;" his character and talents being sufficiently appreciated by all thoroughgoing teetotalers, to command the most frequent and respectful solicitations to attend meetings. Nor has he "created great uproar in these meetings." There was uproar at once, and his presence might have been the innocent occasion thereof; but he did not create the uproar. The appearance of the police would cause an uproar in many dark corners; and, on the same principle, the appearance of this uncompromising advocate occasioned a great uproar amongst some renegades at that meeting. I do not pronounce John Cluer immaculate. He has his faults, no doubt (which of us has not?)—"he is more than mortal who never erred at all;" but to persecute him thus, is too bad; especially when we consider that his character is his all—on that the maintenance of himself and family is depending.—I therefore hope, Sir, you will repair in your next the injury you have (I believe) unintentionally done him. If you inquire the reason for such persecution, I answer, it is a combination of "envy, malice, and all uncharitableness." It is sufficient that a man be clever, and especially if he be honest withal, to secure him a host of adversaries. I dare say, you know this experimentally; you will therefore know how to sympathise with the injured.—I am, Sir, your obedt. servant, JOHN DAVIES.

Read's Coffee House, Beak St., Regent St., London.

Sir,—I am surprised that you should lend yourself to do the dirty work of a renegade. I shall visit Yorkshire shortly, and will explain to you the state of parties. Suffice it to say, that at the meeting (not meetings) referred to, I wore a black frock coat, dark vest, grey tweed trousers, black and white silk handkerchief, Clarence boots, and a plain cloth cap, or "Scotch Bonnet." I did not wear an ornament of any kind; while, being a festival, other speakers wore medals, rosettes, sashes, &c. This is what *Green* calls a "theatrical costume." A public meeting at the Mechanics' Institute, attended by 1600 people, has vindicated me from the false attack, and pronounced the *Intelligencer* to be unworthy of support. I am suffering because I prefer principle to time-serving expediency.—Yours, JOHN CLUER, "the Cumberland Weaver."

[We trust the insertion of these letters will satisfy our London friends, and do more than counteract any injury we might have unintentionally done him.]

THE NATIONAL TEMPERANCE SOCIETY held its first public meeting in Exeter Hall on the 23d ult. There was a good audience, but not a very enthusiastic one. No resolutions were submitted. Excellent speeches were made by Messrs. Buckingham, G. B. MacDonald, and T. Spencer, M.A., of which a full report is given in this month's *Temperance Recorder*, which may be had per post for 2d. from Ipswich. We trust the society will do good, though we do not admire its pledgeless principle. The arguments about union amount to nothing; for while union of feeling is proper enough, union of action might be very improper. "Unite as far as we go!" This is sheer nonsense. Are we to unite in association with Owen Clarke, because we go so far together as abstinence from distilled alcohol? Are we, therefore, to give that support to the

anti-spirit and moderation society which is due only to the *teetotal* one? Owen Clarke is just as truly in the *same fleet*, however, with us, as the "give and offer" abstainers. There are two great evils in the country—*personal drinking*; and *DRINKING CUSTOMS*. The last is the greatest—the most powerful. How, then, can a thorough-going, consistent teetotaler, "cheer" on a vessel, and even *unite to send it forth in commerce*, with the "give and offer"—the *drinking customs*, on board?

TEMPERANCE ASSURANCE SOCIETY.—The second annual meeting of the members of this society was held at the office on the 5th inst., C. H. Lovell, Esq., M.D., in the chair.

The secretary read the Directors' Report, from which we extract the following:—

"The number of proposals for assurance received during the past year is 385, and the number of policies issued, 320, being 65 policies more than the number issued in the year preceding—a proof of the increasing estimation in which the institution is held.

The total number of assurances granted is 575, producing an income (exclusive of interest) of £2622 12s. 11d. per annum. The amount received in premium and interest during the year ending 20th November is £2448 8s. 8d., exclusive of deposits from Rechabite tents and others of £2085 5s. 6d.

The directors have great satisfaction in announcing that *only one death has occurred* during the past year. This was the case of a person assured for £100, and who died after paying two premiums of £2 9s. 10d., thus securing a timely support to his family, who would otherwise have been left destitute.

The fact that upwards of 200,000 tracts and other papers have been circulated by this society since its commencement, all tending to bring the subject of temperance before the public, will be interesting to every friend of the temperance cause.

The assistance rendered by our agents and tracts to the various societies, throughout a large part of the kingdom, the directors believe, has been appreciated; and they have pleasure in acknowledging the valuable support the institution has received from the different temperance periodicals.

The great principle on which this institution was founded, viz., that the mortality amongst a class of persons entirely and uniformly *sober* will be less than amongst a class of indiscriminate drinkers is strikingly exemplified in the *Report on the Sanatory Condition of the Labouring Population*. Not only does this valuable document prove, by numerous facts, the fearful mortality resulting from intemperance and its accompanying vices and destitution, but it gives instances of the unhealthiness of *particular trades* being greatly modified by improved habits. * * * * * When it is remembered that the premiums have been calculated upon the ordinary tables of mortality, there can be no doubt that in a few years, the amount of surplus or profit will be very great."

We have not space to insert more of this interesting document, which was unanimously adopted, and thanks having been voted to the directors, surgeon, secretary, and auditors, and to Richard Walker, Esq., the late chairman of the society, the meeting concluded with the following resolution:—

"That this meeting in conclusion most cordially congratulate the directors, secretary, and the members at large, on the success which has attended the institution through a period of unprecedented difficulty, and trusts that the Divine blessing which has hitherto been vouchsafed may be continued during the present year."

The directors and secretary were then declared reelected and the meeting separated.

SCOTLAND.

SCOTTISH TEETOTALERS.—In last *Advocate*, Richard Allen, of Dublin, represents Scottish teetotalers as very inconsistent. But Mr. Allen is misinformed if he includes Scottish abstainers generally in his remark. A few of the societies in the East of Scotland (about Edinburgh and Haddington) allow their members to take *small beer* to their *porridge*, because milk is not to be had easily in that corn-growing part; but neither these societies nor any other teetotal societies in Scotland give their members "permission to drink *small beer*." With the above exception the Scottish teetotal societies are most decided *long-pledgers*, and would by no means give countenance to the practice condemned by Mr. Allen, who should have been better informed before crediting such an accusation.

A. B.

DOMESTIC ECONOMY.

The most flattering testimonials are continually being received from all parts of the country by MARSHALL and Co., in favour of their inimitable Breakfast Powder. It is acknowledged by all who have tried it to be the best Substitute for Coffee now in use. It will at once be seen to be unnecessary to say anything further in its favour; the public are therefore strongly recommended to try it.

Prepared in Packets. Best at 1lb. 8d., ½lb. 4d., ¼lb. 2d. Second, a first-rate article, in 1 lb. and ½ lb. packets, at Sixpence per lb.

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This wholesome and nutritious preparation—admirably adapted for invalids—possesses peculiar advantages, and cannot fail ultimately to render it the favourite *Family Beverage*.

1. It effects a saving of *one-third* in the quantity over any "Breakfast Powder" in use.
2. It requires considerably *less sugar* than coffee, or any other substitute.
3. It is more nourishing and innocent than either tea or coffee, and free from any deleterious mixture or adulteration.
4. It is only *one-fourth* the price of good coffee.
5. Lastly, it is of one uniform price and quality.

6d. per lb.—in neat 1 lb. and ½ lb. packets.

N.B. Purchasers are requested to observe the words "Clay's Caffeine" on each packet, as a guard against worthless imitations, and the address—

J. CLAY, TEA DEALER, CROWN STREET, HALIFAX.

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Dover, 1 of 1 Mo., 1843.

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To be continued Monthly. Edited by Mr. BENJAMIN WALE. Each number to contain 16 pages of closely-printed 8vo. It will comprise popular information on Science, Chemistry, Physiology, &c.; Tales, illustrative of the evils of Intemperance, and the benefits of Total Abstinence; with an Account of the Progress of the Temperance Reformation.

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Notices.

J. W. F. Counsell's DOCUMENTS were posted regularly: the Post has not passed them, it seems. We have all these delinquencies laid to our charge; scarcely ever a correspondent dreams that the neglect can be elsewhere. We do what we can by Post-office investigation, where we can trace the missing paper, to check this neglect,—which is a source of great annoyance and loss to us.

In our last "Notices," after Sir F. A. Mackenzie omit "a writer against teetotalism:" we mistook him for Sir G. Mackenzie, who is. Sir Francis is President of the Northern Temperance Union.

Mr. Stamp's advertisement unavoidably omitted last month.

Questions answered.—"Is any malt made in America?" Yes—sadly too much.—"Is the moderate use of intoxicating drinks moderate drunkenness?" No—it is only moderate intemperance; i. e., a moderate violation of the laws of health. "Drunkenness" commences with the "outward visible sign" only; but intemperance commences with the internal use of the poison.

Several articles of news, &c., we regret to say, stand over for insertion in our next, for want of present room.

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

No. 3.—VOL. II.]

DOUGLAS, MARCH 15, 1843.

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RELIGION AND TEETOTALISM.

CONCLUDING REMARKS IN REPLY TO THE REV. J. ELY.

In the course of reply in our last, we had occasion to expound the *real nature* of intemperance, as the best argument against Mr. Ely's first proposition—that "no permanent reformation from drunkenness can take place without regeneration."

The more this part of the question is probed, the sounder will our mode of operation, as an organized society, appear.

Let it, however, be borne in mind, that, while this exposition was necessary, as stating the *philosophy* of teetotalism, it was by no means *essential* as a defence and justification of the *practice* of teetotalism. Great numbers of persons who differ from our distinctive views, agree with us in example: they abstain from alcohol.

Many, with Dr. Hopkins, approve of teetotalism "on the score of improvement in *diet*, in health, in economy, in prudence, and in a social and commercial point of view;" so that the proposition of Mr. Ely may be fully neutralized on other grounds besides those on which we have insisted. And, in good sooth, we are much of the sentiment of St. Paul, who rejoiced that the Gospel was preached, no matter from what motives; even so are we rejoiced that teetotalism is enforced on any ground whatever.

Were we to grant that "no permanent reformation from drunkenness can take place without regeneration," even to the fullest extent that Mr. Ely could desire; yet we would reject the *inference*, "that we *ought* to take, or *safely* MAY take, a moderate portion of intoxicating liquor," as illogical and untrue. There is no more of logical connexion between the premiss and the conclusion, than there is between Tenterden steeple and Godwin Sands. It is possible to hold the one, and deprecate

the other. Mr. Ely's proposition is no more an argument for the use of alcohol, than it is for the use of opium, or of arsenic. It does not, neither, indeed, can it, answer "the previous question"—Is ALCOHOL BENEFICIAL OR INJURIOUS TO THE HUMAN SYSTEM? This grand inquiry is beyond the circle of theology, and can only be answered by chemical and physiological evidence. The solution of *this* problem may decide an individual against the use of alcohol, in any form or quantity, without in any manner affecting his moral view of the final cause of the drunkard's permanent reformation. He may *think*, on that point, with Mr. Ely, and yet *act* with the teetotaler. The proposition, therefore, neither proves that alcohol is *harmless*, nor that to drink it is *right*.

2. Neither is it a valid excuse for standing aloof from the temperance movement. Our religious opponents believe (as we do) that mankind will never attain to real, permanent, and universal happiness, until "the glorious Gospel of the blessed God" shall supremely reign in the heart and life of each individual of the species. *What then?* Must we refuse to co-operate in subordinate efforts for the amelioration of man's physical and social condition; for the improvement of political institutions; or for the righteous administration of law—as things in themselves *right* and *desirable*, and preparatory to the more certain means and completer happiness which we so ardently anticipate? Must our theological opinions stop the gushing sympathies of our nature; and our religious profession strike dead the duties of citizenship?

Is not this to be "righteous overmuch?" In affecting to give "glory to God in the highest," shall we obstruct the growth of "peace and good-will among men?" Christianity affords no pretext for conclusions so preposterous. It directs our eyes to heaven, but not to the forgetfulness of earth, or our companions in the path of mortality, whose claims, on the ground of a common nature, are even enhanced by their vices and errors. The Gospel adds the weight of Almighty example, and the whole force of its authoritative sanction, to the promptings of natural feeling, commanding that we do good continually, and *good of every kind*, to our fellow-men. Whatever the Priest and the Levite may do, it commends the Samaritan, who, notwithstanding religious differences and unfriendly scenes, stops to succour those who have fallen into evil, and need his help. Christianity is altogether on our side; nay, even the great bulk of our opponents practically enforce our argument, for they step beyond the precincts of the church, to unite in associations for advancing the secular well-being of society.

The proposition, therefore, *if true*, affords no valid excuse for not uniting in the temperance movement.

3. But we beg to remind the religious objector, that regeneration, being a *moral* change, does not, nor can, *annul the relations of matter*. The age of miracles is gone. The properties of physical nature remain the same, whatever other revolutions may have happened.

The saint is not proof against prussic acid, and fire will destroy in spite of religion; even so alcohol will steal, like a thief in the night, and twine its serpent folds round the vitals of its victim, whatever be his character or condition. It intoxicates the religious and the irreligious with equal speed and certainty. "Death is in the cup," whether the lips to which it is applied have been touched as with a live coal from the altar, or pour forth continual blasphemies.* There is, indeed, no absolute security against defilement, but by avoiding contact. Is it not a fact, as notorious as it is awful, that the fold of Christ has, in all ages, been ravaged by this wolfish destroyer? Who cannot, even within his own experience, recollect numbers—including, alas! ministers of the Gospel—who, by the power of this agent, have fallen "like lightning from heaven," and been brought down "to the sides of the pit?" Who shall compute the number of the fallen, or count the host of the slain? Even now Zion weepeth, and the "daughters of the uncircumcised rejoice;" and yet the watchmen on the tower give not *the* "certain sound," but admit the armed destroyer even into the very citadel. "The priest and the people have erred through strong drink"—their religious profession is not proof against its power.

4. We would warn the objector that he be *quite sure* of the divine change being wrought in his own conscious nature, ere he presumes upon it, as upon a panoply, and adventures to the dubious encounter. It is not every one that saith "Lord! Lord! who are his disciples;" and the paraded confidence of such is but the fearful impiety of presumption. There are, unhappily, but too many examples of these builders upon the sand, who fall before the first gust of temptation.

5. The Christian is not required to rush, as a gladiator, into the arena of danger, and vauntingly defy the power of evil. The promised "grace shall be sufficient" for him, and his strength proportioned to his day; but he must not, therefore, create the seasons of exigency and the days of trial. The evil one urged the Saviour to cast himself from the pinnacle of the temple, because it was written that the angels had charge concerning him, lest at any time he should dash his foot against a stone. Mark the impressive rebuke!—"It is also written, thou shalt not tempt the Lord thy God." The Christian will imitate the conduct of his divine exemplar, and not wantonly put the promises of God to the test. He will resist, but not seek temptation. He is painfully aware that the voyage of life is too sufficiently fraught with peril, without hazarding "shipwreck of faith and a good conscience," by needlessly adventuring amongst the rocks and eddies of evil. He will constantly bear in mind that he is enjoined to keep himself "separate from sinners," and "unspotted from the world;" to "have no fellowship with the unfruitful works of darkness"—to "shun the very appearance of evil;" and it behoves all to ponder well "what that meaneth"—"LET HIM THAT THINKETH HE STANDETH, TAKE HEED LEST HE FALL." X.

Audi alteram partem. This has ever been our motto, and, in the spirit of it, we have not merely invited those objectors whose arguments we have felt called upon to discuss, to defend their opinions from our exceptions, but have offered our own pages as the fullest and freest medium for so doing. Especially are we willing to do so in the present case, because we believe that an argu-

* "When studying at Edinburgh [says Dr. Gordon], I had occasion to open a great many bodies of persons who had died of various diseases; but the remarkable fact was, that in all these cases there was, more or less, some affection of the liver, and I account for it by the fact, that these MORAL AND RELIGIOUS PEOPLE were in the habit of drinking a small quantity of spirits every day." [Vide Evidence before Parliament, p. 196.—Ed.]

ment will be conducted both fairly and profitably by Mr. Ely—which much cannot be said for the generality of our opponents. We need not say that it seems to us a *duty* on the part of those who profess to be specially set for the defence of the truth—to justify their opinions, and to deliver us from the errors under which they affirm us to labour. We should esteem ourselves happy if Mr. Ely should take up the *gauntlet* now thrown down in all friendliness, and show us that the strictures we have admitted are *not* sound, *not* scriptural. We call upon him to do so; to justify the positions he has taken, and vindicate himself and professional brethren from the charge they have incurred in the minds of many—of indifference to the great moral and social reformation now in such glorious progress.

BAZAAR

IN AID OF THE FUNDS OF

THE BRITISH TEMPERANCE ASSOCIATION.

To the Members and Friends of Temperance Societies.

Respected Friends,—We beg to solicit your special attention to the object above stated. On various grounds it is one of pressing importance, and claims your active and zealous support.

At the Conference of 1841, held in Huddersfield, the first project of this kind was carried out. The experiment was a most successful one, and warrants the Executive Committee in proposing to hold a second Bazaar, at the next Conference, which is appointed to be held in York during the first week in July. The Committee of the York Temperance Society have entered into the design with spirit, and will spare no pains to render it successful. We trust you will back their exertions by sending large and generous contributions.

If any thing in the shape of argument be necessary, it may be stated, that the proposed plan is at least an unexceptionable method of improving the funds of the Association. But it is something more. The preparation of articles for such an undertaking, in aid of a cause so benevolent and praiseworthy, is calculated to exert a beneficial influence upon the mind. Not only are the taste and ingenuity exercised and improved, but the moral feelings are directly and favourably influenced. Time and thought cannot be thus employed without frequent reflection upon the nature and importance of that reformation which has already rescued thousands from the thralldom of intemperance, and showered blessings upon many that were "ready to perish." Impressions, strong and lasting, may be produced. Give, then, free exercise to your feelings of benevolence and patriotism, for we are pleading the cause of your country and your species. We solicit a substantial proof of your cordiality and zeal. Recollect, "It is more blessed to give than to receive." If you liberally respond to this appeal, you will cheer the hearts of those who, for several years, have borne the burden and heat of the day in battling with error, prejudice, and evil customs.

The present state of the funds calls for exertion. In common with other benevolent institutions, the pecuniary resources of temperance societies have suffered from a long depressed and crippled trade. On this account a vigorous effort is absolutely requisite to clear the existing debt, and furnish the means for extended labours and operations.

The Committee beg to offer a suggestion respecting the selection of articles for the approaching Bazaar. Whilst they make no restrictions, they would recommend that there be a larger proportion of the useful than of the merely ornamental. Of variety there will, no doubt, be an abundance; and we trust, also, numerous specimens of teetotal skill and industry. Several ladies are already at work, and we trust soon to hear of numbers of others.

Goods may be sent to the following places:—Mr. Henry Washington, 22, Dock Street, Huddersfield; Mr. John Andrew, Jun., York Bridge Mill, Leeds; and to the following places in York:—Mr. James Hollins, Coney Street; and Mr. William Rendall, St. Andrew Gate, Secretaries to the Bazaar; Mr. Joseph Spence, Pavement; and Mr. F. Hopwood, Redeness Street, Secretaries of the York Temperance Society. The articles sent should be ticketed with the prices, and names of the donors, and forwarded to the various places not later than Friday, June 30th.

The case is now before you. It recommends itself to your hearty and generous approval. We are sanguine of success, and feel strong assurance that our hopes will not be disappointed.

On behalf of the Executive Committee,

I remain, your's faithfully,

JOHN ANDREW, JUN., Secretary.

6, Beckett Street, Burmantofts, Leeds.

Reviews.

LECTURE ON THE HEREDITARY TENDENCY OF DRUNKENNESS. By J. L. LEVISON. (Neatly bound in cloth, 9d. Sold wholesale by Kershaw, 14, South Market, Leeds.) 108 pp.

The hereditary predisposition for drinking in the offspring is one of the most important, yet, we fear, one of the least thought-of, consequences of the drinking practices of the parent. The tendency of the constant habit of drinking alcoholic fluids—and the difference between the moderate drinker and the drunkard is one of degree only—to injure the body and deteriorate the mind, is well explained and developed in this cheap little volume. It is an important part of the temperance question, which requires to be more prominently urged upon the attention of the community.

POPULAR OBJECTIONS TO TOTAL ABSTINENCE CALMLY EXAMINED. By FRANKLIN HOWORTH, Minister of the Gospel, Bury. (W. Strange, London. 1d.)

In this neatly-printed 24-page tract, we have twenty-two of the common objections of the day calmly, indeed, but most convincingly, answered. It ought to be purchased by societies by fifties and hundreds, and widely circulated throughout the country.

THE ASSERTION OF THE BISHOP OF NORWICH (*that there is Alcohol in Sugar, &c.*) EXAMINED AND REFUTED. By A. C. ISAACS, Shrewsbury. (W. Strange, London. 1d.) 16 pp.

Another cheap and capital tract, illustrating the momentous fact, that teetotalism is exerting a vast influence in the self-education of the people, and contributing, in an especial manner, to the spread of correct chemical and physiological knowledge.

One half of the tract is devoted to an exposition of the sugar-fallacy, and contains several apt illustrations; the other is appropriately occupied with some pertinent cases illustrative of the *poisonous action* of alcohol. We trust his Lordship of Norwich will carefully peruse the Essay, and at the next assembly of the Moderationists publicly *recant* the absurdities to which he has given utterance.

There are two phrases we should like to see erased from the next edition. The first (p. 2) states, that pernicious as the error is, that we find alcohol in every thing, and therefore must partake of it, "it gives those who choose to partake of it in the form of wine and ale a *perfect justification*." Nothing of the sort. Supposing, for a moment, that the assertion were as true as it is absurd, it would in no degree affect the principle of total abstinence, or make it less a duty to abstain from *intoxicating* (i.e., poisonous) drinks. The case would simply stand thus:—if there be two forms of alcohol itself, one in sugar, and the other in fermented drinks, possessing different properties—one *unintoxicating*, the other *intoxicating*—the use of the first could be no warrant for that of the second. The additional difficulty would remain with the moderation theorist of explaining, how it happened that the *same thing* produced such *opposite effects*. They may abuse language as they will, by calling the pungent, poisonous liquid alcohol by the same name as the sweet, useful, solid sugar; but, while they destroy the difference of name, they utterly fail to remove the obvious difference of effect.

At p. 8 it is stated, that "blood is as different from the things from which it was obtained, as light from darkness." This is by no means correct, for the food and the blood contain the same proximate, as well as ultimate, principles. The comparison is too strong for the facts.—We strongly recommend the tract to the reader.

CHRIST'S KINGDOM AND ITS ANTAGONIST. A Sermon delivered in St. John's Church, Edinburgh, before the Edinburgh Church of Scotland Abstinence Association, and published in behalf of the Association. By Rev. JOHN LONGMUIR, A. M., Aberdeen.

We wish that those ministers and self-sufficient scribblers who preach and write against our holy cause, without deeming it at all necessary *first to understand* our views, would read this pointed and eloquent discourse; it might serve to correct their gross misconceptions. One extract we will find room for, regarding the objection that we are *putting temperance in the place of the Gospel*!

The preacher says:—"I stay not to inquire how far this charge is well founded. I can only say that I never met with an exemplification of it; but in many instances have known it prove, as Dr. Chalmers happily expressed it, 'a good road to the church.' But, lest any of you should be in danger of making so grievous a mistake, let me remind you that the drunkard may be compared to a tree bearing most noxious fruits, and that total abstinence strips him of these fruits. (Temperance and its engendering vices.) He is now like a tree that bears no fruit; and I trust you are too well acquainted with the glorious Gospel to need to be told, that such a tree will be condemned to the fire. It is the Spirit that can alone so effectually change the nature of the tree, that it will

be filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God!" True temperance, however, (which is, morally and physically, the use of good things, but total abstinence from bad ones,) takes an important rank amongst these "fruits."

FRIENDLY CAUTIONS addressed to the Advocates of Total Abstinence. By a Total Abstinence.

A well-meant, but, most assuredly, an ill-judged production, giving wider currency to the objections and mis-statements of anti-abstainers. It would be well if the author (authoress, we believe,) would take the pains to understand our reasonings, and then, if we are wrong, show us, rationally and logically, where and how we are so. Until that is done, the writer is indulging merely in a self-complacent, well-meaning sort of *dogmatism*, the effect of which, intended or not, is equivalent to falsehood, and even more mischievous than glaring mis-statements.

On page 3 we find the writer dabbling in Scriptural criticism, and insinuating that *Holy Scripture may sanction* what acts *injurious* upon the human frame! The author, we think, can have little reverence for Holy Scripture, or he would be cautious in giving utterance to such an atrocity. Let the writer read "*Bacchus*," "*Anti-Bacchus*," "*Tirosh lo Yayin*," "*History of the Wine Question*," "*Prize Essay on Deut. xiv. 25.*" &c., and then he will be able to detect the numerous errors so complacently published.

At p. 6 it is emphatically stated that grape juice is *not wine at all*. All we can say is, that if this writer be correct, then are Moses and the Prophets, Jews and Gentiles in ancient times, and millions in the East at the present day, all wrong; for they apply the term for wine to grape juice, whether unfermented or fermented. So do our older Encyclopedias, and the French, Italians, and Hungarians, at the present day.

At p. 6 also we find it asserted, that *grapes could only be had at certain times*. Now, if our author refers to the older travellers, (Bernier in India, Busbequins in Turkey,) he will discover that they may be had at all seasons.

At p. 7 we are told, that teetotalers argue that *no wines of Judea were intoxicating*! How people can put forth such false representations of our sentiments *innocently*, we cannot divine. We admit, readily, that such wines are spoken of—aye, and *condemned* too!

At p. 9 we have a little chemistry, in which we are virtually told, that mere distillation *changes the good nature of alcohol-in-wine, into the bad nature of alcohol-out-of-wine*!! Now, we do not say the writer is not "*heartily*" a friend, but we do maintain that he (or she) is not "*intelligently*" a friend to the cause of true temperance.

The tract concludes with a curious kind of *apology* for the use by others of this undistilled alcohol—an apology every word of which is as applicable to the "*deleterious liquid*" when distilled, from which the writer professes personally to have abstained, as a beverage, for twenty years! Our "*Friendly Caution*" to the writer is—before you again publish, "*read, mark, learn, and inwardly digest.*"

A LANCET FOR A KNIFE; or JONATHAN TURNER, Wesleyan Minister, Bled to Death. By the Writer of the "*St. Ives Case.*" pp. 14.

This tract contains an exposure both of the folly and falsehood of the *Woman-Insult*—a lady, by the way, of whom we are glad to see the Report of the Bristol Home Mission Society speaks so highly, for her exertions in the cause of God as well as of man. We are glad to find, from an accompanying extract of a letter, that the Wesleyan Book-room Committee refused to sell the abominable tract of Mr. Turner, which pours scurrility upon men and insult upon woman. It is to be hoped that the *Wesleyan Conference*, for its own credit's sake, will institute an examination into the character and conduct of this member of their body.

The writer requests us to say, that in pages 9 and 14, "*interrogatory*" must be read for "*category.*"

AN INQUIRY INTO THE MERITS AND DEMERITS OF TOBACCO SMOKING. By T. GLAZEBROOK RYLANDS. Hurst, Warrington. 2d.

Another proof of the progressive tendency of the temperance reform. Once enlightened on the influence of alcohol, the same principles of reasoning will naturally be applied to other, though, it may be, less noxious agents of evil.

THE ANTI-SMOKER, AND PROGRESSIVE TEMPERANCE REFORMER. (Nos. 2 and 3. 2d.) W. Brittain, 11, Paternoster Row, London.

This double Number contains some excellent articles, especially one "*On the Use of Tobacco as a Medicine*," by John Higginbottom, Esq., M.R.C.S., Nottingham. The question is asked in this Number, Shall the "*Anti-Smoker*" live or die? We trust the progressive reformers will rally to the support of this little, but useful, work.

Progress of Temperance.

WIGAN.—We have opened a female tent, the "Rock of Safety," which promises fair; and also established a juvenile tent. It numbers nearly 60.

BLACKLEY.—You will no doubt be delighted to hear that another clergyman has embraced the principles of total abstinence. On Tuesday evening, Feb. 21st, a public meeting was held in the Church School-room, the highly esteemed incumbent in the chair. Mr. James Melling, "the St. Hellens' glass-blower," delivered a very interesting lecture; after which, and a brief but impressive address from the Rev. Chairman, the Rev. P. H. Reynolds, B.A. T.C.D., the newly-appointed curate, stepped forward, addressed the meeting, and voluntarily declared himself from that time to be a total abstainer. Nine other persons also took the pledge, seven of whom were adults, and some of them had been determined in their opposition beforetime.

Your's, rejoicing in hope, WM. MONKS, Sec.

MANCHESTER.—On Sunday afternoon, Feb. 19th, a special meeting of the teetotal advocates of Manchester and Salford was appointed to be held in the York-street meeting-room, and, to our surprise, there were present 70 male and 7 female advocates. Mr. Thomas Taylor, C.U.M., was elected chairman, and, in his usually argumentative style, addressed some wholesome and, I trust, lasting advice to the advocates, all of whom seemed to take great interest in his remarks. After a few observations from the secretary, Mr. Grimshaw, a zealous and uncompromising teetotaler, moved, in order to carry out the remarks of the chairman and secretary, that we have monthly meetings of advocates alone, to be held on the Sunday afternoon, at half-past 3 o'clock. Mr. G.'s motion was adopted by the meeting. We have between 30 and 40 meetings in Manchester and Salford every week, and they are generally well attended. We have teetotal love-feasts, also, once a month, which have a very good effect in bringing out fresh speakers and strengthening the bond of union. Sunday meetings are held regularly, at 2 o'clock in the afternoon, in various parts of the town and neighbourhood, and are attended with gratifying success.

THOMAS NORCLIFFE, Sec.

STOCKPORT.—We have eight meetings per week. The cause never was in a more healthy state. We have a Youths' Society doing very well, which is now forming a music class, and a mutual improvement class. Our experience meetings are numerous attended; sometimes 20 or 22 speak. Our room holds about 400 persons, and we have it crowded; and we are looking for even better things as the summer advances; for we mean to go out into the highways, and morally compel both drunkards and drinkers to come in.

A. H.

GREAT TEMPERANCE REVIVAL IN LEEDS.—We have to announce the increased and increasing prosperity of the temperance cause in this town. Some six weeks ago an excitement originated, principally amongst the reformed drunkards, which has not merely continued, but weekly increased in importance. An unprecedented number of signatures have been obtained: until within the last fortnight no fewer than 500 individuals have signed the pledge of entire abstinence from all intoxicating liquors. The weekly meeting of the society (held every Tuesday evening, in George's-street Chapel,) has been crowded to excess, as well as the various meetings of the branch associations in different parts of the town. Altogether, a revival of this great cause has commenced in Leeds, which bids fair, in some humble degree at least, to emulate the principles of temperance in Ireland and America. We trust that Leeds will thus have the honour of commencing and setting the example to our own land of similar movements to those so signally displayed in the sister country and in the United States.

P. S.—In Leeds upwards of a thousand signatures have within the last month been taken to the pledge, besides great numbers in the surrounding villages.

LEEDS.—*Teetotal Church.*—J. Stamp, the zealous teetotal minister from Hull, has been endeavouring for some time to establish a church here, in connexion with the New Primitive Methodist Connexion. George-street chapel has been taken for his ministrations, and we are happy to inform you that upwards of 100 teetotalers have offered themselves as members, and the number is daily increasing. May the day speedily arrive when all our churches and the table of the Lord may be freed from the intoxicating cup.

WETHERBY.—Several visits have been paid to this place by various advocates, since the commencement of the temperance reformation, and at each visit some signed the pledge. Creditable exertions were made to advance the cause in the town and vicinity, and although for a time fruitless, it is now certain good was effected. In October last Mr. Addleshaw delivered a convincing lecture in the Independent Chapel, kindly lent on that and other occasions by the trustees. The result was the re-organization of the society, which then consisted of 20 members. A temporary committee was formed, who, having commenced a weekly subscription fund,

were enabled to engage at successive times Messrs. David Beall, of Otley, John Andrew, jun., of Leeds, and John Hockings, the Birmingham blacksmith, after whose united lectures 48 signatures were taken. Mr. Andrew also opened a branch society at Bostom and Clifford, which now numbers upwards of 50 members.—On the 22d and 33d of December we had a temperance festival. Mr. Jarvis Craike, of Leeds, addressed a large audience on the 22d, in my school-room, all other places being closed against us.—On the 23d the members and friends of our society took tea in the same room, after which powerful appeals were made by Messrs. Robert Barker and David Beall, of Otley; William Sinclair and William Laycock, of Wetherby; and R. Pearson, of Boston. On the following day we found the whole number of signatures from the re-formation of our society amounted to 84. Mr. Mac Cree, Primitive Methodist preacher, Ripon, kindly delivered to us a lucid and affectionate lecture on the 31st of January. In the week commencing 6th of February, we were favoured with the valuable services of Mr. Millington, who addressed large audiences at East Keswick, Bickerton, Wetherby, and Tadcaster. At East Keswick a gentleman stated some objections in a candid spirit, when an animated and protracted discussion took place; and had not the lateness of the hour, in addition to the disturbance of some unruly characters, as well as a general wish for retirement, interfered, we should have formed a society of several who are ready to join us at another visit. The signatures at Bickerton amount to 21 (of which 8 were those of drunkards), Wetherby 13, Tadcaster 11.—Mr. Millington visited us again on February 22d and 23d, and lectured at Bickerton and Wetherby. He took eight signatures at Bickerton, and 14 at Wetherby. Mr. M. has deservedly won our esteem. His lectures, especially the last, have produced a deep impression; and should he visit us again, he will obtain a crowded audience. Many declare they would sign, but fear the consequence would be loss of employment. One person came forward and signed, stating that his master had assured him that he would not employ a teetotaler.—We have got orders in this district for 64 copies of the *National Temperance Advocate*, and have already ascertained that they are doing good.—We number 92 members, and 15 on trial for membership, excluding 17 who have broken. There are also 31 members at Bickerton. The number of drunkards joined with us is 17.

J. LAURENCE, Cor. Sec.

RICHMOND.—On Tuesday, the 14th Feb. the members and friends of the Richmond new temperance society held their annual festival in the Town Hall, when above 300 persons partook of tea and plum-cake, after which the public meeting was held, Mr. Pearson, the president, in the chair, who, after a short but impressive speech, called upon that noble champion of true temperance, Dr. F. R. Lees, who, with his flow of eloquence and convincing reasoning, fully proved that alcohol is not congenial to the healthy human constitution, and that it cannot be taken, even in moderate quantities, without producing disorder in the system. Several signed the pledge, and the company separated at half-past nine, highly gratified with the entertainments of the evening, the fact being fully demonstrated that a company of 300 persons could enjoy themselves for three hours without the aid of strong drink. The friends here have done well. The society had nearly become extinct; a few zealous teetotalers have reorganized the society, and are determined to carry on its operations on the broad principle of genuine temperance acknowledged by the British Association.

JOHN WALTON, Sec.

HULL.—To the Readers of the *True Scotsman*; Hull, March 1st.—I promised in my last an account of the teetotal churches in Hull. My attention was first directed to them by a posting-bill, announcing a lecture on the Wine Question to be given in the Temperance Church, by Dr. Lees, the talented editor of the *Temperance Advocate*, the same gentleman who in a late number of the *True Scotsman* replied to the arguments of the Largs clergyman. I went to hear the Doctor, and certainly he gave a most searching and able discourse in defence of the principle, that the use of alcoholic wines is in no instance sanctioned in Scripture. The audience consisted chiefly of plain decent men and women. Thought I, "here is a speaker and a lecturer, from whom all the ecclesiastical dignitaries in Hull might have learned wisdom—a speaker whose cogent reasoning and extensive learning could not be surpassed by any of them—addressing, like the disciples of old, plain men, on most important truths connected with morals and religion—truths most needful for the world to know, and yet for which these dignitaries have no taste;" thus giving another illustration of the fact, that *all useful reforms are generally first adopted by simple, unsophisticated minded men*. This well-known feature of the common, sometimes called vulgar, mind, is highly to its credit. After the lecture, the Lord's Supper was administered on the principle of free communion. Unfermented wine was used, and also unfermented bread, or, in other words, water biscuit. It was contended that the nature of the ordinance required the one as well as the other, and that this was the true scriptural method of observing it. Dr. Lees gave very powerful reasons for the adoption of this practice. Mr. Messer, the minister of the chapel, who presided at this ordinance, talked during its administration in

a humble, kind, and social manner to the communicants, altogether different from that to which we are accustomed in Scotland. The idea of Christian, social, and affectionate fellowship was to my mind strongly realized. They frequently joined in praise, the minister himself raising and leading the hymn, and with the motion of his hand guiding the time and accent of the music. To me this was a delightful and soul-inspiring exercise. What a contrast it was to the dead and tuneless music too often heard in our Scottish church. The singing was imbued with religious fervour. The earnestness and animation it so beautifully pictured, warmed and elevated the soul, subliming, at the same time, all its emotions by the hallowed influence of sacred sentiments.

Total abstinence is in this church a condition of membership. After the ordinance, I made myself known to Dr. Lees, with whom I spent two very happy hours. I am happy to say he meditates a lecturing tour in Scotland, when our abstinence friends may expect our cause defended by a giant power. J. FRASER.

LETTER FROM A PRISONER.—"Castle, York, Jan. 26th, 1843. Sir,—On behalf of myself and fellow-prisoners, I beg to return you thanks for your kindness during the past year, in supplying us with that excellent periodical, the *National Temperance Advocate*; hoping that you, or some kind friends, will not forget this year also to send us a supply. Whilst my pen is in my hand, I will just observe that, if anything, the supply is too limited. There are in the male felons' prison eight separate wards, besides the females, and not often more than two *Advocates* sent; and as all other journals are excluded, except what are purely religious, you may be sure that these are diligently read, and of course tenaciously held by those who first obtain them from the hands of our schoolmaster, Mr. Henry Pears. When I inform you that this journal is carefully read over by, or to, all the inmates of the ward it chances to get into; that they frequently assemble round one of the prisoners, and attentively listen to the facts and arguments with which that journal abounds; and that if the reading be interrupted at all, it is by most of them bearing testimony "that their case was like such an one's, and lamenting the day they were taught to drink;" adding, "had it not been for that, I had not been here;"—when you consider that we are excluded from alcoholic drinks, and are therefore in a condition to understand, and be impressed and benefited by, these arguments, even more than those whose minds are darkened, and whose judgments are perverted by the love or use of these stimulants;—when you remember that perhaps the seed thus sown in the minds of some about to be banished from their native land, (who owe their banishment to intoxicating liquors, and are so convinced of it, as to have resolved *never more to taste*),—who knows but these may be made the happy instruments of carrying the blessings of total abstinence to nations who have never heard its sound, yet which have been demoralized by the influence of intoxicating liquors; and thus be made, in the hands of Providence, a blessing to generations yet unborn? For my own part, I never think upon that character which Job had, without being more and more convinced that THE TEMPERANCE SOCIETY, young as it is, limited as are its means, and few its advocates, has nevertheless communicated such blessings to mankind as are recorded to have been distributed by the pious and virtuous Job—"When the ear heard me, then it blessed me; and when the eye saw me, then it gave witness: because I delivered the poor that cried, and the fatherless, and him that had none to help him: the blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy."—Your's, in prison, MARTYN.

To Mr. Wm. Smith, York.

[We regret that our funds this year will not permit us to continue the usual supply; but we trust that some friend will feel pleasure in enabling us to send at least eight copies to this large prison during the year, after the perusal of this interesting letter. Half a sovereign, we think, could not be better expended; and we would suggest that a similar effort to enlighten and reform the inmates of the prisons, should be made throughout the country. —ED.]

LEYBURN, 1st March, 1843.—Sir,—The friends here think it needful to notice the paragraph under "Middleham," in your last, and as the truth shrinks not from investigation, but courts the light, we conclude truth will be most effectually served by a correct and candid statement of facts. Mr. Lomax was engaged to deliver a course of lectures here; but, as a servant of God, he did not consider his work complete when he had prevailed upon the poor infatuated slave of appetite to shake off the yoke. The fallow ground being broken up, now was the seed-time, and in imitation of his Master in his work of mercy, after having attempted to do good to the *bodies* of his fellows, he wished to point them to the only balm of healing for a sin-sick soul. The Independent Chapel was open to him; but as it would not admit the congregation, Mr. Alderson procured the appointment of a brother local preacher, to enable him to offer the pulpit of the *Westleyan Chapel* to Mr. L., and by that means gave the opportunity to many of hearing the word of life. Some hearts were opened for the reception of divine grace; but the merciful designs of a long-suffering parent appear for the present frustrated by those who have mani-

festated the disposition to be "*lords over God's heritage*," rather than *helpers of their brethren's joy*. What Mr. Findlay wishes to be understood is, that Mr. Alderson was *admonished* for allowing an individual to occupy the pulpit, who gloried rather in the cross of his Saviour than in the strife of party; but *expelled for not promising future obedience*; or, in other words, because he would not sacrifice the right of private judgment at the shrine of sectarian prejudice and unwarrantable assumption. Authority might *ave the child*; reasoning and persuasion must *move the man*. It is cause of deep regret that a barbarous rule should be clung to with such tenacity, whilst those relative to the moral and spiritual advantage of our fellow-creatures are passed by, or lost sight of. The most prominent feature in Mr. F.'s communication we almost blush to notice—that of the *will of his superintendent being opposed!* Such a sentiment can only claim affinity with the dark ages of ignorance and superstition. In conclusion, we would observe, there is reason to hope the apparent evil will result in permanent good. A spirit of earnest inquiry after *Scriptural* truth is abroad; many who have hitherto been bound by the trammels of party, are beginning to emerge from thralldom, to shake off their servile subjection to the traditions of men, and inquire what is the will of their Maker concerning them? The disposition to prove all things, and hold fast that which is good, is gaining the ascendancy.

W. ATKINSON, Secretary.

SPALDING, Lincolnshire.—It is now five years and a half since Mr. John Hockings first introduced the subject of teetotalism into this town; and five years since the society was organized through the agency of Mr. John Cassell. During this period, although many who once ran well have been hindered by succumbing again and again to the giant power of appetite and custom, there have not been wanting those who, through evil as well as good report, have unremittingly laboured for the establishment and extension of the temperance cause in the town and neighbourhood. With the exception of two or three christian ladies, whose exertions have been highly praiseworthy and successful, the individuals who "have borne the burden and heat of the day" are entirely of the industrial class; and on comparing their successes with their means, they have been constrained to exclaim—"Not unto us, not unto us, but unto thy name, O Lord, be all the glory." During the past year, the early labourers in the cause have been greatly encouraged by the accession of several whose station, character, and zeal inspire the hope that they will be exceedingly useful in future operations.—Previous to the following meetings, the society consisted of about two hundred members, two-thirds of whom may be calculated to be well-grounded and staunch teetotalers, and a good proportion of these reclaimed from habits of gross intemperance.—On the 10th February we were privileged by receiving a visit from Dr. Lees, who, on returning from the opening of the Lynn Temperance Hall, tarried a night with us, and gave a splendid lecture in the Town Hall, to a crowded audience, the Rev. Thomas Hoe in the chair. The body of his lecture comprised a most luminous and impressive view of the chemical and physiological bearing of the question. Twenty-five signatures were the fruits.—On Thursday the 23d, we held our annual festival, which was well attended, and productive of very cheering results. For this occasion we had secured the services of our old friend, Mr. Ralph Holker, who was most heartily welcomed by many who have reason to be thankful for his labours four years ago.

WM. KITCHIN, Sec.

NORFOLK.—A second union has just been organized in this county, under the presidency of the Rev. R. Shackburgh, M.A., Rector of Aldboro', and it promises to work well. Mr. Larner, lately successfully employed in *Essex*, is now actively engaged in visiting and forming societies. It is denominated the "East Norfolk Temperance Union," and has *Norwich* as its centre. The "West Norfolk Union," with Lynn at its head, has been established for some considerable time. Let other counties imitate them, and soon should we have to rejoice in the triumph of temperance principle.

ROSS, Herefordshire.—The good cause is still progressing, notwithstanding the opposition it has met with since its introduction. We are opposed by two parties here, the publicans and certain professing christians. The former openly oppose us in person, and by engaging certain worthless characters to interrupt our meetings. They begin to find their "craft in danger," and are trying every means to retard our progress; but their feeble efforts are vain. To such an extent had they carried their opposition, that we could seldom pass the streets without being insulted. At length we resolved to summon the leaders before our magistrates, and the result was, that they were sentenced to pay a fine, or go to prison to hard labour for one month each. The latter opposed us not so *openly*, but quite as *directly*, by closing every public room in the town against us, so that we have no suitable place to hold our meetings in. We have one friend, "firm and true," N. Morgan, Esq. (a member of the Society of Friends), who continues to use all his influence in procuring the British and Foreign School for our use; but his efforts are counteracted by a certain *Captain*, who does not follow *Adam's* custom of pure water-drinking, and who

leaves nothing undone which he thinks will injure our cause. He has even stooped so low as to threaten expulsion to all his school children who were teetotalers!! This opposition has filled us with fresh zeal. Many of our friends declared at the commencement of the present year, "that their efforts should be doubled, and nothing should be spared on their part to promote the sacred cause." May their endeavours be crowned with success.—J. W. F. COUNSELL.

THE RAMSGATE TEETOTAL SHIP.—Dear Sir,—Will you allow me, through the medium of your excellent paper, again to call the attention of your numerous readers to our Ramsgate Teetotal Ship. There is something very remarkable in the history of this ship, for notwithstanding ever since she has been built, blow high or blow low, she has had to beat to the windward every inch of the way against wind and tide, she has gained ground on every tack. I do not mean to say that we have succeeded in shipping more officers and more hands every voyage she has performed; yet, Sir, we have succeeded to a very considerable extent, by mustering all hands on our quarter deck about once a week, when the Articles of War, and the only conditions of peace, namely, the death of King Alcohol, are clearly and distinctly read by our excellent Commander-in-Chief, Jabez Inwards, and others, and by the assistance of Admirals Courtney and Scott, in writing coasting pilots' charts and books of directions, pointing out and exposing the dreadful dangers of the coast of Moderation; the destructive rocks and shoals with which it abounds; the strong tides and under currents which set directly upon those rocks and shoals on which thousands and tens of thousands are driven every year, and great numbers more are just setting into the tide, and unless prevented and warned off by our buoys, beacons, and light-ships, which we have, and may yet moor on the most dangerous parts of the coast, will ultimately become total wrecks, and miserably perish, both ships and cargoes. Nor would I hide from the teetotal world the fact that some of our crew from time to time have deserted, and some, too, of whom we might have expected better things; who profess to be chaplains, and teachers of the people, and pilots of the church, but who caught all aback in a squall off Mount Appetite, and shipped a bit of a sea off Cape Custom, and, as I believe, received a shot or two from that old blue-eyed monster's castle, Prejudice, fired by his old favourite gunner, Ignorance, coward-like, struck their colours, hoisted a signal of distress, and bore up for Moderation roadstead; which, Sir, as you know, is very bad holding ground, and about a cable's length from the rocks and shoals which I have been describing. Now we frequently make sail, and range up alongside, and hail them or signalize for them to get out their anchors, or cut and run, and join again our squadron. With some we have prevailed; but others say they are not fit for our service, and have shipped themselves on board that old, rickety, leaky, worm-eaten, hospital ship, the Medicinal, which, although she is allowed up to the present day to rendezvous in our beautiful harbours of refuge, almost unmolested, I believe her to be the greatest enemy we have to contend with; for should any of our crew be taken unwell, not reflecting that in all probability they are reaping the natural consequence of their remaining so long in the enemy's service, and of the bad provisions served out there, they at once join the old Medicinal, being totally ignorant of the nature and effects of the medicine served out on board; and then they get so attached to the old ship, that there is no getting them to leave her again. In vain we remind them of the tens of thousands who have been saved from present destruction—of the thousands who have shipped on board the Immanuel, bound for Canaan's happy land. In vain do we point them to the multitudes who are naturally looking to them for an example, and whom they might be instrumental in preventing from becoming total alcoholic wrecks. "I belong to the Medicinal, I belong to the Medicinal," is their hiding place. But it is amusing to see how, in some instances, they serve out the medicine. At 12 o'clock at noon, they strike the bell eight, and pipe to dinner, when a sumptuous meal is served out, and beside each plate is placed a glass of medicine, and in turns they take a bit of food and then a sup of medicine; and after dinner it becomes necessary to serve out the medicine much stronger, because of a certain peculiar stomach complaint, with which most of them are afflicted. O, Sir, would there were no more Timotheities than main-masts on board the ship. These are some of the trickeries carried on on board that old slave-ship, Medicinal. May the day soon arrive when she shall be paid off, and broke up as unfit for service; or that we could bring the Hydripathy, a fine three-decker, built in Ramsgate, under the command of Admiral Courtney, alongside, and with one tremendous broadside sink her to rise no more.—Now there is another ship, of which I cannot speak too highly, and with which I have been connected more than 14 years. Her name is the Eucharist: she was built and fitted out by King Immanuel himself, and notwithstanding he has commanded the officers that whenever she is under way, her stores should be of such excellent quality and kind as should be calculated to remind all on board of his love, and of all the great things he has done for them, they, however, gradually conforming with the evil practices and customs of other commoner ships, have introduced precisely the same kind of stores as is served out in the enemy's fleet, and which is more calculated

to remind them of the enemy than of their great and everlasting friend. Now, some few of us, composing part of the crew, have sent petition after petition into the cabin, and have gone aft on the quarter deck, with our hats in our hands, and frequently on our knees, to beg for an alteration of some of the stores; for we have no objections whatever to the other part; and the decision of the Court Martial has not been a threat of corporeal punishment, it is true, but punishment much more severe, namely, if you don't like the provisions, you may go ashore and leave the ship. How painful a sentence, Sir, especially on one who has suffered much in the enemy's service, and who dare not partake of that which biteth like a serpent and stingeth like an adder! and how hard and painful this sentence must appear to others, who would gladly ship in the Eucharist, but dare not partake of her body-and-soul-destroying provisions!—Some time ago, Admiral Daniell, Commander-in-Chief of his Majesty's ship Cavendish, mustered all hands on her quarter deck, for the purpose of explaining when, where, and by whom the Eucharist was built, and the hands who ought to join her; and then dwelt at some length upon the nature and quality of the provisions to be served out, and (would you believe it, Sir?) that learned Admiral was not ashamed to confess his ignorance as to the kind of provisions used by His Most Gracious Majesty on the day the ship was launched; for you know He was on board, and superintended all the important business of that memorable day, and gave especial directions about the provisions, for, said He, this is my profile, which I leave as a kind of legacy to you and successive generations, so that when you look on it you may remember me—a kind of telescope, through which you may look and see me, to the joy and rejoicing of your hearts. And it pained my heart to hear that gentleman say it was a matter of indifference as to the quality, and that to lay any stress upon it in these days, was to revive a spirit of Judaism, Pharisaism, and Popery. He contended for Christian liberty, and said the common beverage of the country where, in providence, we might be placed, should be used, asking no questions. Now, the common beverage of England is malt liquor; of Ireland, whiskey; of Holland, gin; of France, brandy; of America, rum. Now, those drinks are called best when old; but the fruit of the vine, which our Gracious King served out to his officers and crew, when he invited them all aft to partake of the launching feast, is best when new—according to his own metaphorical language—I will drink no more of the fruit of this vine, until I drink it new with you at the end of your voyage. O, Sir, (to drop the figure) to me it is awful, most awful, that the church of the living God should cherish in her bosom this enemy of man—this accursed alcohol; that the church should meet together once or twice a week, to pray for the conversion of sinners, and if those converted should be reclaimed drunkards (and, blessed be God, there are thousands of them in England), she is not prepared to receive them, but calls them weak and crotchety persons, because they cannot partake of alcohol, shuts the door of the church against them, and forces them into the world for the strengthening of their faith. I am, Sir, your's very truly,

Royal Harbour, Ramsgate.

RICHARD VIVIAN, I.O.R.

TRURO.—[An Example.]—I have pleasure in being able to increase my order for the Advocate, from a knowledge that its circulation has removed much prejudice; and though many of the influential persons in this town, to whom it has been sent gratuitously (from the profit arising by selling to others at 1s. 6d. per year) are not yet convinced of the whole truth, of the danger arising from taking even a small quantity of alcoholic drink, yet I know its columns have clearly shown them that alcoholic drinks are unnecessary and injurious to the human frame; their own experience telling them that in the same proportion as they have decreased the quantity of wine, so has their health been increased; and, from choice, very many abstain from all that can intoxicate, though they are not members of our society. These things are cheering, and when such convictions are produced by so simple an experiment as that of supplying them with suitable information, it induces the belief that by a still greater circulation of temperance knowledge, the day would be hastened when temperance shall reign throughout the land. The reports from various parts of the world given in the Advocate from time to time, are encouraging, stirring us up to more diligence, with the full belief "we shall reap if we faint not." We continue to hold meetings weekly, and it is gratifying to observe of those who have attended them often, scarcely one has violated the pledge; whilst of those who have not supplied themselves with teetotal information, many have returned again to the drinking bondage from which they had been delivered. Our medical men, I regret to say, are doing a serious injury to the stability of our cause, by recommending even to those who they know were drunkards, but who have abstained for years (yes, and changed from the worst characters in the town to respectable members of society and of Christian churches), in cases of weakness, porter and beer "moderately!" The result in some instances has been as predicted, and proving our doctrine of "moderation in such an article to be the abuse;" and also confirming the statement made by our warmest and truest friends, that moderately recommending "moderation," does more to encourage and per-

petuate drunkenness than any other method that could be adopted. At a meeting lately, a woman, more than 70 years of age, rose and said "She wished to ease her mind by expressing her joy at being a teetotaler. For 45 years she had followed the Lord; had brought up a family, but her sons were drunkards. The constant prayer of her heart had been, that they might be reclaimed; and when she first heard of the teetotal society, she felt it was a boon from the Lord, and embraced it as such. For some time after her sons continued in their mad career, but she ceased not earnestly to pray that they might overcome their besetting sin; and after being one evening more fervent than ever in prayer, she heard they had taken the pledge, and since that period she was happy to say they had continued firm; and now [said she], I thank the Lord that in my old age he has answered my prayer, and whenever the time comes I shall die in peace." Truly her heart seemed full of love and joy. Another said "She was the mother of nine children. Three years since her sons were following in the footsteps of their father, who was a great drunkard, swearer, and Sabbath-breaker. She and her little ones were the most wretched of beings, without even the necessities of life. About that time her husband signed the abstinence pledge, she and all her children did the same, and the consequence had been, happiness and comfort were restored to the domestic circle; such happiness as she could not describe, unless by comparing it to heaven upon earth: her husband, her sons, and herself were all members of a Christian church; and in the house where were once to be heard cursing and swearing, the sound of prayer and the song of praise ascend."—And can it be true, whilst such trophies as these are before the eyes of preachers, prayer-leaders, and professed followers of Christ, that they stand aloof from such a righteous cause? We may be sure that a corrupt tree could not bring forth such fruit. But, alas! even preachers and prayer-leaders in this town are actually engaged in the sale of the poisonous and soul-destroying liquors. From the same church not only members are cut off for drunkenness, but at the last quarterly meeting of local preachers, one was suspended for being drunk, and he confessed that a leader and member had been drinking with him! Now if, instead of violently opposing this noble cause as they have done here and elsewhere, they had given the subject their prayerful consideration, I have no doubt they would have seen it to be their duty to God and man, to throw all their influence on the side so marked and approved by the finger of God, and not on that of the drinking system, so terrible an instrument of evil!

JOHN C. ISAAC.

THE ST. IVES CASE.—*The WOMAN-INSULTER* again. MR. JONATHAN TURNER, the rejected superintendent of St. Ives, noticed in our last as having made a most ferocious assault upon the character of a LADY—the respected wife of a missionary at Falmouth—has issued an "appendix" to his pamphlet, which, in bombast and barbarism, if possible, out-Herods Herod. The two, indeed, *par nobile fratrium*, are stamped with the tokens of their paternity—the offspring reflect the features of the father! The following is a specimen of the Christian language applied by this Wesleyan minister to Mrs. Fryar, and in justification of which he actually claims the example of Jesus Christ!!—"Shameless, ignorant, vulgar, impudent woman—THE CONFIDING HUSBAND OF THIS LADY!" Mr. Turner says—"I deny that it is, in any degree, inconsistent with Christian charity or meekness, to DESCRIBE great moral evils by their TRUE NAMES, and to present them to public abhorrence in their genuine colours." Very true; but his denunciation, his abuse—and abuse without the shade of a proof—is not description. It is, on the face of it, evidently the expression of disappointment—the outburst of rage and offended pride; not a Christian, unpersonal abhorrence of evil. Mr. Turner misapplies a great truth, and blasphemously arrogates to himself the copying therein of the Redeemer's example! Can he see into the heart? Can his eyes penetrate the privacy of domestic life, to justify the insinuation—"THE CONFIDING HUSBAND OF THIS LADY?" Is Jonathan Turner a God? Alas! "he knows not what spirit he is of." Is an insinuation such as that which excited our indignation and called down our just reproof—is that a mere description of a fact? "O shame, where is thy blush?" In this appendix, Mr. Turner accuses us of having lost our "philosophy," because we stood forth in defence of this calumniated woman, and described the great moral evils of "evil-speaking, lying, and slandering," by their TRUE NAMES, though committed by a Wesleyan minister, and presented them to public abhorrence in their genuine colours! To do this, it seems, is a privilege possessed alone by Mr. Turner! It is quite consistent with charity when said to be done by himself; but it is low billingsgate when really done by any body else! Mr. Turner is welcome to monopolise to himself all philosophy of that sort which consists in a brutal disregard to decency and to the feelings of woman: we should be happy to have lost it, had we unfortunately united with him in its possession. His chief and worst charge was evidently of a nature incapable of proof by him—the mere expression of his own impure thoughts or propensities—and the insinuation was enough to excite the indignation of a stoic, and to the stoical school of philosophy we make no pretensions. He appears to adopt the Christian law, "believe all things," with this

addition—"Believe all things EVIL" of those you dislike! Hence, he increases the atrocity of his crime by advancing an apology for his original offence. He pleads, forsooth, that he has a right not only to believe his evil allegations without proof, but to usher his own evil thoughts before the world as FACTS! Why? Because, is the plea of this—can we call him MAN?—because the lady is necessarily absent from her husband whilst advocating the cause of mercy and temperance!!! "If," says he, "she starts from her own appointed orbit, quits the sanctuary of domestic life—she, that instant, forfeits her right to the especial privileges of sex!" Again—"If any woman so far forgets what belongs to her sex, as to leave her husband and family, and travel about the country alone, without that natural protection"—she is, it would seem from his conduct, to become fair game for the unnatural, and unmanly, and unchristian propensities of every Jonathan Turner! Does she "forfeit her right" to be treated with truth, charity, and justice? Shall such MONSTROUS MORALISTS cast their own polluted thoughts with impunity upon the character of this lady? Not, at least, whilst under "the protection" of the temperance press. According to this crude canon of his, those ladies in connexion with that excellent body, the Society of Friends, when called to engage in the missionary enterprise, or religious visitations, subject themselves to a similar charge, and "forfeit their right" to be treated with common candour and even Christian charity! Our readers, we are sure, will agree with us in thinking that the reply to the Royal Edward, as embodied in the motto of the Order of the Garter, is strictly applicable to Mr. Turner—"The evil is WITH HIM who evil thinks." Mr. Turner also charges this lady with Religious Infidelity! Mrs. Fryar has rebelliously refused to accept the interpretation of any "Rabbi* Jonathans" as the truth itself—she has dared to doubt the infallibility of this Wesleyan Pope—ergo, she must be denounced as a heretic and an infidel!! We, too, are honoured with a share of this personage's abuse. We esteem it honour, for the abuse of some is the highest praise. It is perfectly complimentary! In fact, the galled jade winces at the goad applied—and kicks madly against the chastisement. Of course we could not degrade ourselves by entering the arena of debate with a WOMAN-INSULTER—a self-convicted LIBELLER—but we may be permitted, without pollution, to give one other specimen, out of many, of the peculiar reverence of this pamphleteer for truth. We could not attempt argument with one who fabricates or perverts statements, just as it suits his nefarious purpose, depending, for their blind reception, upon the nescience or prejudice of his dupes, who, he well enough knows, have no desire to read both sides. At page 9 of his first pamphlet, and also in this appendix, Mr. Turner represents to his readers, as an illustration (says he) "to what shifts men so respectable are driven in defence of an anti-scriptural theory," that in our Essay on Deut. xiv. we are "compelled to admit that intoxicating wine—the cup of devils—was an essential part of God's ancient worship!" We undertake to say, that of the thousands who have read that Essay, there is not one other who ever arrived at that conviction—no, nor has even Mr. Turner himself. We have read over our language in that Essay again, and though we would, if possible, place the representation to the account of imbecility of intellect, or impervious prejudice, we cannot, with truth, even compliment his heart at the expense of his head. Instead of any such admission, the dullest reader cannot fail to find distinct denials that intoxicating wine was sanctioned at all, or for any purpose. The reader shall judge for himself. In our Essay, p. 8, we define the point which the opponent has to prove, viz.—the DIVINE SANCTION OF INTOXICATING BEVERAGES. In illustrating this point we say, there may be human sanction, but that is nothing. There may be Divine permission, but slavery was permitted. There is Divine sanction on wine; but wine is not now, nor was it then, of one sort only: "we demand Divine sanction for the use of intoxicating wine." We might (we proceed to say in a note, of course after the other three points had been first proved,) also demand, fourthly, that this sanction should be of intoxicating liquor as a beverage." We further say in the note, "it remains with the opponent to show that wine (meaning either sort of wine) sanctioned as a sacrifice (as was blood), is (thereby) sanctioned as a beverage." Can any thing be plainer than this, that four things were demanded to be proved; and NOT ONE OF THEM ADMITTED? Yet, represents Mr. Turner, we therein "ADMIT that the cup of devils was an essential part of God's ancient worship!!!" To borrow Mr. Turner's language, we have no need to describe the moral quality which distinguishes this representation of his, by its true name, or to present it more plainly to public abhorrence—it is already but too dark for its author's reputation for veracity. The parties so grossly calumniated by Mr. T., however, have this common consolation—"Blessed are ye, when men speak evil of you falsely, for the truth's sake." The truth is unpalatable; and hence the hosts of darkness rage against us. In fact, it would be charity to suppose that our enemies had lost their wits as well as their manners. —[It is requested that the temperance journals throughout the country will give circulation to this exposure of Mr. Turner's most iniquitous conduct.]

* Query, Rabid?—PRINTER'S DEVIL.

PENZANCE.—*The New Temperance Hall, Prince's Street.*—This building was opened on Monday night, Feb. 20, and was very crowded, whilst the platform was filled with many of the persevering advocates of the cause. The chair was taken by Mr. John Crocker, who delivered a neat address, in which the conduct of Sir Charles Price was handsomely eulogized for the generous manner in which he has erected, for their use, this spacious hall. It was by the desire of this gentleman that it was opened by the teetotalers, and dedicated to the Genius of Temperance. The variety of speeches delivered on the occasion gave a spirit and zest to the meeting, the like of which we have not witnessed for a long time.—*Penzance Gazette.*

WALES.

ABERGAVENNY.—The teetotalers of Abergavenny are making strenuous efforts to arouse public feeling in favour of their principles; all fair measures likely to advance the cause are adopted zealously by them. Labour they readily undertake, and opposition makes them more determined. In order to show that one of their objects is the improvement of the mind, they have instituted a course of lectures on philosophical subjects, and it is not at all improbable that a mechanics' institute may arise out of it. A lecture on the organization of man, by L. Reynolds, Esq., commenced the course.—*Tablet.*

SCOTLAND.

GLASGOW.—It is customary at the present season of the year for people to have, to a certain extent, a licence for levity, and Glasgow most assuredly stands high in competition for enjoying this privilege, if such it can be called. Glasgow has lately been the seat of war for religious liberty. When the Edinburgh and Glasgow railway was decided to run on the Sabbath-day, was there a pulpit silent in its denunciations against those men who composed that majority?—was there one of the servants of God who forgot them in their prayers? Let the public prints of nine months back tell; let the memorials from almost every parish, with the hundreds here and the hundreds there, answer that. Not only were they drawn up in language binding those who signed not to travel on a Sunday, but even to discountenance the traffic on a lawful day, and neither to go themselves nor send goods. This was the meaning of some, if not all, and many concluded with the warning to beware of being partakers of other men's sins. It is passing strange that those railway philanthropists have overlooked the amazing fact that there was a railway open for years before the Glasgow and Edinburgh one; and that railway took into its numberless carriages, as the Sheriff of Lanarkshire tells us, from 10,000 to 20,000 every Saturday night and a part of Sunday. Is this true? Have the benefactors of mankind been silent under this? Has week after week launched its thousands into that state in which, if one die unconverted, we are told by the Scriptures, he shall not inherit the kingdom of God? Is it true that such a number are under the influence of drink every Sabbath, and that every hour that passes hurries more than one into eternity? If it is, and I believe it is within the truth, then what an awful catalogue must we reckon on of the ruined and the lost! They talk of Sabbath-desecration! They little know to what an extent it has arrived in Glasgow. It is high time for those who have responsibility in that way, to be up and doing; and, as a stimulant to memorialize, we would advise them to visit, on a Saturday night, the Bridgegate, Saltmarket, and the High-street, not forgetting to take in those two conspicuous objects in those streets, namely, the bridewell and the jail, in which so many at this hour are lying under the charge of murder, aggravated by the crime of intoxication. There are many shops kept open on Sabbath, and if any class of men have the power to expose the injustice and sinfulness of such conduct, they ought certainly to do it, seeing that this state of things has such a demoralizing tendency that the most ingenious schemes for the benefit of the poor or lower orders can scarcely make head. How can it be otherwise? Every other shop is a spirit or beer cellar. And what must we expect, when such an intimation is posted up on the Cross of Glasgow as the following, viz., "that — will, on Sabbath first, keep open from 6 in the morning to 11 forenoon; shut, during divine worship, from 11 to 1; open from 1 p.m. to 2; and shut, during afternoon service, from 2 till 4; and open all the evening afterwards?" Is not this the summit of mockery at the law of God and man?—and yet it is passed unheeded. I went to that shop myself, to see if any gave it countenance; and there were many to sanction by their encouragement. Should such things be? It is worth while for those who know to do good, to work; but the labourers are few, and we would wish that even the railway philanthropists, in their march of intellect, would cease to try to cope with steam, and forget their poorer fellow-beings confined to their hovels and their huts.

J. H. B.

DALKEITH.—The cause is progressing steadily; failures less frequent. Reformation and teetotalism go hand in hand in extending the benign influence of temperance, and the drinking usages are becoming more and more unpopular.—W. STEVEN.

IRELAND.

CORK.—A soiree took place on Monday evening, 9th January, at the Barracton society's reading room, when about 120 sat down. The majority of this party were sergeants, corporals, drummers, and privates, belonging to the 45th, or the 1st Nottinghamshire Regiment; and to the great credit of our commanding officer be it said, he was pleased to give the teetotalers permission to stay out of their barracks until the following morning. Tea being over, and the tables removed, the chair was taken by sergeant Thomas Cassidy, who, after a few preliminary remarks, called upon councillor Welsh, who addressed the audience for one hour, in a most able and impressive style. Mr. Martin (commonly called "Father Mathew's father,") was next called upon. His venerable appearance and gravity of speech, I have no doubt, had their due weight upon all present. The next speaker was that indefatigable benefactor to our cause, George Cox, who had his "Ready Reckoner" charged with a small portion of alcoholic wine, and on evaporating, the "blue ruin" was set on fire. I then, for a short time, endeavoured to rivet on their minds the importance of being consistent to their principles, and urged the necessity of attending meetings of the same nature at every opportunity; and likewise of studying the subject in all its bearings, in order that they might be able to stop the mouths of gainsayers, and convince those who err through ignorance. Mr. Blewitt next addressed the meeting in a forcible speech; and Mr. Parry concluded the speaking of the evening. Great praise is due to these kind-hearted men, for their strenuous exertions at our weekly meetings. The meeting broke up about 5 o'clock in the morning, and concluded by singing the national anthem, with three cheers for her Majesty and Father Mathew; when the men departed to their respective quarters, highly gratified with their entertainment.—*This is a new thing in military life, and deserves to be published in letters of gold; and wherever British soldiers are stationed, let it be brought to their notice, and who can tell but that other branches of the British army may be stimulated to imitate the teetotalers of the 45th Regiment? Our numbers range from 150 to 180.—I have to acknowledge the receipt of some temperance publications from some unknown friends, for which I return my warmest thanks. May many be led to follow the example.—Your's, &c., W. LEIGHTON, Corporal 45th Regt.*

[Mr. Leighton's letter in our January number, should have read—"Father Mathew presented me with a silver medal."]

CARRICKFERGUS.—The cause of sobriety is steadily and triumphantly marching onward in this town, and the publicans are making a corresponding retrograde march; retreat they must before the glorious army of teetotalers! SIXTEEN have been obliged to give up selling intoxicating liquors within these three years, and one house, notorious for all manner of wickedness, is now a baker's shop, and the proprietor a teetotal advocate! Although we have never been favoured by a visit from the great and good Father Mathew, we number upwards of one thousand members. In admitting members to our society we make it imperative that they repeat the pledge aloud as read by the secretary, previous to signing their names; which we conceive more binding on the persons joining the society. Our society was looked on at first with apathy and disdain. Such feelings are almost gone, and we now have a goodly number of the upper classes connected with us. Our last festival was graced with the presence of the High Sheriff of the county of Antrim, a teetotaler, who kindly consented to preside on the occasion.—We have just held a public meeting in the Wesleyan Association Chapel, which was quite full, the Rev. Mr. Porter, Unitarian minister, presided. The Rev. Mr. Newton, minister of the chapel, delivered an impressive address; after which a man and his wife, two notorious drunkards, came forward and signed the pledge. May the glorious cause prosper, until the tide of drunkenness is rolled back to the place of its origin!

JAMES STANNUS.

BANQUET AT CORK.

On Thursday, the 16th ult., a grand demonstration was made in honour of Father Mathew; (a full report of which is contained in the *Cork Examiner* of the 17th ult., occupying no less than five columns and a half.) "If ever," says the editor, "adequate powers of description were necessary for a journalist, it was in the present instance. The demonstration was grand in its numbers, its rank, its intelligence, its wealth, its station, and its worth, but it was a thousand times more grand in the blending of all ranks and grades of society, in the union of men of all parties, and of every distinction of creed. It was glorious and soul-stirring in the unwearied and continued enthusiasm of the evening; it was interesting in the speeches delivered, from the glowing oratory of the great leader himself, to the untutted but splendid eloquence of Thomas Bluet, a member of, and an honour to, the operative classes of Cork. It was more than that—it was the triumph of the cause in the place of its birth, in the cradle of its youth, in the house of its vigorous manhood." Not fewer than 1400 or 1500 persons, it is said, were striving at one time for accommodation.

THE MATHEW TESTIMONIAL.

Protestants are vying with Catholics in the various districts, to render this testimonial in every sense worthy the cause, the man, and the country! The Protestant Dean of Armagh has announced his determination of subscribing no less than £200, provided that an institute or house, calculated to promote or perpetuate the great object of Father Mathew, teetotalism, be established. In a few months it is expected that £50,000 will be collected. Few, if any Catholics will not be found among the contributors; and nearly all the Protestants of talent, wealth, or station, have already signified their desire to respond to the nation's call and cause.—*Tablet*.

A meeting of the Committee was held on Saturday, the 11th, Feb., at the office, 4, College-green, Dublin. There were present: Surgeon Carmichael, Commissary-General Haines, the Hon. Col. Southwell, R. Guinness, Thomas Hutton, R. Webb, D. H. Sherrard, T. M. Gresham, Sir A. Clerke, Hugh M. Tuite, M.P., Peter Purcell, Sir Harcourt Lees, N. P. O'Gorman, Q.C., General O'Malley, R. Webb, J. E. Hyndman, James Perry, Alderman Boyse, Pierse Mahony, and others.—*Saunders*.

GUERNSEY.

(Extract of a Letter from St. Pierre Port.)

When the principles of total abstinence were first promulgated in this island, they produced, as might naturally be expected, a very strenuous opposition; not simply the opposition arising from a desire for vicious indulgence, but the opposition of interest, which is frequently of a more violent character. Very many highly respectable individuals dealt largely in spirituous liquors; and as in all small communities the families of each particular rank in society are more or less connected by intermarriage, what affected, or seemed to affect, the interests of a few, was decried by all—the opposition was all but universal.

The consumption of spirits alone in the town of St. Pierre Port, was enormous, in comparison to its population, besides a great quantity of wine and cider, the latter the produce of the island.

A great many were largely engaged in the wine trade, especially between Oporto and in this island, from which they reshipped their port wines to England, for sale. There is one singular feature in this trade, which I leave those who are curious in such matters to comment upon, and that is, that in an average number of years, by the Customs' returns, these gentlemen managed to export a very much greater quantity of port wine than they ever imported in the same time, notwithstanding the home consumption was not small.

The interests of all classes seemed in some degree to be dependent upon the sale of intoxicating liquors, which was (and is now) very much encouraged by numbers of officers on pensions or reduced pay, and families with small incomes, who come here for the sake of procuring what they call the luxuries of life at a much cheaper rate than can be done in England. Taking these circumstances into consideration, it is not to be wondered at that opposition should occasionally become rather violent in its character.

But in spite of all obstacles, total abstinence has obtained here a firm footing; and though I do not know, therefore cannot say, that commerce in wine and spirits has sensibly declined, yet I am fully persuaded that our principles are exerting an indirect, but widely-extended influence. There are many acting upon them who will not join the society, because, they say, it is not sufficiently respectable; and we find, almost without exception, that all classes concur with us that total abstinence is the very best thing for drunkards.

What the society really numbers here, it would be very difficult to ascertain. The old pledge-book, up to the summer of 1842, had I believe upwards of 13 or 1400 names in it, I am not sure which; but there was no efficient kind of organization, the society was constantly in debt, and there was no regular plan of speakers to keep up the interest of the meetings. After much deliberation it was at last determined to register those only who would subscribe one half-penny per week, as acting members of the society, to take all the names we could obtain as signatures to the pledge, but to have members' meetings to transact the business, and to admit those only to these meetings who could produce a collector's receipt for the amount of their subscription. In order to induce them to pay the halfpenny a week regularly, it was considered advisable to have members' quarterly tea-festivals, at a cheap rate, and to do something a little out of the common way of spending the evening in speaking, that would both attract and amuse the people.

Accordingly, at the autumnal quarterly festival, we got up a trial of *King Alcohol* by judge and jury, which passed off with great *eclat*. The prisoner had a counsel appointed on his behalf, who pleaded very earnestly in his favour; but the evidence against him was so strong and conclusive, as to his having committed crimes of the deepest dye, that he was unanimously found guilty,

and sentenced to be burnt in the presence of the assembly. The burning gave great satisfaction, and was highly greeted. The Attorney-General, *pro tem.*, had an opportunity of making a very eloquent oration on the evils of intemperance; and the Judge, in his charge to the jury, declared his belief that total abstinence was the only remedy for those evils. The audience were highly delighted.

At the Christmas festival following, we selected a number of appropriate pieces of poetry and poetic dialogues, which were recited with considerable effect by children, principally boys, and one or two young women—one in particular recited a piece called the *Drunkard's Wife* (in character as regards a dirty torn dress), very pathetically descriptive of the sufferings of females united to intemperate husbands. The evening was concluded with the recital of a piece called *Groggy Harbour*, the principal features of which were taken from a very interesting story called by that name, which was published in a volume of American Temperance Tales. Some half dozen individuals represented different characters in the tale, and were placed in different parts of the meeting, getting up as occasion required, to sustain their part in the dialogue; so that it seemed to the audience almost like impromptu speaking. The pith of the story is this:—Captain Lane, who had been absent 30 years, returns suddenly to Groggy Harbour, and is somewhat surprised and grieved to find drunkenness prevailing to a great extent. In a conversation of some length with his friend Enoch Simpson, he inquires the fate of all his old playmates, and finds that a great majority of them have become victims to this degrading vice. He has a competency, and wishes to settle somewhere for the remainder of his life; but he tells his friend it shall not be in Groggy Harbour, unless they can contrive a plan (as he expresses it) to change the nature of the bottom. They consult, and call a public meeting, and Captain Lane takes an old teetotal boatswain, who has been his constant travelling companion, as speaker on the side of temperance. The meeting is collected, a chairman appointed, and the speakers in different parts of the room express the sentiments that are embodied from the tale; and the arguments on each side are reviewed and wound up by the old boatswain's speech, which is a model of nautical eloquence. He remarks, at the conclusion, "that the evils of intemperance shall fall before this simple remedy alone, as the giant of Gath fell before a smooth stone from the brook and a shepherd's sling."

This is a slight outline of our manner of amusing and instructing our members on these particular occasions, and we find the plan work admirably. I doubt not that other societies might follow this example with great advantage, not only in a pecuniary point of view, but in what is of much more consequence, interesting the moral feeling of the members of the side of temperance, and in teaching them to look rather farther into the subject than simply calculating worldly advantages.

We have, I believe, more than 60 reformed drunkards, many of them men who have been pests to society. The change in their temporal circumstances is wonderfully apparent; and there is good reason to suppose that some of them, who whilst under the excitement caused by the use of intoxicating liquor, never bestowed one thought upon the salvation of their souls, are now living at peace with the Almighty.

WEST INDIES.

(Extracts from a Letter addressed to Mr. John Andrew, Jun., by a Wesleyan Missionary.)

MY DEAR SIR,—You will be pleased to hear that the temperance cause is progressing in these islands. I hope alcohol, in its various combinations, is viewed by many here in its proper light—not as a creature of God, but as one of those inventions of fallen man to procure wealth and to gratify an acquired, pernicious habit, at the risk of domestic comfort, the precious soul, and eternal life. "O that they were wise."—About 1000 persons have signed the pledge; but I regret to say some few have violated it, and returned to their old practices, which has given a kind of unenviable triumph to those who sell the poisonous stuff, and to those who either oppose the reform or are indifferent as to its success. We have some trophies to the temperance cause, who, if they continue steadfast (as there is strong probability they will) will be worth ten thousand arguments which go to prove the utility of total abstinence principles. Although we cannot positively affirm that teetotalism was the principal cause, yet it is gratifying to us to be able to state that at the late May General Assizes there was not one prisoner to be tried in these islands. The Hon. Chief Justice Butterfield, who is a warm friend of the temperance cause, had, according to the ancient custom, a pair of white gloves presented to him. The learned judge congratulated the jurors, and stated that no similar event had occurred in the colony within his recollection. And his Excellency the Governor, in proroguing the Colonial Parliament on the 21st of July last, observes in his speech—"I have peculiar satisfaction in being able to advert to the orderly state of society in this colony, and to the circumstance of there having been no crime presented for trial at the last Gene-

ral Assize Court. This circumstance, alike creditable to the magistracy and to the people, we may receive as a proof both of the moral disposition of the one, and the zeal and discreet conduct of the other, in the exercise of the power with which the law entrusts them. I do not doubt that so happy a result is in some degree owing to those laudable efforts successfully making here to improve the physical as well as moral advantages of *sober habits*. There has been a great decrease during the year on the duties of imports of alcoholic liquors into the colony. In 1841, there were 70 grog-shops; in 1842, there are 61—decrease, 9. But there is much yet to be done. Since I wrote last, several other victims of intemperance have been added to the black list, and have fallen without hope into the drunkard's grave. O, when shall this plague be stayed? Not until the Church of Christ shall rise up, and, like Moses, stand in the gap, and by the incense of prayer and holy exertion, shall say—"Hitherto hast thou come, but thou shalt go no further."

In my late trip to AMERICA, I was delighted to see the success which has attended the temperance reform in that great country. Although I saw many thousands of people in the various grades of society, I saw only four persons under the influence of intoxicating drinks. In no place in the States, either in steam-boats or taverns, or private families, did I see either wine or any alcoholic drink introduced, except when specially called for, and this rarely occurred. Though the temperance cause in Upper Canada has some staunch and uncompromising advocates, yet it has not achieved such a glorious conquest over distilleries, grog-shops, and the drinking habits of many of the people, as it has in the States. At Montreal, Lower Canada, the cause is evidently progressing. Here I met with some warm-hearted teetotalers, whose "religion is" not "spoiled by total abstinence."

Nov. 9th, 1842.—Since the above was written, the Court of General Assize, Michaelmas Term, has been sitting. A quotation from the address of the Hon. Thomas Butterfield, Chief Justice, to the Grand Jury, will furnish you with his Honour's views of the influence of the temperance cause on the morals of the people. His Honour observes—"Although I cannot on this, as on the last, occasion of my addressing you, congratulate you on having a clear docket; yet I am happy to say that there are but few cases requiring your consideration. Several causes, however, have been in operation in the colony of late, which have had a natural, if not necessary tendency to produce such a result. Amongst these are principally to be reckoned an improved system of prison discipline, a better organized police in our towns, a continually-extended diffusion of moral and religious education amongst all classes, including that portion of the community recently released from the thralldom of both mind and body; and the influence so generally felt of the great temperance movement, which marks the present as an important era in the history of man. I have frequently, when passing sentence from this bench, had to deplore the baneful effects of intemperance, and to observe on it as the most fruitful source in this, as in other countries, of such crimes as have called for the most severe legal retribution."—But we trust there are greater triumphs than empty jails achieved by the temperance cause. Persons have been rescued from the vice of intemperance, and have united themselves to the church of Christ. The temperance society first made them *sober*, and then the Gospel was made the power of God unto their salvation.

I am, my dear Sir, your's very sincerely,
Hamilton, Bermuda. THEOPHILUS PUGH.

FRANCE.

(Extract from a Letter written by Mr. Robert Mack, late of Halifax, now labouring in France.)

SIR,—In July last I was sent here from the British and Foreign Town Mission Society, for the religious instruction of the English workmen employed on the railroad between Paris and Rouen. As alcoholic drink is very cheap here, men and women, in great numbers, are drinking themselves to wretchedness, the grave, and I fear eternal perdition. Only yesterday a poor boy got his arm broken in endeavouring to rescue a drunken companion from sudden death; and perhaps there is not a week that something or another of this kind does not occur. As a mean to stop this, and better the condition of our fellow-countrymen, three young men, who are teetotalers, and myself, have formed a society, which we have named "The Continental Railroad Temperance Society," established at Sotterville, near Rouen, December 8, 1842. We have obtained about 18 or 20 names. As I resided very near you, in connexion with the Halifax Town Mission, I know that you are connected with the British Association on behalf of the gratuitous distribution of the "*National Temperance Advocate and Herald*," and I write to know if your Committee can favour us with a copy or two of that valuable publication periodically. By so doing, I hope you will assist the good cause, and I am sure you will much oblige us. With every good wish for your present and eternal welfare,
I remain your's, very respectfully,

Mr. John Andrew, Leeds.

ROBERT MACK.

Varieties.

GROG versus GOSPEL.—The following is taken from Mr. Young's recent work, "*A Residence on the Mosquito Shore*," (in Mexico), and shows the depraving influence of *strong drink*, which is indeed a sad substitute for the Gospel! It is a sorrowful question to ask—Who taught them to like this grog? The missionary and the European!—"A short time back a missionary arrived, for the purpose of giving them some idea of a future state. A house was speedily found for him, and he commenced preaching; and for a few Sundays he gave some of the chiefs a glass of grog each, to entice them to hear him. At length, one Sunday a great number of the natives attended to hear the white stranger talk: on this occasion the worthy and reverend gentleman was more than usually eloquent; when one of the chiefs arose, and quietly said, '*All talk—no grog—no good!*' and gravely stalked away, followed by all the natives, leaving the astonished preacher to finish his discourse to two or three Englishmen present."—Thus ended this wretched endeavour to bribe the poor besotted heathen to hear the Gospel, with the besotting agency of grog. Alas, that a christian missionary should ever entice souls to Christ with the fellest and foulest instrument of evil!

ALCOHOL A MAGNIFIER.—"There is another way in which new works are sometimes disposed of to the trade. An extensive publisher, who has several books in the press, or ready for publication, invites the leading men among the trade, by means of printed circulars, to a dinner sale, as it is called, in a particular hotel, on a given day. The works which are ready are shown, and the names of the authors, the subject, the price, &c., of those which are not, are mentioned. Placed by an excellent dinner and an abundant supply of the choicest wines, in that happy frame of mind which leads one to look on the sunny side of the picture, it is no wonder if the merits of the various works are sometimes a little magnified, and the probable amount of the demand for them somewhat exaggerated. The principal reason for this method, however, is the selling a large quantity of books at once, and they are therefore on such occasions offered on very advantageous terms to the trade. Mr. Murray and many others do a great deal of business in this way. Mr. Murray has one great dinner of the kind every year, at which there are sometimes from one hundred to one hundred and fifty of the leading men in the trade. In the spring of last year, [1836] he sold new works, in one day, to the amount of nearly £20,000, at one of these dinner sales."—*Grant's Great Metropolis*.

AGENT OF CHINESE DRUNKENNESS.—The *Oxford Chronicle* has some very excellent remarks upon our wars in India and China, in two of its numbers, viz., Nov. 12th and 26th. In the latter notice is taken of THE OPIUM QUESTION, as follows:—"While thus compelled to yield to the superior power of his enemies, the Emperor appears to have exhibited the sincerity of his desire to protect his people from the horrid effects of the opium traffic, carried on by British smugglers, by which the war was occasioned; and accordingly the Imperial Commissioners pressed the subject upon Sir Henry Pottinger; but he declined to discuss it, and with monstrous and aggravated injustice, while demanding a complete revolution in Chinese policy, and the opening of ports, refused even to consider a subject which humanity as well as honesty and good faith, and the character of our country, imperatively required should have been dealt with openly, fairly, and promptly. Heartily do we hope, that as this has been the worst war in which the Government of this country was ever engaged, so it may be the last; and looking at it in its commencement, progress, and ending, it would become all who recognize a Providence, to implore that the crimes of Government may not be visited retributively upon the people of this country."

IT'S ALL BEER!!—Agricultural labourers often tell us they cannot do their work without beer, and when we inquire into the quality of their ordinary drink, it is the very smallest of the small, in fact, no better than water spoiled, experience telling them that a more intoxicating drink soon unfits them for their work altogether. This delectable small beer reminds me of an anecdote related in my house many years ago, by the late Rev. S. Lowell, of Bristol, of the late Rev. Rev. Samuel Medley, of Liverpool:—"Visiting the Rev. Joel Abraham Knight, of London, on a hot summer's day, and feeling very thirsty after a long walk, he asked for a draught of table beer. His friend meekly confessed he had none in the house, and pleaded it being an expensive article.—'Pooh, pooh,' said Mr. Medley, 'don't talk about expense, man; you should do like the people in my country (Lancashire); there they brew NINE sorts of beer out of a bushel of malt.' 'Indeed!' said Mr. Knight. 'Yes,' returned Mr. Medley, 'and I will tell you what they are. There is ale, very good ale, shrimping ale and shrim!—Merry-go-down, must-go-down, wash-guts, and thin; and after all a licking out for the lads! And then, if they should be hard-up for drink, they tie a bunch of hops to a drake's tail, and drive him through a pond, and they call it all BEER!'"—*Salisbury*. J. TOONE, M.R.C.S.

The late J. FREDERIC SMITH, Esq. of Wakefield, whose zeal for the temperance cause was well known, left a singular request with regard to his remains. His interment took place at Mill Hill chapel, Leeds, on Friday, Dec. 23d., when an interesting and appropriate address was given by the Rev. Charles Wickstead. Mr. Smith (when so many and various crimes were perpetrated to obtain subjects for medical investigation, and when the general prejudice against allowing the remains of the dead to be made useful to the living was at its height, and was fostered by injudicious regulations, since abrogated) publicly announced the bequest of his mortal remains to the medical profession. Mr. Smith was a signed member of our society: he was always in a great measure a water-drinker. The Leeds Times mentions that some beautiful preparations from the head and extremities were made in the Leeds School of Medicine.

TEMPERANCE PHYSIOLOGY POPULARLY ILLUSTRATED.

"Knowledge is Power." It is knowledge—*truth*—even rudely and imperfectly advocated, which has wrought such wonders in the Temperance Cause. Knowledge, however, must be deeply planted, if its *fruits* are to be perennial. Once firmly fixed in the public mind, its roots will deepen and its branches expand. Knowledge will then become, not merely passing, but *permanent power*; and, connected with the Temperance Cause, it will perpetuate its existence and its blessings.

The Temperance Agitation has already done much for the enlightenment of the public mind, for the education of the people, on subjects of *diet, medicine, and physiology*. It is, we believe, destined to do still more. Of all education, referring to present interests, that which concerns the habits of daily life, and the laws of sound health, is the *most important*. The SCIENCE OF PHYSICAL LIFE is the best and most practical of all sciences; nay, it is no mean branch of morals. *A sound body is the fittest organ for a sound mind.*

To secure a better condition of physical life—to lay down a firm and enduring basis for the TEMPERANCE REFORM—we must *educate the people*—we must educate ourselves. A better taste than formerly prevailed, is now displayed; and even a higher and purer advocacy of the Temperance Question is called for. Is it not our duty to *supply* this want?—to *foster* this taste? The time, it would seem, has arrived for a scientific advance. In America it is already in rapid and successful movement. Mr. Delavan has brought the illustrations and authority of Science to bear upon the Temperance Question. He has recently got out large coloured Drawings of the Human Stomach, exhibiting the graduated ravages of Alcoholic Drinks upon the System. These have been circulated by thousands, and the effect of this kind of *ocular demonstration* upon the public mind has been vast and beneficial.

Several friends have suggested that something of this sort ought to be done in Britain, and have offered handsome contributions towards that object, in order to lessen the risk of the undertaking, which must be very considerable and onerous.

It is proposed shortly to issue, periodically, and at a moderate price, so as to be within reach of the *many*, a Series of beautiful COLOURED DRAWINGS of the principal Organs of the Body (Stomach, Liver, Brain, &c.) as seen in a state of health, and under the various stages of *alcoholic excitement*.

The Plates will be accompanied with Wood-cuts and explanatory ESSAYS, popularly illustrating the whole CHEMISTRY AND PHYSIOLOGY OF THE TEMPERANCE QUESTION, and embodying the most recent Discoveries in *Physiology and Organic Chemistry*, with their application to the dietary and habits of common life.

Each number, containing *two* coloured Plates, ROYAL OCTAVO, will, if possible, be issued at the low price of 1s. 6d. (or *post free*, 1s. 8d.)

It is requested that the friends favourable to this object, will canvass their respective vicinities, in order to ascertain how many Subscribers may be ensured, and to inform the Editor of the *Advocate* as soon as possible.—[The work will not extend beyond four numbers.]

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CHARGES:—Under 50 words, 3s. 6d.; under 70, 4s. 6d.; under 90, 5s. 6d.; under 100, 6s.; under 120, 7s.; under 150, 8s. If more than this number, the charge is repeated as for another advertisement.

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References to Patients treated, may be had on application (if by letter, post paid, enclosing a stamp,) to Mr. Courtney.

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MILL'S SOCIAL HERB.

It will be remembered by the readers of Mr. LIVESEY'S "STRUGGLE," that a prize of books was offered in that paper for the best Substitute for Tea. The trial of the many samples took place in July, when No. 5, MILL'S SAMPLE, was declared the best. It is prepared from herbs of British growth, and is generally esteemed as agreeable as Tea, without possessing its nerve-destroying properties.—To be had solely of G. Taylor, Temperance Hotel, High Street, Rochdale.

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This Arrow Root has been tested by the most eminent Physicians in London, and found by them to be *greatly superior* to any yet introduced into this country. It may be used for Puddings, Creams, Custards, &c., Recipes for which are printed on the wrappers.

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MATHEW TESTIMONIAL.

At the FOURTH MEETING of the COMMITTEE of the MATHEW
 TESTIMONIAL, held this day, February 18, at the Office, 4,
 College-green,

JAMES HAUGHTON, Esq., in the Chair;
 It was RESOLVED, on the motion of Mr. Commissioner Macan,
 seconded by Thomas Hutton, Esq.,

That this Committee being fully convinced that the services of
 the Rev. Theobald Mathew are not only appreciated as they deserve
 by the nobility, clergy, gentry, and people of Great Britain, but
 that they would heartily co-operate with this Committee in the
 efforts they are making to carry out the object of the great meet-
 ing of the 26th ult.—the following resolution adopted by the Com-
 mittee on the 11th inst. be published in the leading London and
 English Provincial Papers, with a view to the speedy and general
 Collection of Subscriptions in aid of the Mathew Testimonial Fund.

The following is a copy of the Resolution referred to:—

"That with the fixed determination of carrying out the resolu-
 tions passed at the public meeting on the 26th ult. with reference
 to the Mathew Testimonial, this Committee do publicly announce
 that they will exclude from their consideration every suggestion
 and plan submitted to them having for its object the erection of a
 merely monumental testimonial in commemoration of the Rev.
 Theobald Mathew; and they pledge themselves solely to the in-
 vestigation of such plans or projects as contemplate the estab-
 lishment of an institution of great national utility, calculated to
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THE ORGAN OF THE BRITISH ASSOCIATION FOR THE PROMOTION OF TEMPERANCE.

"HAVE NO FELLOWSHIP WITH THE USEFUL WORKS OF DARKNESS, BUT RATHER REPROVE THEM."

No. 4.—Vol. II.]

DOUGLAS, APRIL 15, 1843.

[THREE HALFPENCE.]

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CONNEXION BETWEEN TEMPERANCE AND RELIGION.

EXTRACTS FROM AN ADDRESS DELIVERED BEFORE THE HOWARD TEMPERANCE SOCIETY OF PHILADELPHIA, BY DR. ALBERT BARNES.

Religion is the patron of every virtue, and calls to its aid every pure and generous feeling in the bosom of man. There is nothing large, liberal, generous, free, and independent in the human soul, which religion is not designed to promote, and of which it does not become the patron and friend. If there is ever an apparent separation between religion and those things, or if religion ever seems to array itself against them, or to look on them with coldness or indifference, it is where its nature is perverted or misunderstood, or where narrow-minded bigotry has usurped the place of the large-hearted and generous principles of the New Testament. Something of this kind *may* sometimes exist by the want of a proper spirit among the professed friends of religion; and it is *possible*, also, that the friends of what may be generous, and liberal, and valuable in a community, *may* mistake the nature of Christianity, and may cherish feelings towards it and towards the church, alike injurious to the cause of religion and to the ultimate success of the cause which they have at heart. Our inquiry relates now to the question, whether any of these things are operating in reference to the great and noble cause of temperance; and the first object I have in view is to suggest some causes which *may* have had this effect.

1. The state of things in the Christian church, which prevented its coming up cordially and harmoniously to the temperance reformation. I refer to the fact that when that reformation commenced, there were many in the Christian churches engaged in the manufacture and sale of intoxicating drinks; that a large amount of capital was invested in the business; that the members of the churches extensively were indulging habits quite at variance with what is now regarded as the proper

rules of temperance; and that to a great extent the ministers of the gospel were indulging in those habits, and partook of the common feeling. The consequences of such a state of things were inevitable, and were such as could have been easily anticipated. The churches came up slow to the work. It was a work, not of a day, but of time, to change the usages of society, and to convince men that what had been practised constantly without any doubt of its propriety, was wrong. It was no easy matter to withdraw capital from a lucrative business, or to convince men that an employment was morally wrong in which they had been trained, and which had been followed without suspicion of impropriety by their fathers. It was not found easy for the ministers of the gospel to speak out on the subject in clear and unambiguous language; and when it was done, it was often attended with alienation and a removal from their charges. Changes in society are not soon made; and reformation is always especially difficult when that which is to be corrected and removed has a connexion with religion. Evils are always ramified in society, and interlocked with each other, and often interlocked with good. Sin winds its way along by many a serpentine and subterranean passage into the church, and entwines its roots around the altar, and assumes new vigour of growth, and a kind of sacredness, by its connexion there. It was so with the cause of intemperance in the community, and the consequences to which I now refer of this state of things could not be well avoided. One was, the necessity of forming an organization *out* of the church to do what should have been done *in it*—to get up an independent society, having for its object not only to remove the evil, but also the design of influencing the ministers and members of the church to do what they would not otherwise do—of spurring on its lagging ministers by reproaches, and scourging the church into her duty by an indignant public sentiment.

2. The customs still practised in the church, and the opinions advocated by some of the friends of religion, have in like manner tended to alienate the friends of temperance. After all the advances which have been made in the cause, it cannot be denied that sentiments are sometimes advanced, and that practices are continued in some portions of the church, which are fitted greatly to try the feelings of the friends of temperance. There are not a few, it is undeniable, among the ministers of the gospel and the members of the churches, who do not come up as fully and heartily to the work as the friends of temperance desire or think to be proper. There are not a few who are reluctant to sign the pledge; there are those who continue the traffic in ardent spirits; there are those who strenuously advocate the *right* to drink wine, and occasionally some distinguished minister of the gospel, or professor in a college or seminary, comes forth with a learned and laboured argument to prove that its use is sanctioned by the Bible, and to array himself against what most of the friends of temperance regard now as settled axioms about the use of all that can intoxicate. The effect of this on the minds of many of

the advocates for temperance is almost inevitable. It is to produce a coldness against all such churches, church members, and ministers of the gospel, and to make them feel that their cause must be advocated by themselves, in a great measure, if not altogether, independent of religion.

3. There has been a tendency, on the other hand, to alienation arising from the views of some of the advocates of temperance. Not a few of the friends of religion, and among them undoubtedly many warm friends of temperance, have regarded the tendency in that cause to be to push matters to *extremes*.

4. Among the friends of temperance there has been observed a slight tendency to separate themselves from religion, by a dread entertained by some of them that Christians meant to make the temperance reformation a sectarian thing. The *reasons* of this have been, that Christians, when they have advocated the cause, have endeavoured strongly to do it on *religious principles*; that they have appealed largely to the Bible; that they have dwelt much on the fact that intemperance endangered the souls of men; that they have felt that there was a propriety that the meetings for temperance should be opened with prayer; and they have sought, as it is undeniable they have, to make the progress of temperance tributary to the furtherance of the gospel. It remains yet, however, to be proved that any denomination of Christians has sought to promote its peculiar views, or to advance its own sectarian interests, by means of this cause. Yet any one can see that while the apprehension exists, there may be so far a tendency to alienate many of the friends of temperance from those of religion.

5. I mention one other cause which may have operated to some extent, and which I desire to do with as much delicacy as possible. I may be wrong in supposing that it has ever produced the effect supposed, and perhaps it should be thrown out rather as having a tendency to what *may be*, than as affirming what *is*. It relates to the large numbers of those who have been recently reformed from intemperance, and who have been organized into societies for the reformation of inebriates. The tendency to which I refer as *possible*, is that of supposing that *this* is about *all* which they need. So great and surprising has been the change in their feelings and lives; so invaluable are the blessings which temperance has conferred on them, that they may fall into the belief that this will do every thing for them, and that they need nothing further to promote their salvation here and hereafter. To them the change is as life from the dead. It has re-invigorated their health; saved them from deep degradation, poverty, and misery; restored the husband and father in his right mind to his wife and children; created anew for him the comforts of a virtuous home; given him respectability in the view of the community; opened before him the prospect of wealth and honour in his profession; made him, in short, a renovated being, with new powers, new faculties, new hopes, new prospects in reference to this life; and how natural it may be that the dangerous feeling should silently insinuate itself into the soul, that that wonderful power which has done so much for the present life will also carry its influence forward beyond the grave, and do every thing needful for the renovated man in the world to come.

My object is not to show that there should be *union in every thing*; or that every temperance society should be a church; or that there should be no diversity of opinion as to the reasons why intemperance should be opposed; or that in no respect the friends of these two causes should pursue distinct objects; but that there is *common ground* on which they may act, and that in the promotion of temperance on the strictest principles

there should be no alienation of feeling and no discord of views. In support of this proposition I urge the following considerations.

1. The first is, that there is *common ground* on which the friends of temperance and of religion may act, and act without any collision. It is of necessity that Christians *must* act in many things in connexion with those who do not profess to be governed by religious principles. The church is *in* the world. Its members are not to be required to become hermits or monks, or to seclude themselves in cloisters and in caves; nor is the world in its important interests to be deprived of the co-operation and the counsel of the friends of the Redeemer. There is a vast field in regard to education, to public improvements, to commerce, to government, to the execution of the laws, to the amelioration of human misery, and to the preservation of liberty, in which they have a common interest with their fellow-men, and where they must act in connexion and concert with them. They may have, and should have, their own motives in doing this, and by whatever views others may be actuated, *they* should be influenced by a desire to honour their Maker, and to promote the glory of their great Saviour, and the good of man. Valuable as is the organization of the church, and vital as it is to the best interests of man, *yet it is not organized for every thing*, nor are we to suppose that it is to be unconcerned, *as such*, in the promotion of every important object.

Now there is no other subject that affords so wide a field where the friends of temperance and religion can act together, as the cause of temperance. The *real* interest in this cause is common. Its promotion is vital to the welfare of the church, and to the preservation of every good object in the land. It is a field, too, where the church cannot accomplish all that is needful to be done, and where there is need of the combined effort of all the friends of virtue to secure the great and noble object. It is a field where, if she chooses, the church may employ all the *peculiar* power of appeal entrusted to her—drawn from the worth of the soul, the commands of God, the character and work of the Redeemer, and the retributions of the world to come; where, at the same time, the patriot may urge all the considerations, derived from the love of country, which occur to his mind; the physician all the considerations which result from health; the defender of the laws, all those derived from the importance of observing the statutes of the land; and the philosopher, and the moralist, all the considerations which result from the healthful action of the soul, and the importance of pure morality in any community. So far-spread are the evils of intemperance, that there is no well-wisher of his country who may not appropriately be an advocate for the cause of temperance; and each may come with the arguments which most affect his own mind. Nor should there be any collision. The clergyman should deem it no act of impropriety if the physician urges the bearing of temperance on the health of the body; nor the statesman, if the clergyman urges his plea because intemperance will ruin the soul; nor any one, if all the considerations drawn, by their respective advocates, from health, happiness, a clear intellect, pure morals, and the hope of heaven, are urged as reasons why men should be temperate. It is common ground; and all these considerations bear, *in fact*, appropriately on the cause, and are all needed to secure its triumph.

2. The second consideration which I urge is, that the church has no reason to dread the influence of the sternest principles of temperance, and should be their warm and decided advocate. Its members should, by the fact of membership, be known as the friends of abstinence

from all that intoxicates; and the ministry should lift up an unambiguous voice in regard to the manufacture and the traffic in all intoxicating drinks, and in regard to all that sanctions the custom of using them as a beverage in the community. Permit me to suggest a few reasons why every minister and member of the church should be thus decided and firm—decided in opinion, and firm in example—in regard to all that can intoxicate.

The first is, that the church should be the patron and example of all that tends to purify and elevate man. Her appropriate province relates to "*whatsoever* things are true, *whatsoever* things are honest, *whatsoever* things are just, *whatsoever* things are pure, *whatsoever* things are lovely, and *whatsoever* things are of good report;" (Phil. iv. 8.) and in whatever tends to promote these things she should claim the privilege to bear her part.

The second reason is, that the great thing which has opposed religion in the world has been intemperance. Probably all other causes put together have not offered so decided and so effectual a resistance to the gospel of Jesus as intoxicating drinks. Nothing from within has so much operated to bring the church and its members into contempt and disgrace, and nothing from without has created so many barriers against the progress of religion. Not all other vices combined have robbed the church of so many talented and learned ministers of the Gospel as intemperance; every other cause has not furnished so much necessity for discipline, or given so much occasion to the enemies of the Lord to speak reproachfully. Neither war, nor pestilence, nor famine, has cut down so many sons of the church, baptised in the name of Jesus, and consecrated by prayer to the service of the Lord; nor has any thing else caused so many hearts of Christian wives to bleed, or so many Christian fathers and mothers to weep over their ruined hopes in regard to their sons. The history of the pulpit in this land, in days that are past, and the history of the members of the churches, would be, if it were written, a most melancholy history. The most deadly foe to religion in the church has been connected with this habit of indulgence in strong drink; and from without, where do we meet with more enemies? What is the foe that has met us everywhere? It is found in this insidious and fascinating poison—in the state of mind which it produces, and the habits of idleness and vice which it engenders—in its power in excluding men from the sanctuary, and consigning them to the grave, and throwing them for ever beyond the reach of mercy. And can a friend of the holy Saviour be otherwise than a steady patron of that which will destroy this mighty foe of all that we hold good?

Thirdly, God has made the temperance cause an auxiliary to religion, and the Christian should be its friend. It has been called, with great force, and without impropriety, the "John the Baptist," as if it were again to introduce the Gospel to the world. Everything in its movements may be made tributary, and there is no good reason why it should not be, to all that is dear to the heart of the Christian. Temperance makes no infidels, no atheists, no sceptics, no profane men, no Sabbath-breakers, no deriders of the Bible. It lays no sacrilegious hands on the altar of God, breaks up no assemblies for worship, and disrobes none of the ministers of religion. It makes war on no Sabbath Schools and no Bible Societies, and no effort to send the Gospel around the globe. Why, then, should any professing Christian ever stand aloof from the cause, or regard it with coldness and suspicion? But farther, the cause has not merely these *negative* virtues in regard to religion. It takes away from the human soul that which was most decidedly opposed to the Gospel. *It leaves*

the intellect clear to perceive the truth, and restores the conscience to its power of speaking out in favour of God. When the Saviour was upon earth, there met him a man that dwelt among the tombs, whom no one could bind, and who, possessed of a legion of devils, wandered in the mountains—a miserable, infuriated maniac. By a word Jesus restored him to the possession of reason, and he that *was* possessed was seen sitting, clothed in his right mind, near to the Saviour. Mark v. 1—17. The same thing, to some extent, temperance has done for multitudes. It has restored them to their right mind. It has clothed them, and disposed them to sit down to receive instruction.

A fourth consideration why the friends of religion should be the warm and decided friends of the temperance cause is, that that cause has done much to purify the ranks of the Church itself, and is destined yet to do much more. No one can be ignorant of the fact that, in this respect, the churches in this land are in quite a different state from what they were twenty-five years ago, and that in the habits of members and ministers there have been great and salutary changes. In our own age nothing has occurred that has contributed more to the purity of the church than the temperance reformation; and were no *other* results to follow from it, it would be worth all the effort which has been made, and all the money which has been expended, to have secured this result alone.

There may be difference of opinion on the question whether the use of wine is forbidden in the sacred Scriptures—whether the wines of Palestine were or were not fermented—whether as a common beverage they were or were not attended with danger—and whether the wine which the Saviour made at Cana, and that of which he commonly partook, had the common properties of the fermented juice of the grape—and whether to abstain from the use of wine be a mere matter of expediency, or be a matter of moral obligation. Let these continue to be topics of friendly discussion. Let travellers make further reports. Let the language of the Scriptures be further investigated. Let books be written, and speeches made, and sermons preached, and ancient customs be more fully investigated. But in the mean time, assuredly Christians may agree on such points as the following, and such agreement will practically settle the question. I mean—that the use of wine as a beverage is nowhere *enjoined* in the Scripture, or made a test of discipleship, or a part of the duty of religion; that no injury will occur by total abstinence; that the wines of Palestine, whether fermented or unfermented, were *materially* unlike the manufactured wines of this country; that these wines are in general a miserable compound of deleterious articles, sustaining no more relation to the vine than any other of the drinks that intoxicate; that they possess the intoxicating quality in a high degree, and that the intoxicating quality is the same as in any other liquor that produces this effect, and is, like that, alcohol; that the use of wine by professing Christians, and by ministers of the Gospel, is highly injurious by example, and is that to which men constantly appeal to keep themselves in countenance; that in fact the principal danger among the young men of our cities and towns, and especially among those who claim to be of the higher classes, is from the use of what is called *wine*—and that as a consequence of that use, *sustained as they are to some extent by the example of professing Christians*, multitudes of them are on their way to the grave of the drunkard. Under circumstances like these, and with admitted facts like these, is it well, is it expedient, for the friends of religion to advocate their use, or to patronize it by their example? Let

them have their own views about the reasons for abstaining—whether from expediency, or from the conviction of right and of conscience—yet *in the thing itself* may there not be, and should there not be, harmony of action? and are not those who love the Saviour bound to set their faces against any form of an evil which, in days that are past, has robbed the church of many who might have lived to bless it by their talents and piety—which, every year, has consigned its tens of thousands to the grave—which has filled our prisons and almshouses with convicts and paupers—and which more than any thing else has spread poverty, and woe, and mourning over the land? What should a Christian have to do with customs which, *by any possibility*, can lead to such results?

I add only one other consideration to the friends of temperance. It is, that the God of Providence and of the Bible, is the advocate and the friend of this cause. He who rules the world by his power, and who has given laws for the government of mankind in his word, frowns on intemperance, alike in the poverty, and woe, and sorrow which he sends as his messengers of vengeance here, and in his denunciations of wrath in the world to come. The most stern and uncompromising friend of temperance may take shelter under the protection of the God of the Bible and of Providence, and may feel assured that while he presses his principles to the extent of entire abstinence from all that intoxicates, he is counteracting none of the precepts of the Bible, but is carrying them out, and illustrating them in his life. On this common field, then—this vast, this glorious field—let the friends of religion and of temperance act in concert. The friend of religion has the deepest interest in the triumphs of this cause, and has nothing to dread from it. The friend of temperance has had the most firm and eloquent advocates of his principles among the friends of religion, and will find them efficient advocates still. Both, when they act in this cause, are acting in accordance with the great laws of the God of nature and of grace, and may feel that in doing this, they are doing that which tends to the honour of God, and welfare of men; and both may feel that so far from being discordant in any way, the friends of religion and temperance should be united in the promotion of this common cause—this great and glorious enterprise.

BAZAAR AND CONFERENCE.

In the last number of the *Advocate* an appeal was made respecting the intended bazaar, which will be held in York, during the first week in July. It is earnestly hoped that every reader of the *Advocate*, who has the ability and opportunity, will contribute something towards this important object. We feel assured that if all the friends of the Association faithfully discharge their duty, there will be an exhibition befitting the occasion. When it is known that Father Mathew has promised (God willing) to be present, we trust that all will be stimulated to vigorous and united efforts. The approaching Conference must be viewed as the most important that has been convened since the Association commenced its career of labours and struggles. The deliberations promise to be of an unusually important and interesting character. In connexion with the bazaar, the public meetings, the procession, and festival, that are contemplated, the York Conference will be looked forward to with intense interest. Let all be up and doing, that there may be such a noble demonstration as the north of England has not yet witnessed.

We take this early opportunity of stating that the York friends are desirous to know what delegates are appointed to the next Conference, not later than the 1st of June. They engage to provide for one from each auxiliary. Of course the rules of the Association permit each society to send two delegates. As, however, the number is expected to be larger than on any former occasion, such decision appeared necessary to prevent disappointment. Circulars will be issued shortly, with questions to be answered, which will have to be returned before the first of June. We hope that each society will be prepared to furnish the necessary statistics, and embrace the first opportunity of considering the appointment of a representative or representatives.

JOHN ANDREW, JUN., Secretary.

Progress of Temperance.

TEMPERANCE DISCUSSION.—Mr. William Jeaffreson, surgeon, of Framlingham, having thrown down the gauntlet to R. D. Alexander, Esq., as president of the *Suffolk temperance society*, and offered publicly to meet any of the teetotal advocates in discussion, Drs. Lees and Syder were invited to an engagement with this champion of moderation. The former gentleman accepted the invitation, and on Wednesday, March 29th, this medical discussion took place in the Town Hall of Framlingham, before a large audience. Dr. Lees spoke for an hour and a half. Mr. Jeaffreson did not reply, as he had proposed, but took up the time in well-known chemical explanations, and a reference to the views of Liebig, that alcohol is an element of respiration. Dr. Lees deferred his full reply to the following night, and contented himself with a brief exposure of the doctrine advocated by Mr. Jeaffreson, and two or three questions. These soon puzzled Mr. J., and at last involved him in contradiction; whereupon he put on his hat, seized his umbrella, and marched off, with his friends! He was invited by letter to defend his notions on the following night. (When Dr. Lees addressed a very attentive audience for nearly three hours,) but the medical gentleman did not make his appearance! The friends of the gentleman, and the brewers and publicans, were evidently disappointed at the far-fetched and, to them, unintelligible defence of the drinking system. This was evinced by their conduct after the meetings. A rabble collected each night in the Market-place, saluting Dr. Lees with the most discordant cries of hatred, and threats of vengeance; and on the second night a riot occurred, stones and missiles being thrown, and many windows broken. One party, named Wright, a tailor and publican's son, was caught running away, and hiding himself, after the breaking of a window in Mr. Turner's house. On applying for a warrant, the clerical magistrate thought the evidence not clear enough, since it could not be proved that the penny piece which broke the window, was thrown by Wright! The society here has suffered great persecution. On a former occasion, in a riot in the Market-place, Mr. Gawthorpe was assaulted with stones, eggs, &c., and had his coat torn to pieces. Several witnesses proved that a certain party threw an egg which hit Mr. G. on the cheek, yet the magistrates, forsooth, dismissed the case, on the plea that the cheek hit was not the one on the side of the thrower of the egg—as though a public speaker could not be turning his head round!!—[The principles involved in this discussion are highly interesting, and a report of it is in the press, which may be had from the Editor of the *Advocate*, per post, on enclosing 6d. in a paid letter, as soon as out.]

DURHAM.—Through the exertions of the Primitive Methodist preachers in this neighbourhood, during the last five weeks, upwards of 126 signatures have been obtained to the temperance pledge; namely, one meeting each, at *Swerston*, 10 adults; *Kelso*, 50 adults and juveniles; *New Cassop*, 32 adults; *New Fittington*, 25 adults; *City of Durham*, 9 adults.—W. LEWIS.—[Our opinion is, that the pledge should first be distinctly and publicly read, then signed by those who can write; and repeated by those who cannot. Otherwise, the declaration will not be considered sufficiently serious.—Ed.]

WETHERBY, Yorkshire.—On Monday and Tuesday, March 6th and 7th, Mr. James Teare, of Preston, delivered two lectures in my School-room, North Street, to crowded audiences. Mr. T.'s addresses were replete with sound reasoning, valuable temperance statistics, interesting anecdotes, and affectionate appeals to professing Christians. On Friday we held the first teetotal meeting at *Tockwith*, in a malt kiln belonging to Mr. Thackerah, lately a brewer. Mr. Teare and others addressed a congregation of about 200 people. After the meeting 27 persons signed the pledge.

J. LAURENCE.

DONCASTER.—The society in this town is steadily advancing. In January the anniversary of the society was held in the public room, when the meeting was addressed by Mr. Wilton, the chairman, and Messrs. Millington and J. Andrew, jun. A good impression appeared to be produced. During the same week Mr. Millington lectured at Balby, Mar, and Mexborough, the two latter being new places. Good audiences were convened, and an encouraging beginning was made. Mr. A. lectured at Burtley and Warnsworth. The meeting at the latter place was in the school-room built by W. Aldam, Esq., who, with his family, take a lively interest in the progress of the cause. The room was crowded, and several were unable to gain admittance. At the close, 35, including both young persons and adults, signed the pledge. Several of the latter have been drunkards, and are exposed to many temptations. It is pleasing to find that, with one exception, they have all stood firm, and nobly resisted every inducement to drink. A second meeting was held there on the 22d of March, when Mr. J. Hockings spoke to a crowded audience.—On the 24th, a tea-party was held in the public room, Doncaster. After tea, the meeting was addressed by Dr. Dunn, who ably presided, J. Andrew, jun., and J. Hockings. At the close, several signatures were obtained.

LEEDS MOVEMENT.—The excitement still continues unabated. On the 28th February a reformed drunkards' tea-party was held in George Street Chapel. More than 400 persons sat down to tea, which was principally made by reformed drunkards' wives. It was a sight to gladden the heart of every well-wisher to his species: here were wives who, a short time ago, were miserable and unhappy, now comfortable and smiling, with their husbands and children around them. Twenty reformed drunkards addressed the meeting after tea, and 94 signatures were obtained.—Since the above, meetings have been held every Tuesday evening; one was addressed by local preachers, one by nine tailors, and one (last Tuesday) by eight dyers, who work at Mr. Scarth's, six of whom are reformed drunkards. Hundreds were unable to gain admittance, and the friends held an open-air meeting in a court beside the chapel. Six or eight masons are announced for next Tuesday evening, March 28th. T. ATKINSON.

GUISELY, near Leeds.—*Expulsion of the Temperance Society from the Town School.*—This school was built by a general subscription, for the purpose of a day and Sunday school for the whole inhabitants. In this school the temperance society has been accustomed to hold its meetings, from its very first commencement in the village; and it is with feelings of pain we have to state that after our society here has laboured diligently for five or six years, and has spared neither labour nor expense to accomplish the end for which it was formed—viz., the reformation of the drunkard, and the prevention of others from becoming drunkards—it should have met with such opposition from men calling themselves Wesleyan Methodists, and professing to be the followers of the meek and lowly Jesus, who went about doing good both to the bodies and souls of men; and that this opposition to the society has been carried so far as to expel the society by a vote of the trustees of the school (most of whom are Wesleyan Methodists), the number of votes against the society being 8, and the number for it, 7: so that with all their antipathy to our cause—the doubted right of two of their party to vote—and their tampering with one of the two trustees who came from near Wakefield to vote in favour of the society, but who was proof against their insinuations—they gained their *inglorious victory* by the *triumphant majority* of one! Will not the rashness of such proceedings appear more glaring when the public are informed that about twenty of the members of our society are active members in the Wesleyan connexion, and attend regularly, as teachers, in the very school from which they have been so unceremoniously expelled; and are likewise members of the meetings of the very class-leaders who, by their vote, sealed their expulsion, without even the ceremony of a formal notice, though honesty alone demanded that, inasmuch as expense had been incurred in announcing a meeting. One might judge the temperance members had been guilty of some great offence; and what is the offence? Simply this—that some of them have said that these class-leaders, and several members of the Methodist society, who oppose temperance principles, are little moderation men; and that, as such, their example operates injuriously upon the rising generation, and the public generally; and for declaring this truth, and its self-evident consequences, the society has had issued against them denunciations, as if from the very gates of the Vatican itself.—The Methodists are endeavouring to turn out the Yeaton temperance society from the town's school at that place.

BRADFORD.—*Quarterly Report of the Temperance Union.*—In laying before you the present report, I do so with mingled feelings—of pleasure that the cause has been so prosperous in many places—of pain that in others so little improvement has taken place. In many of the societies the committees are active, and those are the places where we are prospering, and doing much good; in others, the committees are inattentive to their duties, and consequently to the interests of the society, and in such places the cause is low. I have held 76 meetings during the quarter, distributed more than 2000 tracts. The number of signatures obtained at the 76 meetings is 504. Five new societies have been formed during the quarter, which are doing well.—*Gargrave*, more than 40 members; *Silsden*, 64 members; *Morton*, 37; *Esholt*, 25; *Cottingly*, 15. These are all new places since the last delegates' meeting. I wish, also, to tender my best thanks to the different societies in the union for their kindnesses to me during my stay amongst them.—Your's, truly, HENRY DORMAN, Agent.

EAST RIDING OF YORKSHIRE.—During the last four months, Mr. T. B. Thompson, of Leeds, has been labouring in this district, embracing the Bridlington, Scarborough, Whitby, and Guisboro' societies, with their various auxiliaries. He has to go through the district monthly, and his labours have been very arduous: they have, however, been attended with very encouraging success. In a letter from Bridlington, addressed to the Secretary of the British Association, Mr. T. states—"Throughout the whole of the union the work is progressing, with the exception of this town, but in the neighbouring villages the success is great.—At *Flamboro'* the results are most pleasing. The owner of a public house has signed the pledge; since then he has joined the Wesleyan Methodist Society, and now the house of sin is converted into a house of prayer. One fact affords a noble refutation of the objection that teetotalism

makes Pharisees. Many of the reformed characters at Flamboro' have added to temperance godliness. The influence has spread, and upwards of 120 in that place alone have been hopefully converted, and added to the church. Since I came into the district we have averaged about 50 signatures per week.—At *Guisboro'* the prospects are bright; at our last meeting there the Independent minister, and 23 other signed. In my last I told you of a shipwreck at Robin Hood's Bay, when twelve lives were lost. From inquiries made at the place it is found to be the result of intemperance. The captain and all the crew, except the mate, were intoxicated. It has produced a powerful sensation in the neighbourhood. Mr. W. Rowntree is collecting a number of similar facts for publication."

MYTHOLMROYD, Hebden Bridge.—On Shrove Tuesday, about 160 persons took tea in the school-room under the Association Chapel. The public meeting commenced about 7 o'clock. Though disappointed of a medical gentleman to preside, another of the profession, resident here, came forward, and gave his testimony in favour of our principles. After referring to the numbers whom strong drink had debased and degraded, even some belonging to the medical profession, he observed that many of the cures which had been attributed to strong drink, ought to have been ascribed to something else, which the faculty were in the habit, very properly, of recommending along with it, such as fresh air, change, &c. A medical man had often to consult the wishes or appetite of the patient; so that strong drink was oftener *allowed* more from a desire to please, than from a conviction of its necessity. He, for one, would pay some attention to the subject. The other principal speaker was a rev. gentleman. At the conclusion of the meeting 12 persons signed the pledge. Our prospects are improving. If medical men and ministers of the Gospel would boldly stand forward as advocates of the cause, we should advance more rapidly. THOMAS VOWLES, Sec.

LEYBURN.—We have received a letter from Tatham Fawcett, Castle Bolton, commenting upon the very hasty and illegal expulsion of Mr. Alderson, for allowing a teetotal preacher to occupy his pulpit on one occasion. He says that the "Rev. Mr. Catterick, in expelling brother Alderson in the same meeting in which he had admonished him, acknowledged to him that he had broken a rule, and would beg his pardon; but has he done so? No!"—We shall, for the future, close our columns to this case. The *animus* of the affair is evident enough. The calling upon Mr. Alderson slavishly to pledge himself to the future, is an attempt to get a ground for quarrel; and the motive is clearly hostility to teetotalism.

MANCHESTER, SALFORD, &c.—On Sunday, March 20th, the friends of Hardman Street branch held a social tea-meeting amongst themselves. After tea, the meeting was addressed by Messrs. Thorpe, Williams, Melling, Davies, Foster, Maddocks, and Taylor; and was interspersed with singing, until the time of the public meeting (at 8 o'clock), which was a very crowded one.—On Sunday morning, March 27, an out-door meeting was held as early as 8 o'clock, by consent of the minister, at the corner of Broughton Church. After the meeting 10 signed; and at 1 and 5 o'clock, in Grove Street and Siver Street, Hulme, other meetings were held, when 20 signed.—On the same day, Mr. Taylor, sen., and myself, with about sixty or seventy Manchester friends, went to Droydsden lovefeast, for the purpose of resuscitating the cause there, and you may imagine that we rather astonished the villagers on entering the village, singing temperance hymns, &c. It had a very good effect, and a successful lovefeast we had.—On March 20th, we had our usual monthly meeting of advocates in York Street meeting-room, when there were present about 80 speakers, some of them from Droydsden, Openshaw, Failsforth, and Stretford—country villages near Manchester. The utmost unanimity prevailed. In fact, "union" should always be our watchword, for we have less to fear from enemies without the camp, than from disunion or angry feelings within.

THOMAS NORCLIFFE, Sec.

CHESTERFIELD.—*Opening of the Rooms in Hollis Lane.*—This building, lately occupied as a malt-house, has just been fitted up by Mr. Bingham, the owner, in a manner suitable for holding public meetings, and for affording accommodation for other useful public purposes. On Tuesday evening, Feb. 28, these rooms were opened for the first time since their metamorphosis, by the holding of a temperance tea-party. At half-past four o'clock 270 persons sat down to tea, there not being room to accommodate a greater number. After these had finished, about 180 more sat down to the second table. At half-past six we repaired to the place of meeting, and found a great crowd of persons about the door, clamouring for entrance, and receiving for reply from within, that the second party who had sat down to the tea table had but just finished; that, therefore, the room was not yet ready, but that as many as could be accommodated would be admitted as soon as possible. After waiting some minutes the door was opened, and a general rush ensued. The door-keepers, however, prevented more than three or four from entering at a time, so that tolerable order was preserved inside the building; and by degrees, we believe, all

who were desirous, obtained admission. When we entered in the rear of the throng, we found the room literally crowded, and were, along with scores of others, obliged to stand near the door. We were thus prevented from taking any notes of the interesting proceedings of the evening, and shall not in consequence attempt to describe them in detail, but shall content ourselves with giving a few of the leading particulars of what took place.—Mr. Bingham being appointed to the chair, proceeded to introduce to the company Mr. George Pilkington, who had delivered a lecture on the Sin of War, the night previous, in the Independent Chapel, and who had stayed a day longer in Chesterfield than he had intended, in order to be present at this meeting. Mr. Pilkington made an eloquent speech, in which he avowed himself a teetotaler, having become a water-drinker twelve years ago, at a time when temperance societies, and the very name of teetotalers, were equally unknown; and he powerfully contrasted the pleasures and advantages of abstinence from intoxicating liquors, with the wretchedness and ultimate ruin almost invariably attending their habitual use. At the conclusion of this speech, which was listened to with great attention, Dr. Lees came forward, and delivered a lecture on the pernicious effects of alcoholic drink as an article of diet. He began by commenting upon the prejudice which existed in the minds of men in this country in regard to what they called the *moderate use* of alcoholic drinks; and he went on to prove that alcohol is in fact a poison, as much as opium, oxalic acid, and many other acknowledged poisons, and that the habitual use of drinks containing alcohol, is invariably and inevitably injurious to the human constitution. In support of his position, he here described some experiments made upon animals with alcohol, quoted the opinions of many of the most eminent physicians, ancient and modern, and referred to direct evidence afforded by the human stomach in its healthy state, and in the different stages of intoxication, from that observed in the moderate drinker to that in which the person had died of delirium tremens, produced by excessive drinking. In reference to this part of the subject, Dr. Lees exhibited several large coloured drawings of the human stomach in health, and in the different stages of alcoholic disease. He concluded an eloquent and argumentative lecture by appealing to those of his audience who had any regard for the progress of the divine influence of Christianity, or for the amelioration of the condition of the great mass of suffering humanity, to come forward, and by their example in declaring their adhesion to the cause of *real* temperance, to do what they could to benefit their fellow-creatures. At the close of the meeting a number of persons signed the abstinence pledge.—On the Thursday evening, Dr. Lees gave another lecture on temperance in the same room. The lecture was announced for seven o'clock, and soon after that hour the room was quite filled with attentive listeners. Mr. Cutts having been appointed to the chair, Dr. Lees commenced his address by reading and commenting upon an anonymous letter he had that day received, and in which the writers professed themselves moderation men, and stated their determination to remain such, unless he could show that the Scriptures condemned even the moderate use of wine and similar drinks. The Doctor, in a jocular strain, proceeded to ridicule the absurd expectation which some people seemed to entertain, that the discoveries of science ought all to be found revealed, either expressly or by implication, in the Bible. He then proceeded to show that alcohol, in all the forms in which it is disguised, prevents rather than aids the process of digestion, and quoting high medical authorities for the correctness of his assertions, he contended that though moderate drinkers stated they only took a *little* to aid in the digestion of their food, this was in fact a mere pretence for what was in fact a pernicious indulgence. He then entered very fully into a consideration of the passages of Scripture which are generally quoted by moderate drinkers as sanctioning their views of duty in regard to alcoholic compounds. We are sorry the late period of the week at which this lecture took place, prevents our attempting to follow the Doctor in this part of his subject. He concluded his lecture, which occupied upwards of two hours, by appealing to his audience to join in the holy cause he had been advocating, by signing the declaration to abstain from every intoxicating drink as an article of diet.—After the termination of the lecture, Mr. Bingham rose and said he would read the temperance pledge—or rather declaration, he preferred the latter term—and should be glad if those who were inclined to do so, would come forward then and sign it. It was very simple, and he trusted there could not be any objection to the signing of it by those who were satisfied of the pernicious effects arising from the habitual use of alcoholic drinks. The declaration was this:—“We agree to abstain from all intoxicating drinks as articles of diet, and to discourage their use.” He then went on to state the objects he had in view in fitting up the building in which they were then met. In taking this step he assured them he had not been influenced by any unkindness towards his neighbours. He had no such feeling: he was a man of peace, and wished to be at peace with all men; but we ought to strive to have *first* purity, and then peace. Neither had he taken this step that he might become popular; on the contrary, he was influenced solely by a sense of duty—of duty strongly impressed upon his convictions. It was to secure this peace of

mind, that he had devoted this building to public purposes. The object was not profit. His desire was that it might prove a benefit to his fellow-men, especially those of the *labouring classes*. The room should be lent to *benefit societies and clubs*, without any charge being made for its use. (Applause.) Of course he meant for such meetings as did not infringe upon the total abstinence principle. Another object he had in view in fitting up this building, was to afford a good room for holding meetings for religious purposes. There was great want of a room of that kind, and no effort of his should be wanting to secure to his fellow-townsmen the use of this building for holding meetings of a religious character, such as he himself did not object to on conscientious grounds. He was an advocate for toleration. He wished every one to be fully persuaded in his own mind. He did not care how much men differed from himself, if they acted up to the light they possessed, and were willing to grant a full degree of toleration to those who differed from them. To such, this room should be free for holding religious meetings and all similar purposes. Another object he had in view was to provide a *school* for the education of the children of the working classes, on religious, though not on sectarian, principles. (Applause.) He did not like trusting to the government for the education of the people. If we referred to countries on the Continent, we might assure ourselves that this was a bad principle. He hoped Englishmen would not adopt it. (Applause.) At the close of the lecture several persons signed the declaration, and the meeting broke up.—*Derby Reporter*.

CHESTERFIELD, 15th of 3d mo., 1843.—Esteemed friend F. R. Lees,—How deeply we have to regret a want of individual faithfulness; it appears to me to be the greatest barrier to the complete success of the cause, and the spread of our principles. Referring to our temperance declaration list, and to a loose one, I find *sixty individuals have signed since thy lectures*, and every where comparatively a delightfully pleasing interest is manifested. This evening we are expecting Mary Jackson. The progress at CLAY CROSS is truly astonishing. After a short period of trial and discouragement, the resident friends of the cause were roused to a sense of their duty and the value of their labours, which were esteemed of no avail by themselves, by the honest declaration of three of the publicans in their presence, that they had not only endeavoured to dissuade the intemperate, and in some measure had succeeded, but they had created a feeling of shame on entering a public house, in the sober and respectable portion of the community. Thirty individuals signed when thou wast there, and at a meeting held by the friends of Clay Cross since, about *thirty more*, and a further *thirty* at a meeting held by Mary Jackson. Altogether, nearly 100 in the short space of ten or fourteen days; and when it is remembered that it is not on the introduction of the cause, but after a fearful relapse, one cannot but encourage the hope that much of the apparent good will prove permanent. WM. BINGHAM.

CLAY CROSS.—On Wednesday evening, the 1st March, Dr. F. R. Lees addressed a meeting in the large School-room, which was filled with an attentive audience. The lecturer commenced with some observations on the permanent character and wide prevalence of the vice of intemperance, and enforced the importance of the temperance cause from the magnitude of the evil it seeks to remedy. Referring to sacred and profane history, he rapidly glanced at the *two principles* hitherto proposed as antidotes—evinced the utter failure of *moderation*, even to check, much less remove the evil, aided as that principle had been, for five thousand years, by the strongest moral, political, and religious influences; and contrasted the astonishing success which had attended the operations of *total abstinence*, even under the most unfavourable circumstances. The Doctor then inquired what was the cause of this failure on the one hand, and of the success on the other; and proceeded to illustrate the philosophy of true temperance, by showing that moderation in the use of alcoholic and other stimulant poisons was the *true cause* of the drunkard's and opium-eater's appetite, and therefore that the only rational remedy was total abstinence from the physical stimulant. All other remedies, he contended, were founded upon a false conception of this peculiar vice, which, unlike covetousness or gluttony, was the result of a *physical law*, and not an abuse of a natural feeling or appetite. The Doctor then proceeded to demonstrate, upon the evidence of physicians and direct experiment, the *poisonous* character of alcohol, and its injurious operation on the human frame, exhibiting several large drawings of the stomach in illustration. He closed his address, which occupied two hours and a half, with an appeal on behalf of the society. At the close of the meeting thirty persons signed the temperance declaration.—*Derby and Chesterfield Reporter*.

WORKSOP.—I am happy in stating that our society continues to increase. On Thursday, Feb. 23d, we held a public meeting in Potter Street Chapel, Mr. T. Plant, sen., in the chair. We had a good supply of native talent, and hope, by increased individual exertions, to see our wishes accomplished.—On Thursday, Feb. 16, we held a public meeting at Blythe, in the Friends' Meeting-house, G. H. Woolley in the chair. Addresses were delivered by C. C. Mower, Esq., J. L. Plant, and other friends, to an attentive and numerous audience. At the conclusion of the meeting eight persons signed our pledge. EDWIN PLANT.

LINCOLNSHIRE.—Four months since I commenced my labours in this union, under rather unfavourable circumstances, owing to the district being so long without an agent; many of the societies, once flourishing and active, had sunk into a state of apathy and indifference, and the enemies of our cause began to triumph, in the confident belief that teetotalism was dead, quite dead! My first tour round the district was somewhat discouraging—the meetings were thinly attended, and few signed the pledge. My second tour was more cheering; the congregations in most of the places were doubled, new life at once seemed to animate the societies, and our prospects of success brightened on every hand. During the last two months we have had a pretty general revival in this locality. I am fully persuaded that the prejudices of the religious public are giving way. Some of the Wesleyan chapels have already been opened for me, and my meetings announced by the superintendent minister. The Rev. A. Leary, Boston, presided at one of the meetings, expressed his attachment to the cause and stated some pleasing facts. Several Wesleyans have joined our ranks, and we are expecting many more.—At *Barton, Barroie, Louth, and Lincoln*, the cause is gradually, but steadily, progressing; *Spilsby* and neighbourhood are all alive.—At *Townton* I held a meeting in a wheelwright's shop, which was crowded to excess: 24 signed the pledge, and several since.—At *Stickford* the meetings are very large, and between 60 and 70 have been added this quarter.—At *Goulby* there is a remarkable alteration in the people—nearly every drunkard has become sober; not less than 70 persons have enrolled their names within the last three months. At *Dunston*, the place where my respected colleague, Mr. Millington, suffered so much persecution from the clergyman, we are doing well; about a week ago I held a meeting in the barn of T. F. Horner, Esq., which was crowded by a very attentive audience, and at every visit our numbers are increased.—A late meeting at *Lincoln* was large and attentive; at the close, the Rev. Mr. Brown inquired the nature of the pledge, and publicly enrolled his name. Mr. B., I believe, is the first and only minister in Lincoln that is a teetotaler.—I attended a social tea-meeting at *Hickham*, gratuitously provided by our much-respected friend, Mr. Neale, after which we held a very delightful meeting, and the parties separated under the influence of renewed zeal.—Since my last visit to *Laceby* the secretary has received above 50 signatures. Thus you see we are going on in Lincolnshire; and although the district is arduous, I am cheered on in my labours by success. The friends are all very kind to me, and I feel quite happy in my work. I never was better in my life, nor more determined to devote myself to the temperance cause.—Your's, truly,

JOHN ADDLESHAW, Agent of the Brit. Association.

DUNSTON, Lincolnshire.—On March 22d, our teetotal festival was celebrated in the house of T. Foster Horner, Esq. A procession was got up in the afternoon. At the clergyman's door one of the female servants stood and offered Mr. Horner a glass of liquor! A young man accepted the glass, but, somehow or other, it found its way to the ground! A public meeting was held in a barn, addressed by Mr. Addleshaw and others; at the close of which 25 signatures were obtained. Another tea party was held in the following afternoon, and a meeting after it: 7 signed.

LYNN, Norfolk.—Opening of the Temperance Hall.—Dear Sir, It has seldom fallen to my lot to forward for insertion an account so gratifying to my feelings as the one contained in this letter. The teetotalers of Lynn had long felt the want of a proper place in which to hold their public meetings. True, the authorities had always unhesitatingly granted the use of the Town Hall, but that was attended with considerable expense. A publican, some time ago, commenced building a new house for the sale of liquid poisons, and in rear of the house a spacious room, 84 feet long by 26 feet broad. Under this room were fitted up a gig-house, stables, and a kitchen. The room itself he dignified with the imposing title of "The Odd Fellows' Banqueting Room!" and publicly boasted that he would drive the scurvy teetotalers out of the town! However, the first "banquet" held in it happened, very oddly, to be a teetotal banquet!—for the publican very oddly failed in his crusade against the teetotalers; the premises were offered for sale, in a half-finished state; the teetotalers clubbed their money and their wits, and bought them; finished them as a Temperance Hotel, and on Sunday morning, Feb. 5th, the Hall (intended for the worship of Bacchus) was opened for the worship of "The one living and true God," at seven o'clock in the morning, by holding a temperance prayer-meeting! In the forenoon an excellent sermon was preached by the Rev. Jabez Burns, to a crowded and attentive audience, from Acts xxviii, 22—"But we desire to hear of thee what thou thinkest; for as concerning this sect, we know that everywhere it is spoken against." In the afternoon, our friend Mr. Colman, of Bristow, preached from 2 Cor. v. 14 and 15. In the evening Mr. Burns preached from Neh. 6th chapter, 3d verse, "I am doing a great work, so that I cannot come down." After the evening service a prayer-meeting concluded the day. The hall was well filled; in the evening it was densely crowded. This was the more remarkable, as some movements were made by our religious friends, which looked very like devices to keep the people

away! Rumours, too, of the weakness of the walls, &c., were spread about, rather too officiously to answer the end designed! The people flocked in—the walls stood fast—every corner was filled—but the beams remained firm! and the only accidents that came to our knowledge were a shoe or two trodden down at the heel, from the pressure. The committee had secured the services of several eminent friends of sobriety—the Rev. J. Burns, Mr. Colman, the Rev. T. J. Messer, of Hull, the Rev. R. Shuckburgh, M.A., Rector of Aldboro', Dr. F. R. Lees, and Mr. Pigot, of Stoke Ferry.—Meetings were held, and addresses delivered, by some of the above gentlemen, on the evenings of Monday, Tuesday, Wednesday, Thursday, and Friday. On the Wednesday we had a tea festival, when nearly 700 persons partook of that refreshment. The public meeting held afterwards was crammed, although the sum of three pence was charged for admission. We opine there were considerably above a thousand persons assembled. Amongst the many schemes set on foot to stem the tide of teetotalism, which sets strongly and steadily in here, was the republication (by some of the Wesleyan and dissenting ministers, and a few professing Christians,) of a lecture against temperance, written by a Bishop Hopkins, of Vermont, United States. Dr. Lees handled the said tract, and the would-be "Tractarians," in a masterly style. Suffice it to say, the tract has been very tractable! It yielded to the arguments brought to bear upon it, and has not shaken the faith of one single teetotaler in Lynn. I understand the tract is on sale at a *Tom and Jerry* house in this town. A respectable tradesman has told me that, on entering a public house the other day, he was surprised to hear some half dozen fellows, in their cups, hiccupping, cheering, and piously toasting the healths of the good Bishop and his protégés; or, as Dr. Lees styles them, "the Wiseacres of Lynn!" I rejoice to say these doings have given a fresh impetus to our cause in Lynn, and we are reaping a glorious harvest of signatures; so that the Bishop's "tract" seems to bid fair for being as successful in Lynn, as it was, eight years ago, in America!

[Temperance Intelligencer.]

W. P. BURNET.

READING.—About ninety meetings have been held, either in the town or the neighbouring villages, during the past year; and a Rechabite tent has been formed, which now numbers about fifty members, and constitutes an interesting and important means of usefulness, in connexion with the society's objects. Upon a careful examination of the names of the enrolled members of this society, we find, after deducting removals and those who have fallen back, about seven hundred and fifty. But one of the most cheering communications the committee have to make, is the fact that the society numbers amongst its members no less than sixty reformed drunkards, many of whom are now consistent members of Christian Churches; and could they but take you to their abodes, and exhibit their present comfort in contrast with their former degradation and misery, they feel persuaded that the value of the society would rise in your estimation. But when, in addition to the domestic happiness which has been restored, and the elevation of moral character which has been realized, they take into account the education of children, and the attendance at public worship, which have generally succeeded such reformation, and to this add the important spiritual benefits which have followed in the train of this valuable society, they cannot help "thanking God, and taking courage;" and whilst they utterly disclaim the idea of putting the benefits of this society in the place of experimental religion, yet they contend that the adoption of its principles is eminently conducive towards disposing the mind to that calm and deliberate consideration of the claims of religion, which is so needful to its reception; and when we consider the number who have been led, step by step, from the very brink of eternal ruin, to the enjoyment of a hope which blooms with immortality, it is evident that whilst the presiding hand was Divine, yet the instrument was human and despatched, and after spreading comfort and happiness over many a desolate heart, after dashing the tear of sorrow from many a weeping eye, it shall extend beyond the narrow limits of time, and stretching into a vast eternity, shall doubtless still retain its precise and peculiar honour, as one of the many instruments of promoting the glory of God in the happiness of his creatures. In conclusion, they would state that they have found the greatest openness in the minds of the people of this agricultural county to listen to and adopt the principles of this society, and with much truth they can adopt the language of Scripture—"The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest." Luke x. 2.—On behalf of the committee,

JOHN TYLER, Sec.

READING, Berkshire.—A Good Example.—Dear Sir,—Some kind friend has sent a copy or two of your Advocate to our excellent and indefatigable county agent, Mr. John Faulkner, with which he was greatly pleased, and he brought me an order for three or four copies more. I have since made a more extensive canvass, and have obtained a list of 25 names, which I send with this. I see by your advertisement that you send 30 copies for 33s., which in our case is a very reasonable bonus, as it affords us an opportunity of supplying some of our poor active members gratuitously,

who will circulate them in their own immediate neighbourhood. Their names and residences are inserted with the others. I will try if I can get it taken in some neighbouring towns and villages, for I am satisfied it is one efficient means of extending information, and enlightening public mind, and many persons will read a periodical as it comes out, who will throw aside a book, pamphlet, or tract. Although it is encouraging that such progress is making in the good cause, there is a great deal yet to do; this I have had a proof of within the last week or two, in calling upon upwards of fifty families to solicit them to take in the *National Advocate*. It gave me an opportunity of conversing generally on the subject, and notwithstanding many of them have occasionally spoken as favourably inclined towards it, I was astonished to find such violent prejudice against personally abstaining, founded on the old grounds—ignorance, interest, and appetite.

J. B.

RAMS_GATE.—*Hydriatic Establishment, under the direction of A. Courtney, Surgeon, R.N.*—This establishment was opened in October last, for patients afflicted with gout, rheumatism, diseases of the skin, indigestion, bilious and nervous affections, general weakness, scrofula, spinal complaints, and various forms of functional irregularity, which, generally speaking, have hitherto baffled medical treatment, but which are often cured by the internal and external use of water. A perusal, many years since, of the writings of Floyer, Baynard, and Currie, and latterly of other authors, on the efficacy of water in the cure of diseases, made so strong an impression on Mr. C.'s mind, that he was led to try its effects, during the last year, on some of his patients, and with a degree of success so much beyond his most sanguine expectations, that he conceived it his duty, as a medical man, to make the *rationale* of the water cure more generally known, as well as use his endeavour to extend the practice. In order to carry out these views, Mr. C. opened the above establishment, and, some time after published, an essay on the system, which can be had of Gilpin, 5, Bishopsgate Street without, London, and in which cases are reported which had been cured by the remedy, after the best-conducted medical treatment had failed to afford any relief. Further observation and experience have convinced Mr. C. that water will cure nearly all diseases that medicine can cure, and often in a much quicker time; that it will cure several chronic complaints, which medicine cannot cure; and that, in the hands of judicious medical men, it is a remedy of great power for good; while, in the hands of non-medical persons, it may become an agent of tremendous power for evil. In his pamphlet, a case of disease of the skin is recorded, which had for five years resisted every treatment, and which at the time he wrote was in progress to recovery; that disease, the patient writes since, "I am happy to say, is completely eradicated from every part of my body." The youth mentioned therein, also, with scrofulous ulcers and hip disease, and who could not, in November last, cross a room but on crutches, now walks without either crutch or stick, and without experiencing pain or fatigue, and his ulcers are perfectly healed. Other cases, of years' standing, have terminated in results equally satisfactory: one, an affection of the head, and numbness and weakness of the whole of the left side, which for six years had been gradually getting worse, notwithstanding the best medical advice. "Water," writes one of Mr. C.'s patients, "I have found the best aperient I ever used. Since March last (a period of ten months) I have not taken a grain of medicine." This patient (a lady) had for years been subject to a very constipated state of bowels, which medicine, while it afforded temporary relief, did permanently aggravate. She and her sister suffered greatly from indigestion also: a short and even but partial trial of the Hydriatic System has greatly benefited both.

POOLE, Dorset.—On Wednesday evening, March 15th, a public meeting was held at the Primitive Methodist Chapel, in this town, which was numerous and respectfully attended; when Mr. Blake, from Halifax, delivered an animating appeal on behalf of the total abstinence cause, in a speech which occupied above two hours. At the conclusion 17 signed the pledge. Many are secretly practising the principle—many display a manifest indifference about the habitual use of intoxicating drinks, who formerly thought them of absolute necessity—and many others, who have embraced teetotalism, remain steadfast and consistent. Male, female, and juvenile Rechabite tents have been established, and are prospering. Mr. Blake has also delivered lectures in Wareham and the adjacent villages, near this town, with pleasing success. Many signatures have been obtained, and the cause altogether in this locality has received strength; prejudice appears to be giving way.

J. JENKINS.

ESSEX.—To Dr. Lees.—Sir,—By your kind recommendation, I engaged with the friends in Essex to labour in the Essex temperance union, but have been suddenly and unexpectedly called away by the severe illness of my wife. I send, for insertion in your valuable *Advocate*, a short account of my labours from January 2d to February 24th. In some places, it is seed-time; in others, the fields are already white unto the harvest; but on the whole, the prospects are very encouraging.—I commenced my labours in Chelmsford, where I had an opportunity, for the first time, of hearing that truly excellent man, the Rev. Thomas Spencer, of Hinton

Charter-House. The true dignity of manner in which he delivers important temperance truths, is eminently calculated to advance our cause: at the conclusion of the meeting, more than 20 signatures were obtained. The next evening I had again an opportunity of hearing Mr. Spencer, and speaking myself: 20 signatures at this meeting. The following week I addressed another meeting in the same place: 19 signatures. The friends state there have been more than 100 signatures obtained in the month. The cause here is doing well. There are many who are determined to storm the citadel of intemperance.—At Braintree they are going at railway speed; a number of reformed drunkards are very active, working as men who are in earnest, and determined, with the blessing of God, to succeed.—At Dunmow they are doing well; at a meeting I addressed in this place, the room being completely filled, a man came forward and attempted to prove that hard work could not be done without intoxicating drinks; and then began to calculate how he was to spend nine shillings a week to support a family. It certainly would puzzle a bishop how a family can be supported upon so small a pittance; but when it was clearly made out that he spent at least a sixth part of it in intoxicating drink, what could be thought of the home of such a man? Another man spoke on our side of the question, and clearly proved that he could do all sorts of farming work without any intoxicating drinks.—At Southminster I have held two full meetings in the Independent Chapel. 17 signatures were got at the first; at the second, a maltster urged as an objection that teetotalism would throw a number of men out of employment. I then attempted to prove that a far greater number would be employed than thrown out of employment, by the disuse of intoxicating drinks. The man left the room whilst I was speaking, and the people who had cheered him forward, laughed heartily, and hissed him out.—At Fillingham they are led on to battle, against the foe of God and man, by the Baptist minister, the Rev. Mr. Gauntlate, a determined advocate of true temperance principles; and he rejoices that he has not laboured in vain, nor spent his strength for nought. The two meetings I held in this place were very encouraging.—At Brithlington, a good society, firm teetotalers, but a little more fire wanted. A Wesleyan informed me there were about thirty who had joined their society through the instrumentality of teetotalism.—At Osyth, much ignorance, and but few to stand against it.—Thorp: the promise for the friends—"those that sow in tears, shall reap in joy."—Colchester: much more might be done if those who have been benefited by this principle worked more in the cause. It is gross ingratitude in reformed characters, who owe so much to this principle, not to work in its promotion. There is, however, much that is encouraging, and many stanch friends who spare neither time nor money to benefit their fellow-men: their reward is with them, and their works shall follow them.—Coggeshall: the friends had held their meetings for five or six months in a chapel, but the superintendent had left word that no more meetings were to be held in it; and though the bills were out for the meeting, we could not obtain admission! If it could be any consolation to him to know he had prevented good being done in this instance, he might enjoy it; but such a feeling cannot certainly dwell within the breast of any true minister of that Gospel which is pure benevolence, and which sets before us the example of Him who went about doing good, to the bodies as well as the souls of men. I am not inclined to attribute such a feeling to this minister; but I believe he is opposed to our method of doing good, as were the disciples of old to the man that cast out devils, and yet walked not with them, but whom the Saviour reproved.—Halstead: an interesting meeting at this place; some warm friends to the cause, but they need more to bear their hands up, which may well hang down through much opposition. Indeed, it must not be concealed that through the whole of the district there is much opposition. The wonder is that there are any teetotalers at all in some places, such as Saffron Waldon and Bishop Stortford, where the principal trade in these places is malting—the towns literally stink of malt; but even here there are a number of firm teetotalers. At the first meeting that I held in Waldon, two men come upon the platform and signed our pledge; one of them expects to suffer in business by so doing, but expressed himself as determined to carry out the principle. The second meeting was a very disturbed one; there were present publicans, brewers, and maltsters, who were determined not to allow us fair play. One publican I detected in the act of pushing another, equally willing to go, against a man who was signing our pledge at the table on the platform, and who was also very busy blowing the candles out. The cry from every part of the room was, "their craft is in danger." How like the silver shrine-makers of old are these men! The result was 8 signatures. At Stortford are some firm friends to the cause; a very interesting meeting, and signatures obtained.—Hoddesdon, Herts: the largest meeting, for the number of inhabitants, that I have had anywhere in the district. The Rev. W. Ellis and his talented lady take a warm interest in the cause in this place.—Brentwood: they have begun to do their first works, and the friends are much encouraged by the meeting.—Bardfield: a handful of teetotalers, a very large meeting, and opposition by a man of the law; but it is difficult for any man to speak half an hour against teetotalism, without saying

something in its favour: it proved to be the case in this instance. Though he contended that for people who had been in the habit of using such liquors, they were absolutely necessary, yet if children had never been used to them, they would never require them. The admission in the last sentence proved his overthrow. Another man made some remarks on the wine question, to which I replied, and he stated at the conclusion that he was perfectly satisfied. One new society has been formed under very promising circumstances at Malden: may it prove a blessing to the town and neighbourhood.—I have also introduced the principles at one new place, namely, *Debdon*: the small chapel was completely filled, and the people listened attentively. The ignorance on the subject of teetotalism, in many places in this county, is very great, and much labour will yet have to be spent to remove it, and every instrumentality employed to enlighten the mind. I would suggest to the union, that if small temperance tracts were more extensively circulated, much more fruit would appear. I am unable to state the number of members added during my labours in Essex. There is one society that does not receive signatures at the meetings, owing to the confusion it occasions. For the kindness received at the hands of the friends in the various places where I have laboured, I take this opportunity of tendering my warmest thanks.

Leeds, March 22, 1843.

JARVIS CRAKE.

CORNWALL.—In this county there are 370,000 inhabitants, 10,000 of whom are miners, and 70,000 teetotalers; and out of all this numerous body there were but *five* prisoners for trial at the last assizes! Teetotalism, therefore, diminishes crime and abates misery; therefore abandon strong drink at once and for ever.

WALES.

MARTON.—We had a capital meeting on Thursday last (March 16th.) at Marton, a village in Montgomeryshire; the Independent Chapel was crammed. A portion of ale was analyzed, and endeavours were made to disabuse the minds of the people as to the nature and properties of intoxicating drinks. A worthy old farmer remarked at the close of the meeting, that he had seen in the harvest many drunken men tire, but not one sober man. Seven or eight signed the pledge; others hesitated, but hope to have them at the next meeting.

T. C.

IRELAND.—Whilst total abstinence is almost universal in the south and midland counties of Ireland, *illicit distillation* is said to be carried on in the north-west, especially in Donegal, more extensively than at any period during the last twenty years.—[Shall we have some statesman hence inferring that the temperance reformation is on the decline?] *

SCOTLAND.—WIGTOWN.—The temperance cause is in a flourishing state here, although we at one time despaired of the success of our society, owing to the powerful effect of old-established customs; but these are "wearing away," and more healthful and rational enjoyments are superseding those of the darker ages. The teetotal society, although it may not boast of the "big ones" being members, is giving a salutary tone to the management of business. The farmer does not, as in days of yore, send for his favourite tradesman to take the "stirrup gill." These customs are now falling into disuse, and men are ashamed to be seen entering a public-house in the light of day. How cheering for the society to see the good effects of their labours; and we would say unto them, "Brir yont."

HAWICK.—A public meeting and discussion upon total abstinence took place in a large chapel in Hawick, on Monday evening, Feb. 27; on which occasion the anti-teetotalers undertook to prove teetotalism to be opposed to reason and revelation. After a long discussion, a vote was taken, when public opinion was decided in favour of the teetotalers, by a large majority. The place of meeting was crowded to overflowing, and hundreds were unable to gain admittance.

NEWFOUNDLAND.

Teetotalism progresses here. Mercantile houses in St. John's, that formerly imported at a time £2000 worth of rum, do not now import any. The reformation is, however, chiefly confined to the fishermen and native population. The *wealthy and respectable*, and so-called *intelligent* classes—British and other merchants—have not yet fallen into the more excellent way.

CONSEQUENCES OF PLEDGE-BREAKING.—Mr. Haughton, at the late annual meeting of the *Irish Temperance Union*, mentioned two dreadful instances, that recently occurred, of the fearful consequences that attend the violation of the temperance pledge.—One was a man in his own parish, (St. George's) who, after breaking the pledge, became beastly intoxicated; and, after going home, beat his wife so dreadfully that she died, and he remains now in Kilmainham gaol, awaiting his trial for the murder.—The other was a man who, he believed, had belonged to the Phibsborough temperance society, and who, after drawing his money from the benefit society, then went into a public-house, and drank until he died from the effects of intoxication.

Correspondence.

THE MATHEW TESTIMONIAL.

To the Editor of the *National Temperance Advocate*.

DEAR SIR,—I was much pleased with Mr. Mudge's hint respecting the Mathew Testimonial, in the *Temperance Weekly Journal* of last week; and, with him, am disposed to believe that an hospital, where diseases might, and *should* be, treated WITHOUT ALCOHOL, would be the best monument to perpetuate the memory of Ireland's greatest benefactor. Instead, however, of having one wing appropriated to the water treatment, I would have every ward in it so appropriated, being convinced that water, if judiciously employed, will cure nearly all curable diseases, and many in a much quicker time than they can be cured by medicine; and that it will, moreover, cure several forms of chronic disease, which drugs cannot cure. The following testimony to its powerful efficacy, is from the talented author of "Life, Health, and Disease," Dr. EDWARD JOHNSON:—"Water can do all that medicine can do in *acute* diseases, and in a very much *shorter* time; and it can do infinitely more than medicine can do in chronic diseases."

I am, dear Sir, yours very respectfully,

Ramsgate, March 26, 1843.

A. COURTNEY, Surgeon, R.N.

IS ALCOHOL REQUISITE IN SEVERE COLD?

To the Editor of the *National Temperance Advocate*.

SIR,—During the late insurrection in our Canadian possessions, in 1837, a detachment of six companies of the 34th Regiment of Infantry was engaged in quelling the insurrectionists, and marching in various parts of the British possessions. The detachment has since returned to England; and some time ago being in the company of one of the soldiers, I questioned him respecting the campaign, and he answered about as follows:—

CIVILIAN.—I suppose you felt keenly the severity of a Canadian winter?

SOLDIER.—Yes; the winter in Canada is exceedingly cold, and we were much exposed to it during the insurrection, more particularly when travelling from Nova Scotia to Quebec. We were 14 days marching across the lakes and over the snow; and never saw a house of any kind. The cold was very severe, in the night especially.

C.—But how did you sleep during that time?

S.—Why, at night, we struck into the forest, and cut down branches of trees, and placed them between the trunks of other trees, so as to serve for walls. We then made a fire in the middle of the bush-house, and then lay down to sleep, with our feet towards the fire in the middle, and our heads, of course, towards the trees. When we awoke in the morning, our feet were warm enough, but the hairs on our heads were frozen together.

C.—Had you any *drink* during that time?

S.—Yes: we had a quantity of rum.

C.—Had you any teetotalers in the regiment?

S.—O yes: we had a temperance society among us; there were about 170 members.

C.—And did any of them violate their pledge?

S.—No: I believe not. I have seen them turn their backs on the drink, and refuse to look at it.

C.—How did they manage, then?—did you carry water for them?

S.—No. When they wanted any drink, they took snow in their hands to melt it, and then drank it.

C.—And did they seem to preserve their health without drink, having nothing but snow-water?

S.—Yes: they seemed quite healthy—*more healthy* than some who took rum.

C.—What sort of habits had the teetotalers generally?

S.—Why, you know, when they gave over drinking, they spent their time in reading; principally books out of the regiment library.

C.—I suppose you had not many books in the library of a *religious* nature?

S.—O yes; there were many: *those* were the books which the teetotalers read most.

Such are the facts; and any person of common understanding may reason from them.

1st. There was evident advantage on the side of abstinence, on the ground of health, even in the extreme of cold.

2nd. There was a saving of money, (for the soldiers paid for their rum 1d. per day,) as those who drank none, paid for none.

3rd. And, better than all, when the men became abstainers, they began to see the folly of boisterous mirth, and of every species of sin, and were led to "ponder their ways and be wise."

If the indifferent will look at these circumstances, they certainly will be the subjects of indifference no longer. Who does not see, in such circumstances, the utter uselessness of intoxicating drinks, and the contemptibleness of that system which upholds their use in society?—Yours, respectfully, G. KIRKHAM, Tunstall.

MR. ELY AND THE TEMPERANCE CAUSE.

To the Editor of the National Temperance Advocate.

SIR,—In your publication of March 15th, you challenge me to defend two positions said to have been advanced by me from the pulpit, and on which extended strictures have appeared in your columns. You will, I am sure, hold me excused from accepting the challenge, when I inform you that my statements have been misapprehended, and that I *unhesitatingly disclaim both positions ascribed to me*. In this disclaimer I am sustained by several friends, who heard the sermon to which, as I suppose, you refer, and in whose recollection and judgment I can repose the fullest confidence: they agree that no such positions were advanced by me.

It is very possible that the statements which I intended to make, and which my friends assure me were understood by them as conveying the very sentiments intended to be conveyed, would be thought by the author of the strictures to lie open to comment. But courteous as your challenge is, and well persuaded as I am that the views I have been led to adopt are both "sound and scriptural," I cannot admit that I am under any obligation to enter into a discussion on the subject. My ministerial engagements are too absorbing to leave me the option of much extra-official occupation.

Heartily concurring with you in the desire that the vice of drunkenness may be utterly abolished, and relying on your courtesy for the insertion of these lines in your next number,

I am, Sir, your's truly,

Leeds, April 4th, 1843.

JOHN ELY.

We readily give insertion to this "disclaimer," for we should be sorry if our publication should at any time be made a vehicle for misrepresenting the opinions of those who differ from us. We cannot, however, in the present instance, refrain from commenting on the subject in dispute.

Mr. Ely feels "sure" that we shall "hold him excused from accepting the challenge" we "courteously" gave him in our last, because his "statements have been misapprehended." Now, so far from thinking this a reason why Mr. Ely should decline accepting the "challenge," we think it one of the strongest reasons for accepting it; and for stating the real meaning intended to be conveyed by the language of his discourse.

Our correspondent assures us that the statements are *verbally* correct. We have desired him to refer again to the notes taken at the time. That evidence, and the testimony of many respectable individuals who heard the sermon, and some of whom are members of the church, and not teetotalers—also the fact, that Mr. Ely has not himself denied that these were the *words* employed on the occasion—seem to prove that our correspondent has correctly reported his language, at least. We are also informed that they were "distinct and unqualified statements, the correct meaning of which was not affected by any thing that accompanied their utterance." It is possible Mr. Ely may have been misunderstood; but it is also possible, on the other hand, that he may have spoken inadvertently, and without sufficiently clear qualifying observations.

Mr. Ely "disclaims both positions ascribed to him." Let our readers bear in mind that no evidence has been offered by him, or his "friends," that his language has not been correctly reported. We, then, ask Mr. Ely to inform us what other meaning he "intended" to be conveyed by what he said? For ourselves, if we know any thing of the meaning language ought to convey, there has been no misapprehension at all of that language.

It is clear, from Mr. Ely's own statement, that he was quite aware that his views would not meet with the approval of the friends of true temperance, and that he was about to lay himself open to comment, by attacking their principles; and we are assured, on the testimony of not a few who heard the discourse, that it was evidently an attempt to *defend* moderate drinking, and *tended*, both in its language and principles, to depreciate the efforts of the temperance reformers. Mr. Ely says "that the views he has been led to adopt are both sound and scriptural." For his own sake, and the cause of "scriptural" truth, we hope he will furnish us with a *statement* of them. Our correspondent has, we think, given a legitimate meaning to the language represented as *his*, and clearly shown that the "positions" are both *unsound* and *unscriptural*. Both cannot be right. Mr. Ely knows there is a wide difference between his views and those of the teetotalers, or why defend himself by the assertion that his "views are sound and scriptural?" We must protest, then, against this attempt to exclude further controversy. We hold that he is under great and weighty "obligations" to oppose error, and defend truth. Can ministerial talent be devoted to a higher purpose? Nothing is more worthy of the powers of a gifted intellect than a bold and chastened rebuking of error. It may be that Mr. Ely's "ministerial engagements" are too absorbing to permit his acceptance of our invitation to avail himself of our columns to vindicate himself from the strictures published. It appears to us that they have not been so absorbing as to prevent him from attacking our principles in the course of his official addresses.

Desires to "abolish drunkenness," without corresponding efforts, are of no avail. We may "desire" until doomsday, and yet drunkenness, with all its physical, intellectual, and moral ruin, will stalk through our land, laying waste the brightest prospects of individual, social, and national happiness. We understand that Mr. Ely has, in a recent discourse, said that "he exults in the reform, and thinks it a great point gained." At that time he also said "that he had no confidence in a permanent reformation of society, independent of regeneration." In this we concur, for it is quite a different position from the former—whether there could be any permanent reformation from *one particular vice*, "independent of regeneration." Mr. Ely "exults in" our "reform, and thinks it a great point gained." Has this been accomplished by means that are unsound and unscriptural? Impossible. We are utterly astonished at the evident inconsistency of one time rejoicing in what has been effected, and the next in virtually attacking and undermining the agency which has effected it. "A bad tree cannot bring forth good fruit." Our's is no speculative scheme, but one where there is a sure return for labour employed. Our exultation is mutual, and why should not our *labour* be mutual also. "To him that knoweth to do good, and doeth it not, to him it is sin." "They that are not with us, are against us." We are not without hope of yet seeing Mr. Ely enlisted in our ranks, so that we may have yet greater cause for exultation in the fact that drunkenness is disappearing from amongst men, and sobriety and religion are pervading the masses of our population.

TESTIMONY OF A CLERGYMAN.

We have great pleasure in publishing the following testimony from the Rev. J. Morrall, of Whitechurch, in Shropshire. Mr. Corfield, of Berwick, inquired of the rev. gentleman if a temperance meeting could be held in the Town Hall. The following is an extract from his reply:—

"Deeply convinced of the enormous evils, and more deeply concerned at the dreadful and ruinous effects produced by the use of intoxicating liquors, I state my sentiments freely and fearlessly, whenever and wherever I have an opportunity, on the immense benefits of total abstinence from such injurious stimulants; but it is hard to persuade, where *inclination* is found in the other scale, and numberless objections are urged; against which, arguments, and even facts, seem after all to be of little avail.

"I sincerely thank you for the tracts, which I will make the best use I can of; and hope that the time may yet come, when our present indifference may give way to active exertion in a cause which, under proper regulations, is so calculated to produce happiness, and prove the handmaid to true religion, without which, indeed, neither teetotalism nor any other *ism* will profit us when we stand before the judgment seat of Christ.

"I remain, dear Sir, your's truly,

"J. MORRALL."

The above was not intended for publication; but in a second note to Mr. C., the rev. gentleman observes—"You are quite welcome to make any use you think proper of my former letter, which I return you. I can only say, sincerely, that I wish it were better worth making public; but if you fancy it would be useful in any way, you may deal with it as you like, either *with* or *without* my name attached, though I certainly myself should prefer the *latter*; but as you please."

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OBITUARY.

It is with feelings of deep regret we have to record the removal, by the hand of death, of that well-known, able, and zealous advocate of the temperance cause, W. BATCHELOR, Esq., M.R.C.S. and I.O.R., of Dunstable. In private and public life he was exceedingly amiable, and highly esteemed. His funeral took place on Saturday, March 4th. The body was preceded by the *Rehabite* members, wearing the mourning emblems of their order, and followed by the members of various teetotal societies in the neighbourhood. A hymn was sung by the *Rehabites* over his grave, and his remains were left by all with every mark of deep sorrow. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

Notices.

Acknowledgments of remittances received, are deferred until next month. We would suggest to our readers that, on receiving the *Advocate*, they should see that it is carefully folded, and then smooth the number with a warm iron. It will render it fitter for reading and preservation.

Secretaries and others, writing on public business, are again requested to enclose a stamp, when an answer is required. Neglect to do this imposes upon us a tax of at least £2 per year.

Caution.—Temperance societies in the north, and hotel-keepers, are cautioned against a "retired comedian."—The notorious Parry is in Ireland, and we believe has changed his first name from Robert to Charles. Beware of the Welsh impostor.

W. C.—By "drunkenness," no one ever did mean the bad, but invisible, effects of moderate drinking; therefore, if custom is the arbiter of language, moderate drinking is not drunkenness. The moderate use of alcohol may poison or injure the frame, yet not intoxicate, in the ordinary acceptance of the term. All poisons and all injuries are not comprehended under the term "intoxicating." A man may be drunk with a quart of ale; but he will not, therefore, be a quarter drunk with a gill. Such reasoning is only the logic of words.

Dr. Minopay Syder, the talented physiological lecturer, has recently given up the public advocacy of the cause. In explaining his motives for this course (in a farewell meeting in the Waterloo Temperance Hall,) he expressed his increasing convictions of the truth and utility of the temperance principle, though he could no longer sacrifice his professional interests by its public advocacy.

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THE ORGAN OF THE BRITISH ASSOCIATION FOR THE PROMOTION OF TEMPERANCE.

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No. 5.—Vol. II.]

DOUGLAS, MAY 15, 1843.

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"CHARITY BEGINS AT HOME."

But, it may be said, "it should not end there." Nevertheless, the shell of this proverb contains the kernel of a great truth, and supplies a touchstone for the detection of false-motives, if not fallacious charity. Real charity will always begin at home. The best love, like light, will radiate from the brightest centre. It will seek to heal the sorrows of home first, the sufferings of humanity afterwards. He who provides not for his own house—whose labours begin not at Jerusalem—whose expansive benevolence forgets his own country and kindred—is an INFIDEL, i.e., he has not the true spirit of Christian faith and charity. There is, however, in the world a sounding, popular, and officious semblance of benevolence, which passes current for charity—which delights in committees and subscription lists, and makes itself known in loudly-expressed sympathies on paper or platforms—that, after all, is rotten at the core. Its vision is telescopic, not microscopic; it can see the sufferings of the Hindoo widow, and the light of her funeral pyre, far across the waste of waters, and beyond the pathless deserts and snow-crested mountains of distant continents, but is blind to the English wife, whose life and love and hope are being daily consumed, an awful sacrifice to the idolatry of British intemperance. It can penetrate to the very centre of India or China, and lament, in the poppy-gardens of Assam, that the rich soil should be made to yield poison instead of food, but it cannot decline its lofty glance to the hop-yards of Kent, the orchards of Devon, and the barley-fields of all England, which are made to contribute to that CURSE OF BRITAIN, and support that MANUFACTURE OF ALCOHOL, which transcend a hundred-fold in dreadful con-

sequences the horrors of Indian superstition and the traffic in opium. No; that is merely a blind or a popular CANT—a sham of charity—which has no charity for home, and therefore not a sincere and Christian charity in relation to humanity at large.

It would be amusing, did not the subject present so melancholy an exhibition of human infirmity, to note the blindness and inconsistency of these Professors of Charity. A remarkable example of this sort, happening within the walls of Parliament, has just attracted general attention.

The Committees of the Wesleyan, the Baptist, and the London Missionary Societies have presented, through LORD ASHLEY, petitions to the House of Commons, praying for the abolition of the OPIUM TRAFFIC, which inflicts such dreadful mischief both on the Indian and Chinese population. Lord Ashley ably laid bare the evils of the opium traffic, and, in a harrowing and impressive statement, depicted the deadly and brutalizing effects of the drug on the minds and bodies of the Chinese, both of which are paralyzed, making drivelling and loathsome objects of those who indulged in it. He also produced statistical tables to show the injury done to legitimate commerce—tables that showed that as the importation of opium increased, that of cotton goods fell, and vice versa. He likewise proved that it prejudiced the Chinese against Christianity, that it obstructed the work of Missionaries, who were met by the inquiry—Why their countrymen imported this deleterious drug? He produced medical testimony to prove its evil effects on the constitution, and concluded by a most impressive appeal to every Christian and patriot, to assist in wiping this foul blot from our country. The noble efforts of Lord Ashley have been neutralized, inasmuch as members of the House of Commons could refer to our own drunkards, and testify to more crime, wretchedness, and suffering produced by intoxicating liquors in our own country, than was to be found in China through the use of opium. The Times of the 5th of April reports Sir Robert Peel to have said, during the discussion—"Are hon. members opposite so very sensitive on the subject of opium? Do we not derive a large revenue, to the amount of £3,400,000, from tobacco, which is smoked and chewed, and which is most stimulating in its character? Do we not also raise a revenue from GIN, SPIRITS, BRANDY, WINE?—articles which are often used in great excess, and give rise to many disastrous consequences? From barley alone a revenue of between 8 and 9,000,000 was derived. With these facts before us, we are asked to interdict the importation of opium, and discourage its growth, in order to PRESERVE THE MORALS OF THE PEOPLE." We, too, blame that policy which poisons the far-off Chinese, and yet sustains a system which is doing much more mischief to our neighbours, friends, and relatives at home. Now, though the allegation of a double evil cannot by union contribute to the production of one good—and therefore the casuistry of the Premier supplies but a miserable apology for the opium growers and venders—he nevertheless adminis-

ters to the petitioners a severe castigation, founded on the partial, one-eyed, and oblique-visioned character of their charity, which weeps over the wretched victims of opium, while it reaps profit in silence from the immolation of the victims of alcohol. Where, indeed, is the essential difference between the narcotic poison of opium, the curse of the east, and the narcotic poison ALCOHOL, the curse of the west? Yet we venture to say, that were the use of the latter poison by the great bulk of the petitioners themselves, attacked, which it may be by the same kind of evidence as was quoted against opium, we should hear them cry out in defence of their poison, "Moderation!—Christian temperance!!—All things to be received with thanksgiving!!!—Good creature!!!!"—when, in truth, alcohol is not a natural product, while opium is. We trust the *argumentum ad hominem* applied by the Premier will issue in purging the petitioners of their false and inconsistent charity, and induce them to come out, with equal decision, on the temperance question, and denounce the traffic in all intoxicating poisons, both at home and abroad! We do not wish them to diminish, but to strengthen, by the power of consistency, their efforts against the traffic in the Indian poison, opium. "Physician, heal thyself"—is a declaration on which they must first act, by ceasing to sanction the traffic in the English poison, alcohol. We say, then, DO THIS, BUT LEAVE NOT THE OTHER UNDONE.

"A tirade against opium and the cultivation of the poppy [observes the *Examiner*] is listened to with excellent acceptance by a legislature that derives a large part of its revenue from tipping and smoking, and the great majority of whose members are growers of barley for gin distillation. The intoxication of opium is a horrible vice, but what can be said of it, which cannot be said of gin? Lord Ashley quotes a writer who observes of the Assamese—"Those who have resided long in this unhappy land know the dreadful and immoral effects which the use of opium produces on the native. He will steal, sell his property, his children, the mother of his children, and finally even commit murder for it. Would it not be the highest of blessings if our humane and enlightened Government would stop these evils by a single dash of the pen, and save Assam from the dreadful results attendant on the habitual use of opium?"—Substitute only gin for opium, England for Assam, and the passage runs—"Those who have resided long in this unhappy land know the dreadful and immoral effects which the use of gin produces on the tippler. He will steal, sell his property, his children, the mother of his children, and finally even commit murder for it. Would it not be the highest of blessings if our humane and enlightened government would stop these evils by a single dash of the pen, and save England from the dreadful results attendant on the habitual use of gin, by stopping the cultivation of barley?" The facility with which we cut off the improper enjoyments of others is only to be surpassed by our addiction to our own; and in a land of barley, and a city of gin palaces, the zeal for morals and sobriety has no bounds to its wrath against the opium trade. Put a stop to the cultivation of the poppy in India, says the well-meaning, amiable Lord Ashley. Set the example, my lord, nearer home, by proposing to prohibit the production of barley for distillation"—and malting, we add, for any purpose.

We have only to express our hope that the able editor of the *Examiner* does not merely refer to alcohol in gin, but to alcohol every where—in short, to ALL THAT INTOXICATES—for the use of such substances, whatever their name, must, by a physical law, issue in similar degradation, disorder, destitution, and disease.

ALCOHOL IN RELATION TO THE HEALING-POWER.

"The more the corporeal system, at the time of sustaining an injury, has departed from the laws of health, the more severe, as a general rule, is the suffering which attends the cure."—G. Combe.

So fully is the truth of this motto borne out by experience, that it should be viewed as an axiom of great value. And, properly considered, it will furnish an admirable test of the practice of using alcoholic beverages in any quantity. If it can be shown that moderate drinkers and drunkards, other things being equal, suffer more than teetotalers, in recovering from any accident or injury, then it clearly follows that both are guilty of a serious "departure from the laws of health." That the process of cure, in the case of habitual drunkards, is tedious and difficult, in the majority of cases, and in others impossible, is well known. It is, however, as true, though seldom considered, that occasional intoxication and moderate drinking also operate most injuriously. Indeed, it is a fact that many habitual drinkers, not considered drunkards, fare worse, under a severe attack of disease, or in case of an accident, than the weekly or monthly drunkard. In the latter case there are intervals for the recruiting of the system; but in the former, it is constantly under the influence of a powerful stimulant and irritant. During the last twelve months we have heard of numerous cases where teetotalism has proved of signal benefit in the rapid healing of wounds and recovery from severe accidents. And we should be glad if all those who can furnish any evidence of this kind, either as to their own experience or that of others, would send us a brief account of the cases, as we are persuaded that such facts are of great value. They plainly prove that the use of intoxicating liquors is prejudicial to health, and exerts a deleterious influence upon the animal economy.

It is well known that the dray-men and coal-heavers of London, healthy and vigorous as superficial observers deem them, endanger life by very slight accidents. A wound that would be considered trifling in other cases, is often fatal in their's. The following is a melancholy case, inserted in the April number of the *Temperance Recorder*:—Mr. Thomas Smeeton, the agent of the Suffolk Union, states that lately, in the neighbourhood of Haverhill, a brewer's servant received a slight injury, a mere scratch, on one of his limbs, sickened immediately, and died in about a week, his flesh being *absolutely rotten, and falling off his body in large patches!!* "Cannot you save him?" said his master to the surgeon who attended. "No," replied the medical man to the brewer, "HE HAS HAD TOO MUCH OF YOUR BEER."—Facts of this kind ought to alarm the drunkard, and make him pause in his suicidal career.

The following interesting fact is extracted from a work published in 1830, by Joel Pinney, Esq., with this descriptive title page—"An exposure of the causes of the present deteriorated condition of health, and diminished duration of human life, compared with that which is attainable by nature; being an attempt to deduce, from the phenomena of nature, such rules of living as may greatly tend to correct the evil, and restore the health of mankind to its pristine strength and vigour; forming a code of health and long life, founded on principles fixed and indisputable." It appears that Mr. P., who had been nurtured in the strictest observance of regularity and temperance in diet, exercise, and early rising, at the age of eighteen began to mingle with

persons whose mode of living was diametrically opposite to his own. "So alluring, however, were the temptations, and so powerful the influence of prevailing customs, that I was induced to continue, without intermission, modern excesses for the space of five or six years; during which period my whole frame became shaken, and my bodily health so alarmingly injured, as to cause me at length to hesitate, and take a review of the dangers I was hourly incurring, by a departure from the temperance prescribed by nature, and which appeared to threaten the entire destruction of my constitution. Alarmed by this reflection, I resolved at once to withdraw from the dangerous courses in which I was engaged; and regardless of the influences of custom or example, to return to the temperate and simple mode of living in which I had been brought up, and which had procured me an uninterrupted enjoyment of vigorous health. I had no sooner begun to carry this resolution into effect, than my health began gradually to return, and in a short period of time was completely restored. From that hour to the present (a period of many years) I have never departed from the rules of the strictest temperance and regularity, nor has my health ever suffered a second interruption."—We have given these particulars respecting Mr. P., as they will invest the case to which we wish to draw attention, with more interest. It is necessary to observe that the work is not thoroughly teetotal in its character, but it is greatly in advance of the time when it was published. At page 289, Mr. P. observes—"A temperate life ensures the purity of the blood, the *advantages* of which are innumerable. In *one* instance I have *myself* experienced it, and which I will relate, in the hope of its proving useful. Within a few paces of my home, at Pimlico, where I then resided, on returning from my ride before breakfast, in May, 1821, I was thrown from my horse, and in his plunging he trod on the extremity of one of my fingers. I hastened to an eminent surgeon on the spot, for the purpose of having it examined; when my glove was removed, it was found that the extremity was so far severed, that it was only held together by a fibre of the skin. The surgeon was of opinion that the first joint must be immediately removed; but, whilst he was preparing his instruments for that purpose, it occurred to me that it was not *impossible*, from the state in which I was quite sure my blood *then* was, that it would reunite, and I expressed my desire that it should be allowed the trial. The idea was ridiculed, and preparations to take off the first joint were not relinquished. I, however, was determined to make the trial. The surgeon remonstrated with me; said that if I *did*, it would be on my own responsibility; and pointed out the danger likely to attend it; adding that, after causing myself much pain, I at last should be obliged to yield to the operation. Seeing, however, that my determination was fixed, he splintered it up; and in the course of a very few days, it was evidently adhering, and in the space of three weeks it was completely united and well. I make this digression merely to show what a security against the ill effects of accidents, a pure state of the blood may prove."

A case of a similar kind was recently mentioned to us by a teetotaler at Gomersal, near Leeds. His finger was nearly cut off; but it united and healed rapidly, and is now quite well. These two facts present a striking contrast to the first mentioned, and the conclusion to which they inevitably lead is this—alcoholic beverages weaken the *vis medicatrix*, or healing power, implanted in the human system; and that total abstinence gives a better chance of recovery from any injury or accident which it may sustain.

BAZAAR

IN AID OF THE FUNDS OF

THE BRITISH TEMPERANCE ASSOCIATION.

To be held in the De Grey Rooms, YORK, the first week in July.

PATRONESSES.

Lady Turner—Lady Milner—The Hon. Mrs. Langdale—
Miss Lloyd—Mrs. Dolman—Mrs. Salmond.

The Executive Committee of the British Association, in calling attention to the announcement at the head of this circular, beg to state, that at the last Conference of the British Association, held at Rochdale, in July, 1842, it was resolved, "That the next Annual Meeting of Delegates should be held in York, and, in connexion therewith, a BAZAAR for the sale of useful and ornamental articles."

At the Conference of 1841, held in Huddersfield, the first project of this kind was carried out. The experiment was a most successful one, and warrants the Executive Committee in proposing to hold a second Bazaar, at the next Conference, which is appointed to be held in York during the first week in July. The Committee of the York Temperance Society have entered into the design with spirit, and will spare no pains to render it successful. We trust you will back their exertions by sending large and generous contributions.

If any thing in the shape of argument be necessary, it may be stated, that the proposed plan is at least an unexceptionable method of improving the funds of the Association. But it is something more. The preparation of articles for such an undertaking, in aid of a cause so benevolent and praiseworthy, is calculated to exert a beneficial influence upon the mind. Not only are the taste and ingenuity exercised and improved, but the moral feelings are directly and favourably influenced. Time and thought cannot be thus employed without frequent reflection upon the nature and importance of that reformation which has already rescued thousands from the thralldom of intemperance, and showered blessings upon many that were "ready to perish." Impressions, strong and lasting, may be produced. Give, then, free exercise to your feelings of benevolence and patriotism, for we are pleading the cause of your country and your species. We solicit a substantial proof of your cordiality and zeal. Recollect, "It is more blessed to give than to receive." If you liberally respond to this appeal, you will cheer the hearts of those who, for several years, have borne the burden and heat of the day in battling with error, prejudice, and evil customs.

The British Association was formed in 1835, and numbers amongst its auxiliaries a large proportion of the Societies of the north of England. The agents sent forth, and the thousands of publications distributed, have contributed to expose the evils of habitual drinking, and the deleterious character of alcoholic liquors; and, as a natural consequence, domestic comfort and happiness, as well as the peace and order of the community, have been promoted in a corresponding degree. The want of sufficient funds has, however, tended to cripple the exertions of the Executive, yet they feel persuaded that the friends of temperance will, by a vigorous and united effort, enable them to prosecute the work with renewed energy.

To the Ladies the Committee especially appeal, and would remind them that this is a cause which should not only enlist their warmest sympathies, but arouse that fine and generous feeling which is the peculiar characteristic of their sex. Female ingenuity and taste, prompted and guided by true benevolence, can accomplish great things.

The Committee beg to state that in connexion with the Bazaar and sittings of Conference, there will be a splendid Procession and Festival, at which the Rev. THEOBALD MATHEW, from Ireland, has promised (God willing) to be present. Full particulars of the Meetings, Festivals, &c., will be published in due time.

Goods may be sent to the following places:—Mr. Henry Washington, 22, Dock Street, Huddersfield; Mr. John Andrew, Jun., York Bridge Mill, Leeds; and to the following places in York:—Mr. James Hollins, Coney Street; and Mr. William Rendall, St. Andrew Gate, Secretaries to the Bazaar; Mr. Joseph Spence, Pavement; and Mr. F. Hopwood, Redeness Street, Secretaries of the York Temperance Society. The articles sent should be ticketed with the prices, and names of the donors, and forwarded to the various places not later than Friday, June 30th.

The case is now before you. It recommends itself to your hearty and generous approval. We are sanguine of success, and feel strong assurance that our hopes will not be disappointed.

On behalf of the Executive Committee,

JOHN ANDREW, Jun., Secretary.

6, Beckett Street, Burmantofts, Leeds.

[It is hoped that the Societies to whom circulars have been sent will, as soon as possible, fill them up, and forward them to Leeds. In the next number of the *Advocate* there will be some further particulars respecting the proceedings at York.]

Reviews.

I.—LECTURES ON FEMALE PROSTITUTION: its Nature, Extent, Effects, Guilt, Causes, and Remedy. By RALPH WARDLAW, D.D. Delivered and published by special request. Second edition; of which the profits will be given to aid any effort that may be made for the suppression of the vice in the city of Glasgow. 1843. pp. 171.

II.—AN EXPOSURE, FROM PERSONAL OBSERVATION, OF FEMALE PROSTITUTION in London, Leeds, and Rochdale, and especially in the city of Glasgow; with Remarks on the Cause, Extent, Results, and Remedy of the Evil. By WILLIAM LOGAN, City Missionary. Second edition, enlarged. 1843. pp. 48.—6d.

The intimate connexion between intemperance and prostitution, will not merely justify the present notice of these valuable publications, but we should be guilty of an omission of duty were we to pass them by in silence. Both direct attention to a vice, over which good men have long sighed and wept, but to suppress which very little has hitherto been done. Dreadful as is the state to which it reduces its victims, we have yielded too much to a hopeless view of the case. It is to be earnestly hoped that these well-timed publications will arouse public attention to the subject, and lead to the employment of means to prevent, as well as to cure, the evil.

In the first lectures, Dr. Wardlaw enters into an able examination of the various statements which have been made respecting the extent of prostitution in London, Paris, Edinburgh, Glasgow, and New York. Although there is still much uncertainty on this subject, it is very evident that the statements which have often been made are grossly exaggerated. In not a few very respectable publications, Colquhoun's calculation of 80,000 prostitutes in London alone, has been given without any suspicion of its utter fallaciousness. There is no need for exaggeration in reference to this or any other vice. The facts of the case are sufficiently appalling. There is every reason to suppose that the number of prostitutes in the metropolis ranges somewhere betwixt 7,000 and 10,000. And is not this a statement which ought to alarm every philanthropist, and lead to the earnest inquiry—"What can be done?"

With one statement of Dr. Wardlaw we are very much surprised. It is embodied in the following sentence:—"Let him [the man of incontinence] take a survey of the general evils of the system—than which, when all its varieties are taken in, there is not another 'so full of woe;' no, not intemperance itself, many and miserable as its evil consequences are: it may slay its thousands, but this slays its ten thousands," &c. Where the Doctor finds facts to bear out this statement, we are utterly at a loss to conceive. Until something like *proof* is adduced, we must charitably view it as a random figure of speech. In the first chapter he manifests such a laudable anxiety to avoid any thing like overstatement, that we were perfectly astounded with this declaration. In justice to the Dr., whilst on this subject, we must quote a note to the second edition, near the close of the third lecture, pp. 119, 120:—"I have heard surprise repeatedly expressed, that I have not said more on the subject of intemperance, amongst the causes of prostitution. This assuredly has not arisen from any want of disposition to give it its due measure of prominence in the catalogue of evils and evil workers. That in multitude of instances, intemperance and lewdness are shown by experience to be kindred vices, and that the former many a time leads to the latter is not to be denied. It is long since Solomon placed among his dissuasions from 'tarrying long at the wine'—'mine eyes shall behold strange women;' and how often have fools, who have disregarded the dissuasion, become, when in their cups, these 'strange women's' miserable victims—plundered and stripped, without knowing by whom! Still, however, my conviction is, that lewdness is to the full as often a cause of intemperance, as intemperance is of lewdness—the latter being chargeable with the former in all cases in which it resorts to it as a means of attaining its nefarious ends; and, moreover, that by thousands and tens of thousands the sin of lewdness is practised, who are in a great degree, or even wholly, free from the charge of intemperance. If others, however, should think differently, God forbid that I should mitigate the evil of either vice, or their reciprocal tendencies to promote each other!"

Thousands of those who practise the sin of lewdness, may be free from the gross exhibition of intemperance, but have they not most of them stimulated themselves to such a degree as to give predominance and proneness to the merely animal part of their nature?

We might extend our comments on this note, but we prefer giving the statement of the author of the *Exposure*. Mr. Logan is an accurate and faithful observer, and his facts are worth cart-loads of mere conjecture and hypothesis. "I have stated that one-fourth of the girls have been servants in inns or public-houses, where they were seduced by those frequenting such places; but the fact is, the remaining three-fourths betake themselves to drink before attempting the fearful act!" After this Mr. L. gives some most heart-rending facts, which we have not space to quote. He then

observes—"Were it not for the intoxicating draught, neither of the parties could continue in their deeds of darkness. The mistress and bully have acknowledged this: often have the poor girls said to me, while tears trickled down their pallid cheeks, 'Ah, Sir, we never could go on in our miserable course, were it not for intoxicating liquors. It is the last thing at night, and generally the first thing in the morning.' Banish intemperance, and in a short time prostitution would be almost unknown amongst us." These statements should always be considered in speaking upon the causes of prostitution.

We strongly recommend both these works to our readers. The lectures are written with ability and eloquence. Mr. Logan's facts and observations present a frightful picture. He has executed a delicate task, as Dr. W. has also, with skill and fidelity. When a Town Missionary in Leeds, we had the pleasure of knowing him, and at that time felt much interest in his inquiries into this most painful subject.

In the last lecture Dr. W. offers some valuable hints and observations on "the means of prevention, mitigation, and removal." Some parts of this question need further consideration. One thing, however, is certain—teetotalism will destroy one fertile source of the evil. Other means, of a moral and religious character, must also be employed, but we must insist upon total abstinence going along with all remedial measures.

THE SELF-INSTRUCTING LATIN CLASSIC. By W. JACOB. 2 vols. (7s. each.) W. Brittain, 11, Paternoster Row, London.

We have long been entire converts to the opinion that all languages ought to be taught orally, whether they be dead or living ones. The teachers in our colleges, to be perfectly competent to their task, should talk the language they wish the pupil to understand and acquire—should connect sight and sound together, by imparting it in frequent discourse—should make it literally a *tongue*. This is the only perfect and natural method; but it is, because nature's plan, therefore the most easy and efficient. Unfortunately, however, as a general method, this remains a desideratum; and, failing the best means, we must be grateful for secondary and inferior ones. To many, therefore, we have no doubt that Mr. Jacob's work will prove a valuable aid in self-instruction. He appears to have possessed a sound knowledge of the Latin; to have thought independently and clearly on its nature and construction; and he has executed his design with taste and judgment.

In the temperance world, no doubt, many minds who have broken the spell of the drinking customs, with their foolish associations and unintellectual tastes, feel the want of a proper sphere for mental exertion and excitement, and some perhaps may have their attention usefully directed to the acquisition of languages. These studies, if properly pursued, and not to the exclusion of other things, will be found efficient in disciplining the mental powers, and to possess several collateral advantages.

"I know," says quaint old Thomas Fuller, "that the usual cavil against general learning is this—He that sips of many arts, drinks of none. However, we must know that all learning, which is but one grand science, hath so homogeneal a body, that its parts, with a mutual service, communicate strength and lustre to each other."

Speaking of THE SCHOLAR, who knows language to be the key of learning, the same excellent writer very aptly distinguishes the relative importance of several branches of study:—

"His tongue being but one by nature, he gets it cloven by art and industry. Before the confusion of Babel, all the world was one continent in language; though it since divided into several tongues, as well as into several islands. Grammar is the ship by benefit whereof we pass from one to another, in the learned languages, generally spoken in no country. His mother tongue was like the dull music of a monochord, which, by study, he turns into the harmony of several instruments.

"He first gaineth skill in the Latin and Greek tongues. On the credit of the former alone, he may trade in discourse over all Christendom, &c.

"Then he applies his study to LOGIC and ETHICS. The latter makes a man's soul mannerly and wise; but as for logic, that is the armoury of reason, furnished with all offensive and defensive weapons.

"Hence he raises his studies to the knowledge of PHYSICS, the great hall of nature; and metaphysics, [the science of consciousness and mind], the closet of that hall.

"He is skilful in rhetoric, which gives colour to speech, as logic gives favour; and both together, beauty. Though some persons condemn rhetoric, as the mother of lies, speaking more than truth in her hyperboles; less than truth in her miosis; otherwise than truth in her metaphors; contrary to truth in her ironies; yet [as even Scripture, the most holy of writings, sheweth] is there excellent use in all these, when they are disposed of with judgment.

"Nor is the student a stranger to poetry, which is music in words; nor to music, which is poetry in sound."

There may be some in the temperance ranks, endowed with energy and talent, on whom these hints of Fuller will not be thrown away, urging them to employ their latent powers in useful action or thought, and stimulating them to become entirely equipped in the temperance cause, and thoroughly furnished for the good work of its advocacy.

MOTHERS, DOCTORS, AND NURSES, by JOHN HIGGINSBOTTOM, Esq., Nottingham. Britain, London.

A very well-timed tract, from the pen of one of our most tried friends, and experienced surgeons. It is an excellent antidote to the prevalent quackery about *strong drink*, so mis-called—whether that quackery may be practised at home on the adult, upon the infant in the nursery; or under the sanction of grandmothers, vulgar nurses, or licensed doctors.

I.—THE WATER CURE; a Lecture read before the Society of Arts, by EDWARD JOHNSON, M.D. Burton, Ipswich; Simpkin and Co., London. 1s.

II.—THE COLD-WATER CURE TESTED. Strange, Paternoster Row, London. 6d.

"Here's that which is too weak to be a sinner,

"Honest water, which ne'er let man i' th' mire."—SHAKESPEARE.

In the first of these works, the talented author of "Life, Health, and Disease," has attempted, with his usual ability, to show the accordance of the Hydriatric mode of treatment with the views of life and disease propounded by Professor Liebig, of Giessen, and to explain the *modus operandi* of the water cure on the principles of the organic chemists. To say the least of the work, it is entitled to a fair perusal from every lover of truth in the medical profession. There are many things in life and disease not dreamt of in the accepted philosophy of medicine, (if, in its present confused and empirical state, it can be called either science or philosophy) and the "water cure" may be one of them. We have no desire to eulogize this new, or rather revived, system, further than *facts* and a sound, cautious philosophy will justify; but while we say to its friends, do not allow it to become an HYDRO-MANIA, we say also to its hasty opponents, cease to put forth against this harmless quackery, if so you deem it, such decided symptoms of HYDROPHOBIA. The system is acting favourably for temperance; perhaps because the best part of the system is its teetotalism.

The second pamphlet is a neat and cheap defence of the system, principally consisting of extracts from the works of Mr. Courtney and Capt. Claridge. We are, however, sorry to see that the compiler, in his ignorance of physiology, has inserted some very mistaken notions concerning the digestion of fluids. We allude to the extracts, on page 10, from Mr. Schlemmer's very unphilosophical account of the "Philosophy and Fact of the Water Cure." We are there told (1st) of "the marvellous fact of water differing from all other natural fluids, such as vegetable juices, milk, &c., &c., in one particular: it requires no digestion." (2d.) "Water alone forms an exception to the laws of animal economy, with respect to liquids received into the stomach." (3d.) "Immediately it is decomposed by the vital heat, it penetrates all the vessels, walls, and partitions of the body, &c."

The first "marvellous fact" is a very confused statement, inasmuch as the liquor of fruits principally, and the liquid part of milk entirely, are water. Water cannot, therefore, differ from itself. Vegetable and animal juices are (in the main) but various solids dissolved in the one liquid—water; and therefore, as fluids, they do not differ from water in this respect.

Nor, secondly, does "water form an exception to the laws of animal economy with respect to liquids received into the stomach." Water is absorbed, so is alcohol. No fluids are digested; for solids only need digestion.

Nor, thirdly, is water immediately "decomposed by the vital heat." Indeed, if it were, how could water "penetrate all the vessels of the body?" since water decomposed, is not water; and we presume that it is not meant by water being decomposed, that the vital heat transforms it into steam!

ANCIENT WINES; a tract in reply to "FRIENDLY CAUTIONS." Ipswich: Burton. 1d.

In our review of "Friendly Cautions," we unintentionally did the fair authoress some slight injustice, which we take this opportunity of rectifying. On our first perusal of "Friendly Cautions," there was one sentence and argument, the sense and force of which we misapprehended.

At pp. 5 and 6, the authoress, after quoting 2 Samuel vi. 19,* where the original has no mention of wine at all, says—"it will be argued that the wine thus allowed did not possess an intoxicating quality"—adding, in a note, "the pure unfermented juice of the

* "David * * dealt among the people * * a cake of bread, and a good piece of flesh, and a flagon of wine." If our fair critic will just turn to the passage, she will perceive that both "of flesh" and "of wine" are placed in Italics, as interpolations, indicating the absence of corresponding words in the Hebrew!! Really, she ought to study the teetotal works before she presumes to become our teacher.

grape can only be drank at that particular juncture of time that the ripe fruit is passed through the press." We at first understood this to mean that such new wine could only be had at the season of ripe fruit; but the lady means, as we see from the note further on, that if this juice were not drank immediately after its pressure out, "it would be dangerous to drink it." So, perhaps, it might, if means were not taken to prevent its fermentation, which is the disputed question.

Having corrected this unimportant error, we must express our increasing conviction, after a second and careful perusal of the tract, that the authoress is altogether (from disposition, and want of knowledge of our real arguments and of the critical question itself) disqualified for the office she has taken upon her—that of lecturing the teetotalers for their logical and critical misdemeanors. The errors of her 12-page tract are so numerous, that merely to refute her assertions by quoting the historical testimonies which have been published again and again,* would require a volume rather than a tract.

But, says our fair critic, "A physician in London has said, 'such stuff' as R. A. has described [*inspired wine*] could not be wine—it was extracts, but not wine! Such syrups or juice were preserves, or what are properly called, by medical men, extracts; but wine is a fermented liquor!"!!!

If this sapient sneerer at "stuff"—namely, the solid part of God's good creature, the grape—had merely said that such preparations are by medical men now called extracts or syrups, and that now the same parties mean by wine "a fermented liquor," he would have been near the truth; but his pragmatic assertion that it "could not" FORMERLY "be wine," is the result of pure prejudice, refusing to inquire into what the ancients did call it. They called it in Hebrew YAYIN and saba, in Greek oinos, gleukos, and hepsima; and in Latin, generically VINUM, and specifically defrutum, sapa, vinum passum, &c.

This London physician entirely mistakes the question, which is not what the MODERN materia medica may call wine or syrup, but what wine meant in the popular languages of ANTIQUITY. This "learned Theban" assumes that as it is now, so it has been from the foundation of the world! and if his oracular dictum were logic, the question would be speedily settled.

Suppose the inquiry were one of a grammatical kind; namely, what some centuries ago was meant by "v." Suppose a physician, yea a London physician, to argue, in opposition to ourselves, that "such a letter as we have described could not then be called *yu*, because medical men and schoolmistresses now called it *vee*." He or she might so assert, yet what would be the historical fact? We have several old books before us, in which *v* has the power of the modern *v*, and *v* the power of the modern *u*. Whatever the moderns call *v*, the ancients clearly called it *yu*. Hence, double-*yu* is yet, in fact, two modern *vees* (*V*).

The conclusion of the physician, both in the case of wine and in that of *v*, *u*, is for the same reason equally invalid and impertinent, since the question is not what he or she, or modern dictionaries call wine, *v*, or *u*, but what the ancients called wine, *v*, or *u*.

But we have even now before us many old as well as modern dictionaries and lexicons, in Hebrew, in Greek, in Latin, in French, and in English, in which wine is applied both to fresh unfermented grape juice, and to boiled grape juice, and we undertake to give as many quotations from these human records of human opinion coincident with our views, as the authoress of "Friendly Cautions," or her "London Physician" to boot, can muster in support of their's. And when we have done this, we will finally support our definition with the authority of Moses and the prophets, who used the term for wine in precisely the same sense as that we claim for it.

THE ANTI-SMOKER, and Progressive Temperance Reformer. Vol. 2. No. 5. May. 1d.

THE CHILDREN'S TEMPERANCE MAGAZINE. No. 5. Vol. 4. 1d. T. Cook, Leicester, and Britain, London.

We rejoice to perceive that the Anti-Smoker still proceeds with its progressive reform. King James' celebrated Counterblast to Tobacco is being reprinted in its pages.—We trust both these works will be encouraged.

ADDRESS OF THE NATIONAL TEMPERANCE SOCIETY. 24 pages octavo. 2d. each.

A very plain and useful exhibition of the evils of intemperance on the one hand, and of the blessings of teetotalism on the other.

BACCHUS. The Prize Essay. By R. B. GAINBROD, LL.D. Second edition. Nos. 11 and 12 (6d. each.) Britain, London.

This standard work is here completed, with the exception of the chapter on the Wines of the Ancients, which will be published separately. The retrenchments and additions are generally excellent. The work, we calculate, must have been enlarged in matter at least one-third, without any increase in price.

* In Tirosh lo Yayin, Standard Temperance Library. The Strong Drink Question, History of the Wine Question, &c., &c. [Published by Britain, London.]

Progress of Temperance.

BRADFORD UNION.—Dear Sir,—Having closed my two months' labours in the Bradford Temperance Union, I now sit down to give you a report of my proceedings. Upon the whole my labours have been pleasant to myself; the meetings have been moderately well attended in most instances, though I have no doubt they would have been much better, if the friends in some places had exerted themselves a little more. At Undercliffe, on the 2d of March, I distributed 100 tracts before the meeting; moderate attendance and several signatures. On the 17th April I again visited this place; an excellent tea party, and crowded meeting, addressed by Mr. C. Spencely, of Leeds, myself, and friends from Bradford. I lectured twice at Cottingley, distributed 150 tracts, meetings moderate, six signatures obtained; lectured four times at Keighley; not one good meeting; several causes may be assigned, some over which the friends had no control. We should have had a better meeting on my last visit, if our Keighley friends generally had possessed a little more moral courage; so as to have enabled them to have made a good sing from the Temperance Hotel to the Market-place, where, for a short time, I addressed the people, and then have sung to the room where our meeting was held. A few, however, did not feel ashamed of the cause; I hope their brethren will take courage, and come up to their help another time; distributed 334 tracts. Several signatures were obtained. *Morton*, lectured twice; 316 tracts distributed, 11 signatures taken. At *Shipton* lectured 4 times; meetings improved each time; distributed 430 tracts, several signatures taken, and several pledges given out. *Gargrave*, lectured twice, distributed 283 tracts, meetings good. *Addingham*, a good meeting, the best they have had for some time, 230 tracts circulated, 6 signed. *Burley*, had three good meetings, distributed 371 tracts, and took 22 signatures. *Otley*, lectured three times, the first two meetings moderately good; on the last the weather was so severe the people were afraid to come out; I distributed 272 tracts, and 31 signatures taken. If the teetotallers throughout the union were but as active as the Otley friends, the cause would be making much more progress than it is. A number of the friends turn out on the Lord's day morning to visit their respective neighbourhoods, and they have the satisfaction to find they do not "labour in vain, nor spend their strength for nought," for numbers are continually deserting from the ranks of the drunkard and the drunkard-makers (i.e. the moderate drinkers) and joining the ranks of the sober. It is to be hoped they will not let their hearts grow cold, but persevere "until every drunkard's ransom'd, and drinkers all abstain." *Yeadon*, two good meetings, 252 tracts distributed, and several signatures taken. *Shipley*, an excellent meeting—the best they have had for a long time, distributed 180 tracts, and took 16 signatures: should have lectured at this place again, but in consequence of a little neglect in not giving them earlier notice, no meeting had been given out. We, however, got up a meeting at *Baildon*, and though the notice was but short, yet by distributing about 100 tracts, and one of the friends going round with the bell, we got up a moderately good meeting, and an excellent feeling was produced. *Manningham*, our meeting was chiefly composed of young persons, I distributed 160 tracts. *Bradford*, lectured three times, twice in the Hall; several signatures taken. The meeting at the *White Abbey* was not very large, I distributed 224 tracts, and took 6 signatures. *Bradford Moor*, very thin meeting, 210 tracts distributed, 4 signed. An aged man, upwards of three score years and ten, with his silvery locks, said he would sign for the good of others. This was a God-like principle. *Stanningley*, two meetings, both small, distributed 125 tracts, a few signed the pledge. *Pudsey*, a moderately good meeting, but nothing to what we might have expected, had the committee done their duty; I distributed 200 tracts, and took 19 signatures. *Farsley*, 166 tracts distributed, 4 signed. *Bingley*, a very wet night, nevertheless we had a tolerably good meeting, and 6 signed the pledge, and one individual who had previously signed for 6 months, and who was wishing for the time to be expired, that he might again return to his cup, got his resolution to abstain strengthened, and now he declares he will never taste again. Teetotallers! attend your meetings, and bring the newly-fledged birds along with you, that they may be taught to fly without fear of falling. Our next visit to this place was on Easter Tuesday. It was an idle day with the people; there had been a foot race in the neighbourhood, and hundreds of people were assembled, and much drinking was going on. We held our meeting in the open air, and had a large audience; a poor simple fellow stood up to defend our *world's curse*—strong drink; we turned his opposition to good account, and had the meeting completely with us. While our opponent was talking, a man, evidently in liquor, addressed him as follows:—"Tha' was cawing me this mornin for drinkin, and na tha're stonidin up to defend th' drink; thart a bonny fellow." *Ilkley*, good meeting, distributed 123 tracts, took 8 signatures. *Silsden*, a very wet night, and small meeting. *Wilsden*—"How are the mighty fallen!" Here we had our journey of 8 miles and a good drenching with the pitiless rain for our pains, no meeting

having been got up, nor did they seem anyway anxious to have one. Oh, that they would but return to their first love, and do their former works! *Guiseley*, at this place the friends have had much to contend with, not from the drunkards, nor from the makers and sellers of the drunkard's drink, but from those who lay claim to the sacred name of Christian. I have been given to understand that a minister of religion, who, amidst the poverty amongst which he resides, can have the barrel of poison brought to his own house, is suspected to be at the bottom of the movement which has latterly deprived our *Guiseley* and *Yeadon* friends of their place of meeting. Well might a *ferry-lord* at *Guiseley* say, "they had nothing to fear from teetotallers, as the old Methodists were on their side." Such a sentence is enough to make good men weep, and, if it were possible, angels sigh, and demons smile. But to this minister and his coadjutors we would say, "take heed lest you be found fighting against God." The opposition had but increased the zeal of our *Guiseley* friends. After I had distributed 160 tracts through the town, a goodly number turned out, and we sung to the place of meeting, a barn, kindly lent for the purpose; we had a good meeting and an excellent feeling prevailed. In conclusion, permit me to offer a word of advice to the friends throughout the Union. If an agent is worth employing, there ought to be a little trouble bestowed in getting up meetings for him. Many societies are very neglectful in this respect. An agent may go from door to door distributing tracts, and inviting people to the meeting, but unless the societies do their duty, that success will not attend his labours which is desirable. "A word to the wise is sufficient." I find the best plan of giving publicity to the meetings to be, to get two large sheets of cartridge paper, and with the pen inscribe the notice of the meeting in good large characters, then paste them on a board, and send a boy with it round the town; this is an easy, cheap, and efficient mode. In visiting I have seen many scenes of misery and poverty produced by strong drink, and am more than ever convinced that men may devise schemes, and legislators enact laws, and ministers of religion preach the gospel, but until intoxicating drinks are banished, poverty and misery will continue to exist, the morals of the people be debased, and the name of God blasphemed. I have lectured 41 times in the Union, and distributed, from door to door, above 4500 tracts. The number of signatures taken, I cannot tell, for in many places I have no account; there must however have been considerably above 200, as I have 207 marked down. I do not however place so much stress on the numbers that sign at the meetings. I feel it to be my duty, "in the morning to sow the seed, and in the evening not to withhold my hand, as I know not which shall prosper." My desire is, that the friends throughout the Union will not only see and feel the necessity there is for them to do their duty, but they will one and all put their "shoulders to the wheel," remembering that "England expects every man to do his duty."

Halifax, April 27, 1843.

JAMES MILLINGTON.

BRIDLINGTON.—From an article in the last *Advocate* it appears that the *Scarbro'*, *Whitby*, and *Guisebro'* societies are in a prosperous state, the auxiliaries in the locality of Bridlington doing well, but that the town itself is dull or dead. Now, Sir, we consider the last statement to be, happily, incorrect. We commenced our winter campaign in the town in October last; have kept up our meetings with interest, about 24 in number. The whole have, partly or altogether, been addressed by home speakers, 4 or 5 each evening. Our members have been very industrious during the last autumn and winter, in forming new societies, re-establishing old ones in the villages, and employing lecturers, chiefly at our expense, with great success. Now, if the Bridlington society was as is represented, we should not have been able or inclined to have accomplished this. Never during any former winter, have our meetings been more numerous and respectfully attended; and never has the cause been, by local speakers, more efficiently advocated. Although we have not obtained so many signatures as some of the societies in the Union, we have the satisfaction of knowing that we have not so many delinquents. We endeavour to erect the superstructure of teetotalism on the firm foundation of sound argument and utility. The sandy base of excitement we deprecate. The owner of the public-house referred to in your last does not belong to the masculine but to the feminine gender. She signed the pledge after hearing the reasonings of Mr. T. Whittaker, together with a many of her customers. Although we regret so few of the middle or higher classes come out to our assistance, in order to close the flood-gates of intemperance, by signing the pledge, we have yet cause to be grateful for the liberal support conferred upon us, by their subscribing to the funds, for carrying out our principles. In short, as regards steady, persevering, active zeal, on the part of our members generally, (in every hive there are some drones) genuine stability of principle, and a firm adherence to the pledge, we consider ourselves second to no parent society in the Union.

GEORGE POTTER, Cor. Sec.

SETTLE.—The cause of temperance has received an impetus, during the last week, in our small town. On Thursday, the 13th April, a public meeting was held in the National School, Mr. J.

Thomson, sen., in the chair. After a short address from Mr. T. Oates, Mr. Hopwood, from York, delivered a powerful and convincing lecture. The following day, being Good-Friday, the members assembled, shortly after one o'clock, in the National School, from which place they proceeded in procession to some of the neighbouring villages (headed by their excellent brass band), at one of which a meeting was held in the open air; when they returned to the National School, where tea was provided, to which upwards of 200 sat down. After tea a public meeting was held in the same place, which was filled to overflowing, a great proportion being of the fair sex; when excellent addresses were delivered by a stranger from Blackburn, Mr. F. Twisleton, a good specimen of a teetotal farmer, Mr. W. Wilson, and Mr. Hopwood. The speeches were interspersed with the music of the band, to whom much praise is due for their efficient and gratuitous services.—Several signatures were obtained. J. BALDWIN, Sec.

SUMMERHOUSE, near Winstone.—Much has been said of young men's capabilities as regards their advocating the cause of temperance. We had a convincing proof of their talents in a lecture delivered on Good Friday evening, by Mr. John R. Dodds, of Winstone, C. R. of the L.O.R., Banks of the Tees Tent, No. 189. The address was delivered with great spirit, and evinced, in a remarkable degree, the capabilities of the lecturer to sustain the interest of his audience, and particularly that class whom he appears as especially desirous of arousing—the working population of our country—a class who, boasting not of the polish of education, or literary refinement, are yet capable of appreciating the merits of truth. He proved himself master of his subject, “a workman who needeth not be ashamed.” He addressed the audience for half an hour, and then asked his hearers if they were tired of hearing his discourse, but the cry of no! no! responded from every tongue, which gave an impulse to his good spirits, and proved by 20 minutes' more speaking, that he had kept the best wine until the last. THOMAS BELL, Winstone.

SHEFFIELD.—Dear Sir:—You will no doubt feel glad to hear that the cause of total abstinence is making rapid progress in Sheffield. We are adding to our numbers weekly, and there seems to be a great impression made on the mind of the people. Our little Sheffield branch that began in August last, with about 40, now numbers 500. We have 26 weekly collectors who distribute tracts, and collect the pennies per week of those who can afford to pay. If work were good we should have a great many more. Please send 200 *Advocates* for May. Your's, respectfully,
RICHARD TOWNEND.

STOCKPORT.—The youths' society is doing wonders. Our Saturday night meetings are crowded: in a short time our place of meeting will be far too small. On Saturday evening, April 8th, we had a tea-party (attended by about 350) in honour of our esteemed friend, Mr. William Bradley, who is leaving this town. After tea there was a public meeting, when a handsome silver medal and chain were presented to Mr. Bradley, as a token of respect for his unwearied labours in the promotion of total abstinence. The meeting was addressed by Messrs. Tate, Buckley, Bancroft, Wm. Bradley, Sadler, (Wesleyan Association minister) and others; after which the meeting separated, highly gratified with their evening's entertainment. JOHN BRADLEY, Sec.

TURTON near Bolton.—On the evening of Easter Monday, a respectable company of upwards of 130 sat down to a most excellent cup of tea, the refreshing influences of which, with the very tasteful decorations of the building, seemed to excite the smile of pleasure in every countenance. After tea, John Ashworth, jun. Esq., was called to the chair, who, after making a short introduction, called upon Mr. John Wood, who, in a very affecting manner, expressed his determination to press on in the good cause of temperance:—next, Mr. Dobson was called upon, who stated that once he thought the bottle a necessary accompaniment to the scythe, but he is at length convinced that he can mow much better without *Agag*, than with him. Mr. W. Gill related some very amusing anecdotes, and gave some cautionary remarks to advocates. Next, the Rev. T. Gill, the respected Independent minister, stated that when first the teetotallers began he thought they went too far, he then thought a little wine or beer quite necessary; but, after full investigation, was now convinced to the contrary. The chairman next called Mr. J. Barker, of Bolton, who eloquently showed the folly and absurdity of the drinking customs, and stated that even negroes, who, a short time ago, were slaves, but who are now liberated by our money and exertions, are now contributing money to the temperance cause in this country, in order to redeem us from the slavery of strong drink. The last speaker was Mr. Carlin, of Bolton, who gave a short account of the dreadful effects of strong drinks in his own family; and then, with arguments so quaint and forcible, that they could hardly fail to produce conviction, showed the folly and bad effects of using, and the wisdom and good effects of abstaining from them. R. TOPPING, Sec.

BIRMINGHAM.—Easter Monday was not forgotten here. A large body of members walked in procession through the principal streets, accompanied by two bands. Excellent order was preserved

throughout, and whatever objections may be occasionally raised to these exhibitions, it was impossible for the most careless observer not to be struck with the neat and cleanly appearance of the whole, forming as it did a complete contrast to the state of many of those who, within a few years past, were in a most deplorable condition from their drinking habits. In the evening there was a tea-party in the Town-hall, which was comfortably filled; and after full justice had been done to the abundant and excellent provision, several spirited and judicious addresses were delivered, showing the importance of the society, combating objections raised against it, and calling on serious persons, and especially ministers of religion, to consider the importance of doing something more than merely recommending the practice of total abstinence. Mr. Joseph Sturge entered his protest against the custom of drinking healths and toasts at public dinners; and Mr. John Cadbury read to the meeting some appalling statistics from police returns relative to the places for the practice of vice in this town, which he briefly commented upon, showing their intimate association with the use of intoxicating liquors. Mr. Edward Hadley, a blacksmith, and a reformed character, portrayed in a lively manner the miseries he had suffered many years ago from his vicious drinking habits, and well contrasted with it the joy and happiness the adoption of teetotalism had brought into his family. Mr. James Hodges, a carpenter, made some very judicious remarks, deeply lamenting that the ministers of religion did not more cordially support our exertions to save our fellow-men from a sin so evidently hastening thousands to ruin and destruction. The meeting was also favoured with a most excellent and eloquent address from the Rev. Charles Hill Roe, which it is impossible to do justice to in any abridged form. Mr. John Hockings interested the meeting at considerable length with his own experience, tracing his early drinking habits to the example of his parents, both of whom died confirmed inebriates. The Rev. Thomas Swan and other friends occupied the attention shortly, concluding one of the most interesting meetings held here for some time past. On some future occasion you shall have the statistics referred to above, which seem worth publication, with a few observations attached.

BANBURY, Oxon.—A temperance tea-party was held at Banbury on the 17th ult., attended by between 200 and 300 persons. Their demeanour bespoke deep interest and gratitude for the progress of true temperance, many of them having been released from the awful thralldom of intemperance in its worst forms. A “true teetotal” cake graced the platform, whilst every individual present acknowledged how sufficiently they were provided for. Our friend “the Rev.” T. Spencer, of Hinton near Bath, occupied much of the speaking time of the meeting, which continued from 7 to 10 o'clock in the evening. His call especially referred to the duty of ministers of religion and the Establishment especially, but he had also to refer to backsliders, whose conduct reminded him of the travels of Gulliver of old, only that instead of travelling into the land of Lilliputs and horses, they travelled into the land of asses, and there he believed some might be wisely left till their backsliding was punished with appropriate stripes; he thought that such were too often solicited to return, and their fall made comparable to a fall on a downy bed, instead of suffering with a bruised limb. A juvenile tea party followed next day, and was ably addressed by Mr. Sabin, of Oxford, and others, and interested by distilling pernicious “cordials” which the rev. gentlemen the previous evening very properly denounced. From the experience of other meetings, it appears that bands and processions greatly promote the requisite attractions to these enjoyments, for we had more on the present occasion, which appeared to some rather needed.

EAST NORFOLK.—In this division of the county teetotalism is progressing. The union agent, (Mr. Larnier,) regularly holds six meetings in the week, which are numerously attended and respectably conducted. The number of signatures is very gratifying and prospects are very cheering. Many places are calling for the agent's help; and from West Norfolk reports are equally cheering. Altogether in the county there are not so few as one thousand reclaimed drunkards—living arguments in favour of our system. At a recent meeting, held in St. Andrew's-hall, Norwich, at which the Rev. G. B. Macdonald, Wesleyan minister, spoke with great power, Joseph John Gurney, Esq., was present, and bore his unequivocal testimony to the value of our principles, and has since, with his lady, signed the pledge, from which the most happy results are anticipated.

NORWICH.—On Wednesday the 5th instant, a very interesting meeting was held in St. Andrew's-hall, the Rev. R. Shuckburgh, M.A., rector of Aldboro', in the chair. Rev. G. B. Macdonald, addressed the audience in a speech of great beauty. The Rev. J. Puntis, with Messrs. Colman and Larnier, (the union advocate,) likewise addressed the meeting; but the chief point of interest was the presence upon the platform of Joseph John Gurney, Esq., who, in a speech replete with sound sense and simple eloquence, spoke of the benefits he had personally received from the adoption of the principles; that the only protection against the abuse of alcohol was its entire disuse—that “water was the best drink”—and after

referring to other interesting topics, sat down amidst the rapturous applause of the delighted thousands who were inside the spacious hall. From the esteem in which the worthy gentleman is held by the inhabitants of Norwich and the country generally, the greatest results are anticipated.

CORNWALL.—In the last *Advocate* I perceived a paragraph [copied from a newspaper] headed Cornwall, in which it is stated, that at the last assizes we had only five prisoners for trial. I sincerely wish the statement was correct, but, on the contrary, our calendar was a very heavy one. I have now the *West Briton* before me, in which are reports of 58 prisoners tried, besides the bills ignored by the grand jury. Although total abstinence has done much, yet there is much more for it to do. The judge during his charge to the grand jury made the following remark:—"I am sorry to find that several of the offences in this district are the effects of drunkenness," but although we have much crime in the county, still I do not remember hearing, since the total abstinence society was formed, of a single member having been tried for crime.

Wadebridge.

J. R. RICKARD, Dis. Sec. I.O.R.

WINCHESTER.—On Easter Monday one of the most delightful meetings ever held in this city took place in the Mechanics' Institution, which has been taken for the regular advocacy of our principles, when about 160 sat down to tea; the Rev. W. Thorn, presided. At seven o'clock a public meeting was held, when the room was filled. The audience was ably addressed by Messrs. Jacob, T. H. Barton, Paddington, and C. T. Harry, Travelling Secretary of the National Temperance Society. A great number of the S. F. Guards, and of the Depot of the 98th Regiment, who are about to proceed to China, were present. Twelve signatures were obtained.

T. O. HATHERLY, Sec.

W A L E S.

MERTHYR TYDVIL.—The principles of teetotalism are progressing steadily and rising in public estimation in this neighbourhood. Very few persons of respectability and influence manifest a desire for their extension by any active zeal on their own part; but most persons wish the teetotalers success in their laudable endeavours. A discussion took place, a short time since, on the propriety of allowing the members to use small beer, peppermint, &c. The subject was ably discussed on both sides for three evenings, Mr. Shellard, English president of the society, successively and successfully combating the several speakers who advocated their use. He contended that it was a violation of the pledge—a most dangerous practice—and calculated to perpetuate the evils arising from the use of intoxicating liquors. Another discussion has since excited considerable interest, which arose from an individual endeavouring to prove that "moderation" was preferable to teetotalism, and that the latter was unreasonable and unscriptural. As might have been expected, teetotalism triumphed, and the "moderation" advocate experienced some difficulty in resisting the temptation to sign the pledge.—On Easter Monday there was a strong muster and a very respectable procession, which perambulated the principal streets of the town, headed by the members of the I.O.R., the juveniles taking the lead. Afterwards they repaired to Pont-Morlais Chapel, where able addresses were delivered by the chairman, Mr. W. Watkin, and Messrs. Sanderson, Thomas, Lewis, and a reclaimed drunkard from Tredegar. In the evening a second meeting was held, Mr. Shellard in the chair, who spoke in his usual effective style, being followed by Messrs. Williams, Thomas, and Jones, all of whom delivered telling speeches. Master P. Davies also recited an interesting and touching fable. At the close of the meeting eleven signatures were obtained. Since the large meeting in January, nearly 200 persons have signed the pledge, and many who were once sunk in the degradation of drunkenness are now rising up and thanking the "Giver of all good" for the establishment of this society.

I. O. R.

I R E L A N D.

"At the late assizes for Galway a criminal proceeding was tried before Judge Perrin, arising from circumstances now happily of rare occurrence in Ireland. It was a case of riot issuing from that once fertile source of blood and violence, a faction feud, and ending as we believe in a homicide. The parties engaged on both sides were proved to have been influenced with drink; a fact which is now sure to excite as much surprise in an Irish court of justice as the absence of such excitement would have occasioned before Father Mathew wrought his moral miracles upon the minds and habits of the people.—The learned judge who tried the case, publicly noticed a circumstance so remarkable, he inquired of the witnesses whether the temperance society had been introduced into that part of the country where the riot occurred, and declared that such another case had not been brought before him for the last four years.—It appears that the scene of that particular outrage falls within a circle as yet unblest by the visits of Father Mathew, the Roman Catholic Diocesan of the district, Doctor M'Hale, having declined such aid as irregular, and unnecessary for the purpose of bringing his flock to a sense of virtue and decorum. Hence perhaps it happens, that there is more of drunk-

ness and of the excesses to which it leads, in that diocese, than in the whole province of Connaught besides. It is lamentable when spiritual authority is thus upheld to the exclusion of that which alone can or ought to invest it with a power over the free will and consciences of accountable beings. The special attention of the judge on this occasion to an effect of the temperance reformation, so important as that of having relieved the courts of justice from prosecutions, from faction fights, is of the highest value."—*Morning Chronicle*.

DUBLIN.—The great temperance procession in Dublin, on Easter Monday, was a splendid display of at least 20,000 persons, marching in two a-breast, and gazed at by twice as many more. The music has greatly improved—some of the bands were first-rate. The display, both in Dublin and in most of the other towns, distinctly proves that the people are proud of their new virtue, and faithful to it. We were delighted to see the Catholic clergy take so prominent a part in these processions. Next Patrick's Day we hope to see a fuller and better organised assemblage in every Irish town, from Dublin to Donegal and Tralee; but a more enthusiastic, peaceable, and cheerful assemblage than that in Dublin on last Easter Monday, we cannot see.—*The Nation*.

1. EASTER MONDAY IN ENGLAND. 2. EASTER MONDAY IN IRELAND.

"Look on this Picture—

Dear Sir;—The "*Times*" of Tuesday last, April 18th, has the following remarks in the account of Greenwich Fair on the preceding day.—"The dawning of a glorious morning on Easter Monday, gave pleasant promise of a splendid day for the great cockney holiday. * * *

The public houses were all crowded, (the sun was provocative of that taste for fermented liquors, which lays the foundation of so much evil in too many,) while for those who preferred less exciting, though quite as substantial refreshments, scores of shops were opened in which the beverage was "the drink that cheers and not inebriates." * * *

Hundreds of young scamps were disporting themselves noisily in juvenile games; and hundreds more mature, joined in rougher gambolings. * * * Hundreds to whom fine scenery was but a weak attraction, or who preferred more exciting enjoyment, found a field of varied interest in the fair, which showed forth the customary temptations." But however much disposed the *Times* may be to gloss over the evils produced by strong drinks, we find a valuable *Times* testimonial in favour of teetotalism in the passage commencing "The public-houses were all crowded." The *Times* which ridicules teetotalers, inserts false accounts of their meetings, and refuses to insert corrections of its own errors—the *Times* confesses that "the taste for fermented liquors lays the foundation of much evil in too many. And that the drink which cheers and not inebriates," the teetotaler's beverage, tea or coffee, is quite as substantial as ale or porter, and less exciting. Hurrah! for the good cause, that can wring from bitter enemies such triumphant testimonies as the above.

The *Times* of Wednesday last, April 19th, has the following remarks on the account of the temperance procession in Dublin, on Easter Monday:—"This being the day appointed for the display of the organized bands of the enemies of all spirituous liquors, at an early hour in the forenoon the masses commenced moving towards St. Stephen's Green, the appointed place of rendezvous. Each society was headed by its own band, dressed in a sort of Horse Marine uniform, with a regular drum-major, baton and all, and carrying banners of silk or calico. It is but right to add that no party tunes were played, nor were there any mottoes or inscriptions on the banners against which any objection could be taken. About twelve o'clock the procession set out on its circuit, and having traversed the streets and lanes of the city, returned to the starting point at the Green, where the harmless mummeries of the day were terminated by the dispersion of the crowds towards their respective homes. Fully one half of the vast assemblage was composed of women and children not yet out of their teens.—The most that could be said of the whole affair is, that it led to a day of universal idleness."—The pen of the reporter seems dipped in gall as he describes the harmless festivities of sober men; not daring openly to attack them, he seeks to "damn with faint praise." The phrases—"Horse Marine Uniform," "Drum Major, Baton and all," "Harmless Mummers," "Universal Idleness," sufficiently show the evil spirit of the writer in the leading journal of Europe! A single extra-annual day of rest to the hard-worked sons of industry, whose toil keeps the patrons of the *Times* in wealth and perpetual idleness, is characterised as "idleness" forsooth!

WEST INDIES.

(From the Rev. T. Pugh, Wesleyan Missionary, to Mr. John Andrew, Jun.)

MY DEAR SIR,—To-day I received your kind favour of 29th December, and was glad to hear of the doings of temperance in favoured Britain. May the friends of the good cause never be satisfied until that which has been Britain's curse, and the cause of much of its accumulated misery, shall be banished from her

shores. If intelligent persons will but inform themselves on the subject, the work shall be done. The vice of intemperance can find few advocates, but in its incipient stages it is encouraged by the common customs of society, and by sordid interest. With such a foe there must be no compromise; but the war of extermination must be carried on, both offensively and defensively, until the principle of total abstinence from all intoxicating beverages shall be hailed as the welcome harbinger of a glorious outpouring of the Holy Spirit on all the churches of Christendom. And, perhaps, never shall the latter-day glory, with all its effulgent blessedness, arrive until the church, which has to a great extent been under the common delusion, shall arise, and stand forth as the bold antagonist of evil in all its ramifications. May the Lord hasten the day.

I send you by this packet a copy of the "*Bermudian*," of 21st January, which contains the first report of our society.

Perhaps the following few instances of the beneficial effects of temperance in one of our parishes, which have been furnished me by a young gentleman, a zealous friend of teetotalism, will not be unacceptable. He observes—"From sources of undoubted authority it may be asserted that our parish has suffered more from the ravages of the fell destroyer, alcohol, than any other in the island. At one period the parishioners were so much addicted to quarrelling, fighting, &c., as to have the very honourable appellation of *Caribs* bestowed upon them. Drunkenness seemed to pervade every class, from the highest to the lowest. The occasions of launching vessels, weddings, &c., were invariably attended with bacchanalian excesses. The general ignorance which prevailed, the dissoluteness of morals, the perpetual recurrence of dances, races, gambling parties, &c., demonstrated the triumphant reign of this destroying demon. Yes, painful though it be to express, this parish has drank amazingly deep of the cup of woe—she has bled at every pore. But in the counsels of the Eternal it was decreed that this devastating scourge should be arrested; that the demon which had for ages been deceiving and destroying the people, should be chained. The proud ocean of intemperance was addressed—'Thus far shalt thou come, but no farther; and here shall thy proud waves be stayed.' A gracious change has taken place among us; quarrelling and fighting are scarcely known, dancing is almost exclusively confined to the lowest of the coloured people, races are very rare occurrences, gambling is unknown; the inmates of our jails are not from our parish, the idlers in the streets of our towns cannot say they go out from us, and no parish can boast of a more peaceable and moral population."

"The following few instances," observes the young gentleman, "came under my own observation:—

"S—S— was a young man of very industrious habits, and rising family. Since his emancipation from slavery he became very intemperate; the friends of temperance remonstrated, and tried to persuade him to sign the pledge, but he loaded them with abuse. In consequence of an extraordinary dream, (whether it proceeded from a heated imagination, or some other source, I shall not pretend to determine; it however produced the desired effect,) he was determined never to drink another drop of spirits; he attended a temperance meeting, and signed the pledge, and has ever since continued a firm and consistent teetotaler, zealously exerting himself to induce his old companions to follow his example, and not without success. The day after signing, he was accosted by a person, 'So, S—, they tell me you have signed the pledge; is it true?' 'Yes,' said he, 'I have; and you had better sign too.' 'But,' rejoined the other, 'what will you do when the shaking comes on you?'—alluding to a strong spasmodic affection brought on by excessive drinking—'you must take a little drop then.' 'No,' replied S—, in his stammering way, 'I'll, I'll shake off my legs first.' Since abstaining he has not had a return of the 'shaking.' He has improved in his person and circumstances considerably, and is now a regular attendant at the house of God.

"J—D— was long addicted to intemperance. Being possessed of a strong constitution, he awfully indulged his drinking propensity, which made an individual remark, 'Well, if they get D— to sign, they'll soon break up the grog-shops.' He seldom drank less than a quart of rum per day. It was his custom before engaging in his work in a morning, to drink two gills of rum, to allay the excessive trembling of his hands. He was deemed a most hopeless subject, but he was prevailed upon to try the cold-water system: he signed the pledge, and is now a reformed man. The change in him is truly wonderful. Years had rolled on, and D— had not heard the word of God: he now regularly attends church, enjoys much better health, and has greatly improved in every respect.

"Another had for many years been a miserable slave to strong drink. He was reduced to a state of poverty; not being able to provide himself with decent apparel, he could not attend the house of God; but since his reformation he has purchased a suit of broad cloth, and regularly attends a place of worship. His first appearance there after his reform, created much surprise. An individual, not friendly to the temperance cause, remarked, 'Do you know how — came to have such nice clothes? I'll tell you: he has left off drinking.'

"Another person said—'When I was a drunkard, I had but one shirt, and that a most filthy one. I have now eight, as good as any in the parish. I have sold a pig, which I bought out of my rum money, for 10 dollars. I now use family prayer; I attend church; my home is very comfortable, and my wife says she has not seen so much happiness these 12 years, as she has seen this.'

"I shall close by mentioning the case of one other person, whose exquisite sufferings for upwards of 30 years, whose wonderful reformation, and subsequent zealous endeavours to reform others, should not be passed over in silence. This person quitted the parental roof at the early age of 10; he was soon allured from those lessons of virtue which were instilled into him by a careful parent; he became a perfect sot, and by excessive drinking brought on *delirium tremens*. At a temperance meeting he remarked, 'I cannot tell you the sufferings I have undergone through drinking. It would take me months to tell all the awful scenes I have witnessed in Europe, Asia, Africa, and America, occasioned by drinking. I have been a miserable dupe to the rum-sellers: they have robbed me of all the earnings of my better days. After being upwards of 30 years a miserable slave to strong drink, I returned to my home without a shilling. I continued my old habit of drinking: you all knew my miserable way of living. When I compare my present comfortable situation with my former state, it amazes me. It is a miracle that I have been preserved. I now feel happy; I have plenty of clothes and other necessities; I take a delight in daily reading my Bible and other good books; you see me now every Sunday at church, and my prayers are offered up to God for the conversion of all poor drunkards.'"

I remain, dear Sir, your's truly,
Hamilton, Bermuda, 30th Jan., 1843. THEOPHILUS PUGH.

AFRICA.

In the American and Foreign Anti-slavery Reporter there is much interesting intelligence respecting the labours of the Rev. Wm. Raymond, in the colony of Sierra Leone, from which it is pleasing to find that the temperance reformation has been introduced into a country where strong drink has probably slain far more than the climate. The editors of the Reporter observe:—"Our readers will be gratified to learn that Mr. Raymond is introducing temperance principles and usages into Africa, with much success. The coast of Africa, as is well known, has been scourged by the abominations of intemperance. American ships, even those carrying out colonists, and chartered by the American Colonization Society, have poured upon the shores of Africa floods of "liquid fire and distilled damnation." * * * Even at this day, this society, if we are rightly informed, does not forbid the transportation of intoxicating drinks in their vessels, nor the sale of it in their colonies. It is, therefore, with peculiar gratification that we learn that Messrs. Steele and Raymond, by their personal example and labours, have called the attention of missionaries and natives to the evils of using such drinks as a beverage, and that since Mr. S.'s return, Mr. Raymond has organized temperance societies, and prepared the way for enlightening the minds of the people, and bringing about a great change in their habits in this and other particulars." Did our space permit, several most interesting extracts from letters, by natives of Africa, and others, might be given. May the time soon arrive when every missionary in every part of the world shall be a teetotaler.

Correspondence.

IN UNION IS STRENGTH.

To the Editor of the National Temperance Advocate.

The different temperance societies in London and its vicinity have succeeded in forming themselves into an association, for the common benefit of obtaining gratuitous speakers, &c. It has struck me that the example of the metropolis might be followed with great advantage in some of our large and populous country towns and neighbourhoods. For instance, Manchester might be the centre of such a bond of union. By the payment of a small sum annually, any society, within the circuit of 20 miles, might be considered as belonging to the association, and entitled to the benefit of any plan concerning the distribution and circulation of speakers, arising from such association. Two efficient and zealous teetotalers out of each small society, might be nominated as speakers, to give their voluntary services for the good of their brethren in any neighbouring place, say at six or seven miles distance. An exchange of speakers from the different vicinities would thus produce a sufficient supply of speakers at places where the funds are too small to allow of more distant agents being sent for. As a prophet is said to have no honour in his own country, he who might not either speak, or be listened to, with advantage in his native place, might be far more successful in a strange one. There are no doubt many zealous teetotalers who, with a little practice, might soon gain sufficient confidence to address their fellow-working men with much effect, in a cause so near their hearts. Where

there is a spirit of truth and love, words will come as a thing of course. Truth and love are always eloquent. When we perceive a man heartily believing all he says, and heartily persuading us, we are not apt to criticize his language too nicely.

I have been led to these remarks from the experience that the demands of some of the paid agents are very exorbitant, and ill suited to the means of the small-funded temperance societies existing in country places; and from the hope that in time we may be able to raise a sufficient supply of speakers from the unpaid zeal of the community. Having, we lament to say, little aid from the pulpit, the people must learn to preach to one another on temperance.

A CONSTANT READER.

Varieties.

MORTALITY OF STRONG DRINK.—The average mortality in England is one in fifty-one. It was in Glasgow (in 1837), one in 24-20. In the same year, of 20,000 persons affected with typhus fever, 2,180 died in that city. Thirty thousand persons in Glasgow are every night in a state of brutal intoxication; and every twelfth house is devoted to the sale of spirits.—See *British and Foreign Medical Review*, October, 1842.

TEETOTALISM AND INFIDELITY.—At the temperance love-feast held on Sunday, April 30, in the Tabernacle, Meadow-lane, Leeds, over which I presided, no less than four out of the reclaimed drunkards who spoke, acknowledged that teetotalism had not only reclaimed them from drunkenness, but from infidelity, and had instrumentally brought them beneath the saving influence of the gospel.

J. ANDREW, Sen.

A SAD BOOK.—As an itinerant bookseller was one day pursuing his avocations throughout the country, he entered a farm-house. The farmer sat pensive by the fire-side; a settled melancholy was vividly depicted in his face. The stationer soon explained the cause of his visit, by requesting the farmer to purchase some books. 'See there,' said he, producing a volume, 'is an excellent work by a celebrated religious writer. It is called *The Afflicted Man's Companion*.' 'The afflicted man's companion!' said the farmer, rising up in his seat and heaving a deep sigh, 'I do not require it. I have got a larger and far more expensive copy.' 'Well, then,' says the irresistible man of books, 'will you give me a sight of you, copy, perhaps you will exchange.' 'Exchange! that I will,' said the farmer, and rising from his seat conducted him to an adjoining apartment. It was a sleeping-room. Approaching the bed side, he shifted aside the curtains, and pointing to his wife who lay besotted with drink, he dashed his hand wildly against his breast, and exclaimed, 'This is the afflicted man,—that his companion. Take her, oh! take her, with my blessing, and make the best use of her you can.' 'It is a bad stock,' said the stationer, evidently affected, 'one on which, I fear, you will lose materially, if not greatly improved.'—W. B.—*True Scotsman*.

LOOK AT THE BUSINESS.—[Is it fit for a Christian.]—The mortality amongst those engaged in the "traffic" in the English poison, especially in some of its branches, is immensely great. The following startling announcement has gone the round of the papers.—"In Exeter there are no less than TWENTY-SEVEN WIDOWS, who keep respectable inns or taverns."—This paragraph was headed "husbands wanted," and was doubtless inserted as a joke; it tells, however, a fearful tale, and might have commenced more appropriately with the words, "innkeepers murdered." When travelling through the country it is very common to see the sign-boards of public-houses and beer-shops with the name of the late master struck out, and that of his widow inserted in its place. A traveller in the wine and spirit trade, who a few years ago occupied the situation of town-traveller to a London house, informed us that the bulk of his customers were widows; in one district, this was the case with almost the whole number; many of whom were in the prime of life, and most of their husbands had died victims to their means of living. The same gentleman gave it as his opinion, that the travellers in this line of business were not, on an average, able to continue it more than five or six years.—The late *Chief Justice Platt* declared, that "for thirty years he had kept written notes respecting several hundreds who had been engaged in the manufacture or sale of alcoholic liquors; and of them he could truly say, that twenty-four out of twenty-five had become drunkards, or some of their families had; and twenty-seven out of twenty-eight had lost money by the business, the most of whom had made themselves bankrupt in character and fortune." Is not God's curse on the business? Who encourages it? The moderate drinker principally. What is the amount of the responsibility of every one of these? Eternity alone can tell.—Statistics on this head would be valuable; they could be readily obtained in most places, and would prove of startling character. The total number of public-houses should be given, with a statement of those kept by widows, with the age of their husbands at the time of decease; also the number of publicans who had died in early or middle life, and whose widows do not follow the trade. Will our readers see to this?

A CLERGYMAN.—The Rev. Hugh Percy Rennett, a relative of the Duke of Northumberland, it will be remembered, was some time ago shot by his stepson, Montague Clark. The young man was tried at the Gloucester assizes, on the 13th inst., and acquitted, on the ground that he had fired in self-defence. The clergyman and his wife (the youth's mother), it appeared in evidence, led an unhappy life, and the pistol was fired in a domestic broil, in which the prosecutor was flourishing a "life-preserver," a weapon he had carried about him for twenty years! On the previous night, he had come home from a public house, at a very late hour, and ran about the parsonage beating the bed-room doors with a poker—firing gunpowder in the passages—and threatening to split his stepson's head, and bestow similar marks of favour on other members of his household. When morning came, the servants left the house in a body; and in the after-part of the day, he entered the house with the life-preserver in his hand, and made a disturbance because there was no fire in the room. Then ensued the quarrel in which he was shot by his stepson.

OPPRESSIVE DRINKING CUSTOMS, AND RUFFIANLY ASSAULT.—Last week a most ruffianly assault was committed upon Henry Ward, a railway labourer, who, happening to get too late to his work in the morning at Abbott's Cliff, was sentenced by the gang to pay a gallon of beer, which he refused, stating that it was quite enough to be mulct'd in his pay. He was threatened with death unless he complied; and, still refusing, between eight and nine o'clock that evening, Richard Harris, Thomas Belsley, Daniel Sharp, and George Busselton, four of the gang, proceeded to carry their threats into execution, and actually threw him from one of the shafts of the Abbott's Cliff Tunnel, over the face of the cliff, a depth of 50 feet, fortunately without injuring him in any other way than shaking every bone in his skin. The parties were summoned before the county Justices at Dover, but Harris having in the mean time had his leg broken, and from the intimidation and fear of the expense of the prosecution, poor Ward was induced to withdraw proceedings against the ruffians.—*Maidstone Journal*.

CURIOUS CONVERSIONS TO HYDRIATRISM.—Our readers will recollect that, after the Rotherham Discussion, a Dr. G. H. Heathcote (formerly a naval officer) took up the cudgels in defence of Mr. Bromley, and compelled us to give him a severe castigation for his medical and chemical ignorance. Shortly after the Rams-gate Discussion, also, a Mr. Thomas Smethurst, surgeon, of Rams-gate, manifested his ignorance on the subject, and reiterated the calumny as to the medical testimonies being unfairly obtained, for which he also received the necessary castigation. Strange to say, both these parties have now become *Hydriatrists*—both have been at Grafenberg—both have written books thereon—and both are seeking for practice in this medical WATER SYSTEM, though, two short years ago, teetotalism was severely censured by their crude intellects! Men who displayed such bad taste and bad judgment in the former instances, we should opine, are not worthy of much reliance on the latter subject.—We perceive, in Mr. Smethurst's trashy quack book, that he recommends "light, simple beer," which, says the simple man, "STRENGTHENS the body"—not by its alcoholic liquid even—but "by the CARBONIC ACID (gas) it contains!!"—As an instance of professional meanness, we may remark, that though at the end of his book Mr. Smethurst gives a long list of the water-establishments, he omits that of his neighbour—Mr. Courtney, of Rams-gate!—which was opened before the author took his hasty trip to Grafenberg.

SOBRIETY AT SEA.—An "OLD VOYAGER," in a contribution to the *Nautical Magazine*, says:—"It has often been observed that it is the abuse, not the use, of spirituous liquors which is hurtful to the human constitution. Opinions vary much on this point. My belief is, that there is no necessity whatever for the use of alcohol. But even admitting that there may be some truth in the observation, it is unfortunately a fact that few sailors are found who do place a restraint upon their will in this matter. Whilst at sea, the use of spirits is kept within due moderation; but, as if it were intended that the habit should not be lost, the unthinking, or wrong-thinkers, among the captains, foster it by giving drams. In harbour, it is, indeed, far beyond even the most vigilant attention of a commander to prevent intoxication. * * * Men who seldom reflect on the consequences arising from the indulgence of the habit of drinking strong liquors, can never be expected to become converts to 'moderation' by any influence which precept is capable of exercising upon the human mind under ordinary circumstances. A firm determination alone, not to supply ardent spirits to the crew, in the shipowner, and a proper example set by the captain, may be expected to root out the evil. The Americans are trying the experiment on a large scale; and the 'pledge' to 'Father Mathew' has redeemed, gloriously, thousands from that bewildering curse of the 'Green Isle,' the insidious Farintosh. * * There are none, we may rest assured, of the temperate masters of ships, who have the credit of their station at heart, but must earnestly hope for that day when the inveterate grog-drinkers among them will be reduced to a small minority. What a happy riddance it will be, when the last of these 'rum' geniuses shall have left no shadow behind."

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Vote of Thanks to Mr. LOGAN.—At the Quarterly Meeting of the General Committee of the Glasgow Total Abstinence Society, held on the 7th of April, it was unanimously resolved: "That the thanks of the Society are due to Mr. William Logan, author of 'An Exposure of Female Prostitution,' for the faithful manner in which he has referred to INTemperance as a chief cause of Prostitution, and to the practice of TOTAL ABSTINENCE from all Intoxicating Liquors as indispensable to a thorough eradication of this destructive vice."—E. ANDERSON, Chairman.

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Notices.

Several communications, including those from Messrs. Dixon, Stamp, Messer, W. Plant, and Logan, arrived *too late* for insertion.

We cannot give insertion to any Communications not sent direct to us at LEEDS.

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THE NATIONAL TEMPERANCE ADVOCATE AND HERALD.

THE ORGAN OF THE BRITISH ASSOCIATION FOR THE PROMOTION OF TEMPERANCE.

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

No. 6.—Vol. II.]

DOUGLAS, JUNE 15, 1843.

[THREE HALFPENCE.]

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THE FOOL'S PENCE.

(From the Southern Literary Messenger.)

In the year 1836, in a handsomely-furnished parlour, which opened out of that noted London gin-shop, called "The Punch Bowl," sat its mistress, the gaudily-dressed Mrs. Crowder, conversing with an obsequious neighbour.

"Why, Mrs. Crowder, I really must say you have things in the first style! What elegant papering! what noble chairs! what a pair of fire-screens! all so bright and fresh! Then, the elegant stone-cappings to your windows, and those beautiful French window-frames! And you have been sending your daughters to the genteel boarding-school! your shop is the best furnished, and your cellars are the best filled in all this part of Lunnun. Where can you find the needful for all these grand things?—Dear Mrs. Crowder, how do you manage?"

Mrs. Crowder simpered, and cast a look of smiling contempt through the half-open door, into the shop, filled with drouthy customers. "The fool's pence! 'tis the fool's pence that does it for us," she said. And her voice rose more shrill and loud than usual, with the triumph she felt.

Her words reached the ears of one of her customers, George Manly, the carpenter, who stood near the counter. Turning his eyes upon those around him, he saw pale, sunken cheeks, inflamed eyes, and ragged garments. He then turned them upon the stately apartment; he looked through the door into the parlour, and saw looking-glasses, and pictures, and gilding, and fine furniture, and a rich carpet, and Miss Lucy, in a silk gown, at her piano; and he thought to himself, how strange it is! how curious, that all this wretchedness on my left hand should be made to turn into all this rich finery on my right."

"Well, sir, and what's for you?" said the shrill voice which had made the fool's pence ring in his ears.

"A glass of gin, ma'am, is what I was waiting for;

but I think I've paid the last fool's pence that I shall put down on this counter for many a long day."

Manly hastened home. His wife and his two little girls were seated at work. They were thin and pale, really for want of food. The room looked very cheerless, and their fire was so small as hardly to be felt; yet the dullest observer would have been struck by the neatness that reigned.

It was a joyful surprise to them his returning so early that night, and returning sober and in good humour.

"Your eyes are weak to-night, wife," said George, "or else you have been crying. I'm afraid you work too much by candle-light."

His wife smiled, and said, "*working* does not hurt my eyes;" and she beckoned to her little boy, who was standing apart, in a corner—evidently as a culprit.

"Why, John, what's this I see?" said his father. "Come and tell me what you have been doing." John was a plain-spoken boy, and had a straight-forward way. He came up to his father, and looked in his face, and said, "The baker came for his money to-night, and would not leave the loaves without it; but though he was cross and rough, he said mother was not to blame; that he was sure that you had been drinking away all the money; and when he was gone mother cried over her work, but she did not say any thing. I did not know she was crying, till I saw the tears dropping on her hands; and then I said bad words, and mother sent me to stand in the corner."

"Tell me what your bad words were, John," said his father; "not swearing, I hope."

"No," said John, colouring; "I said you were a bad man! I said, *bad father!*"

"And they were bad words, I am sure," said his mother; "but you are forgiven; so now bring me some coal from the box."

George looked at the face of his wife; and as he met the tender gaze of her mild eyes now turned to him, he felt the tears rise in his own. He rose up, and putting money into her hands, he said, "There are my week's wages. Come, hold out both hands, for you have not got all yet. Lay it out for the best, as you always do. I hope this will be a beginning of better doings on my part, and happier days on your's."

George told his wife, after the children were gone to bed, that when he saw what the pence of the poor could do towards keeping up a fine house, and dressing out the landlord's wife and daughters, and when he thought of his own hard-working, uncomplaining Sarah, and his children, in want, and almost in rags, while he was sitting drinking, night after night, destroying his health and strength, he was so struck with sorrow and shame, that he seemed to come to himself at last. He determined, from that hour, never again to put the intoxicating glass to his lips.

More than a year afterwards, one Sunday afternoon, as Mrs. Crowder, of the Punch Bowl, was walking with her daughters to the tea gardens, they were overtaken by a violent shower of rain; and had become at least

half-drenched, when they entered a house, distinguished by its comforts and tidiness from all others near it. Its good-natured mistress, and her two daughters, did all they could to dry and wipe away the rain-drops and mud-splashes from the ladies' fine silk gowns, all dragged and spoiled, and to repair, as far as possible, every mischief done to their dresses and persons.

When all had been done that could be done, and, as Miss Lucy said, they "began to look like themselves again," Mrs. Crowder, who was lolling in a large arm-chair, and amusing herself by a stare at every one, and every thing in the room, suddenly started forward, and addressing herself to the master of the house, whose Bible and whose face had just caught her eye, "Why, my good man, we are old friends! I know your face, I'm certain; still, there is some change in you, though I can't exactly say what it is."

"I used to be in ragged clothes, and out of health," said George Manly, smiling; "now, thank God, I am comfortably clad, and in excellent health."

"But how is it," said Mrs. Crowder, "that we never catch a sight of you now?"

"Madam," said he, "I am sure I wish you well—nay, I have reason to thank you; for words of your's first opened my eyes to my own foolish and wicked course. My wife and children were half naked and half starved only this time last year. Look at them, if you please, now: for sweet, contented looks, and decent clothes, I'll match them with any man's wife and children. And now, madam, I tell you, as you told a friend of your's one day last year, '*Tis the fool's pence that has done all this for us.*' The fool's pence! I ought rather to say, the pence earned by honest industry; and spent so that we can ask the blessing of God upon the pence."

Mrs. Crowder never recovered the customer she had had lost.

"HINTS, MORAL AND MEDICAL, ON TEETOTALISM."

Three years ago a little pamphlet was published with this title, which has just been reprinted in successive numbers of a cheap, widely-circulated, weekly periodical. It is this latter circumstance only, and not the intrinsic merits or character of the tract, which has induced us to notice and refute its absurdities. The author is a Mr. J. WHITE, a member—not Mr. Anthony White, the late Vice-President—of the Royal College of Surgeons; but, as it will appear, one of far less calibre and authority, and residing at "Finchley Common"—and, in fact, one of that unfortunate class of medical *wights* but too common, whose pretensions and powers are in an inverse ratio to each other. Our esteemed correspondent, EDWARD JOHNSON, Esq., M.D., the author of the best popular physiological work on teetotalism which has yet appeared—we mean "*Life, Health, and Disease*"—has, with his accustomed skill, exposed the fallacies of the article in question.

18, New Burlington Street, London, 17th May, 1843.

DEAR SIR,—In reply to your very kind and polite note, I beg to say that I have read Mr. White's "Catechism of the use of alcoholic drinks," in the *Family Herald*. I have carefully perused it over and over—I have shaken the napkin at all corners—but can find nothing in it. The form of question and answer which he has chosen is a most convenient one—for himself. He asks his own questions, to which he gives his own answers—the whole article thus resolving itself into a mere string of unfounded assertions, to support which, by any sort of proof, no shadow of attempt is made, either by reasoning, scientific experiment, or otherwise.

The article sets out with a blunder. Q. "*What is life?*"—A. "*An unknown principle.*" says Mr. White—thus, on the very threshold of his argument, (if argument it may be called) confounding cause and effect together. Life is the term which physiologists use to signify the aggregate of the actions performed by living beings, as secretion, respiration, absorption, &c., &c., which ac-

tions are the effect of that unknown cause which we call the living principle. Life is the effect, of which the unknown principle is the cause.

Q. "*What are the results of life?*"—A. "*The conversion of matter to the organized matter of an individual, and the separation of the organized matter of an individual.*" These acts of conversion and re-conversion are not the results of life, but life itself.

Q. "*How are the conversion and separation effected?*"—A. By the actions of organs." This is to tell us nothing—unless he also tells us wherein those actions consist.

Q. "*How may the healthy energy of the vital functions be increased?*"—A. "*By voluntary exercise of the organs of the body, and by the use of alcohol and other stimulants.*" This question should have been followed by another, thus:—When the energy of the vital functions has been artificially increased by a dose of alcohol—when the brain and heart have been thus tasked by alcohol to perform, in a given time, more work than they have natural strength to accomplish—what happens then? The answer is—lassitude of the organs, exhaustion of nervous power, and engorgement of the capillaries of the brain. What is to be done now? Mr. White would answer—Administer another dose of alcohol—pluck another hair out of the dog that bit you—the drunkard's motto. But to renew the dose of alcohol, is to renew the cause which first produced the bad effects! This is strange philosophy. But perhaps Mr. White will deny that moderate doses will produce the effects I have mentioned. If he do, he will deny a universally-admitted principle in medicine, viz., that every degree of excitement is necessarily followed by a corresponding degree of depression.

Mr. White then makes a long quotation from Dr. Billing, wherein that gentleman is describing the physiological effects of alcohol when given to a healthy man *experimentally*, for the purpose of ascertaining its *immediate effects* (not ultimate consequences) upon the human body. And because these effects are found to be a temporary increase in vital activity, conferring temporary hilarity, and agreeable sensations, he jumps headlong to the absurd conclusion that the *habitual use* of this stimulant is good for the health, and can *permanently increase the strength*!! Why, Sir, this argument would make us all opium-eaters. For the effects of small doses of opium, or musk, are essentially the same as those of alcohol; and if he thus defends the habitual use of alcohol, he is bound to defend also the habitual use of opium. Upon the same principle, too, he is bound to support the habitual use of tonics; as bark, for instance. The effect of tonics is to give a temporary increased tone to the whole capillary system. Hence, according to Mr. White's reasoning, we should take decoction of bark, or infusion of quassia, or small doses of arsenic, every day of our lives, in order to "*increase the energy of the vital functions*" of the capillaries; by which, indeed, all the vital functions are performed. To increase their vital functions, therefore, is to increase *all* the vital functions. So, Sir, you had better put quassia shavings into your morning tea-pot, in future, instead of tea; take a small dose of arsenic every day before dinner; and refresh yourself in the evening with a cup or two of decoction of bark!

Mr. White then quotes from Dr. Sigmond. But as the quotation is merely an unsupported assertion of Dr. Sigmond's, it goes for nothing. We don't want opinions, but facts and reasonings.

Mr. White says—"We see around us thousands, nay millions, [?] who drink alcoholic liquids, and are in the enjoyment of health, and continue so through the natural period of life." A most wild and unconsidered assertion, as distant from the truth, as the zenith from the nadir. I do not know what number of millions Mr. White means by the term "millions;" but he clearly cannot mean less than two, which is about the number with which I, here in London, am surrounded. Now, according to Mr. White, these two millions, even supposing them *all* to be drinkers of alcohol, ought to be in the enjoyment of excellent health during the natural period of life. But how stands the fact? Why, that these two millions are so corrupted with disease, that they are obliged, at an enormous expense, to maintain about a dozen large hospitals, some hundreds of dispensaries, several madhouses, about four thousand drug-dealers, and about eight thousand medical men, whose sole occupation is, daily and hourly, to administer to their sufferings! Throughout the kingdom every town swarms with medical men and dealers in drugs. They are almost as numerous as butchers and bakers. Mr. White has made many assertions. Allow me to make one. My assertion is this: that throughout all England there is not an average of more than one in ten thousand who enjoys uninterrupted sound health during "the natural period of his life!" I repeat, that there is not one in ten thousand who has not been compelled to swallow physic at some period or other of his life! Having ventured on one assertion, I will make another, which is this: I assert, hardly, that there is not one million of persons in the whole empire who, at this moment, are in possession of perfect health and strength.

Mr. White says, when the citizen has exhausted his brain, by exciting it *too much*, by business, he gets great good by taking a little alcoholic drink with his dinner. That is to say, when he has already excited his brain *too much*, he gets great benefit by

exciting it *still more!* For my own part, when any organ has been *over tasked*, I should recommend rest. But Mr. White says No! task it a *little more!* I should be sorry to be Mr. White's horse.

Mr. White says, "Alkohol does not *often* destroy life by a small quantity; and even *when it does*, a *smaller* quantity might have proved innoxious." Thus Mr. White admits that even a *small* quantity of alkohol does *sometimes* destroy life. But, whenever a man has killed himself by taking *small quantities* of alkohol, Mr. White declares that it *might not perhaps* have killed him had the quantity (however small) been *smaller still!* Mr. White should tell the world what he means by a *small quantity*. When a man has killed himself by taking a thimbleful of brandy every day, if his friends should throw any blame on Mr. White, Mr. White might easily exculpate himself by assuring them that his small quantity meant only *half a thimbleful!*

Mr. White says that alkohol is highly *nutritious*—which needs no comment.

Mr. White says (which is a most extraordinary thing for Mr. White to say, after what he has *already said*), "as the human body is adapted by the benevolent Creator for health and enjoyment *without the use of alcoholic drinks*—and as *very small quantities of alcoholic drinks are injurious to some constitutions*," &c., &c. Now, if the human body be adapted for health and enjoyment "without the use of alcoholic drinks," why take them?

The cause of total abstinence has nothing to fear from such writers as Mr. White. On the contrary, it will derive more support from such writers than from those who write in its favour. A weak defender of any cause will always do more harm to the cause which he defends, than its open enemies. "Save me from my friends," says the proverb, "and I will save *myself* from my enemies."

I have had much pleasure in perusing your reply to Mr. Jeaffreson, in the Framlingham Discussion. Undoubtedly it is one of the most triumphant things I ever remember to have read. Medical men seem to have imbibed the very mistaken notion that the cause of total abstinence is only maintained by mechanics and other unscientific men. I am, dear Sir, faithfully yours,
To Dr. F. R. Lees. EDWD. JOHNSON.

There appears to be only one observation called for in addition to the preceding remarks of Dr. Johnson, and that is in reference to the statement of Dr. BILLING, quoted by Mr. White—that under the excitement of alkohol, "respiration, or the decarbonization of the blood in the lungs, is more perfect." THE CONTRARY IS THE FACT, as we have shown in the report of the Framlingham Discussion, and more at length in the appendices to the *Illustrated History of Alkohol*, to which we beg to refer Mr. White, Dr. Billing, and all others who labour under the same fallacious impression.

CONFERENCE, BAZAAR, &c.

The secretaries of those societies that have not returned the forms, filled up, are earnestly requested to lose no time in doing so, especially where notice has not been given of the appointment of delegates. The reports already received furnish abundant proof of the steady advancement of temperance principles, and numerous interesting facts which will be embodied in the report or inserted in the *Advocate*.

In another page will be found an announcement of the order of proceedings at York. From this it will be seen that the day for the procession and festival is fixed for Wednesday, instead of Thursday, as at former places where the Conference has been held. On this account it has been thought desirable that the sittings of the Conference should commence at half-past 2 o'clock on the Monday afternoon, July 3rd. It is hoped that every delegate will, if possible, be present at that hour, in order that the most important business may be despatched on the Monday afternoon and during the following day. It is probable that the deliberations will close on the Thursday evening, though, as will be seen, the public meetings will not be over until the Saturday.

Those friends who have articles to transmit for the bazaar will have the kindness to forward them to Leeds, Huddersfield, or York, not later than the 30th of June. If no suitable opportunity should offer, in those places from which delegates will come, let them be forwarded at that time.

Great exertions are making to render the approaching demonstration worthy of the cause and our distinguished visitor, the Apostle of temperance from the sister country. Let those who are already at work redouble their efforts, and let those who are not, begin immediately. Now is the time for action, and every friend to the Temperance Reformation should be at his post, and be determined to bear a humble part in assisting to swell the approaching gathering, or to render its proceedings eminently successful.

June 3, 1843.

JOHN ANDREW, Jun., Secretary.

AFFECTING STORY.

AN UNFORTUNATE SCOTCHMAN WHO DIED IN THE LEEDS INFIRMARY—A SOLEMN WARNING TO YOUNG MODERATE DRINKERS.

At my weekly visit to the Leeds Infirmary, I met with a Scotchman about forty years of age, and shall proceed to give a few particulars respecting him, in the hope that his painful case may be a warning to young people.

After visiting him for several weeks, and there being little prospect of recovery, he gave the following account of himself:—"I was blessed with a pious mother, who taught me at an early period to engage in secret prayer; and family worship was observed in the house twice a day, and three times on Sabbath. When we had returned from the 'kirk,' the big Bible and Catechism were placed on the table, and the evening was spent in reading the Scriptures and saying questions; but, in order to make a man of myself, I went into a public-house when only fourteen years of age, although I durst not remain above half an hour. However, I soon became acquainted with young men who would remain much longer, and when I spoke about going home, they would say, 'Ha, you are afraid of your mother: we were accustomed to pay attention to the long, serious advices of our mothers, too; but *now* we can go home at any hour, and no person dare speak to us. Sit ye down, and make a man of yourself.' Many a time my kind mother sat up until far in the morning, to open the door, for fear father would hear me coming home. I had not continued this course long until my former associates shunned my company; then I left my parents' roof, and shortly after, feeling ashamed to lift up my head, I left my native land, and proceeded to France; then returned to London, where I remained in connexion with the stage for about eighteen years. Drink—cursed drink—has brought me from one step of degradation to another; and now I am confined to a charity death-bed, in a strange place, without a friend, except yourself, to speak to me. Ah! little did I think, when *first* I entered the public-house, that it was to bring me to this miserable condition. I frequently tried to keep the teetotal pledge, but had such a craving for rum and whisky that I would rather go without food than be deprived of spirits. The doctor who attends me is very kind, but has given me to understand that my liver is almost destroyed, and gives no hope of recovery. So, Sir, I have told you more of my past life than ever I did to any other person. I feel thankful for your attention, and would say, in the language of our talented, but unfortunate Burns,—

"God send you speed
Still daily to grow wiser;
And may ye better reck the rede,
Than ever did the adviser."

About two weeks before his death I advised him to write to his mother; but he replied, while the tears trickled down his pallid cheeks—"In one sense I could like to write to my poor mother; but she has not heard from me for eight years, and it would only add to her grief if made aware that her prodigal son was dying in an hospital. Perhaps she thinks that I am dead."

A few days before he died I inquired how he intended to get buried? "That's all settled."—"What am I to understand by that? You have no relatives here." He replied, in a low tone, "That's all settled!" "I cannot comprehend what you say."—"Well," said he, "if my immortal soul is to be lost, what need I care about my poor body? So I have resolved to let the medical gentlemen have it, as it may be of service to other persons in affliction."—"Is this from choice, or necessity? I know that there are Scotchmen in town who will see that you are respectably interred." He said, "It is partly from choice, as I am getting a *large quantity of wine daily*; and what need I care about the shell, when the kernel is lost! but I am obliged to you for your kindness. Intemperance has been the *cause* of all this."

The impression upon my mind at the time was that he came to the above conclusion for two reasons: first, because he seemed to think there was no mercy for him; and, secondly, that by offering his body to the medical gentlemen, they might perhaps supply him more liberally with those liquors that had been his ruin, and for which he had still an awful craving.

He generally listened attentively to what was said, but seemed excited when conversing upon the necessity of regeneration; and when inquiry was made if he wished me to engage in prayer, he frequently replied, very politely, "You may do as you think proper: it sometimes makes me feel uncomfortable afterwards, when I reflect upon my past conduct." A few minutes before his death he fixed his eyes upon the wall, and exclaimed, "Oh! I feel hell and damnation, with all its horrors, within me! but how I am to appear before God, I *know not!*"

A person who was along with him for several years on the stage, and has three public-houses, informed me after his death that "Sandy was considered a clever fellow when he behaved himself; but he was very fond of drink, so much so that I have known him

consume from twenty-seven to thirty glasses of rum in course of a day!" Youthful reader, never touch the first glass.

In course of my weekly visits to the Leeds infirmary, for about two years, I found it a good plan, in order to get to the patients' hearts, to make a few remarks in the first instance as to their bodily afflictions; and, after careful observation, I can state that above one-half of the accidents had been occasioned by intemperance; and such as had been addicted to this vice were always longer in recovering, being a greater *expense* to the institution; and it is well known that persons who become depraved by drunkenness are always first to cry out for assistance, whilst those who have seen better days are certain to be overlooked, without some friend take them by the hand. I have visited persons who had derived advantage from medical charities in Leeds for above seven years; and why? because the husband was a drunkard, the diseased wife was too fond of beer, and the children were following in their footsteps. If our anti-teetotal friends would view our principles as political economists, they might soon be convinced of the folly of withholding their aid from a cause that is so simple, and fraught with so much good to all classes of the human family.

Glasgow, 5th May, 1843.

W. L.

PORTER AND BEER DRUGGED WITH COCCULUS INDICUS, &c.

"At a meeting of the Medico-Botanical Society, held in London on the 27th of April last, Earl Stanhope in the chair, Dr. COOKE drew attention to the subject of *Cocculus Indicus*. This article, which is scarcely ever used in medicine, and of no importance in the arts, is extensively imported for the purpose of adulterating beer. To such an extent is this the case, that writers on brewing openly acknowledge the fact, and give regular formulæ for its employment. One author states, that it is impossible to brew a strong-bodied porter from malt and hops alone; and almost all concur in deliberately recommending it, on the ground that it *increases the apparent strength of the beer, and improves its intoxicating properties!* About 1818, numerous prosecutions were instituted by the Excise against parties for selling or employing this substance. In many instances convictions were obtained, the persons pleading guilty, with the view of escaping any investigation into the more serious charge of selling or using *nux vomica* for the same purpose. There can be no doubt that the latter is still employed to a certain extent; but it is beyond dispute that the *Cocculus* is used to an extent totally unsuspected by the public or the Government. Unfortunately no separate account of the quantity on which duty is paid is kept at the Custom House; but it is believed, for reasons hereafter given, to be extremely small, and in many years nil. In 1832, duty was paid on 12,000 lb; and in 1834, Dr. Pereira states that a single druggist sold 2,500 bags.

Cocculus Indicus, in doses of two or three grains, will produce nausea, vomitings, and alarming prostration. In ten or twelve grain doses, it kills strong dogs by tetanic spasms and convulsions. In still larger doses, death, both in man and animals, is speedily produced. The drug also kills plants. In small doses it causes *symptoms resembling intoxication*; [i.e., poisoning by alcohol] and is believed to be the substance used in cases of what is called *hoccusing*. Opium, which has been thought to be what is employed, will not produce the effects experienced by parties who have been *hoccused*.

Taking the known deleterious powers of the substance into account, and the *proved fact of its being very extensively used by brewers*, it would be evident that the public health must be injured by the practice of DRUGGING BEER. Indeed, it is probable that the disease and death, often sudden, said to result from beer drinking, ought in many cases to be ascribed to the drugs with which it is impregnated. Mr. MOWBRAY stated that the *Cocculus Indicus* was principally used by the small brewers, to whom it was supplied by a class of druggists, styled *brewers' druggists*: one of these told him that he sold about half-a-ton weekly! It was sent to the brewers packed up in casks, and covered over with *soda*, a part of the latter being used in brewing, to assist the solution of the *Cocculus*. A very small portion of this drug paid the Customs' duty; it was passed as merchandise, and occasionally in the form of powder, under the name of linseed meal. The proper mode of discovering it in the adulterated liquid, would be by the tests for its active principle, *picrotozine*; the chief difficulty depending on the small quantity that would be present."—*Athenæum*.

[This drugged drink, too, is recommended by medical quacks as a medicine! After using *opium*, *strychnia*, *soda*, and this *cocculus indicus* for their nefarious traffic, these rascally brewers employ their unprincipled papers—the *Era*, *Statesman*, *Morning Advertiser*, &c.—to set up the cry—"opium increased by teetotalism"—when, in fact, to make up for their sinking traffic, they substitute these cheaper poisons for the poison alcohol. How long will the sapient moderationists support the *hocus pocus* of the drinking—drugging—and brewing system?—Ed.]

Reviews.

[All books for review, too large to be sent direct per post, must be left for the Editor, care of W. Brittain, Paternoster Row, London.]

THE ILLUSTRATED HISTORY OF ALCOHOL. By FREDERIC R. LEES, Ph. D. Brittain, 11, Paternoster Row, London. No. 1. Price 1s. 6d.

This number is adorned with two beautiful coloured royal drawings of the human stomach; plate first being one of the teetotaler, plate second of the wine-bibber, or moderationist. We trust the striking differences of the two will impress the mind of the wine-drinker. The plates are accompanied by 20 pages of letter-press, exhibiting the scientific aspect of teetotalism, illustrating especially the accordance of the principle with the recent discoveries in organic chemistry; and explaining the *modus operandi* of alcohol, firstly, on the function of respiration, and, secondly, in the formation of fat. Annexed is an account of the celebrated experiments of Dr. Prout on alcohol. A great variety of interesting points are discussed in this number, which every teetotal advocate ought diligently to study. The price, complete, will not exceed six shillings.

THE PHYSIOLOGICAL QUESTION. A medical Discussion between Dr. F. R. LEES and WILLIAM JEAFFRESON, Esq., Surgeon, (the challenger) ON THE NATURE AND USES OF ALCOHOL. W. Brittain, London. Price 6d.

THE FAMILY HERALD. Part I. Biggs, 421, Strand, London. Price 5d.

We are glad to see that the *Family Herald* is fast supplanting many of the wretched and more objectionable cheap weekly prints; in so far it is doing good; but we regret to perceive that it is assuming an attitude of *real*, though cloaked, *hostility* to the temperance cause. Our readers will perceive, from another portion of our columns, that the conductor has been giving admission to an old pamphlet, published three years ago, by a Mr. J. White, surgeon, in which that gentleman puts forth the results of his sapience most oracularly, in opposition to the teetotal system. A copy of the "MEDICAL DISCUSSION" was transmitted to the editor of the *Family Herald*, as supplying, in the results of Dr. Prout's experiments, a direct confutation of the most important part of Mr. White's articles—we mean the extract from Dr. Billing, which asserts that alcohol assists the function of respiration! accelerates the change of matter! and decarbonizes the blood!—THE DIRECT CONTRARY BEING THE PROVED FACT.

At page 61 of the *Family Herald* we find a review of the Medical Discussion, which bears internal evidences of being written by Mr. White himself, and which, we hesitate not to say, though finishing with a flourish about TRUTH, was designed to be, as it is, the vehicle of *falsehood* and *misrepresentation*. Let the reviewer be honest, throw off the mask, and stand forth, as he really is, the enemy of true temperance. The *animus* of his article is bad in the extreme, and could never have proceeded from the character he professes to be—a lover of truth.

The reviewer commences with an endeavour to excite prejudice against the report of the discussion, retailing the old fable of the Painter and the Lion, and saying "it would not be so represented if Mr. Jeaffreson or his friends had written it." Possibly not, and yet the contents may be true, and certainly the arguments will be as strong, whoever has put them forth. The reviewer says—Dr. Lees' speeches are given at *full length*; while to those of his opponent a *few words* only are given. The truth is, that the speeches of the teetotal advocate are not given at more than *half-length*: the reviewer well knew from the tract that they were only an "Abridgment;" and while "full-length," applied to Dr. Lees' address, is a wilful *exaggeration*, the phrase "a few words only," in relation to Mr. Jeaffreson's speech, is a wilful and gross *diminution*. The two pages devoted to the moderationist's speech are as full a report of that portion of it which was at all related to the subject, as the report of Dr. Lees' speech is to his related portion. Three-fourths of Mr. Jeaffreson's speech were occupied *solely* in detailing the *chemical composition* of air, water, sugar, alcohol, &c.; and the reviewer *knew*, even while giving the fable of the Painter and Lion, that the report of Mr. Jeaffreson's sentiments was *ten times longer* than the gentleman himself wished them to be reported! The honest, truth-loving reviewer, who professes himself so anxious that the teetotalers should come at the truth, the whole truth, and nothing but the truth, *knew* (from the note at page 16 of the discussion) that the moderation "Lion" was asked to *paint* his own speech: he *knew* that Mr. Jeaffreson declined to do so, saying that "ALL he wished the public to understand from what he said" was that which is expressed in *eight lines*. Yet the publisher of the report gives to his speech—not the "few words only," which the reviewer represents, but (from page 15 to 20) 86 lines! It is rather curious to see a reviewer thus begin with a virtual LIE an article which ends with the word "TRUTH" in capitals!

Approaching the close of his review, Mr. White again uses a little of the reviewers' *blacking*, and allows his *animus* to be more clearly revealed. He stands forth, as he really is, the BREWERS'

BARRISTER, and endeavours to prejudice his readers against the report by another falsehood. He says—"the writer of the report makes remarks that could be pardoned only on account of intoxication." We have carefully looked at the report to discover what these "unpardonable remarks" are, and the strongest we can cull are the following:—

"Preachers and professors have united in Framlingham with spirit merchants, brewers, and publicans, and the most depraved and ignorant of the community, in bitterly opposing the temperance cause, and cruelly persecuting its friends and advocates."—p. 4.

"As the teetotalers passed through the town, a great rabble followed them, howling and swearing, but furnishing, in the brutality and ignorance they exhibited, the strongest proof of the need of temperance reform."—p. 20.

The statement of these facts, according to the *Family Herald*, is unpardonable! So they may be to the brewers' barrister; but that none else would say so, is most clear and certain.

The *Family Herald* says that the reason why the "publicans and sinners" did not attend to hear the detailed reply of the teetotalers possibly was—because they "cared not to be regaled only with the LIES of the subject; but this view of the matter is not given in the pamphlet."—Of course not, and for very good reasons. They heard Mr. Jeaffreson the first night; they did not want to hear the reply on the second. Yet their non-attendance did not arise from indifference; for they gathered in crowds around the Castle, broke the windows during the lecture, giving the teetotalers stones instead of arguments—and, after the lecture, they assailed the lecturer and his friends with iron-pans and other missiles, and broke the windows of the Temperance Hall and of private houses! To designate such people as ignorant and depraved is, according to the *Family Herald*, "pardonable only on the plea of intoxication!"

These reviewers for the brewers now stand fairly unmasked, the *FAMILY HERALD*, forsooth, becoming the apologist for "publicans and sinners," for swearers, rioters, and window-breakers!!

Next month we shall expose the perversions of the reviewer as to the chief argument, the case of St. Martin, and further analyse the fallacies of Mr. White. Having exhibited the hypocrisy of the writer's pretences, we shall next amuse ourselves with dissecting his logic.

Progress of Temperance.

WHITEHAVEN.—The brethren of the different tents of the Independent Order of Rechabites commemorated the birth of our beloved Sovereign by holding the anniversary of their order on her birth-day. The members assembled in the cricket ground about nine o'clock, which at that time presented a most animating spectacle. The Union Jack was fixed in the centre of the field, surrounded by the banners of the order and of the total abstinence society, round which the various tents assembled and formed into order of procession according to seniority, headed and surrounded by the officers of the order, with all their distinctions, decorations, and splendid costumes. The brethren wore their beautiful scarfs,—forming in the whole a most interesting and imposing sight. The Rechabite brass band and the juvenile band animated and enlivened the scene with their music, making it a gala day worthy of the anniversary of the order. A grand procession proceeded from the cricket ground by Howgill-street, Market-place, King-street, to the top of Bransy Hill, where the several tents formed a circle, with the brass band in the centre. The brethren then sang the beautiful hymns "We have formed our camp," and "God save the Queen," with tremendous cheers, making the very hills resound with acclamations of loyalty. Brother W. F. Nicholson spoke of the benefits of Rechabitism. The Rev. Brother Joseph Thompson then spoke of the great pleasure and satisfaction he felt in once more meeting his brethren on their anniversary, and if he should never more have the same pleasure, his prayers would be offered up to the throne of grace for the wide-spreading of the principles of total abstinence, convinced, as he was, that it was the only remedy to stop the drunkard in his mad career, and bring him to a sense of the awfulness of his situation. At the Temperance Hall, a dinner was provided, which was got up in a very superior style, and gave general satisfaction, of which about three hundred and fifty partook. Dinner being over, the brethren separated for one hour, when they again assembled at the Hall under the presidency of Brother J. Thompson, and were addressed by John Huggins, Wm. Richardson, Jos. Beattie, and John Eilbeck, from five to eight years teetotalers. Brother John Eilbeck gave an account of the present state of Rechabitism in this town, and showed that it was in a more prosperous state than it had been for some months past, and accounted for the decrease of members from a misunderstanding amongst the brethren as to the finances of this order. This, however, is now removed, and a better feeling existed in the tents; and although there had been no addition to their numbers the funds had increased,

for at present they had in the bank £420. Besides this they had paid to sick brethren upwards of £30 during last year, and the relatives of a deceased brother would have been entitled to a funeral gift of £10, from a fund exclusively set apart, thus showing the beautiful principle of Rechabitism, when fully carried out, combining as it does, sobriety, domestic comfort, peace, and happiness, and providing for our necessities in time of sickness, and also provision in case of death. In the evening a public teetotal meeting was held under the presidency of Mr. W. F. Nicholson, when the meeting was addressed by Messrs. Renwick, Partleton, Rev. J. Bilson, Chas. Watson, and Glover, in a very able and effective manner.

HINDLEY, near Wigan.—In this village the teetotal cause is making rapid progress. The present society was formed on or about the latter end of June, 1842. Prior to that period, total abstinence societies had existed here, but they gradually decayed. The one last formed, however, has continued advancing with rapid strides until at the present time it numbers 600 members, good and true. On Good Friday last we had a tea party, when 430 persons took tea, after which a public meeting was held in St. Paul's Chapel. Excellent addresses were delivered to a large and attentive audience by the Rev. G. S. Spencer, of Ashton-in-Mackerfield, by Messrs. Moss of Warrington, Grant of Wigan, Donelly of Chorley, Prescott of St. Helens, and several talented advocates; the result of their labours being a large addition to our number. A Rechabite tent was opened here a few weeks ago, which bids to prosper. The curate of this chapel is a thorough-going teetotaler, and has kindly countenanced our proceedings by presiding at several of our meetings. Our places of meeting, thanks to our friends, are gratuitously lent to us. We have the use of the Established Church, Independent, Catholic, and Presbyterian school-rooms kindly placed at our disposal. A Mechanics' Institution was established on last New-year's Day, of which I will merely state, that three-fourths of the subscribers are teetotalers. Our funds are not ample.

MANCHESTER.—On Easter Sunday we had our usual monthly meeting, which was well attended. After appointing a general committee of management and attending to the supplying of country meetings, we adjourned, in consequence of having meetings on the ground where the Easter fair would be held. I may say, to let you know that we are going a-head, that the friends were on the ground as early as half-past four o'clock in the morning, and continued, with but little intermission, till dusk, when we came in a body singing from the fair ground down Deansgate to Hardman-street meeting room, which was crowded by attentive hearers, and addressed by Messrs. Holland, Ducksbury, Pattison, Melling, Clarke, Thorpe, Flinn, Marsden, and others. When we have a number of speakers we time them to five or ten minutes each, and we find this to give great interest and spirit to our meetings. On Monday we had another out-door meeting, near the fair ground, and much good done. Numbers signed. T. NORCLIFFE.

GLOSSOP.—The second anniversary of our temperance society commenced on Sunday, April 9th, when two sermons were preached in the Wesleyan preaching-room, Shepley Mill, by Mr. Thomas Birkett, from Manchester. Mr. B. lectured on the evening of the 10th in the Universal school, Howard-town, on the physiological structure of man, and the effects of alcohol on the human system. On the 11th in the Wesleyan chapel, Padfield; the 12th in the school-room, Littlemoor. Good has been done both to the bodies and souls of men. Good Friday, the teetotalers formed themselves into a procession about one o'clock, headed by the Hurst band, who rendered their services during the day. Several gentlemen from Manchester accompanied us in a car, and spoke at intervals during their ride. The Benevolent Tent of the Independent Order of Rechabites succeeded the temperance society, wearing the regalia of the order. The procession moved through the principal streets of Glossop, Howard town, and Greenvale, and back to the Universal school, which was well fitted up for the tea party, at which about 460 persons sat down to a plentiful repast. After tea a public meeting was held, the doors thrown open to any who felt disposed to come, until the room was crowded with about 1000 persons. The meeting was opened by singing and prayer, after which Mr. Birkett called upon the following persons to address the meeting in succession,—Messrs. Pulcifer, Droylsden; Beeley, Glossop; Seddon, M'Dougal, J. Birkett, Mrs. and Mr. Mason, all of Manchester. The speeches were generally of an interesting character, and full of argument. The meeting closed about half-past nine in the evening. Signatures obtained during the week amounted to about twenty-two. GEORGE DOXON.

HECKMONDRIKE, near Leeds.—The second anniversary of this society was held on Easter Tuesday, April 18th, when a tea party took place in the Lower Independent Chapel school-room, attended by about 200 persons. After full justice had been done to the abundant and excellent provision, they proceeded to the Lower Independent Chapel, where a public meeting was held. The Rev. William Morgan, B.D. of Christ Church, Bradford, presided. After having opened the meeting with an appropriate and animated address, he called upon a reformed character from Morley,

who addressed the meeting with a few sensible remarks. He said, that he had been selected to serve as constable, and having to visit public houses on the Sabbath-day, he could not have believed that such evil practices were permitted, if he had not seen them with his own eyes; viz., gambling, &c. The Rev. John Preston, (Independent,) the Rev. Walter Scott, (theological tutor of Airdale College, Bradford,) Mr. Brown, of Dewsbury, and the Rev. Robt. Martin, minister of the chapel, nobly advocated the cause of temperance. The society feels grateful to Mr. Martin for the very valuable services which he has rendered to the cause of temperance in this neighbourhood. It might not be wrong to state, that he was the means of the society being formed in this town. He has also given us many lectures, in which he has shown the nature of intoxicating drinks, and their effects upon the human frame.— Though he meets with much opposition from those who ought to be "ready to every good work," yes, *members of his own church*, he still continues an unflinching, uncompromising teetotaler. In connexion with the above meeting, two meetings were held in the open air, addressed by working men from Morley. The society numbers about 150—has not made much progress during the past year, home-brewed being a great obstacle, and a want of zeal from the temperance friends. We have a juvenile tent and an adult tent. A few signed at the close of the meeting.

JOHN OXLEY, Sec. I.O.R.

TODMORDEN.—The Todmorden society has for the last six months been making rapid inroads in the drunkards' ranks; so much so, that at the present time not a meeting takes place but it is addressed by a reclaimed drunkard. As it is some time since you had a communication from the "Original Todmorden Teetotal Society" (for we have another) you must excuse me making a few remarks relative to the labours of this truly Good Samaritan institution. Since last Christmas from 3 to 400 have enlisted under its banners, amongst whom may be found many that formerly were the greatest drunkards in the neighbourhood. It is truly pleasing to see the improvement in their condition. Men, who on the Sabbath most frequently spent their time at the ale-bench, clothed in garments scarce worth picking up from the street, neglecting their families who were, in many cases, afraid of their return home,—these men you now see attending God's house, dressed in good clothes, or visiting the poor deluded drunkards' habitations, trying to persuade them to come and taste of the sweets of sobriety; they are also regular attendants of the society's meetings, bringing with them their wives and little ones. This society has commenced its labours on a more extended scale than formerly. They have a meeting at the Mechanics' Institute every Monday evening, which is well attended; and one at Woodshade, in Mr. Newton's school-room, every Sunday evening; there are meetings held also alternately at some of the members' houses in the district every week. They likewise attend at Shawforth, a distance of 4 or 5 miles, and at Bottomley, a distance of 2 miles, every fortnight; and at Blackshawhead every fortnight, a distance of from 3 to 4 miles.

JAMES WHITTAKER, Sec.

RADCLIFFE and PILKINGTON.—As a society we have been in existence something more than three years, and our course has been steady without any thing remarkable in the way of accessions to our numbers, although we have made gradual advances in this respect, but by persevering in the good work our principles seem to be taking hold of the public mind; people are beginning to think and inquire, which is most wanted; for our principles only want to be fairly looked at, in order to produce conviction of their soundness and utility. Our regular meetings have been held once a fortnight, in the carrying on of which we have been very kindly and ably assisted by individuals from Bury, Bolton, and other neighbouring towns, and now and then we have been enabled to avail ourselves of the services of different public lecturers, whose labours have generally produced good impressions, and none more so than our highly esteemed friend, Mrs. Jackson, of Whitehaven. Since the commencement of the present year, however, we have been highly honoured with success. At the beginning of this year we began (as a society) to take in your valuable periodical, which is read with much interest. Early in this year, a few of our members, in the village of CHAPPELFIELD, who had been reclaimed by the introduction of teetotalism amongst them a few years ago, began, with a zealous young man at their head, to hold meetings in a cottage house, inhabited by one who is a signal trophy of total abstinence, and their progress has been astonishing, for without any aid but the unvarnished statements of their own experience, they have succeeded in obtaining from 1st Feb. to 1st May 180 signatures in that small village, besides some who have fallen off, and whose names are not on the books. They hold meetings on the Monday and Friday nights, and, as often as the weather will permit, an open-air meeting at Park Lane, about a mile nearer Manchester, on the Saturday night, where, in spite of much opposition, they have succeeded in gaining 14 young men, whom they consider standing teetotalers. They hold occasionally an outdoor meeting on the Sunday, which, it is understood, shall be carried on in a way becoming the Sabbath-day. Now, these men

who are so actively engaged, are nearly all reformed characters.— Owing to their success the house has become too small, and they have succeeded in taking a room, in which to hold their meetings, carry on a *Sunday school*, and to meet a night or two for the purpose of *mutual instruction* in useful knowledge; a fact which we think speaks volumes in favour of our cause. Let the friends of education become the patrons and consistent members of teetotal societies, and we shall have NATIONAL EDUCATION CARRIED ON BY THE PEOPLE THEMSELVES. I am happy to know that several respectable individuals in the neighbourhood have kindly come forward to assist in fitting up the room and paying the rent, for the members are all poor working men, and some of them have suffered sore privations. A few weeks ago, we visited another village about a mile from Radcliffe Bridge (our central meeting place), in another direction nearer Bolton, called ENGINE PITTS, where a reclaimed young man resides, who was wishful that his neighbours and fellow-workmen should taste the sweets of real sobriety; here 16 signed the first night, 29 the second, and the meetings are larger every week. These persons are chiefly colliers. Thus we have now instead of only one meeting in a fortnight, four meetings each week, in addition to that, within two miles. Our society is composed almost entirely of working men; we have of nearly all trades, but chiefly laborious ones, colliers, dyers, printers, weavers, labourers, tailors, and also one shopkeeper and one or two preachers; we should be very glad to number more of that class, but are very thankful for those which we have. It is gratifying to see the improvement in the *circumstances* of some of the reformed characters; but to us it is still more so to see their improved *characters*—to see some of them as diligent in their attendance on the house of God and the means of grace, as they are in forwarding the temperance cause. May the number of such be increased, and it would be, if ministers of religion, and the professed followers of Jesus Christ, could be brought to give the benefits of their example and influence to the temperance cause.— Yours, on behalf of the society,

SAMUEL COMPTON, Sec.

SHEFFIELD.—At a weekly meeting of the Bridgehouses temperance society, held at Watts' Temperance Coffee House, Bridgehouses, Sheffield, Mr. Kirby gave a lecture on the nutritious properties contained in barley. The lecture was illustrated by 6d. worth of barley, the average price of a quart of the best ale, being made into a pudding, of which 73 persons partook and were highly pleased and satisfied. We wonder how many drunkards in a jerry shop would have tasted of a quart of ale and have been as satisfied.

G. PALFREMAN.

BRIDLINGTON.—On Monday, May 22nd, and five following days, temperance meetings were held at North Burton, Bridlington, Langloft, Bridlington Quay, Harpham, and Flambrø. At each place the audience was addressed by Mr. T. B. Thompson, of Leeds, now agent for the North and East Riding Temperance Union. Names of *not a few* were added by his sound mode of reasoning, to our society. Mr. T. has been engaged as the union's agent for the past 7 months, during which period he has been instrumental in obtaining in the various places he has visited, not less than 1000 proselytes, 250 of whom have taken the pledge in Bridlington Circuit—"many of whom were considered pests to society"—where he has laboured every fourth week. Mr. T.'s mode of advocacy is not calculated to give offence to any; and while he endeavours to gain the affections of his hearers, he makes no compromise of principle; he unflinchingly contends for the principles of total abstinence on the highest possible grounds. His lectures are entirely divested of sectarianism and party politics. His prime object is, the diffusion of the life-giving, health-restoring system of teetotalism, for which he labours with unabated ardour.

GEO. POTTER, Cor. Sec. Temp. Society.

CASTLETON.—On the 8th ult. a temperance festival was held at Castleton, near Gisbø, which was largely attended. A good public meeting was held in the evening, (C. Symonds in the chair) addressed by T. B. Thompson, in a very impressive speech, followed by William Hartas, who made some very appropriate remarks. Eleven signed the pledge at the close. Six months ago this society was in its infancy, now it includes 108 members.—The zealous and persevering labours of T. B. Thompson have been chiefly productive of these gratifying results.

HULL.—This anniversary was commenced by a sermon in South-street chapel, by Mr. James Teare, Preston, on Sunday, p.m., April 9th. The first public meeting was held in the same chapel on Monday evening, John Wade, Esq., president, in the chair. The chapel was crowded, and the audience was eloquently addressed by Mr. Hopwood and Mr. Teare. On Tuesday evening, another crowded meeting was held in the Freemasons' Lodge, Mr. Wille, treasurer, in the chair. On Wednesday evening a public meeting was held in the Town Hall, the Mayor in the chair. Dr. Firth, the hon. secretary, read the report for 1842, which stated that "Six hundred signatures have the past year been obtained. The committee, however, beg to state that the prosperity and success of the temperance cause are to be estimated, not so much by the

number of signatures to the pledge, as the enlightenment of the public mind on the nature, properties, and tendency of intoxicating liquors. A few of the friends have during the past year engaged, at their own expense, the Odd Fellows' Lodge, at Hedon, in which to hold a temperance meeting once a fortnight; and the committee is enabled to report very favourably of this branch society. There are 21 members, of whom 16 are reformed characters. Since the establishment of teetotal principles in Hull, September 8, 1835, the following decrease in cases of drunkenness has, notwithstanding the increase of inhabitants, taken place, according to the criminal returns of the Hull police. In 1837, 847 males, 134 females, total 981. 1838, 674 males, 106 females—780. 1839, 708 males, 132 females—840. 1840, 529 males, 118 females—647. 1841, 424 males, 98 females—522. 1842, 342 males, 106 females—448. Total decrease of 1842 under 1837, 533. There are now in this town, in addition to the parent temperance society, the Hull Catholic temperance society, the temperance society in connexion with the Rev. Mr. Messer's congregation, and the seamen's teetotal society, lately established in connexion with the body of Christians worshipping in Fetter Lane chapel; all of which are, the committee believes, in a flourishing condition. *The number of persons reformed from habits of intemperance, is very great; and hundreds of them have joined Christian churches.* The committee begs to observe, in reference to the inquiry of some Christians 'How many have joined us?' that the reformed characters naturally go to those congregations which either favour, or co-operate with the means of their rescue from strong drink, the cause of their misery and woe. The Hull temperance society is more prosperous now than at any former period since its establishment. Its effects are felt in the improved morality of the borough.

BURSTLEM, Staffordshire Potteries.—Our temperance festival was celebrated on Monday, the 5th June, inst., by a public tea party in the Temperance Hall, Pitt-street, which was attended by a goodly company. To confirm the faith of the teetotalers, and impress the public mind, we arranged also for a course of scientific lectures, on the principles of true temperance, by Dr. Frederic Lees, the celebrated discussionist, of Leeds. Tickets for the lectures were—front seats, 6d.; back seats, 3d.; and on each evening a numerous and most attentive company assembled. At the first of the lectures, (each commencing at 7 o'clock,) on Monday, the 5th, the chair was taken by Mr. R. Pedley, of Haslington.—In the course of a most able and eloquent address, occupying two hours, Dr. Lees explained what *true temperance* was—the nature of alcohol—a poison—its effects on the stomach, illustrated by seven colossal coloured drawings of the human stomach, including that of the teetotaler, the moderationist, and the drunkard.—At the second lecture, (presided over by Mr. John Baker,) which occupied nearly four hours in the delivery, and terminated at eleven o'clock, Dr. Lees explained to an attentive auditory the chemistry and physiology of teetotalism, illustrating his subject by upwards of thirty magnificent coloured mammoth drawings of the organs and vessels of the human frame—he traced the origin and history of alcohol—replied to the Bishop of Norwich—"alcohol in sugar"—showed the influence of alcohol on digestion, on the stomach, the liver, and the brain. *It was shown to be incapable of nourishing—why it makes fat was made evident, and the FAT FALLACY was fully exposed.*—At the third lecture, on Wednesday, the 7th inst., Dr. Lees illustrated the harmony of teetotalism with the Bible—Lees on the wine, *versus* "wine on the lees!"—the marriage at Cana—Timothy's stomach complaint, &c. (Chair taken by a friend, a Primitive Methodist minister, from Drayton.) A considerable number of pledges have been taken, and, what is perhaps equally important, the faith of many teetotalers has been made more intelligent and steadfast.

W. SMITH, Sec.

WEST NORFOLK.—The alcoholic wine has been driven from the Lord's table in a respectable Baptist church in one of our stations. A large number of signatures have been taken throughout the association. A very considerable number have been added to the Rechabite tents. Our debt, which last quarter amounted to £16, has been brought down to £7, with a good prospect of its entire removal this quarter. If these things are not sufficient to stimulate us, what will? But, in addition to this, we have the pleasure of knowing that the traffic in destruction and death is going down, decreasing in the sale of those articles which have produced such horrid misery in our beloved country. Although there are not very many powerful men in respect of wealth; yet there are some of the right sort, men of principle. We want more, we are anxious for monopoly; but even you will excuse that, when I tell you it is for the purpose of doing good and benefiting others, not ourselves; yes, it is for the purpose of abolishing slavery of mind and body at once and for ever. We long to see the time when the 600,000 drunkards shall be set free. *An emancipation bill has been prepared.* We ask assistance that it may be carried.

W. GAWTHORP.

HUNTINGDONSHIRE.—This county is nearly if not quite the last in coming forward to support the important principles of teetotalism. Much labour has been bestowed in the delivery of lectures,

unsolicited by the residents, through the agency of Messrs. Larnier, Inwards, Paine, and Holker, and several deeply interesting meetings have been held in the Theatre, Court-hall, Friends', and Independent meeting-houses, and a considerable number of signatures entered in Huntingdon and Godmanchester, but no society has been formed until very recently. One of promising appearance, designated the Huntingdon and Godmanchester total abstinence society, is at length brought into existence; your agent, J. Millington, was the first to water it. In the person of Thomas Balbirnie the committee has an able secretary, and I have no doubt now but that the cause will gain ground faster than heretofore throughout the county. There is a small society at Stilton, a nominal one at Ramsey, and another at Brampton. Several clergymen, dissenting ministers, medical men, and other influential persons in Huntingdon and its vicinity, have evinced their willingness, by their contributions, to aid this infant society; one clergyman, his wife, and the schoolmistress of the infant school under the patronage of Lady Olivia Sparrow, of Brampton-park, have also signed the pledge, followed by a number of other persons.

THOMAS ROBERTS.

TORRINGTON, Devon.—My dear Sir,—It was my intention to have sent you ere this an account of the persecution which a few individuals in connexion with the Baptist Church in this town have suffered, because of their attachment to the principles of the temperance society, and their conscientious objections to the use of the drunkard's drink at the table of the Lord. About the month of March last year, this subject was presented to the minds of some of the friends of temperance in connexion with our society; information was imparted by addresses and publications, and the result was, that some of our friends (among whom was our president, Mr. Veysey,) were desirous of exchanging the fermented for the unfermented wine at the Lord's table, and Mr. V., who was the deacon of the Baptist church, and had been for 17 years, suggested the propriety of the change at one of the church meetings of the society (at which time the church was without a pastor). Nearly all the members being professed teetotalers, it was unanimously agreed, that, as a church, we should use an un-intoxicating wine. We had for use Mr. Beardsall's wine, which did not quite answer our expectations. However, things went on pleasantly for four or six weeks, and we hoped we had entirely rid ourselves of a very great evil. But, unhappily, such was not the case. In the latter end of June, the present minister, (Mr. Cossens) came here to reside. He himself being practically opposed to the disuse of intoxicating drinks, had no wish to see them banished from the Lord's table, and did not feel quite pleased at the change. This was the beginning of our sorrow, for "as priest, so people." No sooner were the sentiments of the minister known, than some of those who had been most anxious for the use, as earnestly desired the disuse of the unfermented wine, and the intense heat of the weather at the time, together with a little inattention on opening the wine, occasioned a little sourness, which served as a foundation for the efforts of our brethren, who wished to return to the drunkard's drink. The disaffection increased, one was complaining that the wine produced sickness, whilst another, regardless of the sacred ordinance to which he was attending, with a smile *spat it upon the ground!* On the next Sunday (the ordinance being administered weekly), without previously asking the opinion of the church, or giving information as to what they were about to do, a strong intoxicating wine was handed round to the members. Holding the sentiments we did, some three or four of us could not, after such a change, commune with the people, and Mr. V., who had preached in some of the surrounding villages for many years on the Lord's day, and in the week as often as business would permit, requested his dismissal from the church at Torrington, to a church, of which he was regarded as pastor, in one of the villages—which church used the unfermented wine.—The remainder of us, who felt we could not use the drunkard's drink, did not at that time leave the church, but, tho' regular in our attendance to the means of grace, after our sentiments on the wine question were known, we do not remember that we were ever once asked to take any part in the religious services; altho' before we had declared our sentiments, scarcely one meeting passed without our being requested to do so. This manifestation of *their resentment*, as well as the marked coldness shown towards us, added to the views we held, induced some others of us to request our dismissal to the church over which Mr. Veysey presided as pastor, and in doing so, altho' we stated most respectfully our reasons, the minister refused to read our letter, and threatened to leave the church if the subject were again mentioned by any of the members. Altho' Mr. V., myself, and some others had been local preachers in connexion with the church, for a longer or shorter period, they would not now permit us to preach for them, nor would they themselves preach for those village churches which used the unfermented wine! Thus was a complete division made, which was most ungrateful and painful to our president, who had not only preached in those villages for 25 years, but was in some instances the first person of our denomination who carried the word of life to them. You may readily suppose, my dear Sir, that this agitation induced at least a few of the members of the church

(notwithstanding the threat of the pastor that he would leave them) to examine our arguments and the publications we circulated. The result was, that some half-dozen or more felt very uncomfortable in taking the drundard's wine. Two ladies in particular made a decisive stand, and for some few Sundays absented themselves, but desiring to remain in the church, from a knowledge of the practice of teetotalers in some other churches, and by the suggestion of that amiable advocate of temperance, Mrs. Fryar, they came to the determination to *take the bread, and refuse the wine*. On the following Sunday they attended to the ordinance with much pleasure to themselves, but by the pastor, and a certain few of his friends, their conduct was most severely censured.—Altho' in conversation with some of the members, these ladies said they had no wish to grieve the mind of any one, and would not again take the one without the other, on the Wednesday evening following, a special church meeting was called, at which it was declared, by a majority then present, that the two ladies in question had committed a sin, and messengers were sent to tell them of it, and to inquire their intention in reference to the future!—Their reply was "that they could not consider that the course they pursued was sinful—that as they could not consistently take the inebriating wine, they thought it was expedient to let the cup pass, but as this appeared to grieve some of their friends they would do so no more, but entirely absent themselves from the Lord's table," and they further suggested the propriety of having two sorts of wine, offering to procure the unfermented at their own expense. But the church was not satisfied with this, and, at another meeting, the minister came with a resolution teeming with vengeance, to the effect that the *troublers of the church* should be at once excluded without mercy! Indeed so strong was the resolution worded, that even his friends would not move it, and after some further consultation a resolution was passed, a copy of which was sent to each of the ladies, and which I send you *verbatim*.

"Resolved—That if our sisters, Susanna Veysey and Elizabeth Stoneman, manifest repentance, the church will gladly receive them; but if at the expiration of a month, they continue impenitent, they will be considered as excluded from its communion.

Signed in behalf of the church,

George Cosens, minister.

John Langbridge,
George Heanes,
George Stoneman, } Deacons."

Thus, Sir, two individuals who have been members of the church (and it is admitted by all, useful ones) for 16 years; individuals with whose moral characters calumny itself cannot find a fault; individuals which (save in the disputed point of conscience) any society of Christians would have been proud to own, not excepting that one which has treated them so harshly—even thus are these individuals dealt with; and it must not be forgotten that during the last three or four months of their membership they never received a visit from their pastor. The church saw the censure that must fall upon them by thus excluding our friends, and, in order to avert it, they have entirely wrested a former resolution in the church book, and now try to make it appear, that if any person absent himself from the Lord's table for four weeks without assigning any lawful reason, he be considered no longer a member; and they are now carrying out this rule, and thus wish it to be supposed that individuals are excluding themselves, *refusing to receive their conscientious objection to the drunkard's drink as a lawful reason for their conduct*, and at their church meeting on Friday last, altho' three weeks' previous application had been made to them for the dismissal of one of their members to another church, because she could not take the wine, they refused to notice it, and merely stated that that individual with another had excluded herself by non-attendance!

C. VEYSEY, Jun., Sec.

TOPSHAM, Devon.—The society is of 9 months' standing, numbering 180 members—several reclaimed from the most dreadful state of drunkenness: very few delinquents. Our meetings are held once a fortnight for public attendance, and the same for private business. A great indifference is manifested by the richer inhabitants, but we trust with patience and perseverance to bring them to a due sense of the importance of their co-operation. The very Rev. J. Dean is our talented and most indefatigable advocate; and we have had Mr. Fryer and Mr. Fry.

W. H. PRIDHAM.

GODMANCHESTER.—Mr. James Millington, one of the agents of the British Association for the Promotion of Temperance, on his way to Cambridge and Ipswich, delivered a lecture on "the total abstinence reformation," in the Rev. Wm. Wright's meeting-house, on Friday evening, the 5th of May. The lecturer's fervid appeals to the Christian principle, enlightened understandings, and common sense of his audience, were heard with profound attention, made a deep impression, and awakened the most lively emotions. The subject of total abstinence now excites considerable interest in the minds of many individuals in this neighbourhood—not a few habitually and practically act upon its principles, though they may be unconnected with any society, and have made no formal declaration of abstinence, and, as a prelude to its increasing success, it becomes a very general theme of conversation and discussion throughout the community.—*Cambridge Independent Press*.

CAMBRIDGE.—Two lectures on the present state of society and the impossibility of any permanent improvement whilst intoxicating drinks continue in use, and on the evil tendency of moderate drinking, and the moral and religious tendency of total abstinence, were delivered at the British school, by Mr. Millington, one of the agents of the British Association, with considerable energy, and in a clear and convincing manner, and several signatures to the pledge were received.—*Cambridge Independent Press*.

BELFAST.—The persons who have joined the total abstinence cause here are chiefly mechanics and working men. The great body of the clergy, both Protestant and Catholic, stand aloof. There are about 500 public-houses still here, and as much drinking, it is said, as ever among respectable young men and families! who continue to laugh at teetotalism. Dr. E. having persuaded most of the ministers and students of Ulster, who are taught divinity by him in the Royal College, that teetotalism is *anti-scriptural, infidel, popish!* and that they are setting themselves up, like the Pharisees of old, to be wiser than God, and holier than Christ, who, *he says*, drank intoxicating drink! Dr. Edgar is much respected among Presbyterians. He teaches their students, and is moderator of the General Assembly this year. He thinks Father Mathew an usurper; that he is the father of temperance himself; and very few have the courage to contradict or dispute with him, though many think he has no right to prevent teetotalers from doing good, and that his letters (which are said to be paid for as advertisements) are uncalled for. He has rich and influential men to give money. Teetotalers are in general poor, and unable to pay for replies.

A. B.

NEW-ZEALAND.—The following is a cheering extract of a letter written from New Plymouth, New-Zealand, dated Sept., 1842:—"Half the people here are teetotalers. We have just had a public holiday, and scarcely any one intoxicated."

Correspondence.

ALCOHOL UNNECESSARY IN SEVERE COLD.

TEMPERANCE IN THE ARMY.

To the Editor of the National Temperance Advocate.

Lancasterian School, Northampton, May 16th, 1843.

DEAR DOCTOR,—The 34th Regiment of Infantry, respecting which you have an account in the April *Advocate*, from Mr. G. Kirkham, of Tunstall, is now, and has been for some months, at this place.

As the statement Mr. K. made, and the one I have more than once had from Sergeant Hebb, one of the parties in the affair, do not agree, I send you the statement of the latter. Mr. Kirkham says that there were 170 teetotalers, and that they acted upon the principle during the march of that regiment in Canada.

Now Sergeant Hebb says that there was a *moderation society* in the regiment before the march commenced, and that during the march they all took rum; that there were only six who acted on the principle of total abstinence, of whom he is one; and that although these six men marched in different companies, they all stood true to their pledge, and returned safe and sound, and the first night went to the temperance meeting in Quebec, and made their statement, that during a march of 14 days, when the temperature was 30 degrees below freezing point, they took nothing stronger than water. Sergeant Hebb has told me that while he and his fellow teetotalers acted upon the cold-water system during the march in question, he has seen others, in an intoxicated state, left on the side of the road frozen to death.

Although till very lately these six in the regiment have stood alone, yet within the last six weeks they have had an increase of 100; and have lately been allowed the privilege, by their commanding officer, of holding their meetings in the school-room of the barracks. Since Sergeant Hebb became a teetotaler, he has been promoted, become a christian, and now, in addition to his speaking at temperance meetings, often goes out into the villages preaching the Gospel, in connexion with the Wesleyan body.

There are four staff-officers in the regiment teetotalers. These hundred soldiers, in going from town to town, instead of spreading drunkenness and prostitution in connexion with the rest of the regiment, will now, if they keep their pledges, be the means of diffusing the principles of temperance and morality. There is no telling what an amount of evil soldiers do in the various places where they are located; and, on the other hand, there is no telling the amount of good that would result from their becoming total abstinents. I think a great deal of good might be done by getting the principles more generally into the army.—The good cause is progressing here.

I am, dear Doctor,

Your's truly,

J. DYER.

TEETOTALISM AND RELIGION v. DRINKING AND CRIME.

"Who," says FINNEY, "does not know, on the subject of temperance, that drunkards in the land will skulk behind some rum-selling deacon, or wine-drinking minister? It is the most common objection and refuge of the intemperate and of moderate drinkers, that it is practised by professors of religion. Let the churches of all denominations speak out on the subject of temperance: *let them receive none into church fellowship who have any thing to do with the death-dealing abomination; and the cause of temperance is triumphant.*" * It is not needful that a person should write or rail at the cold-water society, in order to be on the best terms with drunkards and moderate drinkers; if he refuse to give his influence to the good cause, he is claimed of course by the other side as a friend. Professors and ministers must take the right ground, and take it openly and stand to it, if they expect to enjoy the blessing of God in revivals."

To the Editor of the National Temperance Advocate.

DEAR SIR,—I should wish you to point out for the information of your Wesleyan readers, as well as others, the great increase that has lately taken place in their societies in America, (amounting, as stated in a recent number of the *Watchman*, to above 100,000) where the temperance principles have made so much progress, and obtained so much encouragement from many members of that body; while in this country, where the greater part of their preachers appear indifferent, and many even averse, to the temperance principles, the last returns that I have heard of, stated a diminution in their members. And there appears the more occasion for temperance publications to mention these things, because I do not find that any allusion has been made to them in any of the Wesleyan periodicals. Of this subject the editors appear to take no notice whatever, though they can scarcely be ignorant of the facts referred to.

The *Chester Courant* of the 19th ult., from which the enclosed extract of Justice Maule's address is taken, also contains an account of another inquest being held at Castle Northwich, near this place, on Sarah Hough, who was killed by her husband, William Hough, under the excitement of intoxicating drink, for which he has been committed to Chester Castle for trial at the next assizes.

The execution of James Ford was fixed for Saturday last, the 29th ult.; but I hear he has been reprieved, and having been recommended to mercy by the jury, will probably have his sentence commuted to transportation for life. Though the Judge observed in his address, previous to the enclosed quotation—

"But I think I should not be doing my duty to you were I not to warn you against entertaining any expectation that mercy can be extended to you, because those whose duty it is to advise the Crown, when they consider whether or not they can, consistently with their duty, advise the extension of mercy to you, must necessarily look into all the circumstances of the case; and that dreadful feature of it too, which, though not directly given in evidence against you, was yet sufficiently apparent from the testimony of the principal witness, that after having in the most cruel and savage manner inflicted the death-wound on the husband, you dragged the bleeding body of his wife away from him, and perpetrated the offence of rape on her person. This is a complication of violence and wickedness which does not warrant me in holding out the least hope that mercy can be extended to such a criminal."

I remain, dear Sir, your's truly,

Winsford, Cheshire, 3d May, 1843.

URIAH PLANT.

TESTIMONY OF A JUDGE.

An extract from the address of Chief Justice MAULE to James Ford, previous to passing the sentence of death upon him for murder, at Chester assizes, on Tuesday, April 12th, 1843, as reported in the *Chester Courant* of the Tuesday following:—

"I do not wish to aggravate the pain you must suffer in your present unhappy condition, by dwelling on the enormity of your offence; but I think it will be well for those who witness your sad end to take warning from your fate. Your offence, like most of those we have met with in this court, was probably brought on by excess and intemperance. If on the fatal first of October you had been perfectly sober, the dreadful crime would probably not have been committed by you. It appears that you were a person in a respectable station of life, and maintaining a respectable character, but you permitted yourself to come under that excitement, produced by strong drink, which wrought upon your unlawful passions, and raised your vengeance when any thing interposed to prevent the gratification of your desires. Had you been in a state of sobriety this would not have happened. You would now have been in the enjoyment of youth, health, and liberty, in a respectable condition, and with good prospects before you—you might have lived to a good old age, and left behind you a posterity to respect your memory and profit by your example: but instead of that you are about to leave the world, in the morning of your life, for a crime produced by drunkenness, which I hope will be a warning to other persons of good character to avoid your courses."

Doings of Strong Drink.

MELANCHOLY DEATH.—Last Sunday morning, Margaret Ritchie, a married woman belonging to Forfar, but who had been for some time an inmate of a disreputable house in Coutt's Wynd, was found lying dead on the floor. It appears that she had gone out about 11 o'clock on the preceding night, and returned about 2 in the morning in a state of intoxication, and instead of going to bed sat down on a form and fell asleep. Some of the "indwellers" afterwards heard her fall from her seat, but such being a common occurrence no attention was paid to it, and the unfortunate woman expired unseen. Doctors Gardener and Webster were sent for; and after examining the body, had no hesitation in declaring that she died a natural death—being no doubt poisoned by an extra allowance of bad spirits.—*Dundee Advertiser*, May, 1843. [Queries.

—1. If this woman had died through eating an extra allowance of bad meat purchased in a butcher's shop, would the verdict of the doctors have been—died a natural death? 2. Would the public authorities have been justifiable in not causing an inquiry into where she had got bad meat, and in not punishing those who sold it? 3. Why is it that public opinion and the public authorities are silent when her Majesty's subjects are thus slaughtered by bad (intoxicating) drink any more than by bad meat?]

EXECUTION OF A MURDERER.—Charles Mackay, convicted of the murder of his wife, was executed at Glasgow on the 18th ult. He slept soundly in the night before his death, and walked to the scaffold with great firmness—his pulse beating regularly, numbering only 74 strokes per minute. He was attended by four ministers of the Gospel—who, it was stated, had brought him to a calm and comfortable state of mind. At the time of his apprehension, he was neither able to read nor to write, but while in prison he acquired the ability to do both, and left behind him a brief autobiography, as a warning to the world. He was born, he said, of poor parents, in October, 1817, and never had more than one week's schooling, until he got into gaol. He became acquainted with his wife when he was 18, and they lived together nearly six years before they were married. *When sober they lived peaceably together, but when they got drunk they quarrelled. Their last drunken quarrel proved fatal to his wife: in his passion he deprived her of existence.*—And the law has followed the destruction of the wife by the destruction of the husband! Society troubled not itself about either the one or the other, until the one was slain in a drunken brawl. It then imprisoned the survivor—provided him with a schoolmaster and four clerical instructors—fitted him, to a far greater extent than ever before, for the discharge of the duties of a citizen of this world and the next—and then—choked him like a dog!—*Gateshead Observer*.

DREADFUL CONSEQUENCES OF INTemperance IN THE ARMY.

ABROAD!—It is stated in a letter from Camp Deesa, that on March 2nd, a survivor of the Afghan disasters arrived in camp, covered with hair and almost naked, the effects of 15 months' wanderings and exposure. He turned out to be Lance-serjeant Philip Edwards, of the Queen's 44th Regt. He says that the men were nearly all drunk at the massacre at Gundamuck, and could make no resistance; that the Sepoys threw away their arms, and were cut down.

AT HOME!—On Tuesday evening, May 23, a most appalling outrage was committed at Manchester, by the military, assisted by the mob; which arose from a drinking quarrel. On the Monday evening, a party of the 15th Regt. Foot, were drinking in a public-house, in Bengal-street, when a quarrel arose, which they would decide by physical force. A policeman who interposed was knocked down and abused for doing his duty! Some other policeman came to his assistance, whereupon the whole party of drunken desperadoes rushed out of the house, and with their brass-plated belts inflicted several severe wounds on the police. On the following day five of the soldiers and two civilians were fined 20s. each for their share in this riot. At 5 o'clock, however, about 60 disorderly soldiers, supported by a large mob, surrounded and attacked the Oldham-road police station; the five police within it fastened the gates, when, after breaking the windows, the assailants retired, but shortly returned increased in numbers, with about 200 of the soldiers. The windows and several doors of the station were destroyed, and the police within (then numbering 25) would have been severely used, no doubt, but for the opportune arrival of the magistrates and general, supported by two companies of soldiers under command. 12 soldiers, 3 females, and 5 civilians were taken prisoners. How long shall drinking-shops be licensed, and soldiers parade our towns, spreading disorder, drunkenness, and prostitution around?

DRINK AND MANSLAUGHTER AT LEEDS.—On Saturday night, May 20th, after 11 o'clock, one Joseph Nichols went into the Royal George, Hunslet, (one of the English poison-shops licensed by so-called Christian magistrates!)—in a poisoned, alias intoxicated state, and tried to pick a quarrel with a young man named Gilpin, who left the house, followed by the drunken man, who was still quarrelsome. Some drink-demonized bystanders called out

to Gilpin to fight him, when both stripped, and in an adjoining field fought several rounds, one of which proved fatal to Nichols, by displacing the vertebrae of the neck. He died at the Infirmary a few hours after. *Another body killed!—another soul lost!!* by the licensed-drinking system! A verdict of "manslaughter" was given against Gilpin, who was committed to York Castle for trial. How long shall these horrors pain the ear, that magistrates and gentlemen may increase the value of their property by licensing these poison-shops and nurseries of crime? The men who sold the maddening poison, the men who licensed and profited by the sale of it, ought in a proper state of society to be convicted as accessories to this death! In the sight of Heaven they are doubtless so. When such things are hourly enacting, the Christian church is indifferent—or perhaps crying out against the OPIUM TRAFFIC 15,000 miles off!!!

EFFECTS OF DRINK.—This afternoon I was asked to accompany a friend to a house where a female was represented as in a situation of great distress. I accordingly went, and in an upper room I found her lying in bed, having been delivered of a child only about half an hour before. The midwife who had assisted at the birth had been intoxicated at the time, and on retiring down stairs had fallen, and I discovered her lying on the floor of the lower room, with her head hanging down the cellar steps, in a state of insensibility. How truly deplorable that any female, and especially one so familiar with the suffering, to say nothing of the danger incident to such a situation, should have presumed to have rendered her services while in such a condition, in a case where a mistaken act might have proved fatal. The police has since summoned the midwife before the magistrates, who fined her six shillings for the offence of drunkenness, at the same time administering a severe reprimand for her inhumanity. J. S.

SUDDEN DEATH.—A few days ago, a party of young men in the village of Eccles, near Kelso, having received a sum of "drinking money" on the occasion of a marriage, spent the night in what is sometimes called "harmless conviviality." One of the number, a youth of 18, complained next day of a severe headache, and the usual effects of a debauch. Towards afternoon, his employer, Mr. Stevenson, innkeeper, desired him to go to bed, as he was evidently unfit to attend his work. About three hours later, when a person entered the apartment in which the youth slept, he was sleeping the sleep of death.

DOINGS OF STRONG DRINK IN YORK IN 1842.

A female fell down in Fetter-lane while drunk, and died almost immediately.

Mr. L., a landlord, died through the use of strong drink.

Mr. G., do., do. after a few days' illness.

Mr. D., do., was found dead in bed of apoplexy.

Miss D., a maiden lady, died through excessive drinking. Her brother and brother-in-law were victims to the same vice; the latter had a brother addicted to the same vice who cut his throat. All these occurred within about four years.

Mr. S., a respectable tradesman, died in delirium tremens through excessive drinking and other vices; his heart is now in the county hospital in a very inflamed state.

Mr. S., a young solicitor, died through excessive drinking. At the latter end of his life he put cayenne pepper into his drink that he might feel its heat.

Mr. H., a mason, died when drunk.

Mr. R., a warehouseman, died through drink quite suddenly.

Mr. N., an ostler, poisoned himself while drunk.

Mr. N., who was a landlord and just released from the castle for debt, dropt down dead at the railway station.

Mr. C., a respectable tradesman, died after a short illness through excessive drinking.

E. H. R., Esq., a respectable brewer, about 33 years of age, died a victim to this and other vices. He showed his goodness a short time ago in presenting all his men with a copy of the Scriptures—alas! for his delusion.

Mr. S., a waiter, had been long addicted to drink, yet he did not neglect his work; he had been to Doncaster races, and the next morning dropt down dead.

Miss B., in independent circumstances, pawned almost every article she had to get strong drink, and at last died while drunk.

Mr. S., a gentleman, going home drunk missed his way and was drowned in the river Foss.

Mary W., a prostitute, had been to a Chartist ball, got drunk, her clothes caught fire, and she died in two weeks.

Mr. K., a farmer, had been to Brigg fair, was taken home drunk, when lifted out of his cart he was dead.

D. H. S. Esq., aged 70, came to Christmas horse-fair, dined with a friend, got strolled to a house of ill fame, where he was relieved of his money, and then they let him go: he missed his way although he was warned of his danger, and was drowned in the river Foss, although he was never over head.

T. R. M. Esq., a young surgeon, of good abilities, but a slave to strong drink; he broke his leg last winter while drunk, yet onward he went, and on Christmas day he died. J. HOLLINS.

Subscriptions to the Gratuitous Circulation Fund.

PER MR. J. ANDREW, JUN.

C. L., for supplying Debtors' Gaols with the <i>Advocate</i> ...	£5	0	0
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A Lady, (per Mr. Simpson, Preston,) do.	..	0	10
Colne Society,.....	1	0	0
Mr. Winswood, Worcester,.....	0	5	0
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Mr. B. Bentley do. (do.).....	0	5	0
Mr. James Burnet, do. (do.).....	0	10	0

PER MR. J. ANDREW, JUN.

Mrs. Lupton, Headingley 0 0	South Shields Society	£0	8	0
Bolton Society..... 2 0 0	Hexham do....	0	8	0
Colne do..... 1 0 0	Appleby do....	0	8	0
Penrith do..... 1 4 0	Lancaster do....	0	8	0
Darwen do..... 0 16 0	Carnsall (near Doncas-			
Oldham do..... 0 16 0	ter) do.....	0	8	0
Preston do..... 0 10 0	Royton (near Oldham)			
Ashton do..... 0 10 0	do....	0	8	0
Gomersal do..... 0 8 0	Thirsk do....	0	5	0
Birstal do..... 0 8 0	Wigton do....	0	5	0

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At Leeds, to the 1st inst.—(for sums of 3s. and under, the receipt of the *Advocate* must be considered sufficient acknowledgment.)—J. Pattinson, 5s. 10d. T. Leslie, 9s. J. Taylor, 7s. 4d. J. Martin, 13s. 6d. T. Bennett, 4s. T. Dalton, 4s. 6d. Mr. Ibbetson, Sheffield, £1. J. Anthony, 10s. J. Crabtree, 16s. 6d.

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The Inhabitants of YORK and its Vicinity, and the Members and Friends of Temperance Societies generally, are respectfully informed that the

ANNUAL CONFERENCE

OF THE BRITISH ASSOCIATION FOR THE PROMOTION OF TEMPERANCE,

will commence its sittings in the Room over the Savings' Bank, on MONDAY Afternoon, at Half-past Two o'clock, JULY 3rd, 1843; and that in connexion therewith the SEVENTH ANNIVERSARY of the YORK NEW TEMPERANCE SOCIETY will be commemorated, for which the following arrangements have been made:—

On SUNDAY, July 2nd., 1843, TWO SERMONS will be preached by the Rev. T. H. TERRY, B.A., Perpetual Curate of Seaton Ross.—Service to commence in the Morning, at Half-past Ten o'clock, in *St. Sampson's Church*, Church Street; and in the Evening, at Half-past Six, in *St. Helen's Church*, Stonegate.

On MONDAY, July 3rd, a PUBLIC MEETING will be held in the MERCHANTS' HALL, Fossigate. Chair to be taken at Seven o'clock.

On TUESDAY Evening, an OPEN-AIR MEETING in ST. SAMPSON'S SQUARE; to begin at 7 o'clock.

On WEDNESDAY, July 5th, there will be a

GRAND PROCESSION,

OPEN-AIR MEETING, AND TEA-PARTY.

The Procession will form in the CATTLE MARKET, at Eleven o'clock in the Forenoon, and enter the city by Walmgate Bar. The Open-air Meeting will be held in ST. SAMPSON'S SQUARE, to begin at Half-past Two o'clock; and the Tea-Party will be held in the FESTIVAL CONCERT ROOM, doors to be open at Half-past Four, and Tea at Five o'clock.—*Tickets, One Shilling and Sixpence each*, may be secured on early application at the Temperance Hotels, or to the Members of the Committee.

At Seven o'clock in the Evening, the ANNIVERSARY MEETING of the Society will be held, to which only a limited number, in addition to those who have taken tea, can be admitted.—*Tickets for the Meeting only, Sixpence each*, to be had of Mr. PICKWELL, Petergate; Mr. WEIGHTMAN, Goodmangate; and of the Secretaries of the Society.—N.B. No money will be received at the door.

On THURSDAY, a PUBLIC MEETING in the CONCERT ROOM.—Chair to be taken at Seven o'clock in the Evening.

There will also be a PUBLIC MEETING on Friday Evening, of which particulars will be given at the previous meetings.

On SATURDAY Evening, July 8th, Twenty RECLAIMED DRUNKARDS will address a meeting to be held in the MERCHANTS' HALL, Fossigate.—Chair to be taken at Eight o'clock.

The most influential friends and popular advocates of the temperance cause, from various places, will be present at the above meetings. FATHER MATHEW has renewed his promise to be at York, God willing.

IN CONNEXION WITH THE ABOVE PROCEEDINGS,

A SPLENDID BAZAAR

will be held, in aid of the funds of the British Association, in the DE GREY ROOMS, which will open at Ten o'clock on Tuesday Morning, and continue open on Wednesday and Thursday.

An efficient Teetotal BAND has been engaged for the occasion, and will perform in the room during the hours of Sale.

REFRESHMENTS may be purchased in the Room adjoining the Bazaar.

Admission on Tuesday and Wednesday, *One Shilling each*; and on Thursday, *Sixpence*.

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The Railway Directors have agreed to put on SPECIAL TRAINS from LEEDS and HULL to YORK, on the Wednesday, the day for the PROCESSION, &c., which will return the same Evening, after the Meeting in the Concert Room.—The Hull Train will start about Seven o'clock in the Morning, and the Leeds Train at Half-past Eight or Nine o'clock.—One Fare thither and back.

On arriving in York, the Delegates are requested to call at Mr. WILLIAM SNOW'S, Temperance Hotel, 3, Low Ousegate, to learn where they are appointed to stay.

(Under the PATRONAGE of the YORK TEMPERANCE SOCIETY.)

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(REMOVED FROM 18, COLLIERGATE.)

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Good and well-aired Beds.—Private Sitting Rooms.
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THE NATIONAL TEMPERANCE ADVOCATE AND HERALD.

THE ORGAN OF THE BRITISH ASSOCIATION FOR THE PROMOTION OF TEMPERANCE.

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

No. 7.—VOL. II.]

DOUGLAS, JULY 1, 1843.

[THREE HALFPENCE.]

Officers of the British Association.

President.—JOHN BRIGHT, Esq., Rochdale.
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Agents.—JAMES MILLINGTON and JOHN ADDLESHAW.

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THREE PREVALENT EVILS.

I. BENEFIT SOCIETIES AS CONNECTED WITH DRINKING USAGES.

The drinking customs attached to *Benefit Societies* constitute another of the strongholds of intemperance, forming, at the same time, one of the greatest hindrances to the progress of temperance societies.

Benefit societies are doubtless intended to create and provide funds for the relief of individual members during sickness, while unable to follow their accustomed occupations, and medical aid for their restoration to health; and had these objects been always steadily and exclusively pursued, as in Provident Institutions, the preponderance of their excellencies must have left scanty room for critical remark. It is a fact, however, that they are pregnant with evils as at present constituted—evils so great as sometimes to raise a doubt as to their value as institutions altogether. I might say much, in another place, of the often gross extravagance in the expenditure of their funds in banners, regalia, &c., but at present will confine myself to the evils of their drinking customs.

These societies are almost invariably ushered into existence by the landlord of some public-house, who knows that if he can create a flourishing Benefit Society, he at once secures a numerous company of good and regular ready-money customers, as it is an invariable rule, (only just now happily beginning to be broken in upon) that each member, whether present or absent, shall contribute his quota, to be spent in intoxicating drink at their periodical meetings.

The mode in which the drink is distributed among the members at their meetings is various. While some societies adopt the plan of presenting each member, on his entrance into the club-room, with a cup or pot of liquor, and distribute the surplus equally to each round the room, others, at a stated time, (generally a considerable time before the commencement of business) begin distributing the liquor in small quantities, without in-

termission, to each member then present, in rotation; and it not unfrequently happens that the more ardent lovers of strong drink arrive before the time appointed for the pouring out of the libations, in readiness to commence on the instant, and become not only intoxicated and uproarious ere the business is begun, but often before the majority of the members have arrived.

Some years ago, when measures were before Parliament for the regulation of Benefit Societies, the majority (if not the whole) of those existing in this town (Birmingham) united for the purpose of watching and opposing the Bill then in progress. It was at that time stated, on good authority, that the number of such societies here exceeded 400, and as they have since been rapidly springing up with an increasing population, there cannot now, it is apprehended, be fewer than 500. Some of them number as many as 250 members, while others do not contain more than 50. For my present purpose I will say, believing I am under the mark, that there are 500 societies, averaging 120 members each, or 60,000 altogether, bearing in mind that some persons are in two, and some in three, societies at the same time. All of them meet once a month, at the least, and I have reason to believe the majority meet every fortnight, and assuming, as an average, that they all meet once every three weeks, each will hold an average of 17 meetings in the year. At each meeting many of the members spend as much as 5d. in intoxicating liquor, others not more than 3d.; but taking 4d. as an average, it will enable us to ascertain pretty accurately the amount expended on intoxicating drinks in the course of one year.

Sixty thousand members thus spending, on an average, 4d. at each meeting, the gross expenditure will be £1000 every three weeks, or annually £17,000, distributed through the 17 meetings! This, too, without taking into consideration the sums allowed for liquor out of the funds for various committees, and extra allowances to those who attend the funerals of deceased members, or at the annual feasts, when the whole day is generally consumed, and nine out of ten go home gloriously drunk—all these put together making very little, if any thing, short of £20,000 per annum!

Such is the money part of the business—the ostensible inducement to the foundation of the majority of Benefit Societies attached to public-houses. Considerable as this waste of money is, which in times like these is especially needed, and if properly expended would purchase comforts for thousands of families, the friend of temperance cannot forbear adverting to some few of the multitude of evils consequent on its present pernicious misappropriation.

MEMBERS OF BENEFIT SOCIETIES! how often has not the drink entirely unsettled your minds before entering on the transaction of important business, when it especially behoved you to have a clear head and a cool judgment? How often has business been done in an unsatisfactory manner, (of which you have been afterwards ashamed) amid uproar and confusion indescribable, when the loudest brawler, or the shallowest prater,

is considered the most eloquent and talented? You may tell me that it is a matter of policy or necessity—merely a fair return to the landlord for his accommodation furnished without charge! It may indeed appear to you an effort of liberality, but *he* knows better *where the obligation lies*. He knows full well that the money spent by you on such occasions repays him many times over, and when he disposes of his business, and sells you altogether to the best bidder, as the most valuable portion of his good-will and stock-in-trade, he evidences unequivocally the value he puts upon you, as well as his sense of your dependence upon him.

Strong drink forms an essential part, according to present ideas, of all the transactions of Benefit Societies attached to public-houses. When the members meet, they drink! when they part, they drink! their anniversary is invariably a drunken one! when a member is buried, they drink! and they drink to the end of the chapter! How long shall these things be? When will men break up these bad customs, transact their business with cool heads and reflecting minds, and appropriate the fund squandered away upon a worse than useless beverage, to the legitimate object they profess to have in view?

There are many *Female Benefit Societies*, but I have not sufficient data whereby to speak decisively as to the extent of *their* drinking customs. It is gratifying to observe that the *RECHABITE TENTS*, which allow of no such customs, are now beginning to operate with very salutary effect on the conduct of older societies in this respect.

2. ST. LEGER CLUBS.

The *St. Leger Club* is another ingenious invention of the publican for bringing a steady custom to his house, and, like the Benefit Society, performs its part in keeping up the drinking habits of society. It affects, however, somewhat more the air of gentility, being, like the "Free-and-easy," less connected apparently with business than with pleasure.

Horse-racing appears to have now become a national sport of South Britain, as much as the bull-fight is of Spain, or the gladiatorial exhibitions were of ancient Rome. Our crowned heads encouraged them at first, it is said, with a view to the introduction of improved breeds of that useful animal, the horse. That end has been fully answered, but races are still kept up, because royalty occasionally honours them with its presence, and rank, beauty, and fashion contribute to lend a gaiety and animation to the scene. Some of its attendants are, nevertheless, actuated by any but feelings of innocent mirth and recreation. Their habit is, to live by their wits; their object, plunder; the means, betting; and their end is sometimes accomplished in ways which the world at large neither knows nor suspects, but which render intelligible the precautions often adopted against the poisoning or otherwise injuring of a favourite horse.

The farmer often takes an interest in racing, as in hunting and coursing, because it affords him an opportunity of getting rid of a likely colt; but the tradesman in our large towns, what interest could he have felt in it, had not his friend, the publican, stepped in to his aid, by the formation of a *St. Leger Club*?

This kind of club seems to have been formed for the purpose of indulging the *gambling propensities of the middle classes*. Restricted by various confining occupations, which prevent their actual attendance at the course, they are content, at humble distance, to mimic their superiors in rank in one of its most objectionable concomitants.

How far these clubs may have extended over England, I am not prepared to venture an opinion. I once

applied to parties resident within a day's walk of Doncaster, and who have for many years interested themselves in the drinking usages of the country, but were unconscious of the existence of such a thing as a *St. Leger Club*. The truth is, they are not so often obtruded before the public as other societies. However, this much I may assert, that this town (Birmingham) and neighbourhood abounds with them.*

As there is no great difficulty in forming these clubs, it is no uncommon thing to find several—as many as half-a-dozen—going forward at the same time at the same house. The subscriptions vary from half-a-crown to a sovereign, so as to suit all classes from the master tradesman or professional man to the clerk or mechanic; each enters the one best adapted to his means or ideas. Whoever wins, or whoever loses, it is all pretty well clear gain to the tavern-keeper. These clubs are formed somewhat in the following manner. I give the information of course not in order to assist them, but for the sake of that half of the world who don't know how the other lives, but who will know, it is hoped, chiefly to condemn and discountenance.

"The Great *St. Leger*" differs from the races usually held, in the circumstance that the horses are entered for it as soon as they are foaled, and of course before their qualities can be even surmised. Hence it not unfrequently happens that five out of six never run; many are even dead before the race takes place. In consequence of this mode being adopted, lists of the horses entered are procured without difficulty, and the tavern-keeper takes care every year to procure one many months before the races. The club contains exactly as many members as there are horses entered for the race. The stakes (how agreeably accommodated is every thing!) are generally paid by instalments, with so much extra for drink. The landlord is treasurer, and of course solicits all his *friends* to join one or other of the clubs. Each meeting generally occupies several hours in discussing over and over again the merits and demerits of the horses entered, the landlord retailing all the information he has gained privately, and likely to keep alive the interest. When the whole of the stakes are paid up, there is a full muster of the members, and they are all anxiety for the draw, each member being entitled to a horse; and happy indeed is he who is fortunate enough to draw a horse that is dead or never likely to see the course. The draw being over, each member having his horse assigned him, they meet, like a pack of donkeys, perhaps daily, at the tavern, to peruse the papers, drink, and inquire how their horses have risen or fallen in public estimation—this day it being a favourite, the next, perhaps nothing.

When the time for the race draws near at hand, those who have been *unfortunate* enough to draw a favourite horse meet, or go to the tavern, many times during the day. Their anxiety for the result often increases to such a degree as entirely to absorb all their thoughts and almost to turn their brain! They drink deep, and, in their delirium at the successes or reverses of their horse at the different other races daily taking place, they are tempted to make bets, in the hope of gain, often far, very far, beyond their means of paying, if their wishes and expectations should fail of being realized.

They day of the race now arrives. Many, in their anxiety to know the result, have contributed together and engaged "*an express*" to bring the news. They bet higher—they drink deeper—attention to business has been out of the question for some days—breathless in making inquiries of every body likely to know—their minds bordering on insanity at the amount they have

*In Leeds these clubs are increasing; nearly 50 were formed last year.—Ed.

at stake—the tidings arrive—their favourite horse has lost—they have not the means to pay their losses—they are ruined!

Some, indeed, avail themselves of the few hours' priority of information to induce others, who are ignorant of the result, to bet anew, as upon an undecided chance, and thus manage to retrieve themselves by a baseness which none but a practised gambler, entirely regardless of character, could descend to.

Such is the fate of many a youth of good connexions, good abilities, and amiable disposition—drawn into the vortex of gambling and drinking, and thus victimized. His honour tarnished, from his incapacity to pay his debts contracted under these circumstances, he either quits the town wherein he is considered to have disgraced himself, or gives himself up to a course of drinking, until all the best feelings of his nature are blunted and paralyzed, and at length he becomes a miserable outcast. There are too many who can recognize this faithful picture—'tis true, and pity 'tis, 'tis true.

3. MONEY CLUBS.

Great as are the mischiefs resulting from Benefit Societies and St. Leger Clubs, perhaps still worse are the offspring of *Money Clubs*, inasmuch as they are not only evils in themselves, productive of innumerable difficulties to the parties comprised in them, but are often the means whereby others innocently and unsuspectingly are, under the guise of friendship, led into troubles and difficulties they never contemplated or imagined.

I am not old enough to recollect their origin. Doubtless they originated either in the great mother of invention, *necessity*, or else in the desire of gain. Even the much-abused "truck system" arose out of pure necessity, and was at first as great a boon, and as real an accommodation to the wants of the working classes, as it has been of late years a source of imposition and injury to them. The idea of a Money Club probably first came from some one who had an excellent trade to follow, but possessing no capital, and having neither property whereon to raise it, nor character sufficient to obtain a loan without, hit upon this plan of inducing a number of persons to club together to raise a capital. And probably, too, the want of a safe and proper place of deposit for savings, such as Savings' Banks now present, might have induced the more industrious and economical to unite in the scheme. However it was, they have taken mightily with the public, and have increased and multiplied until their very abuses have excited almost as much attention as their advantages, chiefly, it must be admitted, from want of care in the admission of members, through over-haste to fill up the number, and the inattention to the wholesome requisition of the statute law, which, as regards enrolled societies, requires that none but members of the *same club* shall be accepted as sureties.

The usual process for the formation and carrying out of one of these public-house schemes is much in this way. The proprietor of a tavern, perhaps finding his customers on the decrease, or probably himself in want of money to pay his way, announces in the newspapers, and otherwise, the pleasing intelligence of his intention to establish a Money Club, in somewhat the following phraseology:—

"FOX AND GOOSE TAVERN, GUDGEON STREET.

A £50 Club, upon improved principles, will commence at the above house on Monday, the first day of April next. Any gentleman becoming a member will oblige their humble servant,

SAMUEL SLY."

This tempting announcement generally brings together a strange medley, partly of respectable persons,

and partly of necessitous or unprincipled ones, (all "*gentlemen*," nevertheless) who join the promising club. The landlord, through the medium of a friend, calls them together, expounds the beneficial principles on which the club is to be conducted—the very same, no doubt, that thousands have been worked upon before—and announces that on a certain day, then named, he will, with his usual kindness, *disinterestedly* provide them on the first club-night with an entertainment, generally in the shape of a supper, to which they are, of course, all invited, with the privilege, moreover, of each bringing a friend! The entertainment is provided accordingly; the guests drink the usual routine of toasts, talk of the vast success of their project, and the exclusive benefit to be derived therefrom, (though there is no particular difference between one club and another) and then proceed to appoint the officers. No difficulty is found in providing a *treasurer*, as the landlord will always kindly consent to act as such—thus providing himself at the onset with a certain capital, created by other persons, for the space of three or four years, the general duration of a £50 Money Club. Not unfrequently, having by virtue of his office got hold of a certain quantity of money, he appropriates it to his own purposes. He has never given security for due accounting for it; the club never so much as "thought" of that—not they—and having no proof of his receipts, are unable to recover the amount, his character of a partner in the club also protecting him from legal process.

The shares in these clubs vary from £5 to £100, half shares and quarter shares being allowed. They are very numerous in this town, sometimes several being held at the same tavern at the same time. Sometimes they meet once a week, seldom at longer intervals than a fortnight apart. The landlord stipulates that each member shall spend not less than three-pence at each meeting, and they often spend more. It has been calculated that there are about 800 houses (public-houses and beer-houses) in this town where such clubs are held. It is hence evident, that they will add no trifling item to the national expenditure in intoxicating drinks.

This, it must be admitted, is a grievous and crying evil; but the half is not yet told. Many of the members of these clubs are poverty-stricken, and, speaking comparatively, penniless from the first; and as soon as the £50, or other sum, is amassed, *the chance*, as it is called, is put up to auction, and knocked down to the highest bidder. It not unfrequently happens that as much as £15 or £16 is offered for this chance of £50, and this premium is deducted from the amount when paid over, upon the member conforming to the rules of the club, which are—that he shall procure two approved householders as security for the due re-payment of the £50, and interest. Now, no man, after paying this enormous price for the money, besides interest on the £50, (having in fact received perhaps no more than £34) can, in any business, even after sacrificing all his labour, make it by any possibility answer his purpose. He perhaps knows this at the time, and has made up his mind from the beginning to leave his sureties to their fate, for too often do the sureties find themselves the dupes of designing and dishonest men, and become reduced from respectability and comparative independence to positive want and wretchedness. They never dreamed of being called upon to pay any thing, and have not adopted Franklin's maxim, of asking themselves, previously to their becoming sureties, whether, in the event of the party failing in his engagements, they were able to fulfil them? Hence occasionally the amount for which they were originally bound becomes greatly aggravated by the addition of law expenses, parties seldom

being willing to pay at once, but rather desirous of evading, on any pretence, the payment of a debt not of their own contracting. I have known an instance where a man in decidedly bad circumstances, and without the slightest probability of keeping up his periodical contributions for any length of time, gravely proposed to raise several hundred pounds by means of entering into a number of these clubs, and thereby, at one fell swoop, and without the least compunction, involving at least twenty persons in difficulties not of their own seeking. These are indeed beautiful schemes for the aggrandisement of the tavern-keepers, at the expense of the community; too often might they not inaptly be styled—"Refuges for the Destitute."

The tendency of the drinking attached to these clubs is, of course, exactly the same as in Friendly Societies and St. Leger Clubs,—the training up of successive generations of moderate drinkers into full-grown drunkards.

L. S.

[We trust every reader of our Journal will exert his influence totally to suppress this *triad of evils* which our correspondent has so clearly exposed.—Ed.]

AGRICULTURAL FACTS AND TESTIMONIES.

We think our readers cannot fail to be deeply interested with the following Extracts from the "REPORTS OF SPECIAL ASSISTANT POOR-LAW COMMISSIONERS, ON THE EMPLOYMENT OF WOMEN AND CHILDREN IN AGRICULTURE," just "presented to both Houses of Parliament, by command of Her Majesty." Excellent evidence is here supplied as to the superiority of teetotalism in agricultural labour, and the numerous blessings attending the adoption of its principles. Mrs. Britton's evidence is peculiarly touching.

The Report of ALFRED AUSTIN, Esq., one of the Assistant Commissioners, thus introduces the evidence.

"In Somersetshire, and I believe in some parts of Devonshire also, the practice prevails of paying boys' wages partly in *cider*, from their first going out to work. From seven, eight, or nine years old, a child is accustomed to drink two or three cups (a pint or pint and a half) of strong, rough *cider* a-day. I have already alluded to the *cider* truck, when speaking of women, but in the case of boys there is a mischief beyond the ordinary evils of this species of truck. The boy is taught to love drink from his earliest age, and a few years so confirm him in the taste that he rarely, if ever, gets rid of it in after-life. The greatest and commonest vice of the agricultural labourers is drinking, to which may be ascribed much of the extreme poverty and wretchedness that is met with amongst them. Were it not for the money spent in drink, I believe that the majority of them could command more commodious dwellings and more animal food for themselves and families than they have at present. The effect of the habit of drinking is to counteract any benefits from increased earnings. The labourer whose family has the most limited means of subsistence, does not drink; he cannot afford it: but the frequenters of the beer-shops are the labourers the aggregate earnings of whose families, if properly spent, would not only secure them against want, but even place within their reach many comforts now nearly unknown to the labourer's cottage. Drunkenness practically renders higher wages of no avail, for the surplus of wages, above what is absolutely required for the lowest state of subsistence of the family, is spent at the beer-shop. The ordinary pretence, in support of this petty truck in *cider*, is, that the labourer cannot work without drinking several pints a-day. I doubt the truth of this assertion, from the statements I frequently heard in opposition to it. Upon this subject the testimony of Mr. Somers, the Vice-chairman of the Bridgwater Board of Guardians, and two of his labourers, is instructive."

MR. SOMERS, of Othery, Somersetshire, Vice-chairman of the Bridgwater Union, examined.

"Women employed in the hay harvest generally work from 8 till 7; they like the work; it is not very laborious. Women of all ages are employed, and as many of them as men. They get during that time 4s. a-week, and two or three pints of *cider* a-day.

Boys are less employed on pasture than on arable farms. On pasture farms they do little odd jobs, but on arable lands they keep off birds, drive the plough, see after the cattle morning and evening, and plough, according to their ages. They are generally em-

ployed at nine years old; their hours are from six to six, except just in winter, and then from between seven and eight till four or five.

At first they get 3d. a-day and a pint of *cider*, then 8d. a-day with three half-pints of *cider*, and then the regular wages of men. Between these periods the wages go on increasing pretty regularly, but it depends upon the boy, and sometimes the master; a younger boy is sometimes worth more than an older. At first their work is always light, not at all calculated to do them any hurt.

A practice affecting the condition of the labourers, and which cannot be too much condemned, is the paying part of the wages of the men, women, and even boys, in *cider*. It is generally said by the farmers the work cannot be done without *cider*, but I can produce practical proofs to the contrary. I myself have totally abstained from *cider*, beer, and all other spirituous drink, for the last six years, and during that time have worked as hard in farm labour as any of the men I have employed. I have some labourers who have also abstained from such drinks for some time. They work quite as well as the men who drink, and in all respects are quite as well in health. They and their families are much better off also. In consequence of such abstinence I give them the regular wages in money paid by other farmers, but instead of the *cider* I give them a potato-ground of about half an acre, from which are got about 1200 bags of potatoes, of 120 lbs. each, per annum. I dress the land for them, and haul the potatoes when dug up; the labourers find and plant the seed, they keep the ground clean, and dig the potatoes. It is nearly all done, however, by their wives and children. Thus, instead of consuming a part of their wages in drink, as is generally the case, my labourers I am speaking of, at the end of the year find themselves with a large stock of potatoes on hand, which, in addition to contributing very much to the support of the family, enables them to keep and fat a pig, which again pays their rents. These are clear and practical proofs of the benefit to the labourer of abandoning the system of paying or making up his wages in *cider*. He himself, his wife, and family, are all much better off in a physical point of view—very much better off; and in a moral point of view there is no comparison to be instituted between a sober labourer and one who drinks. If no more *cider* were drunk than that in the fields, and allowed by the farmer, the consequences are bad enough; but the habit of drinking, so general amongst the labourers, arises out of, and is in a great degree fortified by, this practice of the farmer paying wages in the manner mentioned. As soon as a boy begins to work at 9 years old, he is encouraged to drink by the farmer, and from that time the habit gains ground, and it is nearly impossible to eradicate it afterwards. I consider the practice of giving a young man *cider*, in lieu of higher wages, to be the great cause of the prevalence of the vice and drunkenness in these counties."

GEORGE SMALL, of Othery, farm-labourer, examined.

I am a farm-labourer, am married, and have six children. I am 39 years old. I work for Mr. Somers. I left off drinking *cider*, beer, and all other strong drinks, about five years ago. At the end of 12 months I took to drinking again. I soon left it off again, and have never touched anything of the kind since, now more than four years.

I have always done all sorts of farm work. I have laboured hard, but I find my health now just as good as when I used to have *cider*. I don't find any difference. I can work just as well as those that drink. Last summer I mowed with two men from four in the morning till eight at night; it was job-work. They drank; I did not. They drank a gallon and a half each, but I did my share of the work, the same as their's, quite as well as they did. We were paid in money 3s. 4d. during the mowing. They drank their *cider*, and I had my potato-ground at home. I have gone on in this way for four years. They call me all kinds of names, and laugh at me for not going to the *cider* shop, but I laugh at them, and ask them if they have paid their rent as I have?

Mr. Somers pays me as much as other labourers get, only instead of *cider* he lets me have half an acre of potato-ground. He dresses the ground, and I put in the seed and dig up the potatoes; my wife and family help. Mr. Somers draws them. I wish all masters did as Mr. Somers does, for I think if the labourers didn't drink so much, they and their families would get more to eat. I generally get 1 lb. of bacon a-week, sometimes a little bit of meat, but seldom. We drink tea and coffee, and at dinner treacle and water. I keep two pigs now; sometimes when I kill a pig I keep a piece for myself.

It is eight years since I had any relief from the parish; if I had been in the habit of drinking, my family would have been in rags. I am sure the liquor would have been doing me no good, but without the potato-ground we could not have gone on. I think the liquor is a matter of form.

I went to work when I was nine years old. I have had 1s. a-week and three cups of *cider* a-day. If I had a boy out at work, I had rather the *cider* was turned into cheese. It is a bad thing for the young boys to learn to drink as they do; it is as bad with girls nearly. My eldest daughter is eighteen years old. The summer before last, she went out to harvest, and had half a gallon of *cider* a-day. The farmers think people work harder with so much

cider. I don't think they do. Women are often intoxicated at the end of the day, and young men and women, in drinking all this cider, get together in a very improper way."

DANIEL COX, of Othery, Somersetshire, farm-labourer, examined.—

"I am a farm-labourer. I am forty years old. I am married, but have no children. I work for Mr. Somers; he gives me no cider, but 1s. a-week instead. I don't think cider averages to the farmer more than 1s. a-week for a labouring man; but it costs 1s. 6d. to buy at the shop, and the farmers reckon it at that. The 1s. a-week in money I think much better than the drink, which is soon gone. I never buy cider, and only drink if given to me at odd times, but very rarely. I used to have cider for part of my wages, but since I worked for Mr. Somers I have not had any. Next year Mr. Somers is to let me have half an acre of potato-ground; that will be instead of the 1s. a-week he now gives me for the cider. That will give me 100 bags of potatoes, which will be enough for myself and my wife, and a pig, and also for seed.

I can work now just as well as when I used to drink cider. I find no difference. This summer I mowed without cider; it was task work, and I mowed as well as any of them that drank. We all mowed an acre and a half a-piece a-day. They drank as much as 9d. in cider; I saved that every day. I ate just what they did. Labourers drink much more than they want, generally.

I now live a little better than I used to do. Of course I am better off than a man with five or six children. I have a better cottage to live in. I pay £5 a-year rent, but there is a little garden, in which I grow a few potatoes and cabbages.

Boys get their half-pints of cider a-day nearly always; it certainly helps them to swallow their crust, but I think a piece of cheese would be better, and do more good with bread, than half a pint of cider. It would perhaps cost the farmer a little more; cheese to the farmer is dearer than cider, but not if cider is bought at the shop."

Mrs. BRITTON, wife of — Britton, of Calne, Wiltshire, farm-labourer, examined.—

"I am 41 years old. I have lived at Calne all my life. I went to school till I was eight years old, when I went out to look after children. At ten years old I went to work at a factory at Calne, where I was till I was twenty-six. I have been married fifteen years; my husband is an agricultural labourer. I have seven children, all boys; the eldest is fourteen, the youngest three quarters of a year old. My husband is a good workman, and does most of his work by the lump, and earns from 9s. to 10s. pretty constantly, but finds his own tools—his wheelbarrow, which cost £1, pickaxe, which cost 3s., and scoop, which cost 3s.

I have worked in the fields, and when I went out I left the children to the care of the eldest boy, and frequently carried the baby with me, as I could not go home to nurse it. I have worked at hay-making and at harvest, and at other times in weeding and keeping the ground clean. I generally work from half-past seven till five, or half-past. When at work in the spring I have received 10d. a-day, but that is higher than the wages of women in general; 8d. or 9d. is more common. My master always paid 10d. When working I never had any beer, and I never felt the want of it. I never felt that my health was hurt by the work. Hay-making is hard work—very fatiguing, but it never hurt me. Working in the fields is not such hard work as working in the factory. I am always better when I can get out to work in the fields. I intend to do so next year, if I can. Last year I could not go out, owing to the birth of the baby. My eldest boy gets a little to do; he don't earn more than 9d. a-week; he has not enough to do. My husband has forty lugs of land, for which he pays 10s. a-year. We grow potatoes and a few cabbages, but not enough for our family; for that we should like to have forty lugs more; we have to buy potatoes. One of the children is a cripple, and the Guardians allow us two gallons of bread a-week for him. We buy two gallons more, according as the money is. Nine people can't do with less than four gallons of bread a-week. We could eat much more bread if we could get it; sometimes we can afford only one gallon a-week. We rarely buy butcher's fresh meat, certainly not oftener than once a-week, and not more than six-penny worth. I like my husband to have a bit of meat, now he has left off drinking. I buy $\frac{1}{2}$ lb. of butter a-week, 1 oz. tea, $\frac{1}{2}$ lb. sugar. The rest of our food is potatoes, with a little fat. The rent of our cottage is 1s. 6d. a week; there are two rooms in it. We all sleep in one room under the tiles. Sometimes we receive private assistance, especially in clothing. Formerly my husband was in the habit of drinking, and everything went bad. He used to beat me. I have often gone to bed, I and my children, without supper, and have had no breakfast the next morning, and frequently no firing. My husband attended a lecture on teetotalism one evening about two years ago, and I have reason to bless that evening. My husband has never touched a drop of drink since. He has been better in health, getting stouter, and has behaved like a good husband to me ever since. I have been much more comfortable, and the children happier. He works better than he did. He can mow better, and

that is hard work, and he does not mind being laughed at by the other men for not drinking. I send my eldest boy to Sunday school; them that are younger go to the day school. My eldest boy never complains of work hurting him. My husband now goes regularly to church, formerly he could hardly be got there."

The impression left more distinctly upon the mind, by the perusal of these reports, is, that TEETOTALISM MUST BE THE BASIS OF EVERY INTELLIGENT AND WELL-CONSIDERED EFFORT FOR THE IMPROVEMENT OF OUR AGRICULTURAL POPULATION, AND FOR THE AMELIORATION OF THEIR CONDITION. Let every patriot support the temperance cause!

NOTES ON TEXTS OF SCRIPTURE.—No. 1.

ROMANS, XIII., 12—14.

It is frequently asserted that little prominence is given to the vice of intemperance in the counsels and warnings of the sacred Scriptures. This statement has been repeatedly made by the opponents of the temperance movement. It is worthy of remark, however, that those who make it bewail the prevalence of the sin of drunkenness in our times as loudly as the promoters of that movement do. If the statement were true, the one party is as much concerned to account for it as the other. The object for which it is advanced is to afford a pretext for an expression of disapprobation of the conduct of the advocates of genuine sobriety, who, it is alleged, give undue prominence to the exposure of this vice, and insist too strongly on the adoption of specific means for its removal. There are other vices, we are reminded, as bad as intemperance, if not worse, and why remain silent about them? We reply, that we are not concerned to form a comparative estimate of the enormity of this vice when viewed in reference to other vices, although we believe that in this respect it has a fearful preponderance. It is enough for us that it exists, and is alarmingly prevalent; and we feel urged by every motive which philanthropy or piety can present, to bring into operation every available effort to arrest its dreadful progress. The specific means by which we seek to gain our end must be viewed in the same light as kindred means which many of our opponents employ to accomplish similar purposes of piety and benevolence, and those who refuse to admit the validity of objections against the latter, must, to be consistent, deny their validity also in reference to the former. Unquestionably both are at liberty to call forth every available effort to gain their object, if the means employed are sinless. Individual effort, whether by counsel or example, is comparatively powerless, but combined effort is almost irresistible. When an important end is to be gained, union is indispensable to success.

We are by no means prepared to grant, however, that little prominence is given to the sin of intemperance in the Scriptures. We are not to wonder that it is so seldom referred to in the evangelic history till we have reason to believe that intoxication was a prevalent sin among the Jews in the time of our Saviour. We even admit that it is questionable whether intoxication is at all referred to in the Gospels, although intemperance in eating and drinking is in one or two instances alluded to. In the Epistles, however, numerous references are made to drunkenness among heathen nations, and warnings are given to the Christian churches planted among them, to be on their guard against the temptations arising to them from this source. But we must still bear in mind that the intoxicating drink mentioned in any part of the Scriptures is very different from that in common use among us. Distilled liquor cannot in any instance be alluded to, for distillation was then unknown. Ardent spirit, the principal or almost sole agent of intoxication with us, is a comparatively recent discovery, for the process of extracting it from fermented liquors seems to have been unknown till about the thirteenth century of the Christian era.—(See Dr. Grindrod's *Bacchus*, p. 276, second edition.) Moreover, we have abundant evidence that unintoxicating wine was, and still is, largely used in the East, and Jews and Gentiles might be guilty of intemperate indulgence in this, while, of course, no intoxication had taken place. It is of great importance that these remarks be borne in mind in the interpretation of passages of Scripture which relate to intemperance. The context alone must determine whether in any particular passage the wine is intoxicating. A careful and full examination of the passages of Scripture which have been introduced into the discussion of the temperance question is the most satisfactory method of collecting the light of Scripture on this subject; and we shall find that the sacred writers treat drunkenness, even in the comparatively mild form in which it then existed, as a sin of great enormity. The passage we at present examine is one of considerable interest.

"The night is far spent, the day is at hand," &c. (Rom. xiii., 12—14.) These verses contain a warning against drunkenness, but it is only by their examination as a whole that we can ascertain correctly the import of the admonition they contain. It is of great importance to the correct interpretation of an Epistle, that we know something of the character of the people to whom it is

addressed, and the occasion on which it was written. Without a knowledge of these, we have no means of ascertaining the proper meaning of allusions which are of frequent occurrence in the Apostolic Epistles. Happily we have abundant information regarding the character of the Romans at the time that Paul addressed to them his Epistle. We shall refer to this, however, only in so far as it serves to illustrate the present passage. The members of the church at Rome consisted partly of Jewish, and partly of Gentile, converts. Professor Moses Stuart, of America, in his Introduction to his Commentary on this Epistle (§ 2,) states some interesting facts regarding the number and influence of the Jews at Rome, and furnishes evidence also that the church of that city was made up of Gentiles as well as Jews. The precise date of the Epistle cannot be ascertained. Probably it was written about A. D. 57 or 58. It is obvious (ch. i., 8-13,) that Paul had not visited the church at Rome previously to sending them this Epistle. The verses before us refer to the sins against which the heathen converts especially required to be warned. They had just emerged from a state of ignorance and moral degradation, and they were in danger of a relapse. The term "night" (*nox*) is often used metaphorically for "a time of moral and spiritual darkness, the opposite of gospel light and day," and such, according to Dr. Robinson, (Greek Lex. of the New Test., *sub voce*) is its signification here. Dr. Adam Clarke (Commentary *in loco*) remarks, that "the manifestation of the Messiah is regularly termed by the ancient Jews, *yom*, (day) because previously to this all is *night*—Bereshith Rabba, sect. 91, fol. 80." This remark is not appropriate, except in reference to those heathens who had become Jewish converts previous to their embracing the Christian religion, of whom, we know, there was a considerable number. (See Professor Stuart, *ut supra*.) Others, as Doddridge, Haweis, &c., understand the term "night" here as referring to the dark state of the present life. The former view is supported by the 13th verse, and the latter is perhaps countenanced by the 11th verse. Dr. Bloomfield's remark (Greek Testament, with English notes, *in loco*) is very judicious. He says, it is meant "either that the night of heathen darkness or Jewish ignorance is drawing to a close, and the day of gospel light is dawning; or, that the dark and obscure state of this life is far advanced, and that the day of eternity is fast approaching. According to either view the following admonition will be very apposite." The Apostle admonishes the Roman Christians to cast off the works of darkness, and put on the armour of light; in other words, to renounce the sins to which in their heathen state they had been accustomed, and to engage in the active discharge of Christian duty and the practice of holiness. Dr. Harwood (Introd. to the New Test., vol. ii., p. 52.) remarks, that the Apostle here "uses a beautiful similitude, borrowed from the custom of soldiers throwing off their ordinary habit in order to put on a suit of armour." The expression, "Let us walk honestly as in the day," is not a happy rendering of the original. Dr. Stuart's version is accurate (*com. in loco*) and he also gives the sense well: "Let us walk in a becoming manner, as by day; that is, let us live as it becomes those who enjoy the light, to whom the path of duty is made plain, and on whom the eyes of men are fixed in order to watch their demeanour. Let us carefully guard against their being able to discern in us any matter of reproach." The day here denotes their condition amid the light of the Gospel. Professor Charles Hodge's remark (*com. in loco*) is probably accurate here: "There are three classes of sins specified in this verse, to each of which two words are appropriated, viz., intemperance, impurity, and discord." Rioting and drunkenness belong to the first; chambering and wantonness, to the second; and strife and envying, to the third. It is added by the same writer that the word (*homoi*) "appropriately rendered rioting, is used both in reference to the disorderly religious festivals kept in honour of Bacchus, and to the common boisterous carousing of intemperate young men." Professor Edward Robinson explains it, "a carousing or merry-making after supper, the guests often sallying into the streets and going through the city with torches, music, and songs, in honour of Bacchus, etc. Rom. xiii. 13., Gal. v. 21., 1 Pet. iv. 3." "As luxury increased, [says Professor Zahn, in his Biblical Antiquities, § 148,] drinking on festival occasions was carried to great excess: it was continued from evening till morning. Such riotous meetings were called more recently in the Greek tongue, *χοροί*, and are deservedly condemned." Understanding a reference to the rites of Bacchus, the following remarks of Dr. Dymock (Bibliotheca Classica, Art. Bacchus,) are appropriate:—"Of the rites of Bacchus Livius has given a most horrible description. To consider nothing unlawful was the grand maxim of the religion of the Bacchanals. Hence nothing wicked, nothing flagitious, which they did not practise. The Senate, by a decree, abolished these infamous rites and punished the initiates, in 188 B.C. (Liv. xxxix. 8-18.) Baccha [is a term denoting] a female worshipper of Bacchus. The votaries of this god, with dishevelled hair and blazing torches, ran to Tiber, the Tevere, and after dipping their torches in the water, drew them out again unextinguished, because they were composed of native sulphur and charcoal." Dr. Adam (Roman Antiquities, Art. Religion,) says, "The sacred rites of Bacchus were celebrated every third year, in the night time." These statements are admirably

illustrative of the passages before us, and give us a striking view of the import of the Apostle's admonition. Drunkenness (*methus*) is perhaps a good enough rendering of the word in the original in this passage. The term drunkenness, however, with us uniformly implies intoxication. The participial noun "drinking" has not that sense originally and properly, although it sometimes has it, as in the expression given to drinking, which is equivalent to *addicted to drunkenness*. The word used in the original occurs thrice in the New Testament: in the passage before us, and in Luke xxi. 34, and Gal. v. 21. In all these instances it may be regarded as denoting a state in which drinking has resulted in intoxication; but the word used by the inspired writers has not necessarily that signification. The remark we have made regarding our word *drinking* is strictly applicable to this word, and some writers contend that this remark may be made also regarding the abstract noun *drunkenness*, as used at the time when the authorized English version of the Scriptures was made. This opinion is favoured by the rendering our translators have given of a verb from the same root in 1 Cor. xi. 21. But the word before us has clearly the signification for which we contend in the Septuagint version of Ezekiel xxxix. 19,—“And ye shall eat fat till ye be full, and drink blood till ye be drunken (*eis methen*), of my sacrifice which I have sacrificed for you.” It is plain that the blood would not intoxicate more than the fat, and in this figurative language the idea of plenitude is all that is intended. We might illustrate this subject much more fully, were it useful either for our general subject, or for the illustration of Scripture truth; but the remarks we have made are chiefly interesting in their bearing on other kindred words in other passages. So much for the two words appropriated to the sin of intemperance in this passage. The next two words regard impurity.

The word (*koitai*) rendered *chambering*, primarily denotes a bed (as at Luke xi. 7,) and is here used in its secondary sense of *lewdness*. Leigh explains it here of *lying long in bed*; a sense, however, which is not very appropriate. *Wantonness* (*aselgeia*) is a more general term, denoting intemperance in language or in general conduct, as well *lasciviousness*, its more special signification here. All kinds of uncleanness, then, are here represented as connected with, and resulting from, intemperance. Hence the propriety of Dr. Bloomfield's remark that the Apostle here gives "earnest admonitions against those vices which, in ancient times, were committed almost exclusively in the night—namely, those of *drunken revelry*, and its consequent *lewdness*; and also those crimes usually arising from thence, as quarrelling and violence." "The use of *strong drink*," says Dr. Grindrod (Bacchus, p. 104, 2nd ed.) "brutalizes the feelings, excites the passions, and destroys the natural affections. It thus forms the strongest inducement to the commission of every species of crime. Under its maddening influence, the passions obtain pre-eminence over reason. The vilest feelings of human nature are brought into active operation." "Among the consequences of intemperance [adds the same learned writer], as exhibited by the late Parliamentary Inquiry, are enumerated the following:—Irritation of all the worst passions of the heart; hatred, anger, revenge; with a brutalization of disposition that breaks asunder and destroys the most endearing bonds of nature and society." Violation of chastity, insensibility to shame, and indescribable degradation; as proved by clergymen, magistrates, overseers, teachers, and others, examined by the Committee on all these points." After reading these statements, our readers will probably be surprised, not without reason, when we mention that the Rev. Dr. Wardlaw, of Glasgow, when delivering lately, in accordance with a numerously-signed requisition, a course of Lectures on Female Prostitution, altogether omitted to notice intemperance as one of the causes of that sin. It is well known that the Doctor is no friend to the temperance movement, but few would have supposed him capable of allowing any consideration to prevent him from doing justice to a subject so momentous, after he had taken it in hand. His illustration of the causes of this sin was unquestionably defective when it wanted one of the main causes, if not the very principal one. These lectures have since been published, and in a note to the second edition a sort of apology is given for the omission to which we have adverted. We shall cite this note, as it bears on our present subject. We quote from the 3rd edition, pp. 119, 120—"I have heard surprise repeatedly expressed that I have not said more on the subject of *intemperance*, among the causes of prostitution. This assuredly has not arisen from any want of disposition to give it its due measure of prominence in the catalogue of evils and evil-workers. That in multitudes of instances intemperance and lewdness are shown by experience to be kindred vices, and that the former many a time leads to the latter, is not to be denied. It is long since Solomon placed among his dissuaves from 'tarrying long at the wine'—'mine eyes shall behold strange women; and how often have fools who have disregarded this dissuave, become when in their cups, these 'strange women's' miserable victims—plundered and stripped without knowing by whom! Still, however, my conviction is, that lewdness is to the full as often a cause of intemperance, as intemperance is of lewdness—the latter being

chargeable with the former in all cases in which it resorts to it as a means of attaining its nefarious ends; and, moreover, that by thousands the sin of lewdness is practised, who are in a great degree or even wholly free from the charge of intemperance. If others, however, should think differently, God forbid that I should mitigate the evil of either vice, or their reciprocal tendencies to promote each other!" Our readers will agree with us that this is a very lame apology. It provokes animadversion; but the limits of this article preclude our treating it as it merits, and we forbear. The Doctor acknowledges that it is not to be denied that *intemperance very often leads to lewdness*: we, then, ask why did he not illustrate this when giving sufficient prominence to other causes of this sin? It was not the want of facts. This deficiency in Dr. Wardlaw's work has probably caused greater prominence to be given to intemperance in a small work since published by Wm. Logan, City Missionary, on the same subject. Mr. Logan's work has been very favourably received by the public, having gone rapidly through several editions. We quote a few sentences:—"Were it not for the intoxicating draught," says Mr. Logan, (p. 38, 1st ed.) "neither of the parties could continue in their deeds of darkness. The mistress and bully have acknowledged this; and often have the poor girls said to me, while the tears trickled down their pallid cheeks, 'Ah, Sir, we never could go on in our miserable course, were it not for intoxicating liquors. It is the last thing at night, and generally the first thing in the morning.' Banish intemperance, and in a short time prostitution would be almost unknown amongst us. I here insert an interesting letter from Mr. Brebner, Governor of the Prisons of Glasgow, in reply to a note in which I requested his views of intemperance, as originating and fostering this crime." Here follows Mr. Brebner's letter, from which we extract a sentence or two. He says—"In reference to the proposition that 'prostitution would never be suppressed to any extent, so long as intemperance continued,' I am of the same opinion, as I have ever been. Indeed, there cannot, I think, be any doubt but that the evil influence of intemperance upon the morals of the community contributes largely to cause prostitution. It unquestionably inflames the passions, blunts the moral sense, weakens the power of self-control, and renders its votaries the easy prey of every bad habit and licentious practice. Hence we find that, with but few exceptions, intimacies between the sexes formed in public-houses, generally result in the seduction of the female, who eventually, when deserted by her betrayer, becomes the bold and unblushing prostitute—widening, by her pestiferous example, the circle of crime, and spreading contagion around her. Drinking almost always, especially in towns, is a concomitant of unchaste practices; the one generates the other, and, like cause and effect, are ever found in alliance, rendering its unfortunate subjects still more degraded—more confirmed in bad habits—less able to resist temptation, and making their recovery almost hopeless." So much for the words in our text appropriated to impurity, and the influence of intemperance in producing it.

The next two words regard *discord*. The word (*zealos*) rendered envying, is sometimes used in a good sense, denoting zeal; but is here, as frequently elsewhere, to be understood in a bad sense, denoting bitter envy. Contention and malignant feeling are here introduced in connexion with intemperance, as they generally result from it. The following verse refers to the graces they were to cultivate. A careful imitation of the example of their Divine Master would be the best security against the vices here condemned. "Put ye on the Lord Jesus Christ." This seems to us a remarkably bold figure; but the commentators adduce phrases precisely similar in illustration of it. The note of the Pictorial Bible seems an abridgement of the statements of Drs. A. Clarke and Doddridge, but we may cite it here, as it is brief. "The remarkable phrase of putting on any one, occurs in the same sense in the Greek writers, the metaphor being probably taken from the theatre, where the actors assume the name and attire of the person they represent. Chrysostom notices that 'such a one has put on such a one,' was, in his time, a phrase in common use. Thus also Dion. Hal. lib. xi. 5, speaking of Appius and the other decemviri, says—'They were no longer the servants of Tarquin, but they clothed themselves with him.' And, in like manner, Eusebius, speaking of the sons of Constantine, says that they put on their father. Perhaps a ray of illustration is also found in the fact mentioned by Plutarch, (in Vit. Artax.) that the kings of Persia, on the day of their coronation, put on a robe which the first Cyrus had worn before he was king, to remind them of imitating his exemplary temper and conduct." The concluding clause, "make not provision for the flesh in reference to its lusts," probably refers to the sins mentioned in the former verse. It is a negative command, equivalent to—Resist and mortify the carnal propensities of your corrupt nature.

Reader! ponder well the illustrations we have given of this passage, and say not that we use language too strong when we condemn, in unmeasured terms, the sin of intemperance. Its character is so bad, that we can scarcely call it worse than it is.

THETA.

Reviews.

[All books for review, too large to be sent direct per post, must be left for the Editor, care of W. Brittain, Paternoster Row, London.]

THE MEDICAL TIMES. No. 195. J. A. Carfrae, London. price 4d. weekly.

This medical journal appears to be very ably conducted, and frequently contains articles bearing on the temperance question. The present number is unusually interesting, from the presence of two important articles affecting the temperance principles—the first, one of a course of excellent lectures on *Organic Chemistry*, (commencing with No. 184) by Prof. BRANDE, the series forming, at a small cost, an entire system of chemistry; the second, a Report from a Parisian journal, relating the issue of a trial of the *Water Cure* at the hospital of St. Louis. We subjoin extracts from each of these papers.

PROFESSOR BRANDE ON DRUGGED ALE AND PORTER.

"That you may be able to judge of the *relative safety*, if I may so say, of the different wines, as far at least as their *alcoholic danger* is concerned, and compare them with each other, and with the more mischievous products of the still, I will refer you to this table, which shows their per centage in alcohol, or rather of spirit of wine, of the specific gravity of 0.825 at 60 degrees, by measure.

Rum, Brandy, Gin, Whisky.....	53.3	57.6
Port.....	19.0	25.8
Sherry.....	18.2	19.8
Madeira.....	19.2	24.4
Raisin Wine [branded].....	23.2	26.4
Claret.....	12.9	17.1
Sauterne.....	14.2	16.2
Burgundy.....	11.0	16.0
Hoek.....	8.8	14.4
Champagne.....	11.3	13.8
Cider.....	5.2	9.8
Ale.....	5.5	8.8
Porter.....	4.2	6.8
Small Beer.....	1.3	?

"Now, as regards ale, porter, and small beer, you will observe that they are harmless enough [?] as far as alcohol goes; and indeed in London, small beer is often as free from alcohol as if it had been purposely compounded for the use of the teetotalers' society. But whence, then, the inebriating, or rather, I should say, the *stupefying effects of so-called malt-liquors*? I believe that these are almost entirely referable to adulteration; for although genuine ale, taken in large quantity, may certainly intoxicate, in consequence of the alcohol it contains, yet the effects of the strong beers sold by retailers are very different from those of home-brewed malt liquors."—"The public-houses and beer-shops are the head quarters of these nefarious deteriorations: if they were limited to mere dilution of the original liquor, the fraud would be comparatively innocuous, perhaps beneficial; but the treatises to which I have referred, and the articles supplied by *Brewers' Druggists*, (for some account of which I may refer you to excise reports, or Mr. Accum's *Death in the Pot*.) show that this is far from the case. Thus, GREEN VITRIOL is used to make the beer frothy, treacle to sweeten it, COPULUS INDICUS to intoxicate, PEPPER to sharpen it, GRAINS OF PARADISE to warm it, and SALT to prevent its quenching thirst! But, I believe, one of the commonest, and at the same time most pernicious narcotic addition is TOBACCO, which, being licensed for sale at the publican's, is not, like the other articles, tangible by the officer. I really believe that I have not given you an exaggerated account of the composition of the trash which, under various seductive names, is pumped up from these under-ground laboratories, and retailed at the bar and tap, and this it is which the labourer, because perchance it is *stimulating and stupefying*, considers as *strengthening and comforting*! I could give you much the same account of the manufacture of gin and other 'rich cordials and compounds,' but these matters would be irrelevant here. I should be too happy if any suggestion of mine could furnish any addition to the arguments against drunkenness, which is so fatal and increasing a propensity."

Only imagine, what we assure our readers is a *fact*, a "reverend" secretary of a MODERATION SOCIETY regularly sitting down to a beef steak and a *pot of London porter*—in all probability delectably compounded as described—and then, when the soporific effect is over, perhaps penning for the *Moderation Penny Magazine* an article against teetotalism, but warring all against distilled alcohol! What a farce that society is!

ON THE WATER CURE.

Extracts from a "REPORT to the Council-General of Hospitals, on the employment of Hydropathy in the treatment of DISEASES OF THE SKIN, as adopted at the Hospital of St. Louis. By M. DEVERGIE, Surgeon to the Institution:"—

"In the early part of 1841, Dr. WERTHEIM having observed the beneficial effects of hydropathy at Graefenberg, was anxious to try

And such stuff it is, we may add, which medical quackery sometimes recommends for weak stomachs, under the name of *London Porter*!!

its efficacy in diseases of the skin. He applied to my colleague, M. Gibert, who placed several patients under his care. In the month of August M. Wertheim requested my permission to experimentalize upon some patients affected with diseases of the skin, more especially those of a squamous character. With a view of granting this method a fair trial, I acceded to his desire, and placed under his care several individuals labouring under different forms of this disease. They comprised the varieties *psoriasis* and *lepra*. Of these nine patients, the affection was recent in three, and of long standing in the other six.

"Results—1st. As to the general health of the patients treated. In one patient the general health suffered, without any corresponding improvement in the disease of the skin. At the end of three months, suspended the hydropathic treatment. After an interval of six weeks, the disease was cured by strengthening diet, and external use of tar. The affection had existed for 5½ years. In all the other individuals there had either arisen only a slight diarrhoea, or the general health has been remarkably ameliorated.

"2nd. As to the results obtained by this treatment as regards the diseases of the skin. In the first place I may declare that in no case has it aggravated them; that three of the patients only have left the hospital cured by this treatment; that one of them had a relapse three weeks afterwards—one who had not been previously treated in the hospital; the affection had existed for 10 years. A child was completely cured in seven weeks. Another in four and a half months. In the other [6] patients I was obliged to suspend the treatment: it either produced no good effect at all, or else it modified the disease only without curing it. This modification, however, appeared to be beneficial, for, in the majority of the cases, I was enabled to cure the affection by means which, before the employment of water, had been attended by no good result.

"As to two patients affected with chronic rheumatism, they left the hospital with a very marked amelioration in their condition.

"Whether the cures it performs are of a permanent character, is a question which experience alone can solve. Hydropathy must be regarded as a new resource in the treatment of cutaneous diseases, and we would suggest that every encouragement should be given to the trials undertaken on this subject."

M. DEVERGIE philosophically observes—"Hydropathy will, I believe, be a powerful resource in cases which prove rebellious to ordinary means. In fine, without pretending to give to this method an extraordinary value in the treatment of diseases of the skin, I do not hesitate to consider water an agent possessing great advantages, whether it succeed in curing the disease, or merely in preparing for a cure; or, lastly, whether it be confined to ameliorating the general health.—These experiments are not, perhaps, sufficiently extended to authorize a decided opinion on the absolute value of this method; but I think that the trials already made at the Hospital St. Louis should encourage further experiments, and thus enable us ultimately to give a positive judgment in its regard."—*Gaz. Med. de Paris*.

THE PHYSIOLOGICAL QUESTION. A Medical Discussion between W. Jeaffreson, Esq., Surgeon, the challenger, and Dr. Frederic Lees, on the nature and uses of alcohol. 6d. Sold by W. Brittain, London.

THE FAMILY HERALD. No. 4. Article "TEMPERANCE AND ABSTINENCE" (being a review of the Medical Discussion).

[Second Notice.]

We last month exposed the falsehood of the statements of the reviewer as they related to the circumstances of the discussion, and the fair report of it. We now proceed to the examination of his objections to the evidence advanced by Dr. Lees in the discussion, in proof of the assertion THAT ALCOHOL IS A POISON.

"Dr. Lees' experience [quoth the reviewer] is derived, as we read in the pamphlet, from the testimony of 'perhaps 80 out of every 100 teetotalers, who declare that they are better without these drinks than with them, and therefore worse with them than without them.'—So our author would have us rely on this limited experience of a few teetotalers!"

At the lowest computation we have, in Great Britain, Ireland, and America, not less than ten millions of teetotalers—a rather monstrous kind of a "few" this! There is reason for supposing that out of this vast multitude, who by actual experiment in their own persons have realized the greatest induction that was ever made in reference to a dietetical doctrine, there are EIGHT MILLIONS who feel themselves better without intoxicating drinks than with them—while there is no reason for supposing that even eight hundred feel any the worse!

This the reviewer calls the "limited experience of a few teetotalers!" And, pray, why not rely on the experience of such a multitude of men—many of whom made the trial with doubt and fear, and arrived at their present conviction in opposition to the prejudices and habits of all their previous life? O, says this miserable reasoner,

"It is to be feared their minds are too often excited by new-born zeal and self-esteem to believe that their present enjoyments exceed those that are past—a belief proverbially common as respects all animal gratifications!"

A rather curious kind of animal gratification, that of CEASING

FROM "the animal gratification" of drinking stimulants! But, when the reviewer adds—

"The general experience of mankind* has been in favour of the use of alcoholic drinks—doubtless because it has been believed that they add to the sum of human enjoyment!"—

is he so obtuse as not to see that his preceding argument (if we may so prostitute the word for the moment by applying it to his mere assertion,) is more applicable to his own position, of the positive "animal gratification" of drinking, than to our negative "animal gratification" of not drinking? The argument is unfortunate in another respect, since it is "proverbially common" that drinking is seductive, and in millions of cases every day leads men to suppose that "their present enjoyments" of drinking even to drunkenness exceed those that may be obtained by sobriety!

The reviewer, after having attempted to destroy all credit in human testimony, as regards the effect of not drinking, then actually asserts that the same human testimony is in favour of drinking! But the logic of his argument is truly novel. Alcoholic drinks, he argues, are good for men generally. Why? "BECAUSE," says he, "it has been believed" that they are so!!! Belief, however, is not reason. Teetotalers once, as moderate drinkers, held the same "belief," until they were induced to test their belief by a trial of the opposite doctrine; and, having tried both sides, they find that sober water is better than drunkards' wine. The reviewer is evidently too fond of his "belief" to test it.

The reviewer failing to reason, next attempts to ridicule Dr. Lees' definition and proof of a poison. "How is a poison to be known?" asked Dr. Lees. "Of course by its effects!" Hereupon the reviewer would be witty, and asks—

"Would not the reader suppose that Dr. Lees then took a glass of wine, and then demonstrated that alcoholic drink was not a poison?"

Dr. Lees read the experiments performed by Dr. Percy upon two dogs, where, in one case, the small quantity of about 2½ ounces of alcohol instantly killed the animal; and, in the other case, intoxicated or poisoned it, but not fatally. If this evidence does not come under the head of "DIRECT EXPERIMENT," will the reviewer inform us under what head it does come? Does the reviewer call Dr. Percy's experiments indirect experiments; or what? The reviewer appears to have detected a mare's nest; imagining that when Dr. Lees appeals to "direct experiment," he must of necessity perform an experiment!

The reviewer takes occasion at every turn to introduce that uncommon authority, "Mr. WHITE, of Finchley Common, author of *Hints, Moral and Medical, on Teetotalism*"—in short, to introduce himself in full form, and from the throne of his authorship oracularly to announce the only true and philosophical definition of a poison, thus:—"A poison is that which destroys or injures life, by a small quantity, and by means not obvious to the senses!"

Well, then, a small quantity of alcohol did destroy one dog and injure another, as it has, in various forms, destroyed millions of men, and injured more—and that, too, by means just as unobvious to the senses as any other poison. Mr. White's definition, therefore, applies to alcohol just as well as Dr. Lees' definition.

The reviewer, however, appears determined to discover some flaw in the definition, which, after all, is no difficult matter. The definition of the word "poison" is, like that of many other words, very imperfect. It is, perhaps, impossible to unite the popular and conventional notions of a poison, with a scientific and accurate definition. No wonder, therefore, if Dr. Lees' definition should only approximate to perfect accuracy. Dr. Hooper, in his *Lexicon Medicum*, gives this description of a "Poison, toxicum. That which, when applied externally, or taken into the human body, uniformly effects such a derangement in the animal economy as to produce disease." Dr. Lees' definition is somewhat similar, though perhaps more accordant with popular notions—viz., "Whatever by its chemical nature," as distinguished from mechanical force, which also causes injury or death, "or physiological relation," as distinguished from excess in things physiologically adapted to man in moderate quantity, "disorders the healthy functions of the vital organs." He further observed—"Poison is a term applied to the quality of an agent." Dr. Lees, we dare say, would have no objection to add to his definition what Dr. Hooper adds to his—namely, that "it is extremely difficult, however, to give a definition of a poison; and the above is subject to great inaccuracy."

We may further observe, that the same objections apply to Mr. White's definition, though with greater force, as to those of Drs. Hooper and Lees. The reviewer in the *Herald* urges the following difficulties:—

1. "That Dr. Lees' definition would prove fire to be a poison, as in cooking a live goose, the fire would, by its chemical nature, disorder the healthy functions of such a lively creature!"

Indeed! What then? The objection is as destitute of wisdom as of wit: a miserable play upon words. A spark of fire introduced into the system (the lungs, the stomach, the throat, or the skin) is really just as much entitled to the name poison, as a drop

* Dr. E. Johnson, in our last number, effectually disproved this position advanced by Mr. White.

of *vitriol*, which, introduced into the same organs, produces a similar disorganization—though, indeed, it is not *vulgarily* called a poison. Professor Christison, the most celebrated of our toxicologists, even enumerates mere “mechanical irritants” under his first head of poisons—those which “excite inflammation.” Why not *fire*, then?

2. “Oxygen gas (one of the elements of the atmosphere), according to Dr. Lees’ definition, would be a poison!”

We answer—“*Oxygen gas*” (not the atmosphere) is classed by Christison along with opium, prussic acid, &c., under the head of “Narcotic Poisons”—and we leave Mr. White or the reviewer to settle the question with the Edinburgh Professor. It is granted that *pure oxygen gas* is a poison; but it does not, therefore, follow “that the air we breathe is a poison, according to Dr. Lees’ definition.” The reviewer’s logic and chemistry are both at fault in arriving at this conclusion. Dr. Lees said—“A poison is distinguished by the poisonous or *disordered actions* which it induces.” Alcohol produces, as he proved, *disordered action*; wine produces *disordered action*; ale produces *disordered action*; pure oxygen gas produces *disordered action*; fire, in burning or roasting, produces *disordered action* (and not merely mechanically); and they may, therefore, be called *poisons* in relation to the healthy organs of the body, into contact with which they ought not to be brought; but “the air we breathe” *does not produce disordered actions*; it is not therefore, by that “definition, a poison.”

We have said that Mr. White’s definition would, equally with Drs. Lees or Hooper’s, be open to the hypercritical objections of the reviewer. “A poison [says Mr. White] is that which destroys or injures life, by a *small quantity*, and by means not obvious to the senses.” Now, *common air*, introduced into the circulation in the smallest quantities, will destroy or injure life, by means not obvious to the senses; therefore, according to Mr. White’s definition, *common air* is a poison! Mr. White and the reviewer are much too fond of playing upon words, to the neglect of facts and principles. The truth is, that what the reviewer calls *fire* (meaning, we presume, *caloric*, one of the principles of fire,) pure oxygen gas, or even *common air*, so introduced, ARE poisons; but it does not follow that *caloric*, oxygen gas, or *common air*, DIFFERENTLY and NATURALLY applied and combined, are so. But, argues the reviewer,

“Oxygen gas is mingled with nitrogen in the atmospheric air, as the alcohol is mixed with the water of beer or wine.”

This is a very stale objection, urged by John Edgar, D.D., Owen Clarke, moderation secretary, and other parties, just as ignorant of chemistry as the reviewer. The grounds of difference will be shown elsewhere; suffice it to say at present that *mixing alcohol with water does not destroy its injurious influence*, and change it from a poisonous to a wholesome substance. It still produces the same generic and essential effects. In proof of this Dr. Lees referred to the celebrated case of St. Martin, upon whom Dr. W. Beaumont had the opportunity of performing experiments to ascertain the kind of influence exerted by alcohol in every form, and verifying his conclusions by an actual inspection of the living stomach. Those experiments established the position that the same morbid changes were produced by the free use, even for a few days only, of wine and ale, as by the free use of ardent spirits. Dr. Courten’s experiments, which Dr. Lees quoted, also proved that *white wine and spirits of wine* produced effects upon a dog very little different. Dr. Prout’s experiments, also given, proved that *porter and wine* depress the powers of life, as well as brandy, and even *more permanently*, and opposed that *change of matter* in the body which Mr. White himself allows to be a condition of health and life. What does the reviewer say to these facts? Nothing!

It is hence evident that alcohol, mixed with water, still produces diseased action when taken in health; but it is *not* evident that oxygen, as combined in the common air, does so. Where, then, is the worth of the comparison?

Dr. Lees stated that the *free-moderate use* of any intoxicating drinks, even for a few days, was proved, by those experiments, to produce a very morbid condition of the stomach.

“A more extraordinary perversion of a fact [quoth the reviewer] could not be made. Dr. Lees presumes to say that the ‘free use’ [the words of Dr. Beaumont] does not mean the *excessive use*. Will he state what it does mean?”

It is conceived that “the *free-moderate use*” is the only phrase which the whole context will warrant. It was not certainly the *minimum* of moderation; neither was it the *excessive use* to *drunkenness*; but a *medium* between the smallest degree of moderation and the smallest degree of drunkenness—in short, THE *FREE-MODERATE USE*. St. Martin, on some days, was out in the woods, and on others working at home. That the quantity was *not excessive* is evident from many considerations. He felt well—slept soundly—ate heartily—and had, in the morning, a pulse *uniform and regular*. Now, these things cannot be said of a man who has drank to the smallest drunkenness for eight or ten days together. But, says the reviewer,

“By which words [free use] we conceive an *excessive quantity*.”

That is to say, he chooses to conceive what he likes, in ignorance of the facts and of the case; but to Dr. Lees, who had the whole case before him, he will allow no liberty of interpretation! “The *free-moderate use*” is neither a “gloss” nor a “perversion” of the case—it is the only strict interpretation which the context and circumstances narrated will admit. And what is the conclusion which the able experimenter himself, Dr. Beaumont, arrived at, on a view of the case? Why, says he, and he is the best interpreter of his own experiments, “the whole class of alcoholic liquors, whether simply fermented or distilled, may be considered as *NARCOTICS*, producing very little difference in their effects upon the system.”—p. 50.

The reviewer again introduces his other self—the celebrated word-definer and word-catcher, Mr. J. White, of Finchley Common, author of “*Hints, Moral and Medical, on Teetotalism*,” to settle another fallacy of the teetotalers!

“Dr. Lees [says he] has not escaped the fallacy respecting the *nutritious* quality of alcoholic drinks which prevailed in the writings of the early advocates of teetotalism, and was a popular theme with their orators. Dr. Lees puts the fallacy in an apparently more scientific manner. He says—‘Does Mr. Jeaffreson admit that alcohol, being destitute of one essential element of the *nourishing part* of blood—nitrogen—cannot possibly be nutritious?’ This verbal fallacy has been explained in the ‘*Hints*,’ and we had thought it was *extinguished*! They have one and all mistaken *nutritious*, the quality of nourishing, for *nutrimental*, having the quality of food!”

And what is *nourishing*, but food in the act of assimilating? To “nourish,” according to Johnson, and, what is better, according to fact, is to “support with nutriment or food;” and what does this is nourishing; what does it not, is not nourishing. Alcohol, Mr. White admits, has *not* “the quality of food” or nutriment; it cannot, therefore, support with nutriment, or nourish; or, in other words, it is incapable of nourishing. Or, if Mr. White likes the variation of the phraseology better, it is *not* “nutritious”—has not “the quality of nourishing!”

But let us hear Mr. White once more, and finally.

“By exciting all the vital functions, they excite a quickened and increased conversion of matter to the organization, and an increased and quickened separation of the matter of the individual; thus, they are *life-exciting*!”

This might be a very pretty theory, but for one thing—its complete opposition to physiological facts. The reviewer must have known, if he comprehended what he read, that the report of the discussion supplied a total refutation of this theory. As a *narcotic*, *acid* poison, such as Dr. Christison ranks alcohol, it is *LIFE-EXHAUSTING* and *LIFE-DEPRESSING*. The reviewer might well be silent on the theory and facts of Liebig, and on the experiments of Prout. These proved—as laid down more fully in the *Illustrated History of Alcohol*—that alcohol, in the form of wine and porter, has a most potent influence in retarding the *change of matter* within the system. In other words, that it constantly carbonizes or poisons the blood, while it also corrodes the machinery of the living system.

We now bid farewell to Mr. White and the *Family Herald*.

ENGRAVED TEMPERANCE CARD OF MEMBERSHIP; executed by T. Cook, with E. Clarke’s Reasons for being a Teetotaler printed on the back.—14d. CLARKE’S SCRIPTURE-TEXT WAFERS; and ANTI-WAR, or Universal Peace Wafers. 300 for 10d. [See advertisement in *June Advocate*.]

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A BRIEF ILLUSTRATION of the Evidence in favour of the Use of Unintoxicating Wine in the LORD’S SUPPER, with a Reply to some Objections. By PETER MEARNS, Glasgow.—(Temperance Union’s Office, 43, Queen Street, Glasgow. 2d.)

Most heartily and earnestly do we recommend these cheap “Brief Illustrations” to the intelligent friends of the temperance cause interested in the question of which the tract so ably treats. We say of it—Circulate! Circulate! Circulate!

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This is an admirable family book. It is addressed to “those who think and feel,” and it is the voice of one of the most industrious and intelligent labourers in the great vineyard of the world—a voice which at once “discourses eloquent music” to the heart, and directs strong argument to the head. It ought to be placed in the hands of every British female who either *thinks* on the condition, or *feels* for the prospects, of the great human family. To this end, we trust that when the present edition is exhausted, the amiable authoress or her publishers will issue a *People’s Edition*, at such a price as to place it within the reach of the great bulk of the reading public, and enable *temperance societies* and their friends to circulate the work gratuitously.

We shall recur again to this valuable essay, and present an extract descriptive of the personal advantages unexpectedly resulting from *abstinence* from wine, both to the authoress herself, and her esteemed partner, the well-known Polynesian missionary.

Progress of Temperance.

POCKLINGTON.—On Thursday, June 1st, the Pocklington temperance society celebrated its sixth anniversary. The day proved uncommonly wet, by which many friends from a distance were prevented from visiting us. The members of the independent order of Rechabites assembled in front of the temperance hotel, and headed by the Pocklington brass band, and followed by members of the adult and juvenile temperance societies, proceeded to the Primitive Methodist Chapel, where an impressive sermon was preached by the Rev. G. Lamb, of York, from Isaiah 28 c., 7 v., after which the adult company returned to tea to the temperance hall, to which about 140 sat down. At the public meeting Mr. Lamb presided, and, in an appropriate speech, pointed out the nature, extent, and effects of drunkenness. Mr. James Teare, of Preston, was then introduced, who, with his usual clearness and force, addressed the meeting for two hours. On the day following the members and friends of the juvenile temperance society took tea together in the temperance hall, and after the tables were withdrawn, several of the juvenile teetotalers delivered addresses, characterized by good reasoning, after which the public meeting commenced, Mr. Fox, Wesleyan local preacher of this town, in the chair. Mr. Teare again delivered a telling speech. At the close of the meeting 20 persons signed the pledge. The present is an important era in the history of the Pocklington temperance society, as it never before occupied such a high position in public opinion, and if the members and friends only be active and push their principles to their legitimate conclusions, a great moral change must soon be the result.

D. GIBSON.

HEREFORD.—On Whit-Monday, June 5th, the second anniversary of the Herefordshire teetotal festival was celebrated in this city. The company consisted chiefly of the members of the Hereford and Ross independent order of Rechabites, with a few members of the teetotal society. The procession moved from the old town hall, preceded by the Ross teetotal band and several appropriate banners, to the Wesleyan chapel, where the Rev. J. Griffiths, of Kenchester, preached a most impressive sermon, taking his text from Matthew, 16 chap., 26 ver. After the sermon was over, the procession walked through part of the city, but the weather proving very wet, they were obliged to abridge their route, and repair to the temperance hotel, where a handsome ordinary was provided by Mr. Davis. At 3 o'clock public addresses were delivered in the old town hall, to a numerous audience; and at 5 o'clock, although the afternoon proved so very wet, about 400 persons partook of tea and plumcake at the Wesleyan school-room. This being over, the company hastened to the town hall, to hear the lion of the day, John Hockings, who, in his own extraordinary style, addressed about 1000 persons for nearly two hours, to their infinite delight and amusement. He continued, for five successive nights, to rivet the attention of his numerous hearers, and to display, in a very superior light, the principles of total abstinence from all intoxicating drinks; proving it would be a great boon to society if universally adopted. During these lectures, he produced many proofs of individual reformation in this city: more orderly, numerous, or attentive audiences never graced the town hall of Hereford. Upwards of 200 names have been added to the pledge since the 5th instant.

NORFOLK AND SUFFOLK.—**PASSING NOTES UPON PASSING EVENTS.**—The Wesleyans are the only body of professing Christians who have officially opposed teetotalism; which they have done by prohibiting at the Lord's supper the use of that "fruit of the vine" with which the rite was instituted, by prohibiting the use of their chapels for the advocacy of temperance, and by prohibiting their preachers from entering other circuits to advocate temperance without the consent of the respective superintendents. The first year after the passing of these prohibitory resolutions they had a decrease in the number of their English members; whilst the Primitive Methodists, with not half their power or wealth on their sides, aided teetotalism, and had a great increase. Also the first entire year after the same event they have had a decrease in the income of their Missionary Society, whilst the Church, with machinery not so efficient, has had an increase of £20,000. It would seem, however, they are learning wisdom by the things they have to suffer. The resolutions are now (within two years,) a dead letter, upon which the bulk of them dare not act. I know Wesleyan chapels where the superintendent regularly administers *unfermented wine*; and we have only to look at the temperance press in order to know the frequency with which temperance meetings are held in Wesleyan chapels, whilst we are reading of Mr. Macdonald and others of their preachers, holding meetings in circuits in all directions. A circumstance, too, of rather an ominous character has occurred in the Norwich district. The Rev. W. P. Peck, coming to the Framlingham circuit last conference fresh from the Theological Institution, commenced amusing the Methodists at a society meeting by assuring them that "teetotalism came from the devil, and would go to hell." At the recent district meeting of preachers, however, the "young man" received "a good talking-to" in the presence of his "fathers and

brethren," and was sent back with a flea in his ear," being ordered to meet one or more of the friends he had so grossly insulted, and make a certain reparation which they demanded at his hands, and which the "young man" has done. Now, all this looks well. It proves that if "young men" do swallow Jacob Stanley's philippic, they must not run mad, but at least abstain from attacking abstainers.

JAMES LARNER.

PRIMITIVE METHODISM AND TEETOTALISM.—**SIR.**—On Wednesday evening, June 14, 1843, a numerously-attended teetotal meeting was held in the Primitive Methodist Chapel in Canaan-street, Nottingham. The chairman and speakers were members of the *Primitive Methodist Conference*, then in session; and at the close of the meeting, near fifty persons signed the pledge, some of whom were members of the conference. In the course of the meeting it was observed that teetotalism was not a new thing upon earth, but was as old as Adam in Paradise; and the chairman said it was his opinion that in every age total abstainers might have been found. He then adverted to teetotalism having been taken up as a system, and diligently promoted; and argued that its mighty spread manifested that the hand of Providence was in the work. To this it may be added, that Adam in the state of innocence, in Paradise, could not use alcohol, there not being any, nor any other hurtful thing. But sin entered, and death by sin, and death passed upon all; and this would make way for alcoholic and other poisons.—**N.B.** The increase for the year of the Primitive Methodist connexion, was reported to be 6102. The whole number of members in the Primitive Methodist connexion, was reported to be 85625.

BEMERSLEY.

HUGH BOURNE.

[The Primitive Methodist connexion is generally favourable to the temperance reformation, and, it would seem, that teetotalism is no less favourable to it.]

RAMSGATE.—On the evening of Easter-Tuesday we had a lecture from the Rev. J. M. Cramp, M.A., of Hastings. It will doubtless be remembered that this gentleman was the moderator in the discussion between the Rev. J. M. Daniell and Dr. Lees, at Cavendish chapel, but who, having seen his error and sorry for the injury he had unintentionally done the cause of temperance, now earnestly desires to counteract it. Our hearts were not a little rejoiced to hear a person of his abilities and influence come forward, and with christian candour, acknowledge that he had been in error, and so zealously urge the duty of total abstinence on professors of religion. At the close, several signed the pledge, among whom was one of the deacons of Cavendish chapel. We had a grand day on Whit-Monday—the largest and most respectable procession we ever had, and an open-air meeting attended by close upon two thousand persons. At the tea party our hall was well filled, and the meeting in the evening densely crowded. The speeches were excellent. Mr. Jabez Inwards' farewell address was warmly applauded, and our new agent, Mr. T. Smeeton, in whose praise we had heard much, more than exceeded our anticipation; his speech showed a mind deeply stored with the subject, and great zeal for the cause.

BATH.—*Juvenile Temperance Society.*—The fifth anniversary of this interesting institution was celebrated on Whit-Tuesday, June 6th. A procession of the members assembled in the morning at Hetling Rooms, and proceeded, accompanied by the Bath Rechabite band and by many distinguished friends of the cause, including Mr. T. Whittaker, to Walcot church, which was kindly granted by the rector. The sermon was preached by that zealous teetotaler, the Rev. W. H. Turner, M.A., vicar of Banwell, from Matt. 12th chap., 29th v., "How can one enter a strong man's house and spoil his goods except he first bind the strong man, and then he will spoil his house." The sermon delivered was an excellent advocacy of juvenile temperance, but as it will shortly appear in a printed form, need not now be further alluded to. In referring to the procession, which was exclusively a juvenile one, and which was attended by a large body of youths, so pleasing a sight created a deep impression on the minds of the inhabitants; the youthful teetotalers crediting their profession by their respectable and healthy appearance. In the evening the public meeting was held in the Guildhall, and ably addressed by Mr. Brumby, the president of the society, Mr. Bailey, one of the secretaries, Rev. W. H. Turner, Mr. Josiah Hunt, Mr. Wheeler, and Mr. T. Whittaker.

POOLE, DORSET.—On Wednesday, June 7th, the teetotalers of this town held their annual festival, which was attended by a great number of the members of the society from Swanage and the adjacent towns. The weather was rather unfavourable for the occasion, especially towards the evening; but this did not prevent large parties from various parts of the neighbourhood from joining in the day's proceedings. At 2 o'clock a procession was formed, preceded by the members of the total abstinence society, followed by the Poole brass band, and the brethren and sisters belonging to the Rechabite order, bearing very handsome banners and flags, on which suitable mottoes were inscribed. After parading the principal streets they repaired to the Independent chapel, where a sermon was preached by the Rev. R. Chamberlayne, of Swanage, from 2 Pet. i., 5, 6, and 7. At the close of the service the party

retired to the New Town Hall adjoining the chapel, where they were regaled with a plentiful supply of tea and cake. Between three and four hundred persons partook of the feast, and many others were unable to gain admittance from the crowded state of the hall. After tea, the chair was taken by the Rev. T. Durant, the minister of the chapel, and suitable addresses were delivered by Messrs. Strange, of Wimborne, Poacher, of Parkstone, and others, with great effect. The only interruption that occurred to the meeting was from a person who climbed up to the window of the hall in a state of intoxication, and persisted in refusing to retire until he was secured by the policemen, and conveyed to the station house. On the next morning this individual was induced, through the influence of the Rev. T. Durant, to sign the pledge. The meeting separated about nine o'clock. In the morning of the day a bazaar was held in the same place, for the benefit of the society.

J. JENKINS.

LEA, parish of Milton Abbot, Devon.—We held our yearly festival May 16. Mr. James Thorne preached on the occasion, in Lea chapel, from Isa. 57. 14. In a field adjoining the chapel 200 sat down to the "cup which cheers, but not inebriates." After tea a public meeting was held in the chapel, Mr. J. Pearse, of Tavistock, in the chair. The audience was ably addressed by Messrs. John Paul, W. Reeves (a minister who had resided several years in America), and James Thorne, and Mrs. Fryer. At the close of the meeting 45 signed; and although the publicans on both sides of the chapel (not more than a quarter of a mile apart) did what they could to counteract our efforts, by having a drinking band of music to entertain their dupes, and by offering silver spoons, &c., to be gambled for, there was a full attendance at the public meeting; and the only inconvenience felt was that the chapel could not contain more persons. We now number 527 members.

G. L. H., Sec.

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CAUTION.

The Oswestry Committee beg to caution the public against two men of colour (sometimes calling themselves Sharp and Williams), who are going about (with credentials from Hull, Leek, &c.) as temperance advocates. They are sorry to find them deceivers. Sharp has with him a woman and a boy.

Printed by JOHN LIVERSEY, Athol Street, Douglas.

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THE NATIONAL TEMPERANCE ADVOCATE AND HERALD.

THE ORGAN OF THE BRITISH ASSOCIATION FOR THE PROMOTION OF TEMPERANCE.

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

No. 8.—VOL. II.]

DOUGLAS, JULY 27, 1843.

[PRICE TWOPENCE.]

VISIT OF FATHER MATHEW TO YORK, IN CONNEXION WITH THE NINTH CONFERENCE of the BRITISH ASSOCIATION for the PROMOTION of TEMPERANCE, AND THE ANNIVERSARY of the YORK NEW TEMPERANCE SOCIETY.

An intense interest had for some weeks been created in the north of England by the anticipation of this visit. At one time, in consequence of the lamented death of a brother, Mr. Mathew, it was feared, would have postponed it. Letters, indeed, had been despatched by Father Mathew to Mr. H. Washington, the honorary secretary to the Association, and to Dr. Lees, announcing that he had relinquished the cherished object; but, in reply to the pressing statements and solicitations of those gentlemen, he kindly consented to sacrifice his private feelings, and to visit York at the time appointed. A deputation was appointed to meet the rev. gentleman on his landing at Liverpool. News of his intended visit to England had partially spread in Liverpool, and there was a great crowd at the dock side, awaiting the arrival of the Dublin mail-packet, which arrived about 10 o'clock on Saturday morning, July 1st. On landing he was immediately surrounded by many of his warm-hearted and enthusiastic countrymen, and it was with great difficulty he could reach the coach, in order to proceed with the deputation to Mr. Brown's large and commodious Temperance Hotel, in Clayton Square.—As his visit was so unexpected to many of the friends of temperance in Liverpool, there were, of course, no preparations made for his speaking, or administering the pledge, but he promised to be with them as early as possible—an engagement which has already been fulfilled, and with splendid results.—At four o'clock on Saturday he proceeded to Manchester, where the excitement was very great. Though no public meeting was convened, he administered the pledge to a great number during his stay at Marsden's Temperance Hotel; and so dense was the crowd that, on one occasion, it occupied him two hours in proceeding from the Catholic Chapel to his lodgings, a distance of only a quarter of a mile.—He left Manchester for York on Monday afternoon, and was followed to the railway station by thousands of people. On his arrival in York the news spread rapidly, and numbers of persons hastened to Snow's Temperance Hotel, to welcome this great and good man to the metropolis of Yorkshire. Amongst the rest, most of the delegates who had arrived to the Conference, the sittings of which had commenced that day, went in a body to give him their cordial welcome, when they were received with the apostle's usual kindness and urbanity.

[In presenting the following report, it is necessary to observe that several of the speeches are unavoidably much curtailed. The utmost care has been exercised to give our readers a just and accurate idea of the whole of these memorable proceedings. The document is well worthy of preservation, and will no doubt be read with deep interest by many yet unborn, in tracing the triumphant progress of the temperance reformation.]

SUNDAY.

On Lord's-day, July 2nd, two sermons on temperance, &c., were preached by the Rev. T. H. TERNY, B.A., perpetual curate of Seaton Ross; in the morning at the church of St. Sampson, and in the evening at St. Helen's church, Stonegate. We wish we had room for an outline of these two excellent discourses. A few observations respecting them must suffice.—The rev. gentleman dwelt with much force upon the evil effects of intoxication, and showed, by numerous testimonies and facts, that intemperance is not only the predisposing cause of disease and death, but that it is the pro-

life source of a large proportion of the miseries with which humanity is afflicted. The poisonous character of alcoholic drinks was maintained, and the consequent duty to relinquish their use was ably urged. The principles, objects, and claims of temperance societies were forcibly and eloquently set forth. These discourses could not fail to produce not merely a favourable, but a deep impression upon every candid and unprejudiced hearer. They formed a most appropriate introduction to the interesting and stirring proceedings of the week.

MONDAY.

It had been previously announced that the first public meeting of the week would be held in the Merchants' Hall, Fossgate, where the regular meeting of the York new temperance society is held every Monday evening. As the time approached the interest increased, and it was evident that this room would be far too small for the numbers that would be anxious to attend. It was, therefore, resolved to hold it in the open air, in St. Sampson's Square, a central part of the city; and at seven o'clock Mr. JOHN ADDLESHAW, an agent of the British Association, gave out a temperance hymn, after which the Rev. T. J. MESSEB, pastor of the Christian Temperance Church at Hull, offered up a most impressive and solemn prayer for the success of that cause which they were then assembled to advocate, and gratefully acknowledged the great good that had already attended the efforts of the temperance societies generally, and of the British Association in particular. On the motion of Dr. FIRTH, of Hull, seconded by Mr. ADDLESHAW,

Mr. WILLIAM SMITH, of Petergate, York, was called upon to preside, who expressed his great joy at seeing the present large company, and especially on account of the glorious achievements he had witnessed in that city. He was 70 years of age, took no intoxicating drink, and he believed he was as strong, for his age, as any man in York. After making some observations on the duty of every one to do all the good he could for this world and for the next, he called upon

Mr. W. H. HOLROYD.—He considered the cause of temperance fraught with the deepest interest; and the object contemplated by the temperance society was to lessen the sum of human misery, by the cure and prevention of intemperance. After contrasting the results of intemperance and teetotalism, he hoped, before the termination of that week's festival, they would have the privilege of seeing the apostle of temperance from the sister country, and pledging themselves not to touch again the intoxicating cup.

Mr. G. E. LOMAX, of Manchester, next addressed the assembly, which then amounted to about 3,000 attentive listeners, at considerable length and with great energy. In the course of his address he observed, it was not his intention or province to take his hearers with Hannibal across the Alps, nor with Napoleon to Moscow, in order to witness the ravages of war; he would rather confine them to scenes of war at home, produced by the influence of intoxicating drinks, in order to show that their use was not in accordance with the spirit and principle of the gospel of peace. The cause was advocated, too, on the principles of philosophy, physiology, and reason. If scientific argument had any weight, he was certain the temperance society had the full benefit of it. Some might say he was speaking presumptuously; but he would refer them to those around him, on the top of the coach from which he was speaking, and to the numerous advocates then in their ancient city, before whom he had no hesitation in saying the hosts of earth and hell could not stand. If teetotalers could work, eat, drink, sleep, and live in the enjoyment of health and all that rendered life desirable, as well or better without intoxicating liquors, than others could with them, though taken in the greatest moderation, it was self-evident that the water system was incomparably preferable. He went on to show how impossible or unlikely it was for those who purchased alcoholic drinks to receive real value for their money, so much having to be paid to the government, the maltster, the brewer, the landlord, the waiter, and all the numerous classes that live upon the profits from the drinking system. He hoped that before the week was ended, with the assistance of Ireland's apostle, and other able advocates already present, they would shake all intemperance out of old Ebor. Their object was to do them good—morally, socially, and physically.

Mr. JOHN ADDLESHAW next addressed the meeting. After listening so patiently to the preceding speakers, he would not detain them long. He believed there was not in that very large and respectable assembly one who did not even applaud the proceedings of the temperance society, so far as the reformation of the drunkard was concerned. All admitted that it would be an exceedingly great benefit to the country if all the inebriates could be reclaimed, and made respectable and happy. While many were thus disposed to applaud their principles, they excused themselves from joining the society with merely wishing them success: numbers imagined there was no necessity for them to sign the pledge. Now, there was an absolute necessity for the adoption of total abstinence. Intemperance would either be removed or perpetuated: they would have either a sober or a drunken world. If the evil was perpetuated, on whom would the responsibility rest? Let conscience answer. They could not charge the guilt upon the teetotalers, for they were doing what they could to abolish intemperance, and make a sober world. Would they make the drunkard the scape-goat? It was not the example of the drunkard that led astray. If such an individual were to invite the young man to the public-house, he would say—"No! Strong drink has ruined you: the effects are too visible!"—and he would not be persuaded by such a man. Would they lay the charge, then, on the teetotalers? That could not be; and, therefore, upon the moderate drinkers of alcoholic liquor the blame and responsibility must rest. Every one admits that drunkenness is an evil—every one says it is right the drunkard should become a teetotaler; but so long as the drinking of intoxicating liquor is encouraged, so long will intemperance exist. In that ancient city they were surrounded by men of high intelligence and intellect; therefore he felt disposed to submit to their judgment a proposition, which was—provided they could that evening convert every drunkard into a sober person, and, if nothing more than that was done, another race of drunkards would rise up out of the ranks of the moderation army before the end of the year. While there was much that was repulsive in the confirmed inebriate, there was something respectable in a moderate drinker; and thus by the latter the rising generation was decoyed. No one intends to be a drunkard, but all intend to go just so far, like Mr. Such-a-one. The fallacy of that doctrine was beautifully illustrated by an anecdote of a boy who could not be persuaded to put on a pair of skates, because he had seen another boy fall in them and hurt himself; but on seeing another boy, an adept in skating, afterwards use them, he wished to try if he could do the same: he tried, he fell, and broke his head. Just so it is with the moderate, respectable drinker, especially if he be a pious man, that caused the danger. There were many before him that sustained the character of parents, who beheld in their children the buds of genius and growing intelligence—in them were centred their affections and hopes, and they looked forward to the time when their offspring should be to them a comfort. But he would have them know and remember that tens of thousands of parents had been placed in similar circumstances to themselves—members of christian churches, too, who had had their hopes excited in the prospects of their offspring; yet those youths, by being brought under the blasting, withering influence of moderate drinking, had brought down their parents with grey hairs and sorrow to the grave. Two years ago he had advocated temperance in that city, and he recollected a circumstance that occurred then. While he was addressing the audience, a woman burst into a flood of tears, and said—"Ah! Sir, we little know to what purpose we are bringing up our children." She wept bitterly; and when asked the reason, said she had just taken the last look of her youngest son, who was in the gaol under sentence of transportation for 15 years, and all through intoxicating liquor. He could not describe the anguish of heart he felt on that occasion, and its remembrance could never be erased from his mind. If they would procure peace for themselves, their sons, and their daughters, let them chase away all intoxicating liquors from their houses, and abandon the horrible drinking customs.

Mr. E. CHRIMES, of Rotherham, said the preceding speakers had determined where the truth lay; and he would simply add, in the language frequently addressed to them in that ancient place—"Gentlemen, agree upon your verdict." To him who knows what the truth is, and practises it not, to him it is sin. "Do good unto all men." The temperance cause was a good one; the effects were good. He had one question to ask—would they help or hinder that cause? Let all the inhabitants of that city resolve to drink no more intoxicating liquor; and would any sane person say, on that account, or because a drunkard could not live there, that the city would be disgraced? There was only one thing for them to do, and that was to receive their signatures in proof of their sincerity and attachment to the cause.

The meeting was concluded by singing, and returning thanks to the chairman.

TUESDAY. TEMPERANCE BAZAAR.

On Tuesday forenoon a bazaar for the sale of ladies' work, &c., was opened in the De Grey Rooms, St. Leonard's Place. The ar-

ticles, generally, were of the best description, and comprised every thing useful and ornamental. We cannot, however, particularise them, and we shall therefore merely notice a few of those which excited the most attention. The tables were placed on each side of the room and at the bottom, at the latter of which Mr. Rendall presided, and upon which were placed a number of oil paintings, temperance publications, &c. The large drawings of the human stomach, showing the effects of alcohol upon this important organ, attracted much attention. In the middle of the room there were two stands of plants, which added very much to the freshness and beauty of the room. The names of the ladies who presided were Mrs. Terry, Mrs. Wiggins, Miss Bellerby, Miss Brewis, Miss Braddock, Miss Teasdale, Mrs. Grubb, Miss Monkman, Mrs. Milner, Mrs. Briggs, and Miss Smith. On the stall of Mrs. Briggs were a number of beautiful Aberystwyth pebbles, including crystals, cornelians, topazes, blood stones, and agates. At the end of the room was suspended a white counterpane, on which were inscribed these words:—"Presented by the female teetotalers of Bolton, 1843." The Bramley brass band was stationed in the orchestra, and several popular airs were played by them in excellent style, to the great gratification of the company. There was a refreshment room adjoining, in which were provided pastries, ham, jellies, confectionery, lemonade, &c. The beauty of the rooms—the well-filled stalls—the band of music—and the company—presented an animated scene, and amply repaid a visit. We are afraid that many friends from a distance missed this treat. Great praise is due to all who had the management of the bazaar.

On the Tuesday evening the meeting was held in St. George's Field, near the Castle, in order that there might be ample room for the thousands expected to attend. After a temperance hymn had been sung, the

Rev. T. J. MESSER, of Hull, was called to the chair, who said that they had met there for the purpose of advocating a great and salutary principle, and he never rose with greater pleasure to address an audience than on that occasion. There was much of a high and pleasant character in connexion with the present convention for the promotion of the principles of true temperance, in having with them Ireland's best friend—(cheers)—a man whom the God of Providence had raised up for the purpose of emancipating the people from that spell which had bound them for ages, so that the sister island was likely now to become, in reality, what it had appeared before the eyes of the poet—

"Great, glorious, and free,
"First flower of the earth, and first gem of the sea."

(Cheers.) Though a Protestant minister, and conscientiously differing from him, he should hate his scoundrel heart if it did not let him lend his help to carry out his benevolent scheme. That meeting was preliminary to the gathering of to-morrow, when they would have an opportunity of hearing that excellent man to whom he had just referred. Through the instrumentality of temperance societies, hundreds of thousands had emerged out of darkness and misery, and now rejoiced in a freedom that is satisfying—homes once desolated were now converted into abodes of peace—spots of verdure appeared in every part of our island, and in almost every part of the world. He had no doubt, if the work was prosecuted in a right spirit, that ere long every vestige of the drinking customs would pass away; that our land, and every other, would be free; and one unbroken burst of gratitude be offered to, and accepted by, the God of eternity.

The Chairman then called upon the

Rev. FRANKLIN HOWORTH, of Bury.—He believed that in that large assembly there were not two opinions with respect to intemperance. They were all agreed that it was attended with loss of health, loss of character, loss of peace, and loss of souls; but probably not all agreed about the proper remedy. They, however, came out boldly, and said—moderation could not effect the work: it had been weighed in the scales and found wanting. The only effectual plan was, to lay the axe to the root of the tree at once, by an entire abandonment of all intoxicating liquors. To the working classes of this country teetotalism would be highly beneficial. In Bury they had made careful calculations, and the results had been laid before a publican of the town, who declared that they were below the truth. Their population was 20,000, and it had been found from careful investigation that the sum of £54,190 4s. is annually expended in intoxicating liquors at public-houses and beer-shops in that town alone. Thus, there was more than £1,000 every week spent in debasing liquors! Now, taking the same calculation for the city of York, it might appear strange to them to be told that they were spending upwards of £1,000 every week in intoxicating liquors; yet that was, he had no doubt, the fact. What would that £54,190 purchase? Observe that in the production of twenty shillings' worth of intoxicating drinks there was only fourpence paid for manual labour; whilst above six shillings' worth of labour was necessary to make twenty shillings' worth of clothing or furniture. Hence, in manufacturing £54,190 4s. worth of intoxicating liquors, only £908 3s. 4d. is expended in manual labour; while to manufacture the same amount into clothing or furniture, no less than £18,063 8s. will

find its way into the pockets of the labourers, as a reward for their toils. This calculation is made on the ground that 6s. 8d. is spent upon twenty shillings' worth. To manufacture £54,190 4s. worth of intoxicating liquors, 100 men, at 3s. 4d. per day each, would be employed for only 54 days; while to make clothing or furniture for the same amount, the 100 men, at the same wages, would find employment for no less than 1,083 days; in other words, reckoning six working days to the week, the money spent in intoxicating drink in Bury, in one year, would, in the manufacture of the drink, employ 100 men, at 3s. 4d. per day, for nine weeks; but in the manufacture of clothing and furniture it would furnish the 100 men with employment for three years and three weeks.—The rev. gentleman then related an anecdote of a person who had, through intemperate habits, reduced himself to the workhouse, when he became so emaciated as to be unable to feed himself. This man had been, only a few years before, as respectable as any of those before him. He commenced with one glass; that led to a second, and so on, until death ended his career. A short time after this occurred, a person came to his [Mr. H.'s] house with a New Testament under his arm, requesting him to write his name in it: "for this," said the man, "I may thank teetotalism, by which I have been reclaimed from my intemperate career." That individual had been brought to destitution, and once he had actually attempted to put an end to his existence. He was happy in having to state that now this man was a teacher in a Sunday-school. When one of his daughters was on the point of death, she said—"Oh, father! I do trust you will adhere to the principles that have given peace to the family. If you had not become a teetotaler, I could not have closed my eyes in comfort, as I now do." Their object was to do good to all men. All were welcomed there: they did not ask what was their creed, whether they were rich or poor, learned or ignorant; but they looked upon them with affection, and received them with cordiality. (Cheers.)

Rev. J. FOGG, from Snaith, said he thought every person present must be convinced that teetotalism was not only physically, socially, and morally, but commercially good. Numbers not far from that place [alluding to the county prison], in which they had been confined for weeks, months, and years, could bear testimony to the baneful influence of strong drink. Many had been confined there who, through drunkenness, had stained their hands with human blood, and for which they had paid the forfeiture of their lives.—[The rev. gentleman then related an account of a young man with whom he had been acquainted, and who came to a most awful end through taking the intoxicating draught, by which he had been instigated to become an incendiary.]—He was anxious they should give up that which had produced so much misery in the world, and ruined so many hundreds and thousands of souls. If they looked at its effects beyond the grave, and thought of that day when the Judge of all the earth should do right—when vast millions would receive for the works done on earth as they have been good or evil—did they suppose that any argument would then be attempted for the use of strong drink? He begged of them to reflect upon the thought—what would become of those who had died in a state of intoxication—where they would go—and what their doom would be.

Mr. THOMAS THOMPSON, of Leeds, late agent for the North and East Riding, deplored the havoc that intemperance had done and was doing. He referred to the prejudices of the ignorant, the apathy of the pious, and the opposition of those interested in the traffic, and wondered that the cause of temperance had prospered so much as it had; and he believed that what they had seen was only a prelude of future and extended success. (Cheers.) Many delighted to raise an opposition to anything because it was new. That had been the case with most new inventions and discoveries. It did not follow because a thing was new or old, that it was good or bad. Many new things had proved the greatest blessings to the world at large. The small pox used to send its thousand of victims yearly to the grave; and although, by vaccination, these ravages had been stemmed, yet that valuable discovery was still strongly opposed by many. Bible societies, tract societies, and numerous other societies instituted for the spread of the Scriptures, truth, and science, were new societies; yet would any say these were bad societies? The absurdity of a person's refusing to take a valuable medicine, proved good in a particular case, as in the cholera, merely because his great grandmother had not taken or known of it, was not greater than a person's objecting to a thing because it was new. But teetotalism was *not* new. It was true the name was new; but the principle was as old as Adam. Generally, parties objected to new things and discoveries only when they clashed with their own interests. A person at Flamborough objected to a new light-house being erected there some years since, because it would be a means of preventing ships being lost or wrecked there, and consequently he would not be able to get gateposts as usual! (Laughter.) Temperance societies had to contend against hosts of enemies. The reason was plain—the traffic in strong drink had become interwoven with almost all the interests of society. Strange it was, some parties seemed to have hearts overflowing with the milk of human kindness in their sympathies

for heathen, idolaters, and slaves abroad; but, he would ask, what pity did they exhibit, or what assistance did they afford, to the wives and orphans left desolate through intoxicating liquors? or did they ever ask what is to become of the drunkards?

"Oh! no, they never mention them;
"Their names they never breathe."

[Mr. T. noticed several other objections to the temperance cause.]

Mr. MAUD, of Halifax, a reformed character, briefly addressed the assembly in a humorous and pointed manner. He could give 600,000 reasons for his being a teetotaler, in two minutes: there were 600,000 drunkards in Great Britain. These were so many reasons why he should be a teetotaler. He was nine years old as a teetotaler, and could walk, talk, and work better without intoxicating drink than with it. If teetotalism had done no other good than in rescuing him, its advocates had been well repaid. If the opponents to teetotalism had any class of men in York to oppose it, they [the teetotalers] had men of every class ready to meet them.

Mr. BARON, of Bolton, took up the ideas of the last speaker, and enlarged upon them. He appeared before them a reformed drunkard, and related several anecdotes illustrative of the evils of intemperance, and the benefits of total abstinence, in himself and others; also how he was convinced of the error of his way, and became a teetotaler.

Mr. G. E. LOMAX briefly adverted to the purposes for which they had met, and hoped that, before the week closed, many lips would be closed against the further introduction between them of alcoholic beverages.

After a short address from the Chairman the meeting separated. Another meeting was held in the same field, at a short distance, during a part of the time this continued. The numbers assembled were computed to be from 3,000 to 4,000. The assembly would have been considerably larger but for the rain that fell heavily at intervals during the greater part of the evening. It was surprising to see how most of the audience maintained their ground whilst the rain poured down. Their anxiety to hear the cold-water men rendered them indifferent to the copious and fertile showers.

WEDNESDAY.

This was the great demonstration day of the week, and was celebrated by a grand procession, an open-air meeting, and a tea party, all on an extensive scale.

From an early hour to dawn, the streets of the ancient city were one continued scene of animation. A very large number of strangers, especially during the forenoon, arrived from various parts of the country, with a view to be present at the proceedings. A great portion of them were brought by special trains from Leeds, Hull, Darlington, Manchester, and the intermediate stations, parties being conveyed to York and back at one fare, on each line of railroad. A steam packet from Barton, in Lincolnshire, also arrived in the Ouse with about 170 teetotalers, belonging to that town, on board. It was previously arranged that the procession should start from the Cattle Market, and long before that time the Walmgate-bar walls were densely crowded with spectators. It was twelve o'clock before the whole of the arrangements were completed, and the procession then commenced its route. Its great extent may be conceived from the circumstance that a quarter of an hour was occupied in passing any point *en route*. During its progress through the streets, the city wore one of the most stirring aspects ever witnessed by its inhabitants. In every direction the windows of the city, from those of the cottage to those of the mansion, were crowded with spectators, and the streets themselves were also much crowded by people as the procession moved along to the strains of the several bands of music which accompanied it. The following is the order of its arrangement:

ORDER OF PROCESSION.

Twenty Horsemen.

Board inscribed—"The Pledge. We agree to abstain from all Intoxicating Liquors as a beverage; not to traffic in them, nor offer them to others."

Small boards, on which were the names of towns whence teetotalers attended the Demonstration.

Bramley Band in uniform.

Delegates to the British Association for the Promotion of Temperance, in carriages.

Banners—one of which represented the good Samaritan in the act of administering relief; with the words

"Go thou and do likewise."

Small white Reclabite banners.

Large green banner, inscribed "York New Temperance Society, established 1836."

Bean's brass band.

White silk banner, inscribed, "York New Temperance Society."

Large purple banner bearing the inscription, "Horncastle Teetotal Society;" and "Be ye wise as serpents and harmless as doves;" underneath which were represented serpents and doves.

Father Mathew and friends, in a carriage drawn by four horses. Carriages containing the Bazaar Committee and Ladies.

Banner representing Sampson carrying the gates of Gaza; with the inscription, "He was a Nazarite from his birth;" and at the bottom, "Leeds Temperance Society, established 1830."

Leeds band in uniform.

Large blue banner, inscribed "England's Hope and Glory," and "Leeds Youths' Temperance Society."

Large blue banner, with the figure of Moses in the act of striking the rock in the wilderness. It was inscribed, "Behold he smote the rock and the waters gushed therefrom;" and "The Leeds West-end Temperance Society."

Large blue banner, belonging to the Hull Temperance Society, representing a bowl in the centre, and inscribed on the bowl, "The beverage of nature." On each side were figures, holding flags, the one inscribed "England Temperance Union," and the other "American Temperance Union."

Blue silk banner, inscribed, "Our motto is glory to God, and benevolence to mankind." "I.O.R. Rose of Sharon Tent, No. 128. North Thoresby."

Black board, at the top of which was a spirit bottle, on which were the words "Rum, gin, brandy, &c.;" and beneath this—"Stings to death 50,000 every year."

Heslington band.

Juvenile teetotalers, carrying small white banners, bearing the following inscriptions:—"Young, but in earnest." "Moderation leads to drunkenness." "Juvenile Temperance Society." "Train up a child in the way he should go, and when he is old he will not depart from it." "Wine is a mocker, strong drink is raging, and whoever is deceived thereby is not wise." "The drunkard shall not enter into the Kingdom of Heaven."

Green Rechabite banner, inscribed "Independent Order of Rechabites. Union Tent, No. 113." Underneath which were the words "Peace and Plenty, the reward of temperance."

Pocklington Band.

York Rechabite Banner.

Large purple banner, inscribed "U. O. F. R. Buckler Tent, No. 48, Spilsby."

Small Rechabite banners, inscribed "Mercy and Truth meet together." "Temperance and piety, the way to happiness," &c.

Banner representing a landlord serving a half-starved looking fellow with liquor, inscribed "The Contrast."

Hull Rechabite banner, inscribed "Good Design Tent, No. 81, established A.D. 1838."

Purple flags, inscribed "I. O. R. Shield Tent, No. 246, Spilsby." "Teetotalers' Refuge Tent, 108, I. O. R., Louth."

White Banner, with gilt letters, bearing the inscription "Hull Catholic Temperance Society."

The Rechabites wore the white sash of the order, and the members of the temperance societies white rosettes and medals. The procession proceeded through Walmgate, Fossgate, St. Saviourgate, Aldwark, Goodrangate, Petergate, Bootham, Coney-street, Micklegate, High Ousegate, Parliament-street, Colliergate, Pavement, Coppergate, and Castlegate, to St. George's Field. It was then broken up, and those composing it joined an immense crowd of at least 10,000 persons, who had there assembled for the purpose of hearing an address from Father Mathew, who, it was also understood, would administer the pledge in the open air. Arrangements having been made for his carriage to enter the field,

FATHER MATHEW then addressed the vast assemblage. He said—My friends. (Great applause.) I present myself before you with very great difficulty, for I am a mere stranger, only five days having elapsed since I placed my foot on English ground. (Hear hear.) However, the cordial and affectionate welcome I have received in York, shall prevent me from considering myself a stranger. (Loud cheers.) I am perfectly well aware that in addressing an English audience, I labour under many disadvantages. You are unaccustomed to my form and manner of speech. The intonation of my voice sounds grating on your ears. ("No, no.") However, the subject on which I am about to address you is dear and familiar to you all, for I am perfectly well aware that I have the happiness to address myself to an assemblage composed in a great measure of faithful teetotalers. (Applause.) The cause we are celebrating this day, and the triumphs we have witnessed, is the cause of humanity, the cause of morality, and the cause of God. (Loud applause.) It is not necessary for me, my dear friends, to enter into any vindication of the principles of total abstinence; its benefits are as manifest to all as that sun which is now gloriously shining upon us. (Hear, hear.) My dear friends, you are perfectly well aware of the glorious triumphs of our cause in Ireland—(applause)—a land which, though its people are blessed by nature with the kindest and purest dispositions, is stained with the most atrocious crimes, and all—all proceeding from that fruitful source of crime and misery, intoxicating drink. (Applause.) But now I announce to you, my friends, glad tidings from Ireland; intoxicating drinks have been entirely laid aside; vice and crime have disappeared, and we now number in Ireland nearly 6,000,000 of teetotalers. (Tremendous cheers.) I am bold to assert, that the sun in his glorious course does not cast his rays on a purer and more moral body of men than the

6,000,000 that now constitute the total abstinence society in Ireland. (Applause.) Though naturally and constitutionally diffident and desponding, I feel my bosom dilate with rapture, and feel new vigour swell within me from the spectacle I have this day witnessed. (Applause.) Oh yes, my friends, it was a glorious spectacle—a spectacle upon which I am confident the whole family of Heaven would look down with approbation. (Applause.) Our cause, my dear friends, is one in which all may unite; and surely it is a glorious thing, and we have cause for gratitude and thankfulness to God, that we have now a common cause in which men of every country and every clime—men of all political opinions—men of all religious creeds—can unite together hand and heart. (Loud applause.) Yes, my friends, we can all unite; we can all co-operate in this glorious cause, no matter what our political opinions—no matter what our religious convictions—without sacrificing a single iota of principle. (Applause.) I am perfectly well aware, my friends, that our cause has many obstacles to encounter, and sorry am I that so glorious a cause as ours should be pregnant with sorrow or loss to any individual. (Applause.) However, no great improvement can take place without some partial injury. The railways that now intersect your country, and which have brought both the ends of your land together, have been the ruin of many; however, no one should say you should not have railways, lest the proprietors of stage coaches or canals should be injured. (Hear, hear.) Neither should any one say you should have no new streets or squares built in cities, lest those inhabitants in the old parts of the place should be injured in their property. (Hear, hear.) In like manner, let no one say we should not advocate this glorious cause, lest distillers, or brewers, or vendors of strong drinks, be injured in their pecuniary circumstances. (Applause.) Were this maxim to be followed, there would be an end to all improvement. (Hear, hear.) My dear friends, when I saw this day unfurled, in the streets of your ancient archiepiscopal city, the pure and spotless banner of temperance, I felt my heart dilate within me—a banner unstained by a single deed of darkness—a banner unstained by a single drop of human gall—a banner unmoistened by the tears of the widow or the orphan. (Immense applause.)—It was indeed a proud spectacle to see our procession to-day through the streets of your ancient city. (Applause.) The procession was indeed an interesting one; and what interested me above all was, the part composed of what were justly termed the rising hopes of England. (Applause.) I would admonish all parents, fathers and mothers, to induce their children to enter our ranks. No father or mother would ever have cause to regret having induced their children to take the total abstinence pledge. No child, reared up in our principles, would ever cause a tear of sorrow or a blush of shame to rise on the face of father or mother; but many parents have been brought with sorrow to the grave in consequence of the misconduct of their children, of whose ruin they themselves were the cause, by giving them in infancy a taste for intoxicating liquors; (applause) for, my friends, the taste for strong drinks is not a natural taste. The great Creator never sent any one into the world with a taste for strong drinks, and if our tastes were not vitiated by early habits, we should make the same selection for our beverage as the birds of the air and the beasts of the field. I have seen parents forcing their children to drink, and I have seen those parents mourning over the early graves of those children, who fell victims to intemperance; and it has been my lot to sit by the bedside of children who have thus fallen victims to their parents' mistaken affection, and I have heard with horror the lovers of drunkenness, despairing of futurity on the brink of the grave, pouring burning curses upon the heads of their parents. (Hear, hear.) I was delighted to-day to see parents bringing their little children to take part in the procession, and I was constrained, in the words of the pious woman in the Scriptures, to exclaim—"Blessed was the mother that bare you, and blessed was the breast that gave you suck." (Applause.) My dear friends, there are a great many topics connected with the temperance movement, on which I hoped to address you, but an opportunity will be afforded this evening. What delights me most is to see here persons of all religious opinions united in hand and heart. (Applause.) And surely, my dear friends, it should be thus; for we are all children of the same common Father, the same stream of blood flows in our veins; we have all been redeemed by the same Saviour, and we are all believers in the same Gospel of love. (Applause.) Why should we, then, my dearly beloved friends, from controversial differences, from the wanderings of the human imagination with respect to explanations of an obscure text in the Epistles of St. Paul, violate the great and fundamental principles of Christianity? I give "a new commandment," exclaims the Saviour of the world—"a new commandment, that ye love one another, for by this shall all men know that ye are my disciples." (Applause.) Do not, my dear friends, imagine that I am here making fair speeches to delude the good people of Yorkshire. God forbid! I speak the sentiments of my heart. (Applause.) I have now for more than twenty-five years been before the world in my native country; for

the last five years I have been at the head of the great temperance movement in Ireland. (Applause.) And if any one can raise his voice and say that I have, during that long, long period, in consequence of sectarian differences, violated the charities of nature and of the Gospel,—if any one can say that I have refused to extend the right hand of fellowship to men of other creeds, let him come forward now and brand me as a bigot. (Applause.) No, my dear friends, never do I advocate anything I would not practise myself; and I stand before you this day the undaunted advocate of teetotalism in its widest extent and strictest observance. I call on all to practise the total abstinence. I myself have so long observed; and I do not hesitate to proclaim aloud, that every motive, human and divine, to my line of conduct calls upon us all to abstain. We are called upon by self-interest, in order to preserve ourselves against the greatest of all calamities. We are called upon by the love of our neighbour, not to cause him to stumble by bad example, and in this we are confirmed by the apostle, St. Paul,—“It is good,” says he, “neither to drink wine nor to eat flesh meat, nor to do any thing whereby a brother may be caused to stumble.” (Applause.) We are called on to abstain and to induce all men to embrace our principles, in order that we may promote the glory of God, by preventing crime, and by increasing the happiness of his creatures; and there is nothing can contribute so much to the temporal and eternal happiness of man as a strict adherence to total abstinence. (Applause.) I trust, advanced as I am in years, I shall live to see the day when strong drink, as a beverage, will be entirely banished from the land. (Applause.) We speak of the good old times of England: in those times there were no public breweries or distilleries in England or Ireland, but every man sat down in peace in his own house, under his own vine and fig tree, secure of the blessings of this life, and, through faith in Christ Jesus, of the glories of the eternal world. (Applause.) I most humbly and sincerely thank you for the cordial welcome given to me at York. I came with reluctance, I confess, but not a reluctance to confide myself to the kindness and magnanimity of Englishmen, but because I was diffident in my own ability. (Applause.) I asked myself, what have I to do in England?—there are great advocates of the cause in England. What have I to do in York?—there are many stanch and eloquent advocates in Yorkshire. But when I found the committees and delegates at York persevering in their exhortations, I thought I heard in them the voice of God calling me to come; and with all my imperfections and defects, I have come amongst you, and thrown myself upon your honour and magnanimity, and well may I say in the words of our favourite poet, Tom Moore, a little altered—

“Blessed for ever was the day I relied
On Yorkshire honour and Yorkshire pride.”—(Applause.)

ADMINISTRATION OF THE PLEDGE.

When the rev. gentleman had delivered his address, and the vast assemblage had given three times three cheers for the “Great Apostle of Temperance,” he signified his intention of administering the pledge to all who were willing to take or renew it, ordering those desirous to become its recipients, (whilst he still kept his place in the carriage) to take off their hats and repeat the pledge after him. A considerable number removing their hats, he at once repeated the pledge in a firm and impressive tone, and was accompanied by voices in all directions, as follows:—“I promise, with the divine assistance, to abstain from all intoxicating liquors, and to prevent, as much as possible, by advice and example, drunkenness and intemperance in others.” This pledge being repeated, which was the full ceremony attending its administration, Father Mathew pronounced the following benediction on the recipients, “May God bless you, and grant you grace and strength to keep it,”—which done, he ordered them to put on their hats. He then alighted from his carriage, and pressing to the middle of the congregated mass of spectators, formed a small circle, in the centre of which he took up his position, and gave a general invitation to all around him to enter and receive the pledge at his hands. Many were eager to comply with his invitation, and he was occupied administering it to small groups (chiefly composed of Irish Catholics) of from four to a dozen persons, for a considerable length of time, all who entered the circle meeting with the most kind and hearty reception. Each administration of the pledge was a mere repetition of the terms we have already quoted; at the conclusion of which Father Mathew placed his hand upon the head of each of the recipients, ordering them to go and enrol their names as members of the society, with a gentleman who officiated as secretary. In this way a great number received the pledge, and we believe that the number would have been two-fold had it not been for the press of that portion of the meeting who more immediately surrounded the circle in which Father Mathew stood, and rendered it impossible for those anxious to take the pledge to approach. Father Mathew, if we may judge from his proceedings at the meeting, is a man of unbounded benevolence, and possesses the most lively and affectionate disposition. At the close of the meeting, he retired from the field amidst the most enthusiastic plaudits of the assemblage, and the people dispersed.

GREAT TEA PARTY AND MEETING.

At five o'clock in the afternoon, about 1200 of the friends of the temperance cause took tea together in the Festival Concert Room. The tea was succeeded by a meeting, which was also in commemoration of the anniversary of the York New Temperance Society, and the ninth conference of the British Association. The number of admissions by ticket increased the audience to about 2,000, who formed an assembly of great respectability. A great proportion of the attendance were ladies, amongst whom were many of the brightest ornaments of that sex, whose efforts seem now to be inseparably associated with every successful undertaking in the cause of benevolence and philanthropy. The spacious platform was chiefly occupied by the speakers and the delegates to the conference from various parts of the riding. The proceedings, as might be expected from the presence of “The Great Apostle of Temperance,” were most enthusiastic throughout the whole of the evening, and the addresses delivered were characterised by energy, eloquence, and effect.

After tea, the tables were cleared for the purpose of affording room for those who had obtained tickets to be present at the public meeting at seven o'clock. In the meantime a meeting was held in Thursday Market, when some speeches in advocacy of the cause were delivered. After the public had been admitted into the Concert Room at seven o'clock, a most imposing sight was presented, the room being crowded in every part with a very respectable auditory. Shortly afterwards Father Mathew again made his appearance, and he was loudly applauded. The business commenced by the Rev. T. J. Messer, of Hull, giving out a temperance hymn, beginning with the words “Pledged in a noble cause,” &c., which having been sung,

Mr. JOSEPH ANDREW, of Leeds, came forward, and said that he had very great pleasure in proposing that Thomas Beaumont, Esq., of Bradford, one of the vice-presidents of the British Association for the Promotion of Temperance, preside over that meeting. (Applause.)

Dr. FIRTH, of Hull, said he felt it a very high honour—and he was quite sure the whole of that large assembly would feel it a high honour—to have a gentleman to preside over that meeting who was so highly distinguished for intellectual attainments both in philosophy and medicine. (Applause.)

The motion was carried unanimously.

Dr. BEAUMONT in responding to the wishes of the meeting, said that he need hardly tell them that on the present occasion he felt more than ordinary embarrassment in accepting the flattering invitation which they had accorded to him. Not that he felt any diffidence, or any hesitation whatever, in standing forth then, as it had been his honour and his pleasure to do on many occasions for years past, in behalf of the noble institution which had brought them together. (Applause.) All his observation, increasing experience, and continued and extended knowledge of human nature—physical, moral, social, and intellectual—only served to convince him more and more that in choosing the principles of total abstinence, they were physically and morally right. (Cheers.) There was a time when society laboured under the strangest, the deepest, and the deadliest delusion upon this subject. Centuries had rolled away and each succeeding cycle had only served to deepen those prejudices, and consequently to extend and entail upon mankind all those dreadful and desolating evils which had been the natural, and, he hesitated not say, the inevitable consequences of the use of intoxicating liquor. (Cheers.) He remembered full well, and that within eleven years, when the subject of the temperance society was first propounded in England, he had the pleasure of being one of the very few who then—about a dozen or half-a-dozen—met together to consider this Utopian question, as it was called. (Cheers.) He remembered full well the obloquy, the contempt, the objections, the universal opposition, the fierce hostility, and what was worse than all, the apathy which rested on the public mind upon that great and interesting question. But he had felt it his duty, placed by Providence, as he was, to watch over the physical interests of many in society, to investigate this subject as its importance demanded. He was fully convinced, that whether intoxicating drinks were innocuous or not, there had existed a large amount of moral evil in consequence of their employment, and therefore he was ready calmly, seriously, and dispassionately to investigate the subject, and, having felt his way, having assured himself that he was not treading on quicksands, he felt bound to give to that subject his support, feeble as was its influence on society—repudiated as it was on the right hand and on the left, and objected to as improbable and absurd—he felt it his duty, against evil report and good report, under any circumstances whatever, to give the mite of his influence in the promotion of this great cause. (Cheers.) After noticing the opposition which total abstinence principles met with a few years ago, and his determination to support them, though it might cost him personal or professional sacrifices, the Chairman said that he had now lived to see a wondrous change come over the scene. He remembered that not more than nine or ten years ago the cause of temperance was small and feeble, and little

known or heard of; but he would now refer them to the demonstration of that day,—he would now refer them to the noble individual on his left hand, Father Mathew—(great cheering)—he would now direct their attention to Ireland from whence he came (cheers), for there he (Father Mathew) had been the apostle of temperance—there he had been enabled, by the blessing of God upon his labours, to enlighten the minds and judgments, and to change the habits and feelings not of hundreds or of thousands, but of millions, who from circumstances of degradation and wretchedness, whether physical, social, or moral, such as scarcely had a parallel in the world, were now clothed and in their right mind, and in thousands of instances, he doubted not, were sitting at the feet of their Saviour. Surely, then, their's was a cause *par excellence*—a cause which more than any other would ameliorate the condition of society—a cause not designed for the poor man only, but equally so for the rich and those in the middle ranks of life. (Loud cheers.) So long as the physical organization of the human constitution remains universally the same, so long, in accordance with the immutable laws of nature, must the principle of total abstinence be essentially applicable to, and available for, the physical welfare of man. It would ill become him to reflect upon any individual, but he felt confident that the demonstration of that day would have an irresistible effect upon the public mind, and he thought that, as so many advantages had resulted from the simple but efficacious principle of total abstinence, it would be, he hesitated not to say, an imputation on their common moral honesty, were they to withhold from this society their meed of heartfelt approbation. (Cheers.) He dare not trust himself in expatiating on the great importance of the question, or he should extend his remarks beyond the limits of propriety. He had already, both in writing and orally, expressed his views on this deeply interesting topic, and he would therefore only make one or two other remarks. Whatever might be the strength of feeling on this subject on the part of some, there were orders of men, and individuals occupying high and responsible stations in society, who had yet failed to give that attention and sympathy to the temperance movement to which it had so paramount a claim. He regretted exceedingly that the merits of their societies were so little understood by those, who, from their position, ought to have united themselves to them. He particularly alluded to the members of his own profession—men who, from the nature of their education, their daily habits and powers of observation—men who, from the important and irresistible facts which were continually presenting themselves to the practitioner, must of necessity be better able to trace the ravages of internal disease than any other class of individuals. He was surprised that these men, who for years had been watching the fearful ravages of vice, and the daily manifestation of physical debility, whether as the result of the oldest chronic or the most confirmed and aggravated acute disease—he was surprised that hitherto this class of persons had withheld their influence and sanction from the great principles of temperance. (Hear, hear, hear.) He would just mention that last winter he paid a visit to his Alma Mater, in the city of Edinburgh, and he was present one evening at a meeting of the Royal Medical Society, when a paper was read, and a subsequent discussion took place upon it, during which he had a favourable opportunity afforded of introducing this great question. (Cheers.) The sentiments which these observations of his elicited, proved two things; first, that medical men generally had yet only paid superficial attention to the physical constitution of man; and, secondly, it proved also that when the subject was fairly propounded—that whenever it was brought to bear with full momentum and expression of feeling on the understanding of such individuals, it was not difficult to draw from them private admissions in favour of the temperance principle, which they were not candid enough publicly to avow. (Cheers.) The result of his introducing the subject to that society was an application being made to him by one of the presidents to draw up a paper on the nature and properties of intoxicating drink, divided into the rational, pathological, and chirological sections, exhibiting the baneful results of the use of alcohol on the constitution. He read the paper before the members of that society, and was happy to say that he never heard a more interesting, if a more important discussion, than that which ensued. On another occasion he had prepared a paper for reading before the Medico-Chirurgical Society, one of the most learned, adult, and powerful medical associations in the world, but he had been prevented from actually reading it by an unforeseen occurrence. These were features in their history which would excite them to march manfully on in the advancement of the cause. (Cheers.) A conscientious inquiry into the different bearings of the great question would make any man disposed to promote the interest of that association, the claims of which had brought them together. (Loud cheers.)

The Rev. T. J. MESSER said, about six years ago he had felt it his duty to give his adhesion to the temperance cause, and some of his beloved moderate drinking friends inquired what he was about. They asked him if he was not entering into a scheme which was perfectly Utopian, and not likely to continue—one

which would pass away like the mists of the morning, and, ere long, not a vestige of it would be seen, and then laughed at him for his folly. Those persons were not in possession of prophetic foresight—they were neither prophets nor the sons of prophets. The friends of temperance were not yet giving up the ghost. (Cheers.) He wished those individuals had been present at that meeting, and they would then have seen that instead of being in a galloping consumption, teetotallers were advancing to a glorious victory. Though he had served seven years' apprenticeship to the cause, he was not killed with cold water yet. He had as much natural energy then as ever he had, and laboured as hard, if not more so, than he had formerly done. He felt exceedingly hearty upon that occasion, and was capable of working for the cause, and even of delivering a long speech if it were necessary. (Cheers and laughter.) He had well attested the principle of entire abstinence, and the result was, that he had become one of its warmest and most honest, though it might be, its humblest advocates. He had stood by it, though its downfall had been again and again predicted—he had cherished its principles amidst the chilling blasts which had blown against it from an unnatural and systematic opposition. (Cheers.) Their cause had brought forth fruit in the most blighting regions of intemperance—their principles had acquired strength where they assumed impotency—and in spite of all opposition, they were still advancing in strength. This prosperity would continue to attend them until they should have dashed from his lofty pedestal the idol of the British nation, and until their island home should have been raised to a proud position over other nations, a signal emblem of the goodness and grace of the eternal God. (Cheers.) The temperance platform was one common ground, on which they could all meet. It was one on which the members of the Established church, the Catholic church, the Wesleyans, the Independents, and the members of the Society of Friends could all meet—(cheers)—and they had present in that meeting the representatives of all religious denominations, mingling together like the beautiful rays of light, upon which they could gaze with rapture that would not vanish with the dispersion of the meeting. He might call to his assistance the aid of a poet in giving his approval of water above strong drink. Mr. M. then repeated that exquisite eulogy on water, which has been often published. The following is the first verse:—

"Oh! water for me, bright water for me;
Give wine to the tremulous debauchee.
It cooleth the brow—it cleareth the brain—
It maketh the faint one strong again.
It comes o'er the sense like a breeze from the sea,
Or freshens like joyous infancy.
Then water, bright water, for me, for me;
Give wine to the tremulous debauchee."

He would conclude by observing that at a festival time there was always somebody disposed to annoy parties concerned in it, and such was the case on the present occasion. A question had been propounded, bearing upon the visit of the distinguished individual who would hereafter address the meeting. On coming into that room he (Mr. Messer) had put into his hands a paper which was full of verbiage and not worth answering. He looked at it, and he was reminded of an interrogatory once propounded to the founder of Methodism, upon whom some reflections had been made, and when he was asked why he did not answer them, John Wesley said, "I never fight with chimney sweeps, because I like to keep clean hands." (Applause.) Mr. Messer then alluded to this document, which asked the question whether a certain individual (meaning Father Mathew) was not constantly boasting that he intended, by the instrumentality of the temperance cause, to sever the sister island. He went to his brother—for he was proud to call him a brother—(applause)—and put to him a categorical question on the subject, when he stated that he never mixed himself up with any thing like political agitation. Of course, as a man and as an Irishman, Father Mathew had a right to his own views, but as a teetotaler, he repudiated all political excitement, and he wanted that night to realize, and throughout his future days to realize, what the humble minister of teetotalism now addressing them longed to see, viz., the human family formed into one common brotherhood, engaged in one common service, and travelling together to one glorious end. (Loud cheers.)

The CHAIRMAN said he had great pleasure in introducing to the meeting one of the earliest, one of the most untiring, and one of the most efficient advocates of teetotalism, viz., Mr. James Teare, of Preston.

Mr. TEARE said, he had in the course of his life attended a great number of teetotal meetings, perhaps more than any one else living on the face of the earth. He had heard all sorts of people advocate the principles of this benevolent and God-like institution, viz., members of parliament, magistrates, clergymen, dissenting ministers, medical men, artisans, mechanics, sailors and soldiers, and agricultural labourers. He had heard some of the most astounding facts and some of the weightiest arguments adduced, but he must confess that if he had never heard any thing during the whole course of his life in favour of the principles of teetotalism, those remarks which he had heard from the Chairman and the speakers who had preceded him, (Mr. Teare) would have

been quite sufficient to convince him that those principles were founded in truth. If it were not so, he should be the last man, as a patriot, as a philanthropist, and as a christian, to give them any countenance. He had put questions to all classes of the community on this subject, and he never met with one man who had a tangible argument or a strong fact in favour of intoxicating liquors. The principles of total abstinence were either right or wrong; they knew nothing of a half-way house, they went the whole length, and they denounced the drinking system as being cruel, wicked, and immoral. (Applause.) And they were determined, by the blessing of God, to unite hand and heart in crushing the monster of intemperance. (Cheers.) They had entered the field of battle, and he trusted it would be said of them as Buonaparte said of the English troops when he saw them in Spain, that "a man may lead them into the field of battle, but the devil cannot drive them out again." The same remark might be applied to the teetotalers; they, however, were not physical force men, they were moral force men, for—

"Tis vice, and vice only, we seek to destroy,
And truth is the weapon we always employ."

They had been charged with being infidels, socialists, hypocrites, and he did not know what. He said, however, they were brothers met in the spirit of love, being of one heart and one mind, and he, that evening, wished to shake hands publicly with Father Mathew, God bless him. (Applause.)

Success to Father Mathew,
That noble priest of Cork;
May God preserve him stout and strong,
And speed his glorious work;
For England, old England, this is a happy day,
Hurra for Father Mathew now, hurra! my friends, hurra!

That distinguished individual had been a teetotaler for a number of years, and he had accomplished a greater reformation perhaps than any other man that ever lived in the same length of time and with the same means. It was not, however, to Father Mathew, but to his God and to their God, they were to ascribe all the praise. It was the same God who created him and them, and the same Saviour that redeemed them, and if Christ so loved them all, and loved the drunkard also, ought they not to lay down their beer and ale for the sake of the drunkard? They had done so, and they rejoiced at having done their duty, and if they had to do it again they would do it, and if the sacrifice of life was wanted in the cause, no doubt God would enable them to stand true to the last. He then noticed the progress the cause had made during the last 10 or 11 years, although it had encountered much persecution. This was a day which would be long remembered, and he had no doubt what had been done would be blessed, and be the means of convincing others of the necessity of abstaining from all intoxicating liquors. He exhorted them not to compromise their principles, and said that if they continued to progress at the rate they were now proceeding, he expected that in a few years all the drunkards would be reformed, and sober people prevented from becoming drunkards. In conclusion he wished success and prosperity to the cause. Let their motto be "onward, onward, upward, upward, heavenward, heavenward." (Applause.)

The CHAIRMAN noticed, in feeling terms, the philanthropic efforts of Father Mathew, and then stated that an address would be presented to that gentleman.

JOHN WADE, Esq., of Hull, the President of the Conference, then rose and said,—Mr. Chairman, and ladies and gentlemen—This meeting is to me a most cheering and gratifying sight, for I consider it a striking homage paid to the great principle of total abstinence from all intoxicating liquors—a principle which lies very near my heart. I have witnessed many temperance demonstrations, but never one like this to-day. It has been such as became, not only the metropolitan city of this great county, but, I will venture to say, this great nation. It has been a splendid moral triumph over the debasing drinking customs of our land—a triumph greatly enhanced by the presence amongst us of that great apostle of temperance from our sister island, the Rev. Theobald Mathew; a man who has done more for the cause of temperance than any other man in the world—I had almost said, than all other men put together. This, sir, brings me to the duty I have to perform this evening as President of the Conference of the British Association for the Promotion of Temperance, which is now holding its sittings within the walls of this city, and that is to present to you, sir, [addressing himself to the Rev. Mr. Mathew] a memorial from that body, expressive of its high regard and esteem.—[The Secretary to the Association then read the memorial, after which the President presented it to Mr. Mathew, amidst immense cheering. The memorial was as follows:—]

"To the Rev. Theobald Mathew.

"Esteemed Sir,—We, the officers and delegates of the 'British Association for the Promotion of Temperance,' assembled in its ninth annual conference, beg most sincerely and cordially to welcome you to our country, and to the ancient city in which we are met for the promotion of the cause so dear to us all.

"We feel grateful for the ready response made to the request of the Executive Committee for your presence; but, deeply sym-

pathizing as we do in the bereavement you have so recently sustained, we are bound in an especial manner to express to you the obligation we are under for the sacrifice you have made of personal feeling, in order to be present with us on this important and interesting occasion, to aid us with your distinguished services.

"Feeling deeply interested in the prosperity and happiness of Ireland, we heartily congratulate you on the proud position which your native country has assumed in this great moral movement, and on the devoted part which you, as an instrument under God, have taken in its progress and its triumphs.

"The limits of this address preclude the possibility of any detailed remarks on the character and tendency of this movement in your native land; yet when we consider the gigantic display of power exhibited in the cause of total abstinence, or contemplate the enthusiasm thus awakened, we should be false to our best feelings did we not embrace the present opportunity to declare, that in making this grateful acknowledgment of our sincere regard for you, we at the same time wish to convey, through you, to our brethren across the channel, the lively interest we take in the promotion of principles so favourable to the prosperity of Ireland, and to the intellectual and moral elevation of her people.

"As a follower of the 'Prince of Peace,' you have shown to the world how deeply you feel the power of the temperance reformation to promote that 'peace on earth and good will to men' which was the great object of the Saviour's mission. This feeling we cordially reciprocate, and therefore rejoice to meet you upon the platform of our common humanity, in the truly catholic cause of temperance—a cause which, in its social and moral tendencies, is perhaps not surpassed in importance by any to which the genius of philanthropy has ever given birth.

"In concluding this brief testimonial of our esteem, we would express our hope that your visit to this country may be attended with abundant success, and more especially to your countrymen resident amongst us; and our earnest and heartfelt prayer is, that you may be long spared to carry on the work in which you have laboured with such signal success—spared to witness the consummation of its triumph—and that the God of all grace and truth may continue to guide your labours till his work is done, and finally bless you with 'an inheritance incorruptible, undefiled, and that fadeth not away.'

"JOHN WADE, Chairman of the Conference."

The Rev. THEOBALD MATHEW, evidently much affected, presented himself in the front of the platform, amidst the most deafening plaudits of the audience, which continued for some time. The applause having subsided, the rev. gentleman proceeded to say,—Mr. Chairman, ladies and gentlemen—I feel oppressed with the weight of your kindness, and I really at this moment feel I cannot command words to express to you my feelings. (Applause.) They are as acute as ever agitated the breast of man. (Hear, hear.) I do not at all recognize myself in the beautiful portrait drawn of me by my esteemed and too partial friend, your respected and eloquent chairman. He has drawn not a real portrait of me, but has drawn from his own heart, that well of virtue, pure and undefiled. (Applause.) To the president and the members of the Committee of the British Association I feel deeply indebted indeed for the compliment they have conferred upon me, by sending to the far south of Ireland an invitation to so humble an individual to attend this great festival in York; and I thank them for the kind sympathy they expressed in the recent domestic calamity which it has pleased the Great Disposer of all things to visit me with. I did not anticipate the warm and affectionate reception which I have met with since my arrival in York: it was indeed cheering to my feelings. I am perfectly well aware that this kindness is not shown to me individually, but for the sake of the great work in which the Lord has employed me. (Applause.) When I speak of this great work, I do not at all, I assure you, ladies and gentlemen, intend to magnify myself; for I am perfectly well convinced of my own utter worthlessness. (Hear, hear.) The Lord always selects the weak things of this world to confound the strong, and the evil and contemptible things of this world, that no flesh shall glory in his sight. (Hear, hear.) And the more the Lord has blessed my labours, the more I am humbled in my own estimation. (Hear, hear.) I am astonished at the magnitude and greatness of the mercy of God, which has been displayed in the wonderful reformation that has taken place in Ireland. (Applause.) No human agency, I am convinced, could have accomplished this work.—(Hear, hear.) As our eloquent friend, the Rev. Mr. Messer, said, it is the work of the Most High God, and it is marvellous in our sight. I do not intend on the present occasion to enter into a detail of the great change that has taken place in Ireland, in consequence of what we term the temperance reformation; but I shall convey to the teetotalers of Ireland the kind congratulation of the president and executive committee of the British Association, and I am sure they will be proud of it, for we hail every teetotaler as a brother. (Loud applause.) And here, speaking of Ireland, I must thank my rev. friend, Mr. Messer, for his vindication of me. He was one of the very first gentlemen in this country who, at the commencement of the temperance movement in Ireland, extended to me the right hand of fellowship at a time when I stood very

much in need of such co-operation and friendly feeling. (Loud applause.) I have ever remembered with gratitude this act of kindness and condescension on the part of my reverend brother. To convince any one of the benefits of total abstinence, he need only look at this vast assemblage in the banquet-hall to-night. (Great applause.) We have had this day for temperance in York a day of cloudless splendour, and we here, in this hall, to-night enjoy its calm and christian evening. (Loud applause.) What but temperance could have accomplished this? (Hear, hear.) I have seen perhaps one or two meetings in Ireland which would equal in magnitude and importance that of this evening. I have seen every hill levelled, and every valley filled up; and I have seen high and low meet together in our festive halls, the Lord raising the poor man from the dust, and making him sit down with princes. (Tremendous cheering.) What but temperance could have effected that? (Hear, hear.) And if it accomplished no other good, that was an ineffable blessing. (Applause.) It has, as this address has truly said, elevated the moral condition of our people, and has fitted them for the great events with which our times are pregnant. (Applause.) Mr. Chairman, and ladies and gentlemen, to the vindication of me by my reverend and esteemed friend Mr. Messer, I shall only add that never in my whole life, before or since the commencement of this great temperance movement, have I attended a political meeting. (Tremendous applause.) I never, though I was qualified to do so, gave a vote at an election for a member of Parliament. (Reiterated applause.) I have confined myself to the discharge of my duties as a minister of the gospel, and since Providence has placed me at the head of the great temperance movement in Ireland, I have devoted all my energies to this great and blessed work. (Loud applause.) One of the fundamental rules of our society is, that at none of our temperance halls shall religious or political controversy be ever introduced; and in the midst of all the excitement and agitation that at present disturb Ireland from sea to sea, I can say with truth, here this night in the presence of this vast assemblage, that in no one room or temperance hall, throughout the whole length or breadth of Ireland, has this rule been violated. (Immense applause.) There is not a single instance in which a political question or religious controversy has been introduced into any temperance hall in Ireland. (Applause.) I felt quite elated this morning, but my feelings are very susceptible, not on my own account, but I tremble for the great work in which I am employed, and I would endure any thing for the cause and for the brethren. (Loud applause.) As St. Paul says, I would be willing to make myself anathema. It is not on my account, but for the sake of this great and glorious cause, that I presume to occupy your time by so unworthy a subject as myself. I have received several anonymous letters this evening, accusing me of leading the people astray—of leading them into superstition—(shame, shame)—and of substituting teetotalism for the Gospel. I have never done so. (Hear, hear, and applause.) I consider teetotalism the foundation of every Gospel virtue, for there can be no virtue without temperance. (Loud applause.) By teetotalism I have brought down in Ireland the wall that separates the people from the ordinances of religion and the services of God, banished vice and crime, emptied our goals and bridewells, and raised the people to a height of moral elevation to which no one ever expected to see them raised. (Loud applause.) I have not, as I said lately to a gentleman who made the same charge against me in London, substituted teetotalism for the Gospel; but, on the contrary, from my own resources, I have distributed in Ireland thousands of copies of the sacred Scriptures. (Immense applause.) We have now in the press in Dublin a cheap edition of the Holy Bible, which will be printed and sold in numbers at 6d. each, to be only 6s. for the entire twelve numbers, and which will place the sacred Scriptures within the reach of every teetotal head of a family in Ireland. (Loud applause.) I consider teetotalism as the harbinger of happiness, not only for Ireland, but for the entire empire; it has not only broken down the wall of separation that kept the people of Ireland from the discharge of their religious duties, but also that which kept them so long from their fellow-men; for teetotalism will enable us to see in the face of every human being a brother. (Loud applause.) I have always advocated teetotalism on these principles, and I shall always, with the Divine assistance, continue to do so. (Applause.) I take no credit to myself for the marvellous result, for it is not he that planteth nor he that watereth, but God that giveth the increase, to whose name be praise, glory, and honour, for ever. Amen. The only credit I take to myself is for untiring energy in the great and sacred cause. (Hear, hear.) I feel under deep obligations to the committee of the British Association, for their kindness in presenting to me this beautiful address, which, though it has far overrated my merits, I shall always preserve and cherish as a memorial of their kindness. (Applause.) But I cannot command language to express what I feel towards the citizens of York and the surrounding country, for the very cordial reception they have given to me, a humble stranger coming amongst them. Several times since my arrival from Cork, I have forgot that I have left Ireland, and thought that I was still at home. (Hear, hear.) I can only account for the reception I have had by

the kindness and attention I have invariably shown to such of the natives of this country as trade has brought over to Ireland, to whom I have always given a cordial welcome in Cork, and endeavoured, as far as I could, to make them happy. I cannot at the present moment urge any of the usual topics of my addresses at temperance meetings, for I know I have the happiness and honour to address this evening an assemblage of teetotalers—of men who are steadfast, and who have laboured in the cause—many of whom have been my predecessors in the cause; and proud am I to see them here this evening, and of standing before them a humble representative of teetotalism in Ireland. But I would entreat them, if they will allow me to do so—and the kindness which they have shown to me encourages me to do it—I would entreat them to be temperate in their teetotalism, to avoid any thing that might lead to dissension in their body, not to moot questions that may cause dissension. I was charged myself this evening and to-day with what to me, being a minister of the Gospel, may be attended with serious consequences—I was charged with being a Manichean, condemning wine as created by the evil principle, and as being bad in itself. Now, I never uttered a word on that subject. I acknowledge many poisons are good creatures of God; but they may be abused, or taken for our destruction. (Hear, hear.) I would admonish all teetotalers to follow the plan I have done, which God Almighty has so marvellously blessed, to abstain themselves from all intoxicating liquors, and obtain as many converts to our cause as they can by argument; but at the same time to exercise charity to those who will not join them. (Hear, hear.) We have all often, with the whole collected ardour of our souls, followed some favourite object; but now an object presents itself in which we can all, without fear of being disappointed in our pursuit, press on with ardour, assured of gaining the prize; and I would entreat of all teetotalers to persevere in this glorious object, for they may be assured that they will in the last succeed, and teetotalism will extend in triumph its pure and spotless banners to the utmost bounds of the earth. (Loud applause.) I now heartily thank you for the kind attention with which you have listened to me. The topics on which I have spoken are not those on which I intended to have addressed you this evening; but the observations of Mr. Messer, and the letters I have received, compelled me to refer to them, not for my own sake, but in order to shield our glorious cause from any disparagement which such accusations might entail upon it.—[The rev. gentleman then resumed his seat amid loud plaudits.]

The CHAIRMAN then said it had been his high honour and pleasure to occupy a seat upon a temperance platform with a Protestant bishop, and he was happy to find himself seated near a Catholic bishop on that occasion, whose heart and mind must feel a sympathy for the advancement of that great principle, without which it was not possible to possess the common attributes of humanity. As a Christian bishop he must entertain a Christian sympathy, and therefore could not refuse to lend his influence in favour of that great plan which they were so deeply interested in. He begged to call upon

The Rev. Dr. BRIGGS, Roman Catholic bishop, who was received with loud cheers.—He begged to assure them, with the utmost sincerity, that he had not the least idea in the world that he should be called upon and have the honour of addressing them that evening. Their worthy chairman, however, having, as they had heard, thus called upon him, he could not for a moment hesitate to obey the call, as certainly he did feel, both as a man and a Christian, and as a Christian bishop, deeply—yes, most deeply—interested in the cause which they had met that evening to advocate, as he felt the justice of the observation that had been made, that it was the foundation of morality and virtue. As he had heard that evening, intemperance formed a barrier against virtue, and that barrier must be broken down, otherwise they could not arrive at virtue. And he had been extremely delighted to have heard (but he begged to say without the least idea of making an odious distinction) a truly catholic principle—a principle which told them that in a great cause of morality like this they should even lose sight of their respective differences of creed—(applause) that whilst they had all been created by the same God, and all been redeemed by the same divine Saviour, they should, as creatures of that God, and redeemed subjects of that blessed Saviour, in the cause of morality, as it were, forget any difference that might otherwise exist among them. For that great Saviour, the night before he suffered, said to his disciples, “I give you a new commandment, that you love one another; by this shall all men know that ye are my disciples.”—He then went on to say that in advocating the great cause of Christian morality, and in speaking on the particular point of overcoming this vice, he might say, of intemperance, he thought those who were sincere and determined to advocate this cause with success, should attend to the few observations and kind admonitions that had been thrown out that evening, viz., not to push the matter to extremes, and to bring into it subjects totally unconnected with it. Thus, in advocating this great cause they must forget and overlook minor differences, and if these should arise they were to let them cease rather than that the cause should be injured. It was by contending about minor differences in advocating a great cause, that that cause was mate-

rially injured. In conclusion, he begged to thank them most cordially for the kind reception he had met with, and to apologise for appearing before them, unexpected and unprepared as he was to address them. (Loud cheers.)

Dr. LEES was received with cheers.—He said that the present was not an occasion on which to talk and to argue, but to *feel* and to *act*. He would not, therefore, occupy their attention long, but beg to present two brief pictures to them, illustrative of the results of the temperance enterprise. The first picture would depict the *kind* of good which followed from the workings of the system; the second, the *extent* of that good. The first picture was not found in a teetotal document, but in the "Reports of Special Assistant Poor-Law Commissioners, on the Employment of Women and Children in Agriculture," recently "presented to both houses of Parliament, by command of her Majesty." The whole of that report was highly interesting and important, and clearly established the truth, that *teetotalism must constitute the basis of every intelligent and well-considered effort for the improvement of our agricultural as well as of our manufacturing population*. The extract he referred to would be found in the report of Mr. AUSTIN, one of the commissioners, and was in fact the evidence presented before him, in simple but most graphic and touching language, by the wife of a reformed drunkard. Mrs. BRITTON thus powerfully contrasts her present with her former situation:—"Formerly," says she, "my husband was in the habit of drinking, and every thing went bad. He used to beat me." Ah! sir, what intense misery and bitterness do those brief words express! There are scores of our reformed ones, and of their wives, in this assembly, who well understand the force of this simple statement—"He used to beat me!" What must have been the lacerated feelings of that helpless victim of intemperance, when the hand, which before God and man had been pledged to protect and defend, was raised but to prostrate and degrade!—Hear further her tale of misery—to the truth of which, in other cases, many in this room must sorrowfully respond:—"I have often gone to bed, I and my children, *without supper*, and have had no breakfast the next morning, and frequently *no firing!*" And this, sir, does not mean that the poor wife and pining children have omitted the luxurious and unnecessary meal called "*supper*" by the opulent: it means that they retired as they rose, hungry and shivering! But now mark the change which has come o'er the spirit of this dark domestic scene:—"My husband attended a lecture on teetotalism one evening, about two years ago, and *I have reason to bless that evening!*" How affectingly and gratefully does this good woman refer to the event which so providentially arrested her husband in his course. "My husband," says she, "has never touched a drop of drink since. He has been *better in health, getting stouter, and has behaved like a good husband to me ever since*. I have been much more comfortable, and the children happier. He works better than he did. He can mow better, and that is hard work, and he does not mind being laughed at by the men for not drinking. I send my eldest boy to the *Sunday-school*; them that are younger go to the *day-school*. My eldest boy never complains of work hurting him." The last remark of this right-feeling and right-thinking woman shows the connexion between temperance and religion, and confirms the remarks made by our distinguished visitor:—"My husband now goes regularly to church; formerly he could hardly be got there." Such, sir, is one picture, out of a multitude, of the *kind* of fruit which the temperance tree has borne.—The second picture will exhibit to you the *amount* of such fruit, which has been gathered in during the last ten years, and demonstrate the truth of that statement in the address to our beloved visitor, which asserts that the catholic cause of temperance, estimated by its social and moral consequences, is not surpassed in importance by any to which the genius of human philanthropy has given birth. As the ground of calculation, we may take the returns made to the British Association for the Promotion of Temperance during this its ninth conference. The population of places from which returns have been received is 1½ millions, embracing 55,000 members in connexion with this association. This body of teetotalers, it is stated, and upon close and accurate observation, includes *more than 6,500 reclaimed drunkards*, of whom upwards of 1,000 have been added to various branches of the church of Christ. Now within twelve years this principle of abstinence—of true and fully-developed temperance—had so extended in Great Britain, Ireland, and the colonies, in the United States of America, and in India, that, at the lowest computation, there were not fewer than fifteen millions of teetotalers. What, then, according to the proportion of reclaimed drunkards to members, &c., in the returns already named, would this vast number yield? *A million and a half of reclaimed drunkards!* (Applause.) Again: out of these it was all but absolutely certain that a *sixth part* of them had been added to the church of Christ—250,000 immortal beings transformed from drunkards and blasphemers into prudent and praying men. "Behold what God hath wrought." If you wish to realize the vast amount of good effected, even amidst the opposition of the world and the apathy of the church, within the few past years—and principally effected, too, by an illiterate agency—then imagine these reclaimed ones assembled together in one great and glorious

array. Were they thus gathered together, as in the procession of that day, and arranged two on every yard of ground, you would behold a procession above 400 miles in length, which would occupy a railway train at full speed more than 20 hours to pass! Such was the glorious fruitage of temperance—such its *kind* and such its *extent*. A cause was judged by its effect. "A tree," said the Son of God, "is known by its fruit." This tree, therefore, must be planted and watered by God. It demands, it deserves, the support of every Christian—of every benevolent hand and heart.—[Dr. Lees concluded by an urgent appeal, amidst great applause.]

Mr. ADDLESHAW thought that heart must be callous indeed which had not felt, and intensely felt, for the cause upon that occasion. They had had truths of the most delightful character presented in the most pleasing and powerful manner. He might be allowed, however, to turn the attention of the meeting to a subject which was not so much calculated to elevate the feelings. It was very true that they were making a healthy progress, and that hundreds and thousands who were once degraded, were then respectable—who were once wretched, were now happy. But how many more were there yet in their slavery? Thousands still were without any knowledge, either theoretically or practically, of abstinence principles. It had been reiterated again and again that temperance societies were the foundation of every noble and virtuous principle connected with the improvement of the community. His object in referring to this was, that the intelligent and reputable classes who had hitherto stood aloof might be induced to throw their influence and support into the scale. The great sum of £50,000 had been subscribed lately for another purpose, and the country had been inundated with tracts. Little had yet been done in circulating information on the important subject of total abstinence, but the time was come when the press should team with it, and the cause of temperance ought to assume a more important aspect. (Cheers.) He hoped before the conference broke up they would appoint delegates to raise £10,000 before it again met. They should endeavour to excite a more extensive principle of liberality. Instead of retrograding, let them buckle on their armour, and hope that the feeling which had prevailed that day would not be transient. (Cheers.)

Mr. WADE, of Hull, proposed that the cordial thanks of that meeting be given to the Chairman, for his most valuable services at the present meeting, which, on being seconded, was carried unanimously.

The CHAIRMAN briefly acknowledged the compliment.

Three cheers were given for the Chairman, Father Mathew, and the Rev. Dr. Briggs. The doxology was then sung, and the meeting separated between nine and ten o'clock.

THURSDAY.

In the forenoon of this day a temperance meeting was held in Thursday Market, and Father Mathew administered the pledge to a number of persons in the Catholic chapel, Little Blake-street, among whom were several respectable members of the congregation.

In the afternoon a juvenile temperance tea party took place in the Concert Room, after which a public meeting was held at the same place, when sixpence was charged for admission to the body of the room, and threepence to the gallery. The room was filled by a very respectable auditory. Edward Smith, Esq., of Sheffield, was called to the chair.

The Chairman, in introducing the business of the meeting, made an able speech, showing that total abstinence was the very key-stone to every improvement, and that intemperance was the most degrading of all vices. He spoke of total abstinence as being one great means of putting an end to war, and at a recent meeting of the Peace Convention in London, it was stated that stimulating liquors tended to produce angry passions, and that one of the most complete and effective modes for putting down war was by promoting true temperance. At that meeting a motion to that effect was agreed to. (Applause.) He noticed the necessity of ministers of religion setting an example of true abstinence, and contended that intemperance was the most formidable barrier in the way of an extension of education among the rising generation, and urged parents to train up their children in the dislike of all intoxicating liquors. (Cheers.)

Mr. EDWARD CHRIMES, of Rotherham, said it had not often fallen to his lot to address public meetings. He was not, nevertheless, unwilling to appear before that assembly to advocate the great subject of total abstinence from all intoxicating liquors. And in doing this he had to avow himself to be interested in the welfare of his species; on this ground he was a teetotaler; because he felt interested in the intellectual, moral, and religious advancement of society, he was a teetotaler; and because he felt especially interested in the diffusion of the gospel, he was a teetotaler. He had no hesitation in affirming that this cause was adapted to promote the interest of the human family in every respect.

Mr. JAMES BACKHOUSE, of York, said, that he could not, like one of the former speakers, apologise to the audience for

any thing he might say, on the ground of having addressed few companies on the subject of temperance. He had addressed many; some of black, some of brown, and others of white men. He had also heard black, brown, and white men advocate the cause of temperance; and all under the same conviction of its beneficial results. He had attended a meeting at the Kat River, in Southern Africa, where seven hundred Hottentot children were assembled, at which several young men of their own nation spoke in favour of temperance on the total abstinence plan. The total abstinence society of the Kat River in the colony of the Cape of Good Hope, was perhaps the oldest in the world, of modern date. The Hottentots were formerly so drunken, that "As drunken as a Hottentot" was proverbial in the Cape country. The early missionaries in that land often beheld the fruit of their labour, in respect to the civil and religious improvement of the people, blighted through strong drink. That when the Kat River settlement was formed, the missionary appointed to it was James Read, a man known to many in the present company: he had previously observed the evil working of strong liquors, and on removing to his new station, he determined that no one should have it in his power to say they drank strong drink from the example of himself or his family; he therefore brought none to the new settlement. Soon after his arrival he stated his views on this subject to the Hottentots, and advised them to apply to the government to have a clause introduced into their grants of land, rendering them liable to forfeiture back to the government, if houses should be erected or opened upon them for the sale of any kind of intoxicating liquor. This application was acceded to by the government, and the clause is to be seen in the deeds of grant by which the Kat River Hottentots hold their property. In their former state the Hottentots were very ragged, and often only clothed in sheep skin. Now many of them are much advanced in religious knowledge and civilization, and are well clad; and one of the young men at the meeting alluded to, in commenting on their improvement, remarked, that if houses for the sale of strong drink had been allowed among them, they would not, at that day, have been walking in shoes and stockings. Hankey is a more modern settlement in the Cape country: it was instituted on the same plan; but knowing the propensity of Hottentots to drink, a man erected a canteen or spirit shop as near to it as he could, close by the ford of the river. The missionary at that place warned the Hottentots of their danger, and only one is said to have gone into the house to buy drink in the year it was kept open! The canteen was at length abandoned in despair, and its ruins stand an honourable monument of the steadfastness of the Hottentots of Hankey in resisting the temptation to drink. It was at Hankey that the speaker and his companion in Gospel labour first signed the total abstinence pledge, at a meeting held on the occasion of the emancipation of the slaves of the Cape colony. This meeting was addressed by several of the emancipated slaves, some of whom were of Hottentot descent, and others of blacker tribes. A large number signed the total abstinence declaration; and at the expiration of two years, only one was known to have broken his pledge, and that only to the amount of drinking a single glass of wine. The children of this station are growing up so ignorant of what drunkenness is, that on a drunken Englishman making his appearance a short time since at one of their outposts, a group who saw him had a discussion on what ailed the man. Some of them thought he was mad, and ran away; others thought he was sick, and pitied him, but at length they came to the conclusion that, as he had deviated from the path, he must be blind, and they went to him and politely offered to lead him into the right way. All the black nations in the interior of South Africa, who have grain sufficiently plentiful, make beer with which they intoxicate themselves. An intelligent Bechuana chief informed the speaker, that he had noticed, that few of his people who were drunkards ever became Christians. In Australia the speaker met with a case illustrating the importance of youthful training in regard to temperance. A man who had been a prisoner said, that his father had a respect for religion and strongly inculcated principles of honesty into his children, but he was a drunkard. He was much amused at the wry faces his son made when first he gave him a drop of liquor that remained at the bottom of the glass, and was not a little pleased when the lad could manage to drink one. "Little [said the son] did my father think that he was training me not only to become a drunkard, but a thief. I became so drunken that I could not support my drinking habits, and I stole to pay for drink. I was apprehended and transported, but still was so drunken, that on being flogged for being drunk, I have gone with my back bleeding, as soon as I was loosed from the triangles, and drunk again. Sometimes I remembered the denunciation of the Holy Scriptures against drunkards, and was afraid, such as 'Drunkards shall not inherit eternal life'; and I left off drinking spirits, on the old temperance plan. Still I fell back; wine and beer were a snare to me, and I got drunk again, until I determined to adopt the total abstinence plan, and in this way to practise self-denial." This man has since stood his ground and is now a member of a religious congregation. Among the multitude of prisoners in the penal colonies, who had been transported for

various offences, a large majority acknowledged to the speaker that the crimes which occasioned them to be banished from their native land, and consigned to a state much resembling slavery, were in most instances connected directly or indirectly with the use of strong drink. I was lately in Dublin for a couple of weeks, during which I walked almost daily two miles through the city, and was in most of its streets, but I do not recollect having seen there a single drunken person; neither was there the appearance of abject poverty and wretchedness that I expected to have found from the abject Irish we often see begging in our own land. The aspect of the people was creditably sober and orderly, and this I suppose was the fruit of teetotalism. Many people urge that they do not need to sign the total abstinence pledge. An affecting case lately occurred in York, showing the importance of signing it.—An industrious, honest, sober man, was pressed by a neighbour to sign the pledge, but he excused himself by saying, he had no need, he had no temptation to drink. But a relative from a foreign land came to the city and invited him to an inn. The relative pressed him to take something to drink with him, and the man could not urge as an excuse that he was a pledged teetotaler; his resolution was overcome, and he consented to take a glass of gin and water, and a second and a third: he left the inn to go home, but being unaccustomed to strong liquors he was overcome by them, and in the morning found himself in the watchhouse with his head severely injured, having been picked up in the street by the police. The man was so ashamed of being in such a state from such a cause, that he would not allow medical assistance to be sent for, till, if he might have been benefited by this means, the time was gone by: he languished for four months, and died within the present week, leaving a widow and family to mourn their loss. On his death bed he said to the neighbour who tried to persuade him to sign the teetotal pledge, "O! if I had but followed your advice this would never have come upon me." When we reflect on the millions of witnesses to the fact, that men who begin to drink in moderation, continually, in a large proportion, become drunkards, notwithstanding many continue to use strong drink only in small quantities during the whole course of their lives, who amongst us, said the speaker, shall venture to say, if we take intoxicating liquors at all, that we shall not be caught in the snare which has proved fatal to millions before us? I consider that it is not merely for others that I signed the total abstinence pledge, but for myself; I have no other security that I should be one of those who should escape becoming a drunkard, but in totally abstaining from that which many, for aught I know, stronger to resist temptation than I am, have been beguiled. Which of us who have used strong drink, do not also know that after having taken it in small quantities, we were more liable to be overcome by temptation than before? This, at least, was my case, and I suppose it was the case of others. I hope I feel devoutly thankful to the Most High, that my eyes were opened to see the importance of total abstinence from intoxicating drink; both on my own account and on account of others. I am free to acknowledge to you, my friends, who are met here on this interesting occasion, what I have acknowledged to many before, that there is no single act of my life on which I look back with more unmixed satisfaction, than that of having become a teetotaler. FATHER MATHEW, on presenting himself, was received with loud cheers.—He begged to thank them again for the very kind reception they had given him. (Applause.) It would be affectation in him to say that it was not grateful to his feelings, for he was not made of those stubborn materials that prevented him from responding to the hearty welcome he had met with from the inhabitants of York. (Renewed applause.) It had always been his conviction that the Great Author of nature had implanted in the breast of man a desire for approbation, to stimulate him to high and noble deeds. (Cheers.) He thought the best return he could make for the friendship and kindness they had lavished upon him since he had arrived, was to say, in the sincerity of his heart, that he came to them single-minded, for the sole object to promote the great and glorious cause of temperance. He had not, and never had, any sectarian object in view. (Applause.) He had had many difficulties to encounter, but let no one for a moment imagine that when he spoke of himself, he spoke from a spirit of egotism. That was not the case. When they saw a beautiful picture, they did not praise the brush, but the hand that guided the brush—(loud applause)—when they saw a beautiful statue, they did not praise the chisel, but the hand that guided it. (Cheers.) So, in like manner, on the present occasion they gave the praise to Him to whom alone be praise, and glory, and honour, for ever. He stated that in Ireland they reckoned there were more than five millions of teetotalers. (Cheers.) There had been, it was true, a few who had relapsed, but from all the information he could collect, taking the cities and towns, &c., together, he thought the seceders were not more than one in five hundred. (Applause.) Many had objected to take the pledge, alleging that they had no occasion to do so, they were sober enough. Why, the greatest drunkard that ever existed could once have said that he was sober enough. No one was ever born a drunkard: it stole on him by little and little, and before a person was aware of the fact, he was

the most degraded of all beings—a drunkard. He glanced at the dreadful results of intemperance, both temporal and eternal, and said that if even those present were not intemperate themselves, yet they ought to take the pledge for the sake of others, for man was not born for himself alone. Any one, he thought, could by his example induce some to forsake the path of intemperance, and to join the society. Every one was the centre of a circle which he could fill up by good example. He called upon them for the sake of their fellow beings to renounce the use of strong drink. He would allow that to a person who had been habituated to it, there was a sacrifice to make, but it was only for a time, and the consciousness that what they were doing would be pleasing to Almighty God, and conducive to the happiness of man, would lead them to put up with the sacrifice. Every Christian, at any rate, who loved his species and his God, should make the sacrifice. No man could taste of intoxicating drinks in the presence of another without placing before him a temptation to become a drunkard. The apostle Paul said "it was good neither to eat flesh, nor to drink wine, or to do any thing whereby they might cause their brother to stumble or to be made weak." There were those who refused to join the society on the ground that there was no danger of their becoming drunkards, they were sober enough. But if they knew, as he did, the ravages caused by intemperance, they would feel as he did, and they would join heart and hand in this sacred cause. Far be it from him to wish to deprive any human being of any gratification, but in entreating them all to join this society he did not deprive them of any gratification, for there was not a single pleasure for a rational being that might not be partaken of without tasting one drop of intoxicating liquor. (Cheers.) In Ireland there were total abstinents in every stage and condition of life. All the fishermen on the coast of Ireland, who have to withstand the rude blast that sweeps across the ocean, miners, men at glass-houses, and all the drivers of the mail coaches were members of the society in Ireland—(cheers)—and they were never better able to discharge the duties of life than at present. They had also some of the noblest of the land, and he was delighted on the previous day to see two members of illustrious families in this neighbourhood join their society—he meant the Hon. Mrs. Stourton and Miss Vavasour. Other respectable persons had done so, but he could not recollect their names. He did not speak of noble persons, however, as though he paid court to the mighty in the land; he had never done so; but he knew they were like beacon lights—their example had a good effect, and he held them out and said "Do you in like manner." In speaking of them his object was to serve the poor, to alleviate the condition of the poor man that he might enjoy the blessings of life, and to place him in a position that God intended him for. The object of the temperance societies in Ireland was to improve their mental faculties, and works were distributed to them to employ their time on an evening. He felt very happy at the remark which was made by his respected friend, Mr. Backhouse, to whose fame and to whose exertions in the cause of humanity he was no stranger. (Applause.) A great moral improvement had taken place in Dublin, a great city in which the people had nearly been dissolved in intemperance. There was one class—drivers of cabs, cars, and such like vehicles, who were such slaves to intemperance that the life of a passenger was not safe for a single moment; but now the greater part of them were proprietors themselves. It had been proved that £10,000 worth of property was in the hands of these people in Dublin, besides laying the foundation of fortunes; when two or three years ago they were in abject poverty. In advocating the claims of the society, he (Father Mathew) said, in the most emphatic manner, "Oh, surely, surely you will not refuse to give us a helping hand for the sake of him who has shed the last drop of his blood for your salvation. The sacrifice is nothing—the gain is immense." If time allowed him, he could recount to them some scenes of horror. (Cries of "Go on, go on.") He then related a fact connected with the murder of a Mr. Leonard, at Wexford, which was committed by a young man at the instigation of his mother, who, whilst under the influence of liquor, was bribed with £20 by two men, on promising to prevail upon her son to commit the horrid deed. The young man was apprehended, taken before the Judge, who was then at Wexford holding the assizes, and the proof being clear, the jury brought in a verdict of guilty. The Judge was about to pronounce sentence when the criminal said—"I am guilty of the crime," and, pointing to his wicked mother, he exclaimed, "There is the wretch who made me commit the murder." The young man was hanged, and the mother since had been an object of execration.—[The artless but touching manner in which the facts of this horrible case were related, produced a thrilling effect upon the audience.—Father Mathew concluded amidst loud applause.]

Mr. EDWARD GRUBB, of Belfast, then addressed the meeting. His speech occupied above an hour in its delivery: for eloquence and power it has seldom been surpassed, and to give an outline of it, even if our space would allow us, would only be to detract from its excellence. We may however just observe that he dwelt upon the blighting effects of intemperance, whether con-

sidered in a moral, physical, intellectual, social, or religious point of view; and contended that man must be a virtuous before he can be a good man, and he must be temperate before he can be virtuous. The speech was received throughout with rapturous applause.

Mr. ROBERTS, of Chester, moved a vote of thanks to the Chairman, which was seconded by Mr. BRADDOCK, of York, and carried unanimously.

The CHAIRMAN briefly returned thanks, and the meeting separated about ten o'clock.

FRIDAY.

This day Father Mathew again administered the pledge to several individuals at the Catholic chapel, and at Mr. Snow's temperance hotel. At half-past seven o'clock in the evening another public meeting took place in the Concert Room, and free admission was given to the public, except to the orchestra, for seats in which sixpence was charged. At the time appointed the room was densely crowded, there not being a seat or a standing place vacant. The proceedings were commenced by singing a temperance hymn, after which Mr. John Andrew, of Leeds, secretary to the British Association for the Promotion of Temperance, was called to the chair. After a few observations he called upon

Mr. J. TEARE, of Preston, who made an excellent speech. In the course of his remarks he contended that total abstinence was not prejudicial to health, and showed that the object of the society was first to reclaim the drunkard, and secondly to prevent persons from becoming drunkards. He advised them to avoid the first glass, and to imitate the example of a boy not five years of age, the son of a gentleman residing in the north of England. Being sent on an errand by his father, he went into a house where there were some persons drinking beer. They asked him if he would partake of it, and he said "No, thank you, I am a teetotaler." One of the men held the beer to his mouth, and began to ask him why he would not drink. The father afterwards inquired of his son as to what he said in reply. "Oh," said the boy, "I said nothing: I kept my mouth shut lest he should tempt it in." (Laughter and applause.) If they kept their mouths shut to these liquors for the next twelve months, when Father Mathew came again he would find them all teetotalers.

Mr. JONATHAN SWANN, of Huddersfield, delivered a suitable address on the above subject, and expressed a hope that Father Mathew would long live to plead the cause, and be the means of millions more becoming teetotalers.

The CHAIRMAN.—I have now the honour to introduce to you the Rev. THEOBALD MATHEW.—(Loud cheers.) He said that whilst he thanked them for the very kind and flattering reception they had given him, their cheering reminded him of a passage he had read in ancient history. A certain tyrant in Sicily, whilst dining in his castle with his friends, heard a shouting without, when he turned pale and began to tremble. He said "Don't you hear the noise?" He was answered that it was nothing but people shouting and cheering. "Do you call that nothing," he said; "that is my death knell." When he [Father Mathew] heard the cheering, he thought he saw rum, gin, and brandy turning pale in their dungeons, and they shouting their death knell. (Cheers.) On whatever side he turned his eyes he saw nothing but motives for courage and strength. They were shouting doubtless because of the near and triumphant termination of their glorious cause, and every humane and Christian heart should swell with rapture at the prospect. Though they had great cause for thankfulness to the Bestower of all good, still there were recollections that embittered the thoughts. It was painful that a cause like their's, which was pregnant with such blessings to the community, could not succeed without pecuniary loss to many. Often when he was congratulated on the success of temperance principles in his native country, and whilst many imagined that he was drinking from the cup of pleasure on this account, gall and wormwood often lurked at the bottom. It was a melancholy reflection that many, with large families depending upon them for support, should be reduced to poverty by the success of this cause. However, a great improvement could not take place without a partial injury. Many of the dealers were industrious and humane individuals, and if they suffered it was only accidentally. In Ireland no one imagined that he could have any personal hostility to the distillers, or brewers, or venders of strong drink, for his brother was at that time the proprietor of a large distillery at Cashel, and so was his brother-in-law near Cork. But when God and humanity called upon them, they should not listen to the calls of flesh and blood. Those individuals should bow with resignation to the will of God, and put their trust in Him. He was pleased to say that about 1,000 persons of this description had joined the society, and given up the sale of intoxicating drinks, and employed their capital in other kinds of traffic; and though their gain was not so great, still they had a consciousness that they were not doing injury to any one. He alluded to the testimony of Miss Edgeworth, on the subject of temperance in Ireland, and then remarked that it would indeed be to him a source of unmixed satisfaction if the cause could have progressed without its being injurious to any one; but as this was

not the case, they must prefer the happiness of the greater number. They should not wish that the distiller or brewer should make a fortune to the ruin of thousands. He was much interested by the speech of Mr. Swann, who called upon females of every class to join their society.—Father Mathew then stated that he had always endeavoured to impress upon his female auditors the necessity of their coming forward, for their influence on society was most important, especially in the training of their children. He urged on mothers the duty of training up their offspring in paths of sobriety, and expressed the delight he felt when he saw so many mothers in York bringing their children to take the total abstinence pledge. The purport of some of his arguments was similar to those of the previous evening; he contrasted the present happy condition of Ireland with what it had been; stated that the pledge as now administered was for life, and included total abstinence from all intoxicating drinks. He also related some circumstances connected with the melancholy death of a young lady through intoxication, whom he had previously pressed to sign the pledge. The relation of it caused much sensation in the meeting. Time, however, will not allow us to give more than a brief outline of his speech. He went on to say, that if all the money given in this kingdom for strong drink was expended in works of charity, there would be no paupers in the land—(cheers)—and the heart of the widow would leap for joy, and the orphan's scalding tear would fall no more. (Hear, hear.) The abject poverty and the extreme distress which existed among the people of Ireland, he attributed to the excessive use of strong drink. The scene, however, was now changed, and a far different state of things presented itself. Dr. Channing had said that old Ireland had disappeared, and a new Ireland had come forth. Formerly on St. Patrick's day there was not to be found a single man sober, but on last St. Patrick's day, if they would have given £1000 they would not have found a drunkard. He alluded to the kind reception he had met with at Glasgow, a year ago, when he paid a visit there, called upon all to come forward and join the temperance cause, and stated that last year there was a deficiency in the whisky revenue of £1,800,000. In conclusion he urgently pointed out the benefits they would experience in this world by joining the society, and the blessing they would enjoy in the eternal world. When he sat down, he was greeted with loud cheers.

Mr. EDWARD GRUBB next made a brilliant speech, in which he referred to the grand demonstration that had been made this week in favour of total abstinence, and to the great effect it, coupled with the visit of the great apostle of temperance, must have upon society. The British association that morning determined, for the purpose of promoting this undertaking, that they would raise a sum of at least £10,000 during the next year. The delegates would retire from the city with every sentiment of respect for the kind hospitality which had been afforded them by the inhabitants, and the best return they (the delegates) could make was by a vigorous effort to raise the above sum of money in order to extend the principles of the society. (Loud applause.)

On the motion of Mr. TEARE, a vote of thanks was given to the Chairman, who acknowledged the compliment.

Much interest was excited on its being announced that Father Mathew would administer the pledge to those who wished to join the society, and a large number of persons, in parties, presented themselves for that purpose. They repeated the pledge after Father Mathew.

The meeting did not separate till between ten and eleven o'clock.

SATURDAY.

It had been announced that twenty reformed characters would speak in the Merchants' Hall this evening; but it was considered, on the previous evening, that it would be too small for the numbers who would wish to attend. It was therefore determined to hold the concluding meeting in the Concert Room. About 1000 persons attended, which was a large company for such a busy evening. The chair was occupied by Dr. Lees.

Mr. GRUBB was then called, who spoke at some length, partly in reply to the disgraceful and slanderous insinuations and comments of the *Yorkshire Gazette* of that day, and partly in an argumentative strain.—Mr. JOHN ANDREW, jun., then gave a short address; after which the Chairman offered a few concluding remarks.

Father Mathew was expected to reach the Concert Room about 9 o'clock, from Lord Stourton's residence, to give a short address and to administer the pledge. An unexpected detention rendered this impossible, so that it was about eleven o'clock before he arrived at Snow's Temperance Hotel. It may be stated that an excellent meeting was held in the Merchants' Hall, on Monday evening, July 10th, which was addressed by a number of reformed characters, when thirty signed the pledge. It is pleasing to find that the extraordinary excitement of the previous week had not weakened their energies. A powerful impetus has been given to the cause in York and the neighbourhood. For some time the society has been in a healthy and prosperous state, and its future prospects are now brighter than ever.

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Notices.

All communications for insertion must be addressed thus:—"Editor of the Temperance Advocate, LEEDS."—All orders must be sent to, and post-orders must be in the name of, the Publisher.

Our August number, giving the Report, Resolutions, and Proceedings of the YORK CONFERENCE, and detailing the triumphant progress of Father Mathew through England, including the splendid demonstrations at Leeds, Bradford, Manchester, Liverpool, &c., will be issued early in the ensuing month. EXTRA ORDERS must be sent before the 1st of August—addressed to the Publisher, Dr. LEES, Leeds.

Additional Orders for the present number can yet be supplied.

To all the Auxiliaries of the British Association.

Those societies that have not sent in statistical accounts of their number of members, reformed characters, &c., are earnestly requested to forward them, without delay, to Mr. John Andrew, jun., York Bridge Mill, Leeds; also how many of the Reports of the Association for the present year they intend to purchase. It will be published in the book form, with an appendix. The price will be fixed as low as possible, and will partly depend upon the number ordered. It is not intended to go beyond sixpence, but probably it will be less.

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THE NATIONAL TEMPERANCE ADVOCATE AND HERALD.

THE ORGAN OF THE BRITISH ASSOCIATION FOR THE PROMOTION OF TEMPERANCE.

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

No. 9.—VOL. II.]

DOUGLAS, AUGUST 15, 1843.

[THREE HALFPENCE.]

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NINTH ANNUAL CONFERENCE OF THE BRITISH ASSOCIATION FOR THE PROMOTION OF TEMPERANCE.

This Conference commenced its sittings at York, in the beautiful room over the Savings' Bank, on Monday afternoon, July 3rd, and finished its deliberations on Friday morning, July 7th. For some time previous much expectation was excited, and many circumstances tended to awaken more than usual interest towards this gathering of the friends of temperance from various parts of the kingdom. The anticipation that it would be honoured by the attendance of the representative of all Ireland, the Rev. THEOBALD MATHEW, who had kindly accepted the invitation of the Executive Committee, materially contributed to deepen this feeling. But, independently of this happy circumstance, we have no doubt that it would have proved the best that has been held since the formation of the Association. Now that it is passed, we rejoice to say that it has not been equalled by any hitherto held; not simply because the representatives were more numerous (an evidence of the growing interest felt in the existence and operations of the Association), but also (without disparaging former Conferences, which have been attended by a large proportion of experienced and intelligent men,) in the character of its members. In the choice of representatives it is highly important to fix upon men of business habits, and, at least, tolerably well acquainted with the history, success, and state of the temperance cause. These are qualifications essential to an efficient discharge of the duties of a delegate. Combine with these an enlightened acquaintance with the principles upon which teetotalism should be advocated, and the capabilities will be more complete.

Never did the delegates come up with more holy zeal and determined resolution. We know not of one drooping spirit. All were life and animation. They felt as kindred spirits should—struggling in a common cause and banded together by the strongest ties—belief in the same grand truths—deep sympathy for suffering humanity—and strong confidence in the ultimate success of the same mighty enterprise. They met to tell of its triumphs—the difficulties which had been overcome—the prejudice they had outlived—the ignorance they had been instrumental in enlightening—and the swelling number of their ranks. They met, too, for grave and weighty deliberation, and to devise more efficient measures for carrying on this reform to a triumphant consummation.

Haste, happy day, when the world shall be one universal temperance society, unstained by a drunkard, and without a single user of the drunkard's drink!

The results of the confederal discussions and deliberations will be seen in the resolutions passed. Most of them present topics for lengthy and instructive comment. We can only, however, notice a few of them. Having so many important proceedings to record this month, our space is limited.

One of the first subjects that came under consideration was the want of accurate statistical returns from many societies, and those generally the largest and most influential. The visible improvement in the last returned schedules augurs well. We hope to see a still greater improvement at the end of this year. The subject demands the especial attention of every society unacquainted with its numerical strength. It will lead to a more efficient organization, the importance of which is generally acknowledged, but to effect which, in large towns, requires an amount of time, labour, persevering energy, and money, not always at command, or which the urgency of other claims has prevented being employed. We are quite aware that much may be, and often is, done by zealous individuals, where there is little or no organization, in visiting drunkards, distributing tracts, &c. We admire and commend such quiet, useful, and untiring labourers. But they are few who are disposed to act in this isolated manner, and it is vain to expect it will ever be generally otherwise. We must take men as we find them, and the fact is, that by systematic and well-arranged plans, more may be done, in a shorter period, than when there is no concerted and well-defined course of action. The task is, indeed, a formidable one; but one-half of the difficulty will vanish when its performance is heartily entered upon.

There was no resolution respecting district unions, but the subject was not overlooked, as will be seen from the report when published. There are several districts nearly ripe for their formation, and as soon as other duties will permit, the necessary steps will be taken.

The pledge question again came under consideration, and was soon very satisfactorily disposed of. The resolution involves two important points—the propriety of expunging all mention of the medicinal and sacramental exceptions from every pledge, and the recommendation of one of a thorough-going and unmistakable character. Instead of the exceptions, the phrase "as a beverage" is recommended. Whilst, by such an expression, no explicit allowance is given to the use of alcoholic liquors for medicinal or other purposes, every individual is left to act as his conscience and judgment, honestly exercised, may dictate. The pledge recommended is the American, with the addition of "not give and offer" after "nor traffic in them." It is necessary to state that the addition of these words was not considered absolutely necessary to render this excellent pledge full and explicit; though, as nothing would be lost, but, on the contrary, something gained, their insertion was readily agreed to. The Preston pledge has these words, but mentions the exceptions. This is a sufficient reason for a change. Once it was looked upon as the best, and we do not wonder that most of the societies which adopted it feel an attachment to it. But experience has shown that it may be improved. We wish not to lower its standard of action. Our motto is *Onward*, when truth requires it—not *backward*. To all we say, *ABOLISH THE EXCEPTIONS*, and wherever it can be done, without causing discord and division, adopt the improved form. By making the alteration *prospective*, and not *retrospective*, in its operation, peace and harmony may be preserved.

The practice of visiting public-houses and beer-shops unnecessarily, and the drinking of the peppermint, &c., sold there, were strongly condemned. Several melancholy cases of relapse

were attributed to this habit. Let every teetotaler frown upon such improprieties, and abandon every practice that would expose his sincerity and earnestness to suspicion.

The resolutions on the *sacramental wine question* were largely discussed. The practice censured was shown to be utterly indefensible, and to present an obstacle to the progress of the temperance cause of no trifling character. The latter position being established, it follows that the present practice of using intoxicating wine at the Lord's Supper is a legitimate subject for discussion at a temperance convention, as well as in a temperance publication. Every formidable barrier, whether from *within* or from *without*, must be attacked, until the enemy is driven from his last stronghold. The timid and half-hearted conjure up evils not likely to arise. They admit the desirableness of the change, but they would wait for "a more convenient season" for its agitation. How is the change to be brought about? Simply by diffusing information, and employing every suitable method of directing the attention of the churches to its necessity and importance. So far as *argument* is concerned, we conceive the question to be already settled. Primitive usage has been departed from, and there is something very unseemly, to say the least, in using the present highly-branded, drugged, and intoxicating wines.

We urge no rash measures, but call on every teetotal member of Christian churches to act with the greatest circumspection, and only after mature deliberation. Give no just cause for complaint, and recollect that although "offences will come," a woe is denounced against those "by whom they come." We are glad to observe, that at the late annual meeting of the *Western Scottish Temperance Union* this subject was ably discussed. Every year the question is advancing, both in this country and in America; and we hope the Executive Committee will soon be furnished with the means to carry out these important resolutions. Information is wanted on this subject, and it devolves upon the friends of temperance to diffuse it as widely as possible, through the medium of the press.

It will be seen that the propriety of *petitioning the Legislature* was considered, and decided upon. We think the petition is one which will meet the approbation not only of the friends of temperance generally, but also of thousands who have not yet adopted our principles. While it is calculated to bring the evil fairly before the Legislature, it asks for nothing which, in the present state of public opinion, can be justly affirmed to be impracticable.

The last resolution we shall at present notice, is the one recommending the Executive Committee to endeavour to raise £10,000. The mention of such a sum will probably astonish many, and they may pronounce the attempt as quite visionary. The sum is indeed large, compared with what has hitherto been done, and with the resources of a large proportion of our members. We cannot, however, view the proposal as utopian. Let every teetotaler, who has the ability to contribute, and every friend to morality and religion, be appealed to, and this sum, large as it appears, will be raised. All admit that a special effort is now required. Wait not for a better opportunity. Now is the time for action—united and vigorous action. We must not only expect, but aim at, great things.

LIST OF OFFICERS AND DELEGATES

Present at the York Conference, held July 3d, 4th, 5th, 6th, and 7th, 1843.

JOHN WADE, Esq., of Hull, one of the Vice-Presidents of the Association, in the chair.

Mr. JOHN ANDREW, jun., Travelling Secretary.

HENRY WASHINGTON, Honorary Secretary.

Dr. FREDERIC LEES, Editor of the Advocate.

JOHN ADDLESHAW, of Brigg, Agent of the Association.

WILLIAM DAWSON, Jun., Treasurer of the Association.

Executive Committee, from Huddersfield.—R. Willet, Esq.; T. Shepherd, Esq.; T. Wrigley, Esq.; Messrs. B. Robinson, J. H. Robinson, Jonathan Swann, T. Watson, and James Burnett.

DELEGATES.

Leeds, Joseph Andrew and Joseph Shaw; *York*, George Thomas and Joseph Spence; *Halifax*, William Fox; *Hull*, Dr. R. Firth and Mr. Cowell; *Hull Christian Temperance Society*, Rev. T. J. Messer and S. Ramsey; *Chester*, R. Roberts; *Preston*, James Teare; *Brighouse*, Phineas Armitage; *Manchester*, G. E. Lomax; *Bury*, Rev. Franklin Howorth and J. Hampton; *Selby*, T. Wade, Esq.; *Rawtenstall*, Henry Ashworth; *Bradford*, Edward Harland and T. A. Hanson; *Bradford Union*, James Hanson; *Huddersfield*,

Eli Stott; *Thornton*, Joseph Rowntree; *Rotherham*, Edward Chimes; *Todmorden*, James Whittaker; *Todmorden Wesleyan Association Temperance Society*, James Scholefield; *Scarborough*, William Rowntree; *Belfast*, Edward Grubb; *Bolton*, John Baron; *Louth*, W. H. Holroyd; *North Lincolnshire Union*, A. Thompson, of Louth; *Keyningham*, Rev. D. Sunderland; *Snaith*, Rev. J. Fogg and W. Fenistone; *Hebden Bridge*, Thomas Vowles; *Howden*, Richard Johnson; *Bridlington*, Robert Hall; *Newcastle-upon-Tyne*, Thomas Watson; *Wetherby*, Joseph Lawrence; *Whitby*, T. B. Thompson; *Pickering*, James Wigginton; *Gainsboro*, J. Crowder; *Barrow-upon-Humber*, W. H. Shearwood, Surgeon.

ADDRESS OF JOHN WADE, ESQ., PRESIDENT, TO THE CONFERENCE.

GENTLEMEN,—I have very great pleasure in meeting you on this occasion, for I feel that we are drawn together by a sort of natural gravitation—a congeniality of mind, of sentiment, of purpose, so far at least as regards that great and ennobling object, the amelioration of the condition of man, by rescuing and protecting him from one of the greatest curses that ever afflicted suffering humanity—alcohol in all its varied forms. I have also an additional pleasure in meeting you, and that is the becoming personally acquainted with gentlemen from different parts of the kingdom, who, when at home, are each of them, like myself, engaged in working out, in their respective localities, this great moral reformation. I feel that, however we may differ on minor points in our religious opinions or in politics, in this great work we are perfectly agreed, and are linked together in the best of all bonds—a desire for the glory of God and the well-being of man. It would only be wasting your time and my own on this occasion to give you a mere temperance address. We are here for a different purpose. We feel that, in the order of divine Providence, we have been called to a great work—a work to which our own isolated efforts, whether as individuals or detached societies, are quite unequal. We therefore seek by council that strength which results from union, seeing that success, under the blessing of God, depends upon wise, combined, and well-directed efforts. The necessity for this union and co-operation is forced upon us by the fact that the temperance cause is assuming an aspect and an importance in the estimation of the thinking part of mankind, which place it at the head of all the benevolent institutions of the day—next only to the Bible and Missionary Societies, to both of which it is a powerful auxiliary. Christians, philanthropists, and patriots are pressing forward to take it by the hand. Unlike most other great moral or religious reformations which, almost without an exception, have arisen from some single individual acting upon those around him, like the pebble cast into the lake, this great principle has been established in all parts of the civilized world where the English language is spoken, in the form of detached societies, without any general leader or regularly organized head. Such a head, however, in this country is loudly called for, and it is in obedience to this call that we are again assembled, as the Ninth Annual Conference of the British Association, to endeavour, by grave and deliberate council, to give advice and direction to the various scattered columns of teetotalers which are rising up in all parts of the land, at least to those of them in the northern counties of England, that they may form into line, and bear down upon the enemy in one well-directed and well-sustained effort; and especially that where one part of the line is weak or hard pressed, it may be succoured by another. John Wesley, after having gone through the length and breadth of the land, like the Apostles of old, planting churches where there were none, or where the shell only was left, found it necessary that his preachers should meet together once a year, to advise, and consult, and plan for the welfare and stability of the newly-raised societies; and the necessity in our case, in reference to teetotalism, is I think equally strong and apparent. Seeing our societies consist chiefly of the humbler and less educated classes, and that they have to contend against long-established and almost inveterate habits and customs, backed by appetite and sordid avarice, much prudence and discretion, as well as extensive information, are necessary to prevent their zeal from giving offence, and causing our good to be evil spoken of. And besides all this, the work is only just begun; new societies are to be formed, and the work is to be prosecuted till it embraces the *whole population of these islands*. This can only be accomplished by an intelligent agency and a talented official or recognized journal: the one I am happy to say we already possess, and the other to a considerable extent. But these must be supported, and I hope all the societies in connexion with us will feel it a duty incumbent upon them to contribute pecuniary aid to this great end, according to their means and numbers.

I will not occupy much more of your time, but advert briefly to a few topics which have suggested themselves to my mind as worthy of your consideration.

And first of all I would direct your attention to the *sacramental wine question*. It is a subject which has often painfully occupied my mind, inasmuch as the use of intoxicating wine at the Lord's Table has been seized upon by the enemies of teetotalism as an argument for its use as a beverage.

2d. Next I would recommend that our advocates and auxiliary societies be affectionately cautioned to attend strictly to the 5th rule of the Association; for upon the strict observance of this rule depends whether the societies shall retain the golden opinions which they have won from the public, or dwindle down into mere engines for effecting party or sectarian purposes.

3d. I would strongly recommend its being urged upon the agents and auxiliaries of this Association, to discountenance the use of all substitutes for alcoholic liquors. I would not even drink water in connexion with our drinking usages, lest it should tend to perpetuate customs of which every shadow and type should be abolished, and if possible forgotten.

4th. I have often observed preaching announced in the same bills as temperance meetings and anniversaries. Now this, I think, should be avoided, as it tends to give teetotalism a sectarian character. At all events great care should be taken that no one be allowed to preach who is not recognized as a preacher by some evangelical denomination.

5th. Temperance halls, or places where temperance societies meet, are in some places lent to all sorts of lecturers and for all sorts of meetings, so as very much to damage in public estimation the character of the societies to which they belong, or which meet in them. This is a subject upon which great caution should be exercised, as the public does not always discriminate; and that part of it especially which is hostile to teetotalism, generally seizes upon the opportunity to mix up the subject of such lectures with teetotalism.

6th. The excessive use (or use at all) of tobacco amongst teetotalers is a very objectionable practice, and ought to be discontinued. I consider it a gross, sensual indulgence, little better than dram-drinking or opium-eating; for it acts powerfully upon the nerves, stupifies the intellect, and to a certain degree produces intoxication. It has become quite a nuisance to many temperance hotels, disgusting and driving away from them respectable travellers who would willingly use such hotels.

7th. The statistics of temperance societies are generally very much neglected, to the great discouragement of the friends of total abstinence; as it robs them of powerful and unanswerable arguments in proof of the progress of this great principle.

8th. Lastly, the taking of the pledge has not generally been conducted in that decent and orderly manner in which it ought to be. The pledge-book should never be out of the custody of the secretary, and if possible should always be signed in the presence of some influential individual, who should at the same time address a few suitable and encouraging words to the persons signing. The laxity which prevails in this respect, and especially in the manner in which the book is often kept, disgraces the middle and higher classes, and prevents their giving the cause the sanction of their names.

In discussing these and such other matters as you may feel it your duty to bring before the Conference, I hope that, whilst you use all christian freedom, every member will be allowed to finish what he has to say without interruption, and that no member will speak twice (except in brief explanation) until all have spoken who wish to speak; after which the mover of a resolution will be entitled to reply before the motion is put.

[The Report was then read and discussed, and during that and the following days, the succeeding resolutions were passed.]

RESOLUTIONS OF THE CONFERENCE.

I. That the Report now read be adopted, and printed under the direction of the Executive Committee.—Moved by Dr. R. FIRTH, and seconded by Mr. G. E. LOMAX.

II. That this Conference, recommends its Executive to use such additional exertions as may appear the best to obtain as complete statistical information as possible from all the societies in this Association, and to cause the same to be printed along with its report, by the middle of August, at such a price and in such a form as may seem to be the best adapted to promote its more extensive circulation.—Moved by Mr. E. CHIMES, and seconded by the Rev. F. HOWORTH.

III. That the friends and auxiliaries be requested to inform the Secretary, John Andrew, jun., what number of the Report they will take, not later than the 15th of August.—Moved by Rev. T. J. MESSER, and seconded by Rev. D. SUNDERLAND.

IV. That this Conference, having been much inconvenienced by the want of regular statistical returns from some of its auxiliaries, earnestly requests that every society will in future transmit to the Secretary, at least one month previous to the next annual Conference, the printed form regularly filled up.—Moved by Rev. T. J. MESSER, and seconded by Mr. RICHARD JOHNSON.

V. That this Conference, deeply impressed with the vital importance of a strict adherence to the fifth rule of the Association, would urge upon all the friends and auxiliaries the necessity of special attention to this excellent regulation, which is as follows: "While this Association approves of the advocacy of temperance on the principles of the Gospel, all attacks upon political opinions and religious creeds must be strictly excluded from the meetings

and publications of the society."—Moved by Mr. JOHN ANDREW, jun., and seconded by Mr. JAMES HANSON.

VI. That, whilst recommending to all its advocates a faithful observance of the fifth rule, does not wish to prevent them bringing the subject of true temperance before professing Christians, in such a manner as will tend to expose any inconsistency in their conduct respecting the temperance question; but in the discharge of this part of their duty, it would urge upon all the excellent apostolic injunction—"Speaking the truth in love."—Moved by Rev. T. J. MESSER, and seconded by Mr. JOSEPH ANDREW.

VII. That this Conference, being of opinion that the mention of the medicinal and sacramental exceptions in a temperance pledge is, in all cases, unnecessary, and in many instances attended with evil, beg, without in the least altering the second rule of the Association respecting the pledge-question, strongly to recommend to all its auxiliaries the substitution of the phrase, "As a beverage," instead of the exceptions; and that in the estimation of this Conference the following form is the best that can be adopted:—"We, the undersigned, do agree that we will not use intoxicating liquors as a beverage, nor traffic in them; that we will not give or offer them to others, nor provide them as an article of entertainment, or for persons in our employment; and that, in all suitable ways, we will discountenance their use throughout the community."—Moved by Mr. J. ANDREW, jun., and seconded by Mr. E. CHIMES.

VIII. That whereas, in the advocacy of the principles of entire abstinence, an examination of the objections of opponents, which are chiefly of a religious kind, has been forced upon us, and found fallacious, this Conference, after the most searching investigation of the arguments in favour of retaining the use of intoxicating wine at the Lord's Supper, feels called upon to reiterate those principles and views, in reference to this practice, which have been declared at previous conventions of this Association.

1st. That the practice of celebrating the Lord's Supper in the brandied, drugged, manufactured, and intoxicating wine now in use, is one of those pernicious customs which present an obstacle to the success and triumph of the temperance reformation, inasmuch as it is considered a justification and defence of moderate drinking—the predisposing cause of all intemperance.

2nd. That, as many Christian teetotalers, who cannot conscientiously take intoxicating wine at the Lord's Supper, have suffered much persecution, even so far as the exclusion of some from Christian fellowship, the Executive Committee be empowered to draw up a respectful and brief address, and to transmit a copy of such address, provided the funds will allow, to the Christian Churches of Great Britain and Ireland, requesting their prayerful consideration of the subject, in order that the advocates of moderate drinking may be deprived of any pretext drawn from the use of intoxicating wine at this solemn ordinance.

3rd. That this Conference strongly urges on all teetotal members of Christian Churches the duty of great watchfulness and circumspection; and that whilst maintaining the integrity of truth in reference to the substitution of unfermented for fermented wine in this ordinance, they endeavour to avoid giving any intentional and unjust offence, but that they most respectfully submit their views to their pastors and officers, before introducing them to a church or society meeting.

4th. That this Conference, whilst defending their Christian liberty and the purity of their principles, and whilst asserting the inalienable right of private judgment in matters of conscience, would repudiate the false and unchristian allegation so often preferred against members of temperance societies—namely, that they are disturbers of the peace of Israel, when pointing out the duty of the church to remove intoxicating wine from the Lord's Table.—Moved by Mr. J. HANSON, and seconded by Mr. JOSEPH ANDREW.

IX. That, in the opinion of this Conference, the custom of keeping wine in vestries, for the use of ministers, seriously tends to diminish ministerial usefulness, and gives sanction to wine generally.—Moved by Dr. FIRTH, and seconded by Rev. T. J. MESSER.

X. That, in the opinion of this Conference, the time has arrived when the Legislature of the country should be petitioned on the subject of total abstinence; and that a Sub-Committee be appointed to prepare a Petition for the consideration of a future sitting, praying that measures may be immediately adopted for greatly diminishing the number of licensed houses; and that, as the greatest amount of evil results from the facilities afforded for drinking on the Sabbath, the sale of intoxicating liquors on that day, as far as possible, be entirely prohibited.—Moved by Mr. WILLIAM ROWNTREE, and seconded by THOMAS WADE, Esq.

XI. That the following Petition, presented by the Sub-Committee, be adopted.—Moved by Rev. D. SUNDERLAND, and seconded by the Rev. F. HOWORTH.

[The petition will be published in a future number.]

XII. That the Petition be referred to the Executive Committee, who shall cause copies of the same to be printed and forwarded to the different societies in Great Britain, in order that as large a number of signatures may be obtained as possible; and that the lists containing such signatures shall then be returned to the

Executive-Committee, for them to forward along with the Petition to such members of both Houses of Parliament as they may think best for bringing the subject with the greatest effect before the Legislature; and that they shall also furnish such members with documentary evidence in support of the statements contained in the Petition.—Moved by Mr. WILLIAM ROWNTREE, and seconded by Rev. D. SUNDEBLAND.

XIII. That, as the use of intoxicating liquors is injurious to the health both of the body and mind, it is the opinion of this meeting that it is morally wrong, or a sin against God and our neighbour, to manufacture, buy, sell, or drink such liquors.*—Moved by Mr. JAMES TEARE, and seconded by Rev. T. J. MESSER.

XIV. That this Conference having had evidence laid before it that black beer, peppermint, and other liquors designated temperance drinks and cordials, contain some portions of alcohol, begs to express its opinion, that the drinking of them by the members of temperance societies is a violation of the strict principles of temperance.—Moved by Mr. JOSEPH ANDREW, and seconded by Mr. G. E. LOMAX.

XV. That, at the request of the Editor, the following be a Committee of reference, on the part of the British Association, to which the articles, essays, and local intelligence, with other miscellaneous matter intended for publication in the "*National Temperance Advocate and Herald*"—the accredited organ of the society—shall be submitted for approval and decision:—Messrs. John Kershaw, Joseph Andrew, Joseph Shaw, and John Andrew, jun.—Moved by Mr. EDWARD GRUBB, and seconded by Mr. W. H. HOLROYD.

XVI. That this Conference earnestly recommends its Executive to take into its immediate consideration the best means of at once obtaining the sum of £10,000, and of hereafter so increasing its funds, as to enable it freely to use every means it may deem needful to secure the universal adoption of, and permanent attachment to, the principles of this Association.—Moved by Mr. CHIMES, and seconded by Rev. D. SUNDERLAND.

XVII. That the Treasurer's account now presented by the auditors be received.—Moved by Mr. JAMES HANSON, and seconded by Mr. J. LAWRENCE.

XVIII. That the cordial thanks of this Conference be presented to the Officers and Executive-Committee of the Association, for their very efficient and valuable services during the past year, and that they be affectionately, but earnestly, requested to accept the office for another year.—Moved by Mr. JOSEPH ANDREW, and seconded by Mr. JOSEPH SHAW.

XIX. That the following persons be the Officers and Committee for the ensuing year:—President, John Wade, Esq.; Vice-Presidents, John Bright, Esq., Thomas Beaumont, Esq., Richard Willett, Esq., Thomas Shepherd, Esq., James Hotham, Esq.; Travelling Secretary, John Andrew, jun.; Executive Committee, Henry Washington, James Burnet, William Haigh, Thomas Watson, J. H. Robinson, Jonathan Swann, and Benjamin Robinson.

XX. That the cordial thanks of the Conference be presented to the friends who have so kindly and generously entertained the delegates during its sittings.—Moved by Mr. JOSEPH ANDREW, and seconded by Mr. HENRY WASHINGTON.

XXI. That the next Annual Conference of the Association be held in Manchester, provided an arrangement can be made; but if not, the arrangement to be left with the Executive-Committee.—Moved by Mr. EDWARD GRUBB, and seconded by Mr. EDWARD CHIMES.

XXII. That, in the deliberations of future Conferences, a door-keeper be appointed, to prevent the admission of any person save when introduced by one of the delegates, or except a member of the local committee where the Conference may be held.—Moved by Mr. SPENCE, and seconded by Mr. SWANN.

XXIII. That the thanks of the Conference be presented to the President, John Wade, Esq., for his kindness in presiding at its sittings, and for the affable and efficient manner in which he has discharged the duties of the office.—Moved by Rev. F. HOWORTH, and seconded by Mr. JAMES TEARE.

* See the *Advocate*, August, 1840, for the three resolutions passed at the Bolton Conference, more clearly defining and limiting the doctrine of this resolution.

The auxiliaries of the British Association are hereby informed, that Mr. Addleshaw, one of the agents, is about to enter upon an engagement, made by the Executive-Committee, to labour in the *Suffolk Union*, for six months. It is expected Mr. J. Millington will be going into Essex, in September or October. Any of the Societies or Unions requiring assistance at festivals, anniversaries, &c., are respectfully requested to apply to Mr. John Andrew, jun., York Bridge Mill, and they will receive prompt attention.

THE UNITED KINGDOM TEMPERANCE PROVIDENT INSTITUTION.—We are glad to learn that this excellent Institution is prospering. It is an extraordinary circumstance, that out of nearly 800 assurances, only two claims for death have arisen in two years and a half! The receipts this year, we learn, are already nearly £4000, and the Institution had not a single loss since July, 1842!

Reviews.

All books for review, too large to be sent direct per post, must be left for the Editor, care of W. Brittain, Paternoster Row, London.

HYDROPATHY. The Theory, Principles, and Practice of the WATER-CURE, shown to be in accordance with Medical Science and the teachings of Common Sense; illustrated with 40 important Cases. By EDWARD JOHNSON, M.D. Simpkin & Co., London. 5s. 6d.

In this neatly-printed volume the author has given us a work worthy of his own reputation, and of companionship with "*Life, Health, and Disease*," to which it may be regarded as a practical sequel. The arrangement of the argument is admirable, and, in our judgment, the position sought to be established—the accordance of *Hydriatrim*, or the water-cure, with the acknowledged principles of medical and chemical science—is abundantly demonstrated. It is at once popular in its style and philosophic in its matter, and will, we venture to predict, rank as the *standard work* on the subject of which it treats.

The author rightly places *total abstinence* from alcoholic drinks amongst the *necessary adjuncts* to the water-cure, and gives (pp. 192-199) a very felicitous explanation of the effects of alcohol on the *function of respiration*. After the exposition of this subject lately given in the *Illustrated History of Alcohol*, No. 1, and now again by this talented writer, we shall surely hear no more of Liebig's views favouring the use of alcohol as an element of respiration! The old experiments of Brodie, and of Dr. Prout in 1813 (as given in the *History of Alcohol*), and the more recent ones of Schultz—and the theory of Liebig and the organic chemists—alike illustrate the poisonous or carbonizing influence of alcohol on the blood; or, in other words, its effect in preventing the due purification of the *purple venous*, and its conversion into *red arterial*, or vital blood.

To a certain extent we can admit the views of Liebig to be just. In summing up the *effects of alcohol*, according to the principles of that distinguished writer, (see Dr. Lees' *History of Alcohol*, appendix, p. xi.) it is stated that "it meets with the arterial blood, and to some extent robs it of its oxygen, being itself consumed by this gas. The ARTERIAL BLOOD is thus deprived of its oxygen, and becomes VENOUS, by the influence of alcohol; and consequently there is to that extent a deficiency of oxygen for uniting with the (waste) metamorphosed tissues, &c." Dr. Johnson, however, seems disposed to admit Liebig's assertion to the *fullest* extent. He says—"We know that alcohol, once admitted into the body, never quits it again in the form of alcohol."—p. 195. Is not this admission premature? We confess that we know of no experiments that have verified what Liebig asserts and Dr. E. Johnson allows. On the contrary, we know that the *perspiration* and the *breath* contain traces of the volatile oils and substances associated with alcohol, and analogous in composition; and if these are not altogether decomposed within the body, why should alcohol?

THE WIVES OF ENGLAND: their Relative Duties, Domestic Influence, and Social Obligations. By the author of "*The Women of England*." Fisher, Son, & Co., London. 9s.

Not inferior, in point of utility and composition, to any of the preceding works of this accomplished writer. This is a book which every educated or intelligent woman, married or unmarried, should read and study. It displays an accurate acquaintance in the writer with the movements of the human heart, and exhibits a clear conception of the relative duties and mutual obligations involved in the domestic relation of which it treats. Its powerful pleadings and eloquent admonitions can scarcely fail to impress the least reflecting and most careless reader, and must tend in no small degree to an improvement in the habits of domestic society. Mrs. Ellis' works are clearly written, and evidence a strong and observant mind, and a heart anxious for the moral, social, and intellectual elevation and happiness of her species. In the well-conceived series of works, of which the present is the third, the author is doing in detail for *domestic ethics*, what Paley, Gisborne, and Dymond did for morality more generally or more briefly.

THE FAMILY HERALD. Part II. Biggs, London.

We cannot understand either the morality or the mysticism of the editor of this periodical. He "recommends" to us "the cultivation of a friendly feeling with those who are *well disposed*, in many respects, to favour the temperance movement; and not to go to war with every *unsatisfactory* expression, or enlist in the catalogue of foes every *moderate reviewer* who happens to see a little differently from ourselves! All which means that, having himself violated the *truth* in several instances, *wilfully*, as is proved in our June number, and assailed *totalism* in the disguise of a friend, he cannot "answer our accusations," but by the *cant* we have just quoted. Is it his way to cultivate peace by propagating falsehood? He may differ in *opinion* as much as he pleases, and think as differently as he likes, from ourselves—with this we have nothing to do: we simply exposed his gross fabrications, and accompanied our "accusation" with *proofs* which he declines to

"answer" because they are unanswerable. Let him respect *truth* and practise *justice*, before he preaches "charity" to those who have displayed no want of it.

The folly and ignorance of the editor of the *Family Herald* we illustrated last month: his present article furnishes an additional and amusing instance. In one sentence he says—"That alcohol should not be used as a drink or as a regular stimulant, is what he contends for and practises"—and yet, in another sentence he states that most of the teetotal scientific demonstrations "are all answered by this one fact [which "fact" is no fact at all!]"—"that God HAS COMMINGLED ALCOHOL WITH EVERY SPECIES OF FOOD; that we cannot live without it! that God has honoured it amongst substances, by rendering it incorruptible!—an image of himself."!!! "That it is a poison," he goes on to say, "is a proof of its power—every element of nature is poisonous—and every compound is poisonous. There is no exception [Is there no difference of quality?] but that which relates to quantity."!!!

So, it seems, the editor of the *Family Herald* daily achieves greater feats than an Indian juggler! He says he abstains from alcohol as a regular stimulant—and he tells us that alcohol is in all food—therefore, he abstains from ALL FOOD!!! "We cannot live without it," says he—yet he "lives without it." If he would teach some of our starving families his secret, *how to live without food*, he would be hailed as a blessed FAMILY HERALD indeed!

PROGRESS OF FATHER MATHEW.

GRAND TEMPERANCE DEMONSTRATION AT LEEDS. (Abridged from the Leeds Mercury.)

On Sunday evening, July 9th, Father Mathew arrived in Leeds from York, having been engaged at the Conference of the British Temperance Association, held at the latter place during the past week, and having administered the pledge to 2,000. During his stay in York he visited the seat of Lord Stourton, Allerton Park, near Knaresborough, where he had a hearty reception; and on his journey from York to Leeds he visited the seat of the Hon. Sir Edward M. Vavasour, Bart., Hazlewood Hall, near Tadcaster, where he had also the most hearty welcome, and administered the pledge to 60 persons.

In the evening of Sunday Father Mathew preached a sermon in St. Ann's (Catholic) Church, Leeds, on behalf of the Sunday school connected therewith. Notwithstanding that from one to three shillings were charged as the price of admission, it was crowded to excess. The rev. gentleman preached an excellent sermon from the passage in Isaiah—"The spirit of the Lord is upon me."

On leaving St. Ann's at the close of the service, Father Mathew was met by a large number of persons who had congregated in front of the church. Along with them he proceeded to the vacant ground adjoining Smith's Temperance Hotel, Hunslet-lane, where he was most enthusiastically received by several thousand persons. In compliance with their wishes, he ascended a waggon, from which he addressed the multitude for several minutes, chiefly on the progress and results of the temperance reformation in Ireland; on the success which had attended his visit to York; and on the necessity of every lover of his species taking the total abstinence pledge. At the conclusion he administered the pledge to a large number of individuals—to some from the waggon, and to others in small circles which were made in different parts of the crowd.

While Father Mathew was thus engaged for a considerable period, able addresses were being delivered by other gentlemen. The meeting dispersed at dusk, when Father Mathew retired to Smith's Temperance Hotel, where he took up his quarters during his stay.

On Monday morning, at seven o'clock, Father Mathew administered mass at St. Ann's Church, in full canonicals. He delivered an impressive address to a crowded congregation; 200 of whom received the temperance pledge at his hands.

PUBLIC BREAKFAST.

At nine o'clock on Monday morning a public breakfast took place in the Mechanics' Hall, South Parade. Altogether it was one of the most pleasant, rational, enthusiastic, and respectable public breakfasts ever held in this town. Father Mathew, and many ladies and gentlemen, members of the first families in the neighbourhood, were among the company.—Edward Baines, jun., Esq., occupied the chair.

About half-past ten o'clock the tables were cleared, after which The CHAIRMAN rose amidst cheers to address the meeting.—He said they had met that morning to carry forward a good and great cause, and to give a hearty and affectionate welcome to a good and great man. (Applause.) He was happy to notice among those present many who had been connected with the total abstinence society for years; who had been friends to the good cause during the period that it was in its low estate; and who must now have their hearts greatly cheered and warmed by seeing the more favourable and glorious auspices under which it appeared before them. He was most happy to see that they had met there without any distinction of sect or party. (Great applause.) It was surely in the true spirit of christianity that they should do so. Surely the true spirit of christianity was, that in all their acts

they should move together in the spirit of love and harmony, so far as possible, and that they should never separate until conscience required separation. (Applause.) The rule should be union, and separation should only be the exception. Especially should they meet together in harmony, in love, and in mutual co-operation, when the object they had to carry forward was the great work of moral reform—a work which must conduce to the interest of all truth, and to the interest and prosperity of all true religion. He was happy to know—and it was a delightful thing to know—that these were views which actuated their distinguished visitor on this occasion—which actuated him who had been justly called the Apostle of Temperance. (Renewed applause.) The apostle he was rightly called, for his was an apostle's spirit, his had been an apostle's success, and to him they all should wish, not indeed the reward that the apostles met with on earth, but that reward which they received in heaven. It was not his intention to enter into any elaborate encomium upon Father Mathew; first, because he did not need it; secondly, because he would not like it; and, thirdly, because it would be difficult to find words adequate to describe the spirit which animated him, and the success which he had realized, without seeming, at least in his estimation, to use the language of flattery. But he might, he was sure, on behalf of the meeting, assure him (Father Mathew) of their heartfelt and most affectionate sympathy and approbation; of their grateful attachment to him; and of their earnest desire and prayer that in the glorious mission in which he was engaged he might meet with success as wide and as great in England as that which he had realized in Ireland. (Applause.) In visiting England, they thought this distinguished man was acting in the clear course of duty. (Hear, hear.) He had acquired an influence incomparably greater than that of any other man in carrying forward this great moral reformation, and he clearly was responsible, and felt himself to be responsible for the use, to the utmost, of that influence which he possessed, so that in the span of life that might be allotted to him by divine Providence he might be the means of doing the greatest possible amount of good. (Applause.) Teetotallers were often considered as visionary in their views; but he was ready to maintain that they were the truly practical men—the men who acted upon the principles of common sense, and who followed those principles in a straightforward and direct manner. They had to encounter the greatest of all practical evils which existed in this country, and they encountered it with a practical, and with the most effectual, remedy. (Loud applause.) "On account of drunkenness the land mourneth;" and that drunkenness was not merely a vice in itself, but it was the parent and nurse of all other vices. Then they found that that liquor which administered to this drunkenness was not necessary—that it was proved by overwhelming demonstration to be a superfluity. Seeing, therefore, on the one side the greatest practical evils—and seeing, on the other side, that that liquor was not necessary, it was the dictate of common sense that they should abstain from the use of that liquor. (Applause.) Let him put to the meeting two cases. Let them suppose, on the one hand, that all those who now belonged to the total abstinence society in England, Scotland, Ireland, and America, were to desert that pledge which they had taken, and return to the habit of drinking, but with the determination that they would be moderate—did they not feel that multitudes, yea millions, would have been removed from a position of safety to a position of danger? Did they not feel it to be a moral certainty that many of them would fall, and that the land would again in a considerable measure be overspread with the same pollution and evils from which it had been in some measure rescued? But suppose, on the other hand, that they could imagine the case of every man in England, Ireland, Scotland, and America, being determined to abandon the use of intoxicating liquors—was it not morally certain that there would be a prodigious improvement in the health of the community; a prodigious improvement in their personal and domestic comfort, and in the national prosperity; an immense growth of intelligence and knowledge, a great increase of morality, and a great advancement of true religion? (Applause.) If, then, that were the case, must they not arrive—were they not compelled to arrive—at the conclusion, that the most effectual remedy for the evils under which they now suffered was that which had been adopted, and which was carried forward with such glorious success by their distinguished visitor to-day? The ancient fable told them that it was one of the labours to which Hercules was condemned, to cleanse the stables of King Augeas, in which there had been 3,000 oxen and a great many goats for a number of years; and the way in which Hercules set to work to accomplish his task was, to turn the course of the river Alpheus, and direct it right through the midst of the stables. Now, might they not say that they had here a comparison which they might safely adopt? Had they not the defilement and pollution caused by vice of every description in the land; did they not arise in a great measure from that parent vice which they were now attacking; and was it not certain that the most effectual way of cleansing the mass of corruption would be, not to remove it portion by portion, but to direct at once the river right through the midst of it? (Loud applause.) And was not this the common-sense course which Father Mathew—the modern Hercules—

was adopting? (Applause.) He would now take the liberty of calling upon the Rev. Mr. Levy, in the first instance, to address the meeting.

The Rev. Mr. LEVY (Catholic), then delivered a short address to the meeting, in which he instanced some of the happy effects arising to those of his countrymen in Leeds, from the adoption of total abstinence; one of which happy effects was, that for five cases of drunkenness which he used to meet with amongst them eighteen months ago, he did not meet with one case now. One objection urged to the adoption of total abstinence was, that it would be a drawback upon hilarity. But it was certain that whatever hilarity a person enjoyed from intoxicating drink, it was so much taken in advance from the future, and it reminded him of the conduct of the man who, having a week's allowance to live upon, would eat it all in one day, and starve the rest of the week. If teetotalers had not so much joy in the evening as those who drink, they were themselves in the morning. (Applause.)

Dr. CORRIN followed, and advocated the disuse of intoxicating drinks for all purposes whatsoever, as in no wise calculated to produce health, but as having an invariable tendency to promote disease.

Mr. TEARE, of Preston, next addressed the meeting in a very humorous speech, which was a special appeal to the ladies on behalf of the temperance cause. He gave a very high estimate of the general influence which ladies have in society, and instanced particularly the influence they possess in changing the fashions in articles of dress, which they altered about every month. Amongst the many laughable allusions made by him in this respect, was the latest change in the ladies' bonnet, which he described as very open in front, and as very appropriately styled by the ladies—"Kiss me quick!" (Much laughter.)

The Rev. T. MATHEW then rose, and was received with tremendous acclamations.—He said, he should feel entirely oppressed and overburdened with the weight of their kindness, were he not perfectly well convinced that it was not shown to him on his own account, but for the sake of the great work in which it had pleased the Lord to employ him—the glorious cause, of which, in his native country, he was considered the personification. (Applause.) Speaking of Ireland, no sage in his cell, no philosopher in his academy, no prophet in the midst of his most rapturous inspirations, ever looked forward to, or anticipated, so wonderful a result as had followed in Ireland from the spread of their great moral principle. (Loud applause.) Well might they say, in the words of inspiration, that the Lord had sent forth his spirit, a new creation had taken place, and the face of the earth was renewed. (Applause.) He felt very much embarrassed on that occasion, for their eloquent chairman, who he hoped would allow him to call him his esteemed friend, had raised such anticipations in their minds as to his eloquence, that really he did not know in what words to address them. He had never laid claim to eloquence, or pretended to the words of human wisdom, and it was perhaps on that very account that the Lord had selected him for his work, in order that men, seeing so humble, feeble, and vile an instrument employed, might be the more inclined to give the praise of the wonderful results to God alone. It was evident no human agency could have accomplished the work that had been done—it was the work of the "right hand of God, and it was marvellous in their sight." (Loud applause.) But he certainly esteemed it a high privilege to have the honour of addressing the assemblage before him; and when he saw amongst them persons of all religious and political opinions, he was ready to exclaim with the prophet Balaam, in the 24th chapter and the 5th verse of the Book of Numbers—"How goodly are thy tabernacles, Oh Jacob, and thy tents, Oh Israel!" and with the Psalmist—"How good and how pleasant it is for brethren to dwell together in unity!" Their thanks were due to the eternal God, that they had found a common ground on which they could all meet without sacrificing a single iota of principle. That word "*principle*" called to his mind some objections which had been made to him, by respectable persons, since he came to Leeds, against signing the pledge: they told him that they were teetotalers *in principle*, but they did not wish to sign the pledge. This was pride of mind. (Loud applause.) The pledge was merely a resolution expressed aloud, for those persons who said they were teetotalers in principle, must have formed a resolution in their own minds in favour of total abstinence, and that which they called the pledge was merely expressing it aloud. He was sure no lover of his species and of morality would refuse to make this expression of his determination, when he reflected on the influence his example might have on others. The promise was not made to man, but to God. They did not, however, consider it in the light of a vow, but simply of a resolution to perform a moral act. The pledge which had been productive of so much good in Ireland, was a very simple one. It had been so framed as to include all, leaving to different persons and to different branches of the total abstinence society to follow their own particular rules and discipline. (Hear, hear.) By this pledge they promised to abstain from all intoxicating liquors, and (as the law of charity required) to endeavour to induce others to follow their example.

And here he would entreat of his brother teetotalers to be temperate also in their teetotalism. They should endeavour, as much as possible, to be united, and so to adhere to the great principle of total abstinence, as to form themselves into one great body. Their society in Ireland was formed on the broad basis of fraternal charity, and he flattered himself that teetotalism would prove a bright and beautiful chain to bind together all the people of that distracted land in the bonds of christian charity and fraternal love. (Loud applause.) And, blessed be Almighty God, that object was already in a great measure accomplished, and he had the inexpressible delight, in the province of Ulster, to see the Friend, the Presbyterian, the Unitarian, the Episcopalian, the Independent, and the Catholic, standing on the same sod, and all taking together the total abstinence pledge. (Reiterated applause.) Some of the warmest supporters of their cause in Ireland were those who were most opposed to himself in religious opinions. Throughout Ulster the heads of the Orangemen were with them, and Colonel Blacker, a leading man amongst them, was one of his most strenuous supporters, and at a meeting in the beautiful vale of Lurry, assisted him to administer the pledge to thirty thousand in one day. (Loud applause.) Their society in Ireland was governed by two rules, one of which was to abstain from all intoxicating liquors, and the other to hold aloof in their movement from all political or religious controversy. (Loud applause.) It was imagined in England that the teetotalers of Ireland, as such, had mixed themselves up with the great agitation that at present prevailed in that country. Why, to be sure, when nearly all the population had taken the pledge, it was not very likely that three hundred thousand persons could assemble without a few teetotalers being amongst them. But that was not total abstinence. They might say as much of Christianity. Christianity had bled at every pore in consequence of the misconduct of its professors. (Hear, hear.) But the effect of teetotalism in relation to the agitation in Ireland had been this—that three hundred thousand persons assembled without a single accident, or any thing like rioting, or a single violation of the law taking place; while heretofore in Ireland scarcely could fifty persons assemble without riot or bloodshed. (Loud applause.) If this were wrong, and he was to bear the blame of it, he would certainly bear it most willingly; but in any other respect the teetotalers had not interfered with the agitation. The subject had never been mooted at any of their teetotal rooms, though they were spread throughout the land. (Cheers.) Their galls and their bridewells in Ireland were, in consequence of the spread of teetotalism, nearly empty; and during the assizes their judges had little or nothing to do. Now this of itself was a great, a glorious result—to see a land that before was covered with crime, now basking in the sunshine of peace, charity, and comparative prosperity. (Applause.) The poor-houses in Ireland, also, were nearly empty, for the people were very easily contented, and if they could be supplied with potatoes and milk, they would not willingly go into the workhouse; and in consequence of the spread of teetotalism, they now had potatoes and milk in abundance. He could not plead the excuse his rev. friend, Mr. Levy, had done, that he wanted matter to speak to them about, for really so many things occurred to him, that he did not know where to choose. (Laughter.) He was like the miser who found a fountain whence issued seven channels of pure gold, and who was grieved to see the precious metal running through the other six, while he was taking it out of the one. (Applause.) If no other good resulted from the total abstinence movement than bringing them together on such occasions as the present, convincing them that they were all equally brethren in Christ, and equally animated by the desire to promote the public good, it would be a great blessing, and satisfactory to the mind of every sincere Christian. (Applause.) In Ireland they had many difficulties to encounter, which did not exist in England. They had the press and the medical profession against them in Ireland, the latter of whom maintained that no constitution could bear the transition from habits of drinking to total abstinence—an assertion which had again and again been disproved by facts. (Hear, hear.) He trusted their rulers would some time pass a law to reclaim the waste lands of Ireland, and give employment to the people, and should that be done, he thought they would be the most happy and contented people on the face of the earth. (Applause.)

At the close of his address, he administered the pledge to many respectable persons present, and the company then separated, with a vote of thanks to the chairman and cheers for Father Mathew.

At the conclusion of the meeting, Mr. Mathew repaired to the Catholic school-room, where one hundred individuals became recipients of the temperance pledge.

PROCESSION TO THE GARDENS.

At half-past one o'clock, a procession, of very considerable extent, was formed in South Parade and Park-row, whence it proceeded through the principal streets of the town to the Botanical Gardens, where a grand gala was to be held in honour of Father Mathew's visit to Leeds. The procession comprised a large number of horsemen, carriages, coaches, gigs, and other vehicles, besides a long line of pedestrians, members of the various

Rehabite tents and the temperance society. It was attended by music, devices, and banners of every appropriate description.

FATHER MATHEW AT THE BOTANICAL GARDENS.

At about four o'clock in the afternoon, the procession reached this elegant place of recreation and amusement. At this time the grounds seemed to be literally in motion, so vast was the attendance—greatly exceeding in numbers that on any former occasion. Father Mathew on entering the gardens was received with the most marked respect, and with deafening plaudits, by the assembled multitude, which we estimated at nearly 20,000 persons. Immediately after his arrival, he delivered a brief address, enforcing the necessity of taking the pledge on all present who wished for the future prosperity and happiness of mankind. At the conclusion of his speech, he proceeded to administer the pledge to numerous recipients in the centre of small circles formed in various parts of the gardens. In this way every moment of time was occupied until a little after five o'clock, when he retired from the grounds, and returned to Leeds, for the purpose of being present at a tea-party, to be held by the Catholics, in St. Ann's school room, at seven o'clock.

At five o'clock many of the friends of temperance partook of tea in the spacious marquee erected in the gardens, and meanwhile the congregated thousands in the grounds resolved themselves into numerous small parties, and seemed to find abundant enjoyment in the revival of every conceivable description of innocent sport and pastime, which continued in lively exercise until between nine and ten o'clock, when the company retired, apparently with unmingled satisfaction.

EXTRACT FROM FATHER MATHEW'S SPEECH AT THE TEA PARTY.

When a schoolboy, he had read of the fable of the four gods—and *apropos* of these gods, I must tell you that the famous drink Nectar, was nothing else than sugar and water, and that if water was good enough for the gods, it is surely good enough for men. (Laughter.) I read, I repeat, that fable in which four gods are represented as sitting upon high Olympus, and looking down upon a poor peasant in the vale below, who, although the day was warm, had on a heavy frieze cloak. "Oh though fool," said Æolus, "I will blow a cold blast, and rend thy cloak from thee;" but the more fiercely the blusterer blew, the tighter did the countryman keep his garment around him. "Oh," said the West Wind, "leave the fellow to me;" and immediately the West Wind brought down a torrent of rain upon the unlucky peasant's head, who, instead of taking off his cloak, immediately put the hood over him. "Well, let me try what I can do with the saucy rogue," exclaimed the East Wind, and he began to blow the sods of turf and the sand about the sturdy countryman's ears, who in a moment, however, gathered his garment completely around him, and laughed in his sleeve. (Roars of Laughter.) At last came the South Wind—the gentle, the bland and refreshing South Wind, redolent of flowery perfumes, and fraught with a delicious and temperate warmth, and as soon as his mild sway began, the peasant opened his garment a little, then a little more, and again a little more, until gaining confidence, he let it hang loosely about him, and at last, warmed by the genial influence of the South breeze, he flung it off at once, and proceeded joyfully on his journey without it. So, my dear friends, if you wish to bring any one into your ranks, imitate not the burly, blustering winds, but rather the southern one, and you will have a similar success. (Loud cheers.) *The total abstinence pledge is the best preventative of crime.* I recollect some time ago, as I was travelling between Ahascragh and Ballinasloe, in the county of Galway, a girl came running up to me, exclaiming "Oh, Father Mathew, give me the pledge, or I shall lose my life." "Why, my good girl," says I, "for these last two days I have been in this neighbourhood, and why did you not come to me?" "Oh that's not the thing at all, at all," says she, "but every one in the bog is a teetotaler, except myself, and as no one will do any thing wrong, I am always, when there is any turf to be stolen, asked to do the job for the others." (Roars of laughter.) Well, I complied with her request, gave her my own medal, and from that day there has not been a single sod of turf stolen from the bog in which she lives. (Renewed laughter, and great cheering.) Indeed, the very expression employed by numbers of the people in Ireland, when speaking of the total abstinence pledge, explains its moral efficacy. "We are converted," they exclaim, after having become teetotalers; and I remember being told in the diocese of the Bishop of Killaloe, that even "seven priests have been converted," because they had taken the pledge! (Loud cheers.) I pray God that you all may be truly converted, and may the Almighty bless you all, through Christ our Lord.

FATHER MATHEW'S DEPARTURE FROM LEEDS.

On Tuesday morning, Father Mathew again attended St. Ann's, and in front of the church administered the pledge to 200 Catholics. He then went to Smith's Temperance Hotel, where parties continued to receive the pledge at his hands until the last moment of his sojourn, ten o'clock, the hour at which he departed in a carriage for Bradford.

The proceedings attending this visit to Leeds, have, we believe, fully realized the highest anticipations of his friends. Many thousands have been pledged.

DESCRIPTION OF FATHER MATHEW,

That in which the attraction of the procession centered, was the carriage in which stood erect, with uncovered head, the great apostle of temperance, Father Mathew—the object of ten thousand greetings from the vast number of spectators who thronged the windows and every spot of vantage ground in the streets through which the procession moved. He was dressed in a plain suit of black, with a white handkerchief adjusted round his neck in the form of a cravat. His upper garment, enveloping nearly his whole person, was a long frock-coat reaching below his knees, and partly hiding from view his bright "exterior" black boots. He is a man of middle stature, inclined to corpulency, possesses an extremely mild and somewhat ruddy countenance, and has a prominent nose. His hair—which was formerly dark, and is now becoming grey—hangs in irregular locks, and constitutes the only feature of his person indicative of advanced years, his physical energies still retaining all the elasticity and vigour of rising manhood. His appearance, altogether, is humble and prepossessing. His visage is intellectual; his forehead rather high and capacious.* In all his movements he manifests the enjoyment of the most benevolent disposition. His manners are simple and unassuming; and the kind and hearty reception which he gives to all who approach him (whether brought into his presence through curiosity or respect) is such as strikingly manifests him to be a true philanthropist, whose love and affection for his fellow-men overstep the narrow sphere of benevolence in which moves the mere kindred, party, or sectarian benefactor. Hitherto his least recognized excellence by Englishmen has been as a public speaker; but his addresses at Leeds, York, and other parts of England, prove that in this capacity his merits have not been duly understood or appreciated. His voice is mostly shrill and feeble, and his speeches, in general, are simple as his attire; they are always short, pointed, and harmonious,—often clothed in interesting similes, drawn from surrounding or familiar objects, and invariably appropriate and well selected. His addresses, however, are never distinguished by the gaudy ornaments of rhetoric; their elegance and force are more consistent with the language natural to an enlarged, fervid, and virtuous heart, than with the studied nicety of arrangement, or a lofty figurative style. Many public speakers are more eloquent—most more tedious; yet few are more sincere, pleasing, effective, and fewer in all things more charitable. Such is Father Mathew, the moral regenerator of Ireland.—*Leeds Mercury.*

BRADFORD.

The Apostle of Temperance was met at Coverley Bar (two miles from Bradford) by the various teetotal societies, the first of which was the Catholic one, being accompanied by the children of the Holy Guild, dressed in white, and by several adult members in their Guild cloaks. The Long-Pledge Society and the Original Temperance Association of Bradford were also in attendance, accompanied by three full bands, flags, banners, &c., and an immense multitude. Never before, even at election times, had such imposing crowds of people been seen in and near Bradford, as on this occasion. The rev. gentleman reached the Catholic Church about half-past twelve, where he delivered an impressive discourse in aid of the funds for relieving the sick and burying deceased teetotalers. At the conclusion of the sermon he proceeded to the field at the back of the church, where he administered the pledge to some thousands of postulants. In the afternoon he was present at a splendid tea festival, at the Temperance Hall, where about 500 ladies and gentlemen sat down. The room was tastefully decorated. After tea, an address from the teetotalers of Bradford was presented to Father Mathew by Dr. Beaumont. The distinguished guest returned his acknowledgments, and after delivering a feeling discourse on the advantages of teetotalism, and on the union of hearts which should exist between Englishmen and Irishmen, proceeded to the Victoria Buildings, to the tea festival of the "Long-Pledge Society." The Rev. T. Griffiths, of the Methodist 'New Connexion, was in the chair. Father Mathew was received with enthusiasm, and was presented with an address. Father Mathew, in an admirable speech, returned thanks, and after administering the pledge to almost all the company, retired, amidst the most lively acclamations, to the Catholic tea festival, in the school room of St. Marie's Church. The chair was occupied by Dr. Hall, who, after a brief address, introduced Father Mathew, who arose amidst thunders of applause, and addressed the assembly. After alluding to several interesting topics, he concluded by giving out the words of the pledge, which were fervently repeated by the majority of the meeting. The meeting was also addressed by Mr. Teare and Mr. J. C. Fitzgerald; the latter took the pledge from Father Mathew, who, before he left Bradford, gave 200 medals and cards for distribution. Several soldiers took the pledge.

* [We were interested in observing the marked accordance of his character with the principles of the phrenologist. The head is of the largest calibre; the intellectual faculties broad and massive, but the perceptive preeminent. The animal faculties are exceedingly small; the moral region very high.—Ed. N. T. A.]

HUDDERSFIELD.

The Apostle of Temperance left Bradford at eleven o'clock on the morning of Wednesday, the 12th July, for Huddersfield; a great number of people following his carriage out of the town until it proceeded at a rapid rate. About a mile and a half from Huddersfield, he was met by the Huddersfield Temperance Society, the Youths' Total Abstinence Society, and the children of St. Patrick's Catholic Church, all in procession. A full military band was also in attendance. When the procession had reached Back Green, the rev. gentlemen briefly addressed the assembled multitude, and administered the pledge to some hundreds. He then proceeded to the Philosophical Hall, where he was most kindly received by a highly respectable meeting, which was presided over by T. Wrigley, Esq., surgeon, and addressed by Messrs. Edwards, Mellor, Teare, and by Father Mathew, who also spoke at the adjourned meeting in the evening, at which the Rev. Mr. Antliff, a Primitive Methodist, presided. Father Mathew administered the pledge at both meetings, and also at St. Patrick's Catholic Church. On the next morning, he went about the streets administering the pledge, which was taken by great numbers; amongst others, by the wife and daughter of a publican in their own house.

HALIFAX.

Father Mathew arrived here on the morning of the 13th inst. He was met by a respectable procession, and during the day, which was wet, he gave the pledge to great numbers at his hotel. In the afternoon he attended a festival in the Odd Fellows' Hall, where about 600 ladies and gentlemen had assembled; J. Thorpe, Esq., (a member of the Society of Friends), in the chair. The Chairman, Mr. Brown, Mr. Teare, and Father Mathew, addressed the meeting. In the evening Father Mathew proceeded to the Piece Hall. The meeting, which at one period consisted of 4000 persons, was most enthusiastic in their reception of the great Apostle of Temperance, who, after an energetic address, perambulated the grass plot, administering the pledge in various directions, and not discontinuing his labours until nightfall, when he retired to his temperance hotel, preceded and followed by a large concourse of people. The next morning, after enrolling many others in his ranks, he set off by railway for

WAKEFIELD.

at which station he was met by the gentlemen of the temperance committee, and many friends. In the afternoon he attended a very numerous meeting in the magnificent hall of the Corn Exchange. On the platform were assembled numbers of the most respectable inhabitants of Wakefield and its environs, including the chairman of the meeting, Mr. Holdsworth, one of the magistrates of this borough, and formerly M.P. for Wakefield; the rev. Mr. Morris, Catholic pastor; Captain Wood; Charles Waterton, Esq., of Walton Hall; and several members of the Society of Friends. The Chairman, Messrs. J. Andrew and J. Teare, and Father Mathew, addressed the meeting, which separated with three cheers for Father Mathew. He passed the night at the hospitable residence of Mr. Holdsworth, a member of the Society of Friends, all the members of whose family (mother, wife, brothers, and sisters), took the pledge from their distinguished guest.

LIVERPOOL.

The moral regenerator of Ireland and great apostle of temperance arrived in Liverpool on Saturday, July 15. The committee for conducting the teetotal festival had the walls placarded, announcing that he would address the friends that evening at the Liver Theatre. Although one shilling was charged for admission to the boxes, sixpence to the pit, and twopenny to the gallery, the theatre was densely crowded. About half-past seven, Father Mathew entered the theatre, attended by Lawrence Heyworth, Esq., Rev. Wm. Parker, Morgan O'Connell, Esq., &c. Mr. Heyworth took the chair, and after a few observations on the progress of teetotalism, introduced Mrs. Jackson. Father Mathew then addressed the meeting. A great many upon the stage and in the body of the theatre took the pledge, and on its conclusion, numbers of the people surrounded him to shake him by the hand.

On Sunday morning, the reverend gentleman visited the schools attached to St. Patrick's Church. On entering the girls' school, in which all the children, to the number of one thousand, were assembled, they welcomed him with the song, "See the conquering hero comes." After the apostle was introduced, he addressed them on the nature of the pledge they were about to pronounce, and called upon them to kneel. They then took the pledge from the hands of Father Mathew, and presented to him an address.—Before leaving the room, the good Father told them that he would order one thousand medals and cards to be sent to their master for them, as his present. At eleven o'clock service, the reverend gentleman preached a charity sermon, in aid of the funds of the schools at St. Patrick's Church. The church was crowded, and it is supposed that no fewer than 3,400 persons attended. The rev. gentleman adjourned to an open piece of ground in the neighbourhood, and continued up to six o'clock enrolling members under the teetotal banner. All party distinctions were banished, and Protestants, Catholics, and Dissenters bent the knee and responded

to his solemn pledge. In one batch was a canny Scotchwoman, who had come all the way from her native land in order to take the pledge from the apostle. When the rev. gentleman reached her, she said—"Good man, I have come all the way from Scotland to see you." Father Mathew, in his benevolent way, placed his hand upon her shoulder, and said to her, "God bless you"—a benediction which appeared to give the old lady much satisfaction.—At six o'clock he retired into the chapel, and preached another sermon. After which he resumed his teetotal mission, and continued till half-past nine o'clock, when he suspended his labours for the day. Above 40,000 persons attended the proceedings, of whom upwards of 6,000 took the pledge, exclusive of the boys of the schools.

On Monday the apostle preached in behalf of the schools connected with St. Anthony's Church, from the Psalms, and delivered a beautiful sermon on charity. Service over, he retired to a platform in rear of the church. The multitude could not fall far short of 10,000 persons. The Rev. Peter Wilcock occupied the chair. Father Mathew concluded an able speech by stating that he had some hopes her Majesty would take the pledge, and then he had no doubt of having all the ladies of England coming forward to follow her example. Father Mathew next told all who were inclined to take the pledge to repeat the words after him. He then prayed that God might bless them, and give them grace to keep their promise. At six o'clock the rev. gentleman drove off to St. Peter's school, Seel Street. Mr. Hall, on the part of the Cork Branch of Catholic Abstainers, presented him with an address. 500 persons here took the pledge, after which he returned to St. Anthony's, where he continued his labours until half-past nine o'clock, and then adjourned the meeting till the following morning.—It is supposed that no fewer than 15,000 or 16,000 persons took the pledge on this day.

Tuesday, at nine o'clock, the apostle recommenced his labours in the school room attached to St. Anthony's church. About ten o'clock, he had administered the pledge to nearly 2000, and as that was the hour appointed for divine service, he had to suspend his labours. During service, he addressed the audience on the subject of charity. On the conclusion, the multitude in the cemetery was greater than on the preceding day, and in the course of the day, there were somewhere about 100,000 persons. It is supposed that he administered the pledge to about 18,000, which, added to the 22,000 on the preceding days, will make 40,000 persons who have taken the teetotal pledge from him since his arrival in Liverpool.

Mr. Brown says—"Between fifty and sixty thousand have joined during his visit. The results are also cheering. I will give one specimen:—One dram-shop's supply of beer was twenty-three barrels per week; last week they required only nine. That was previous to his second visit."

MANCHESTER.

Father Mathew arrived here on Wednesday morning, July 19, from Liverpool, and proceeded to Marsden's Temperance Hotel, Oldham Street. He preached at twelve o'clock on the occasion of the opening of the organ in St. Patrick's Church, Livesey Street, to a highly respectable and numerous congregation. Shortly after the conclusion of the sermon, he proceeded to the burial ground, and administered the pledge to numbers of kneeling postulants. The pledge frequently given in Irish by Mr. Mathew is as follows:—"Gailim le kour De gan ain orian mescuil a yaniv a brat aris."—Thus he continued till nightfall, batch after batch taking the pledge at his hands. Next day the pledge was administered to several thousands in the splendid room of St. Patrick's school. The apostle of temperance continued his exertions on Friday, in the school-room, and in part of the church; and afterwards proceeded to the great tea festival at the Free-trade Hall, where about 2,000 persons of both sexes celebrated his auspicious arrival in Manchester. The appearance on the platform of the Mayor of Liverpool, of Sir Thomas Potter, Knight, Alderman Brooks, Dr. Eager, the Rev. Mr. Hearne, &c. was hailed with loud cheers. The chair was filled by the Right Worshipful the Mayor, James Kershaw, Esq., and the following gentlemen addressed the meeting:—Mr. Norcliffe, (who presented the address) Rev. D. Hearne, (who announced 17,000 persons had taken the pledge within the last few days) Sir T. Potter, W. Morris, Esq., Dr. Eager, Mr. S. Hague, Mr. Swindlehurst of Preston, Alderman Brooks, &c.

On Saturday Father Mathew resumed his labours in St. Patrick's school-room until about six in the evening, when a grand procession formed in Stevenson's-square, and proceeded through the principal streets to the Free-trade Hall, where a great meeting was held. W. Morris, Esq., of Salford, occupied the chair. After a brief address, he introduced Mr. W. Ricketts, who presented an address to the Apostle of Temperance, on behalf of the Independent Order of Rechabites.

Father Mathew responded to the address. He said:—"I had the happiness to attend a year ago a great meeting of the Rechabites in Glasgow, and I was delighted with the proceedings, perhaps on account of old associations, for even in early youth I dwelt with rapture upon those passages in which Jeremiah describes the faithful observance of their sire's commands by the sons of Jonadab,

and their constant refusal to take all strong drinks, because their father had commanded them to abstain therefrom. (Cheers.) And let no one imagine that such a denial is not pleasing to the Lord, for God himself declared that a man of the race of Jonadab should live before him for ever and ever. The Jews have lost their tribes, but the Rechabites still exist in Asia. A modern traveller [Wolf] discovered in a part of Syria 30,000 Rechabites, who still faithfully observed the command of their father Jonadab."

The Rev. J. Gaskell, Capt. Bailey, Mr. Wright of Philadelphia, Mr. Daly, Rev. D. Hearne, and Messrs. Swindlehurst, Pollard, and Dearden, also addressed the assembly in entertaining speeches.

On Sunday morning Father Mathew preached in St. Patrick's, and during the remainder of that day, as well as on the ensuing Monday and Tuesday, administered the pledge to several thousands in front of St. Patrick's Church, and in the Free-trade Hall. Amongst others who publicly took the pledge were the Rev. D. Hearne, the whole of his boys' school, and a great number of policemen and railway guards.

Father Mathew quitted Manchester at an early hour on Wednesday morning; after having, at the lowest calculation, administered the pledge to 70,000 persons; some contend that 80,000 would be nearer the mark.

LONDON.

Father Mathew commenced his philanthropic labours in the metropolis on Monday, July 31. As nearly 50 speeches were delivered every day, we cannot report them. We shall give a summary of the proceedings in our next. The important work was going on well up to Friday night, 6th July, when 20,000 pledges had been taken.—Already nearly a QUARTER OF A MILLION pledges have been the result of Father Mathew's visit to England.

REPORT OF THE COMMITTEE OF THE ACKWORTH TOTAL ABSTINENCE SOCIETY, FOR 1842—3.

In presenting to the society a report of the proceedings of your committee during the past year, we cannot but feel real satisfaction in the belief that, although we are unable to tell of many drunkards being reclaimed during that period, yet the cause of true temperance has been gaining ground in our village, and, though it may be by slow degrees, is becoming more firmly established amongst us. Let us not suppose, for a moment, that our lecturers do no good if they do not immediately induce any one to sign his name to our pledge; and that, when this is the case, his words are all thrown away. We believe there are many who attend our meetings, and listen to the cogent reasoning and powerful appeals there made, who, although they may not join, are convinced in a great measure of the correctness of our views, and on whose minds impressions are made in regard both to the foolishness and the danger, if not the sinfulness, of tampering with intoxicating liquors, which subsequent years will never entirely efface, and which in many cases will lead to a great change of habit in respect to these drinks, if not to the entire abandoning of them. Several addresses, of no common merit, have been delivered here, in which the principles of total abstinence have been plainly set forth to large and attentive audiences. We rejoice in believing the effects of these addresses will continue gradually to manifest themselves; that the rising generation in our own village, as well as in others, will not remain under that ignorance of the real nature of intoxicating liquor, which has proved the ruin of so many thousands; and that we are, in our small measure, contributing to effect that altered state of opinion, sooner or later to be brought about, when the christian churches of our land will, as one man, recognize our principles as involved in those of true Christianity.

During the past year, or rather during the past fourteen months (as our meeting this year is two months later than usual), twelve lectures have been delivered. William Morgan, a clergyman from Bradford, has delivered two; James Millington, two; John Andrew, jun., one; John Hockings, one; Thomas Whittaker, four; and Mary Jackson, two.

Two tea-parties have also met, one last year, the other a few weeks ago. Some of our more active members, thinking that it would cause a little fresh interest in the village, and be the means of drawing many individuals from the public-houses on the so-called Easter Monday, performed with good success the "Trial of John Barleycorn," at the close of the last tea-party. It seemed to give general satisfaction, and the profits resulting from it were handed over to the treasurer. Several of the victims of intemperance signed the pledge on the occasion.

During the past five or six months, temperance tracts have been pretty regularly distributed in different parts of the village.

The present number of adult members is about 130; at least 40 of these have signed the pledge since our last annual meeting. Whilst the names of 14 individuals have been struck off the list of those who have signed for three months, on account of having removed from the village, only four have had their names erased on the score of having broken the pledge, since the formation of the society—more than two years ago.

We may add, as another subject for congratulation, and as an interesting instance of the growth of total abstinence principles,

that the license has been withdrawn from the inn in connexion with the Friends' school, by the committee of that institution. It has consequently been turned into a boarding-house and hotel.

Within the last two months your committee have joined with several of the other temperance societies, in an attempt to form a DISTRICT UNION, to be styled the "Leeds and Wakefield Union," similar to those which have proved so advantageous to the cause in other parts of the country. The object is, by a small contribution from each society composing it, to secure the regular services of an agent, who will lecture at least once a month at places where societies have been formed, distribute tracts, and advocate the cause at people's houses in the day time, and endeavour to form new societies within the district.

In conclusion, we would wish to press upon all our members the necessity of perseverance, and of a firm and consistent upholding of our principles on every occasion. Whether it be in the way of private or more public conversation, in the distribution of tracts, in pecuniary assistance, or in whatever way lies in our power, let us not slacken our efforts; let us more forcibly than ever remember the assertion of the Apostle—"He that knoweth to do good, and doeth it not, to him it is sin," and let us act accordingly.

We conceive that, as a temperance society, we have principles which it is our duty publicly to uphold; we have a responsibility devolving upon us which we cannot, even if we would, escape from: we have a part to act in this village, which, if not performed, the guilt will lie at our doors. Let us endeavour so to act that part, and to perform those duties, that the neglect of them may never burden our consciences with the fear that immortal souls have been eternally lost, who, humanly speaking, had we been but faithful to our post, might have joined in the world to come with those multitudes of reformed drunkards who are tuning a song of everlasting praise to him who has bought them with his blood.

Correspondence.

OPPOSITION TO "THE TEMPERANCE MOVEMENT" IN IRELAND.

To the Editor of the National Temperance Advocate.

SIR,—The editor of a periodical entitled *The Irish Ecclesiastical Journal*, having given insertion to a most unjustifiable attack on the temperance movement, and, after a long delay, having refused insertion to a reply, I am compelled to look elsewhere for fair play, and naturally turn to you, as the faithful and uncompromising Advocate of the movement. I shall not trouble you with any comment on the transaction, except to say that, however often the editor of *The Irish Ecclesiastical Journal* may remind his readers "that he is not responsible for the opinions of his correspondents," in this one instance at least he must be content to be implicated with his correspondent "G. F. G."

TO THE EDITOR OF THE IRISH ECCLESIASTICAL JOURNAL.

"Thou shalt not bear false witness against thy neighbour."

SIR,—My attention has been recently directed to an article, headed "The Temperance Movement," in No. 31, vol. 2, of your journal, signed "G. F. G." On a careful perusal, I deem that article deserving of notice, not for the cogency of the reasoning contained therein, but because I apprehend that, from appearing in your influential journal, unreflecting persons, unmindful of your avowal that you are "not responsible for the opinions of your correspondents," might be influenced by the uncontradicted assertions of "G. F. G." to adopt erroneous opinions of the object and means of a most useful and truly benevolent institution. You have given insertion to the attack; I may not suppose you will refuse insertion to the defence. I accuse "G. F. G." of manifest ignorance and consequent misrepresentation. He commences by saying he has "never seen the principle of teetotalism, as it is absurdly [why absurdly?] called, discussed as it bears upon the principles of the Christian religion." He hereby convicts himself of ignorance. Had he read the authorized publications of the society, he could not with truth have made such an avowal. His first argument I transcribe in full.

"It can scarcely be said that teetotalism ought not to be opposed, because it is productive of so much physical good; yet this is a favourite argument of its advocates. But what does it amount to?—to nothing more nor less than this, that the end sanctifies the means."

SIR, on the part of the teetotallers, I deny that they hold any such unscriptural doctrine, and before they can be justly charged therewith, it must be proved that the means are unlawful, and not only so, but that teetotallers know them to be unlawful. That the end sought, and the means employed, are both lawful, I firmly believe. The end or "object is to check the progress of intemperate drinking, as the most prolific cause of ruinous expenditure, guilt, and misery, and as presenting a most formidable obstacle to all moral improvement, and to the extension of the kingdom of Christ;" and the means employed are "persuasion, combined with associated example." He proceeds—

"That the means are unsound, it will not be difficult to prove. In the first place, by this system, religion is thrown overboard indirectly. The members of this society practise a Christian virtue [then they do practise a Christian virtue] "because they belong to this society."

No—they belong to the society *because* they resolve, with “the divine assistance,” to practise this virtue, and to abstain from a great sin; and *because* they wish to countenance each other in this good resolve; and they can point to innumerable instances where the means employed have been eminently blessed by God. The remainder of “G. F. G.’s” second paragraph, being thus based on a misrepresentation, falls to the ground; but the concluding portion of it is such as to provoke animadversion. He accuses the teetotal society of “getting,” I wonder he did not accuse it of *claiming*, “the credit of effecting that which should be attributed to the grace of God.” What does he mean? Does he admit that the reclamation of the drunkard, through the instrumentality of the society, is the work of divine grace? or does he mean that it is not the work of divine grace, and that the drunkard should be left in his sin, that grace may abound? He proceeds in his third paragraph to say—“Again, in asserting that they cannot give up the sin without the help of society,” &c. We assert no such thing, and consequently the reasoning based on this misrepresentation falls to the ground. He says—

“We can avoid deadly sins, such as fornication; disgraceful sins, such as theft.”

• Why this distinction between deadly and disgraceful sins? are not the two specified sins deadly alike?—“and yet we are told [who tell us] that we cannot resist smaller sins so to speak”—how smaller?—less deadly? Oh! no; mark how he qualifies—“I mean sins not so disgraceful in the world’s eye, without the aid of a society.” Sins not so disgraceful in the world’s eye.—Alas! what an admission.—What! is it come to this, that in this Christian land the deadly sin of drunkenness is held to be in any respect a smaller sin? Is it come to this, that the deadly sin of drunkenness is held to be scarcely, if at all, disgraceful? Well may it also be held that a vigorous and united effort is needed to root out this great national sin by an utter abandonment of the cause, and a strict avoidance of the temptation to it. He next favours us with an extract from Jeremy Taylor. In return I beg to present him with a quotation from that same eminent author, viz.:—“He is not only drunk that can drink no more; but he hath sinned in a degree of drunkenness who hath done *any thing* towards it.”

“G. F. G.” in his fourth paragraph, proceeds—

“Another great objection is, that this system is not supported or recommended by the church.”

What does he mean by the church? The Roman Catholic believes that his church is *the* church—the Pope, the visible head of his church, sanctions the teetotal movement—thus the Roman Catholic teetotaler, at least, has the church on his side. Does “G. F. G.” mean the Established Episcopal Church? (I say episcopal, because there are *two* established churches in these kingdoms.) Has the Episcopal Church been silent on this question? Then I have as much right to claim it on my side as “G. F. G.” has to claim it on his. Has the church spoken? through whom then has it spoken? through its bishops? The following bishops, namely, the Bishops of London, Winchester, Bath and Wells, Litchfield and Coventry, Chichester, Chester, Gloucester, Sodor and Man, and Calcutta, are officers of a society, having for its sole object the suppression of intemperance, and which requires of its members to sign a pledge or declaration to abstain from spirits, or as “G. F. G.” terms it, a “vow.” Can he point to as many bishops who have declared their disapproval of temperance societies? If he can, what is the inference?—that the church is divided against itself. He proceeds:—

“The church, the only legitimate guide [indeed! what does he do with the Bible? throw it overboard?] of any moral movement, if that can be called such which only [only!] produces physical good.”

What does he mean by “only” and “physical good”? Perhaps he meant to say *temporal* good—yet even so I deny his “only.” But be it so—is a physical or temporal good to be despised? If it is, how can “G. F. G.” labour so strenuously, *not* in favour of a physical good, but of the, to him, physical enjoyment resulting from the intoxicating draught? But that a temporal or physical good is not to be despised, we learn from God himself, who promises a temporal, a physical good or blessing, to those who obey a particular commandment. And—“if”—how that word alone destroys his whole argument; surely he will not contend that the church is the only legitimate guide to the attainment of a *physical* good!

In his fifth paragraph he proceeds—

“Another objection is, that no man is obliged [obliged! but what if, influenced by christian expediency, he chooses to deny himself?] to abridge his christian liberty by binding himself to abstain from one of God’s gifts, [alcohol one of God’s gifts!] the use of which, as well as of food, may be sanctified by prayer. Here, again, the teetotaler’s argument is unsound, for he argues against the use from the abuse.”

No such thing; but he argues that the experience of the past proves that the use of alcohol is inseparable from the abuse—nay, that the use, as a beverage, *is* the abuse; that its manufacture is the converting the good gift of God into a destructive poison; and for the rest, if needs be, he too can plead his christian liberty to act as christian expediency teaches. Hence, the rest of the reasoning

in “G. F. G.’s” fifth paragraph, being based on a misrepresentation, also falls to the ground; yet there are portions of it which provoke animadversion. He expends much virtuous indignation on *tobacco* and *snuff*—does he use either? He descends to personal abuse, and mistakes it for argument. He says that

“The most zealous advocates of the teetotal society that he knows, live in an atmosphere of smoke, and use an excessive quantity of snuff.”

Well, what if they do?—what if they are thereby convicted of inconsistency? Does that prove aught against teetotalism? Can their use of tobacco and snuff be charged to their connexion with the teetotal society? Is there any necessary connexion between teetotalism and snuffing and smoking? But has “G. F. G.” been guilty of no malicious exaggeration? Has he not insinuated more than the truth will warrant? Did he not know—if he be the man I have reason to think him, he *did* know—teetotal advocates who neither smoked nor snuffed? and as for those who do, I may say this for them, that if it can be shown that christian expediency requires of them to deny themselves, they will do so. But, while “G. F. G.” both smokes tobacco and drinks intoxicating liquors, he has no right to revile others for discontinuing the use of another physical enjoyment.

In his sixth paragraph he proceeds—

“One of the worst features in the system is to be found in the length that these over-zealous men go, in supporting their favourite system; in actually denying the first miracle performed by our Saviour—the changing the water into wine at the marriage feast.—[They do not deny the miracle.] They say it was not fermented liquor. If it was not, where was the miracle?”

What! if it cannot be proved to have been fermented liquor, will “G. F. G.” deny the miracle? *Fermented* it certainly was not! Were there, are there, no such things as *unfermented* wines? If “G. F. G.” had been at the marriage feast, he would have tested the miracle—how? By seeking in the miraculous liquor for the grateful flavour and the accustomed stimulus of his cherished alcohol; and if these were wanting, though there were present the colour of the “blood of the grape,” and the taste of “the blood of the grape,” “G. F. G.” would deny the miracle! “Oh is not this,” in his own words, “blaspheming the word of God?”

In his seventh paragraph, “G. F. G.” proceeds—

“Another objection is, that the temperance vow is virtually a superseding of the baptismal vow.”

Is it? So, because a man resolves to abandon a deadly sin, or shun the temptation to it, and to practise a “christian virtue” in accordance with his baptismal vow, he is thereby superseding it! Admirable logic! Is the Christian who has sinned (and who has not?) to be restrained, by fear of the baptismal vow, from making a resolution, and breathing a promise, of amendment? Has he not, by the act of sin, be it in thought, word, or deed, in *reality* superseded his baptismal vow, or some part thereof? and is he never to renew that vow, or the part he has thus superseded? It is required of him (according to the Episcopal Church) to renew it *once* in confirmation?—nay, it is required of him to renew it *many times* in replying to the church catechism; and does he not, *ought* he not, as often as he violates it, to renew it by promising amendment when he kneels for pardon at the throne of grace? But it may be worth inquiring, is the temperance declaration indeed a *vow*? The one which is signed by the members of the society to which I belong, is as follows:—“I voluntarily agree to abstain, with the Divine Assistance, from,” &c., &c. The prelates already named sanction the use of a declaration as follows:—“We agree to abstain from distilled spirits,” &c., &c. Now, in what respect, save in detail, do these documents differ? In principle, spirit, and design they are one. And if they do differ further than in detail, it is in this, that in one, its framers, mindful of the injunction to acknowledge God in all their ways, signify their reliance on “the Divine Assistance” for strength to keep their resolution; while in the other no such acknowledgment is contained. Now, let us hear what a document, published with the approbation of the prelates to whom I have referred, says of those who sign a declaration of abstinence:—“They are not persons bound by a reluctant vow to abstain from that in which they wish to indulge; they simply express their present conviction and determination; rejoicing to give to others whatever advantage and encouragement may arise from their example.”

The latter part of “G. F. G.’s” seventh paragraph, being based on a misrepresentation, falls to the ground; but there are passages therein which provoke remark. He says—

“They vowed, yet in spite of this solemn vow, do they say [where do they say it?] unless we bind ourselves by a fresh one, we cannot be sober; [gross misrepresentation!]—their answer to this is—[answer to what?—that human society is cemented by pledges of every kind, such as bonds, indentures, &c. The cases are totally dissimilar.—[Distinct they are, but how dissimilar? Oh!—in one set of cases the pledges are exacted to bring the parties *within* the civil law.”

So, in compliance with the exactions of the civil law, a christian man may, according to “G. F. G.,” without scruple supersede his baptismal vow!—“And in matrimony the parties [are] entering on a new sphere of life, and placed in novel positions.” Very pleasantly reasoned, truly! Are not men being continually placed in novel positions? Why does not the baptismal vow provide for the observance of the “conditions required by new circumstances?”

"In God's name, let him abstain entirely,—[thanks for the permission so graciously given!]—if he cannot take a little without being tempted to exceed;—[Oh, the christian sneer!]—but let him not, at temperance tea-parties, uncharitably denounce—[does he?]—every one who conscientiously [?] disapproves of such a wholesale manufacture of christian-virtue men, and drink strong tea till morning."

What a climax to this indignant tirade! to this gross exaggeration! What a state of excitement the writer must have been in! "And drink strong! tea!! till morning!!!"—How admirably he parodies the toper's favourite song, "We'll not go home till morning!" In the eighth paragraph he proceeds—

"I will briefly consider an argument confidently brought forward by its admirers; it is this, that a sober man is more likely to hear reason and to profit by it than a drunkard. This is the case, no doubt, while the individual is under the influence of intoxication—[and only then? does it leave no after effect?—] It was asserted at a temperance party meeting, that before the temperance movement no peasant sat down to his dry potato [oh! the wag] without a naggin of spirits to wash it down."

I do not believe such an assertion was ever made; it must be one of "G. F. G.'s" dry jokes.

"But I never heard, [he continues] and from my avocation I am much in the way of such matters [what matters? "much in the way"—what! of necessity? how he is to be pitied!] of such an inducement as this being pressed home to the drunkard urged to take the pledge,—'Drunkards shall not inherit the kingdom of heaven.'"

If "G. F. G." had attended those meetings he so charitably denounces, but from which it appears it was part of his "avocation" to stay away, he, as I have, would have heard the "inducement to" which he refers "pressed home."

"The temperance movement of which *Father Mathew* is the main prop," says "G. F. G."—No! *Father Mathew* is no doubt one of the principal agents, but a greater than *Father Mathew*—one whom that humble-minded man is careful to acknowledge in all his ways—THE GREAT FATHER OF ALL—is the author and main prop of the temperance reformation. "G. F. G.'s" paragraph concludes thus:—

"But if he lives in no especial wilful sin—he may thus live on, fancying himself secure. And is he not more likely thus to live on, thinking himself safe, than the man who knows that he is insecure?"

I believe nobody can contradict this very lucid truism! It must be readily granted that the man who *fancies* that he is secure, is more likely to *think* himself safe, than the man who *knows* that he is insecure; for, of course, the man who *knows* that he is insecure, cannot *think* himself safe.

"May not [the paragraph concludes] the drunkard, in his sober moments, be more likely to hear reason and to feel it, than the sober man, (sober from a worldly motive) who sinks it—[sinks what? the motive or reason?] thinking that he has no need of it."

Now it is evident that the whole tenor of this, and a preceding paragraph, if it mean *any thing*, is that unless a man renounces sin through the teaching of the Holy Spirit, it is better that he should *continue in sin* that grace may abound! But how dares "G. F. G." presume to say that the reclaimed drunkard, who shuns the temptation to the sin of drunkenness, is not under the influence of the Holy Spirit? How dares he presume thus to judge his brother?—As to "G. F. G.'s" *preference of the drunkard in his sober moments to the always sober man*, it has not even the merit of novelty. I well recollect one of "G. F. G.'s" religious drunkards getting up in a temperance meeting to oppose teetotalism, and the unhappy man pursued exactly "G. F. G.'s" line of argument in support of it, stating that "*whisky made him pious*, and that he never prayed so devoutly as when he was half drunk." He was drunk at the time he spoke.

"Lastly," says G. F. G., "let it not be forgotten that there is a temperance society, the members of which bind themselves to be temperate, not in one thing but in *all things*, to abstain from everything sinful."

Good! But do the members of this society *thus* indeed abstain? Do they further, when required by Christian expediency, *deny themselves* and abstain from even things lawful? If they do not, all the praise lavished on them and their society by "G. F. G." is only so much idle declamation.

"At the head of this society [says "G. F. G."] is no frail mortal. No! it is our Lord and Saviour Jesus Christ, and under his guidance and grace are in existence to this day his officers, appointed in unbroken succession from himself to rule [aye, *rule!*] this society, and declare [!] their master's will, and preach [why not *practise!*] universal temperance."

That this reply might not extend to too great a length, I have been obliged to pass over some smaller misrepresentations in "G. F. G.'s" letter, but I feel I have said enough to convict him of ignorance on the subject of teetotalism. And now, Sir, suffer me in conclusion to ask, who is "G. F. G." Did he, when invited to a temperance festival, insult those who invited him? Did he denounce them as holding unscriptural doctrines? And, when called on as a public teacher to point out what those erroneous doctrines were, did he peremptorily refuse to do so, and then go to spit his venom from the covert of an anonymous signature, and the columns of a periodical, vainly trusting that no teetotal eye would explore his retreat? If "G. F. G." has not thus acted, he will do well at once, both in justice to himself and to the person with whom he appears identified, to disprove the odious suspicion, and reveal his true name. I am, Sir, your obt. servant,

JOHN GIBBS, Vice-President,
Enniscorthy Teetotal Society.

April 12th, 1843.

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Acknowledgments, and other matter, postponed for want of space.

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No. 10.—Vol. II.]

DOUGLAS, SEPTEMBER 7, 1843.

[THREE HALFPENCE.]

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A COMMON CASE.

("A Voice from the Vintage," by MRS. ELLIS.)

"Without entering generally upon the question of health, a question which has been circumstantially examined by judges more able than myself, and in relation to which many important and interesting facts are now laid before the public, tending clearly to prove that, instead of suffering from total abstinence, most persons by whom it has been fairly tried have experienced not only no injury to their health, but considerable benefit; I may perhaps be allowed to add a few words on the subject of *my own experience*, which may possibly derive additional weight from the circumstance of my having been, for many years of my life, an obstinate disbeliever in the efficacy of temperance principles to effect any lasting or extensive good; while of all respectable societies, that for the promotion of total abstinence—that which I now esteem it an honour and a privilege to advocate—would have been most repulsive to my feelings to join. Indeed, such was my contempt for the system altogether, that I often pronounced it to be a mockery of common sense, and at the same time frequently asserted my belief that nothing could be more likely than the restraint of a public pledge to create an immediate inclination to break it!

"For two years—years, I may say, of total ignorance on this point, during which I took no pains to make myself better informed—I treated the subject with the utmost contempt whenever it was brought under my notice. By degrees, however, it began to wear a different aspect before the world in general, and facts were too powerful in its favour to be disputed. By degrees it began, also, to assume with me somewhat more of a personal character. I could not see how I was right while indulging in what was so fearfully destructive to others, and to some whom I had known and loved. Yet such was the *force of habit*; such my willingness to believe what doctors told me, that wine was necessary to my health, at that time far from good; and such, also, was my dependance upon stimulants for increasing the strength, of which I often felt miserably in want, that three years more elapsed before I had the resolution to

free myself practically, entirely, and now I trust for ever, from the slavery of this dangerous habit.

"Four years of total abstinence from every thing of an intoxicating nature it has now been my happy lot to experience; and if the *improvement in my health and spirits*, and the *increase of my strength during that time*, be any proof in favour of that practice, I am one of those who ought especially to thank God for the present, and take courage for the future.

"Like many other women, and especially those who are exempt from the necessity of active exertion, I was, while in the habit of taking wine for my health, subject to almost constant suffering from a mysterious kind of sinking, which rendered me at times wholly unfit either for mental or bodily effort, but which I always found to be removed by a glass of wine. My spirits, too, partook of the malady, for I was equally subject to fits of depression, which also were relieved, in some degree, by the same remedies. During the four years in which I have now entirely abstained from the use of such remedies, I have been a *total stranger to these distressing sensations of sinking and exhaustion*; and I say this with thankfulness, because I consider such ailments infinitely more trying than absolute pain. That time of the day at which it is frequently recommended to take a glass of wine and a biscuit, I now spend as pleasantly as any other portion of the four-and-twenty hours, without either; and when fatigued by wholesome exercise, which is a totally different thing from the exhaustion above alluded to, I want nothing more than rest or food, and *have not a symptom remaining of what I used to experience* when I felt occasionally as if my life was ebbing away. Thus I am fully persuaded, in my own mind, and by my own experience, confirming as it does the testimony of many able and important judges, that *the very medicine we take in this manner to give us strength, does in reality produce an increase of faintness, lassitude, and general debility*.

"Perhaps I may be allowed further to add, that the four years of abstinence I have already passed, have been marked by no ordinary degree of vicissitude, and something more than an average share of mental and bodily exertion; but whether at home or abroad, in health or in sickness, in joy or in sorrow, I have never really felt the want of the stimulants above alluded to; and I am now led into this lengthened detail of my own experience purely from the hope that, by adding facts to arguments, and *facts in which I cannot be mistaken*, I may encourage others to make the same experiment. It is true that any little ailment I may still retain, even the slightest ache or pain, is *always attributed by some of my friends to a want of the stimulus of wine*; but still I believe there are few ladies whose health, for all purposes of exertion as well as enjoyment, would bear any comparison with mine.

"So much, then, for the *constitution of woman*, in one instance out of the many in which the experiment of total abstinence has been tried with success; nor has the *constitution of man* been found less capable of bear-

ing this privation. Indeed, my personal testimony ought not to pass unsupported by that of one [W. ELLIS] who, before temperance societies were thought of, and in a distant and different clime, was first led to the adoption of temperance principles purely from regard to the safety of the semi-barbarous people over whose habits, in a moral point of view, his example powerfully operated. He was then convinced that if others, who had less power of self-restraint than himself, could not use this indulgence without excess, it was right for him, as a minister of religion, to give it up altogether. On returning to England, however, he adopted, *under medical advice*, the habits of society in this respect, until the temperance question was presented to his mind in all its serious importance; and it is under a system of total abstinence, not recommended by his medical advisers, that, after a lingering and distressing illness, he now enjoys the blessing of renovated health."—pp. 140-146.

[Some years ago we made three several trials of wine, ale, and porter, as a medicine, under urgent medical advice, which issued in so many remarkable failures, confirmatory of the cases of Mr. and Mrs. Ellis, and of hundreds of others which might be adduced to show the fallacious notions still prevalent with *inferior* medical men on this subject. In nine cases out of ten, the advice to use alcohol as a medicine is rank *quackery*—or something worse.—Ed.]



PORTRAIT OF WILLIAM DUPE.

The subject of this sketch was born January 1st, 1749, in the Parish of Stoney Stoke, near Wincaunton, Somerset, and is now living in St. Aldates, Oxford. He is in his *ninety-fifth* year. Sixty years ago he fixed the globe on the top of the Observatory in Oxford. His trade is that of a gunsmith, at which he still works regularly. He ascended with Sadler in his balloon. He has never drank any thing "stronger," so *mis-called*, than WATER. The consequence is, that not having violated the laws of health in other ways, he exhibits a remarkable degree of bodily and mental vigour.

He is at present in excellent health, and has even offered to walk to London, a distance of fifty-four miles, if required, at the cost of *two pence*, with which he would purchase bread and cheese, drinking water only.

His life has been in strict accordance with the chief laws of health; using plain "coarse" food, so called, and pure *beverage*, and taking moderate *exercise*, both mental and bodily. Thus, when approaching the verge of a century, he can conveniently digest food (such as cheese) which would induce a fit of indigestion in many moderate drinkers or "wine-bibbers" not a fourth of his age.

His mental faculties are equally vigorous. At different times he has obtained no less than ten patents for various useful inventions. In the summer of 1841 he made a discovery relative to the growth of trees, for which Lord Abinger gave him the sum of five pounds. Several years ago he taught Sir Robert Peel—the present Premier—the art of working in iron. All this, in the language of the phrenologist, accords with his craniological developments, the organs of the perceptive faculties, and especially *constructiveness*, being evidently large. The portrait is esteemed a good likeness.

He is represented as nursing his youngest and nineteenth child, Ann Dupe, (born August 5th, 1841) aged 7 weeks at the time the portrait was sketched.

It appears that he has inherited an excellent constitution from his progenitors, who were also remarkable for their longevity and temperance. His father was aged 102 years; his grandfather 108. All three have been water-drinkers.—*Standard Temp. Library.*

ALCOHOL A POISON.

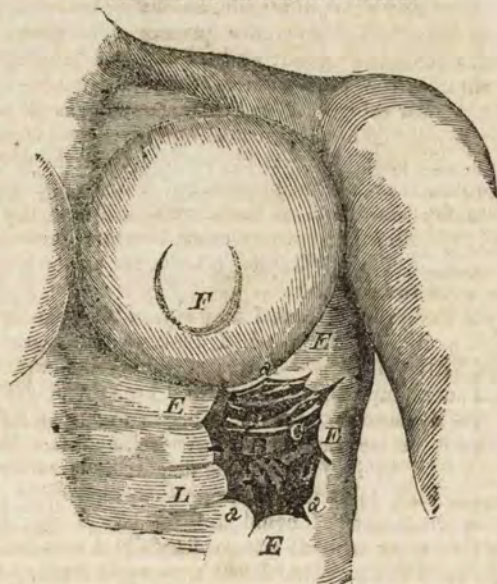
The last and strongest evidence I have to adduce in support of the position that *alcohol is a poison*, is that of OCULAR DEMONSTRATION. The remarkable and unparalleled case I am about to read to you, is from this volume, entitled, "Experiments and Observations on the Gastric Juice and the Physiology of Digestion: by William Beaumont, M. D., Surgeon in the U. S. Army. Plattsburgh, 1833." The experiments were performed upon a young Canadian, who, in 1822, accidentally received a gun-shot wound in the side, which carried away a portion of the ribs and the lungs, and perforated the stomach itself. (p. 9.) In the course of a year the wound healed, leaving an opening of near 3 inches in circumference into the stomach, over which a bandage was frequently placed for keeping the food and drink from exuding. In the course of another year "a small fold or doubling of the coats of the stomach appeared, forming at the superior margin of the orifice, slightly protruding, and increasing till it filled the aperture, so as to supercede the necessity for the compress, or bandage,"—"but was easily depressed with the finger." (p. 17.)

In the spring of 1824 he had perfectly recovered his natural health and strength; the aperture remained, and in 1825 Dr. Beaumont commenced his first gastric experiments, which were continued, at intervals, until 1833.*

Amongst the rest of the experiments was the administration of alcoholic drinks. And what is recorded of these?

"The whole class of alcoholic liquors, whether simply fermented or distilled, may be considered as *narcotics*, producing very little difference in their ultimate effects on the system." (p. 50.)

* POSITION OF ST. MARTIN'S WOUND.



This engraving represents the appearance of the aperture, with the valve or curtain (above C) thrown back.

E E E represent the cicatrice of the original wound.

a a a. Edges of the aperture through the integuments and intercostals, on the inside of, and around which, the lacerated edges of the perforated coats of the stomach unite with the intercostals and skin.

B and the marks below denote the folds of the stomach as seen in the cavity when the valve is depressed.

Again;—"The free use"—by which he does not mean the excessive use—"of ardent spirits, wine, beer, or any intoxicating liquors, when continued for some days, has invariably produced these morbid changes." (p. 239.)

What these morbid changes really were, you will perceive from one experiment.

1833. "August 1, 8 o'clock, A.M.—Examined stomach before eating any thing."

Mark the consequences of the previous day's free moderate drinking, even after a night's repose and twelve hours' abstinence!

"Inner membrane morbid—considerable erythema (inflammation) and some aphthous (ulcerous) patches on the exposed surface—secretions vitiated—extracted about half an ounce of gastric juice—not clear and pure as in health—quite viscid.

"August 2, 8 o'clock, A.M.—Circumstances and appearances very similar to those of yesterday morning. Extracted one ounce of gastric fluids, consisting of unnatural proportions of vitiated mucus, saliva, and some bile, tinged slightly with blood.

"St. Martin complains of no sense of pain, symptoms of indigestion, nor even of impaired appetite."

This reveals a fact of great practical importance—namely, that the absence of any direct sense of injury from the use of wine or spirits, is no proof that serious injury is not inflicted.

"August 3, 7 o'clock.—Inner membrane of stomach unusually morbid—the erythematous appearance more extensive, and spots more livid than usual; from the surface of some of which exuded small drops of grumous blood—the aphthous patches larger and more numerous—the mucus covering thicker than common, and the gastric secretions much more vitiated. The gastric fluids extracted this morning were mixed with a large proportion of thickropy mucus, and considerable mucopurulent matter, slightly tinged with blood."

Here, then, Gentlemen, we have the evidence of direct experiment on the stomach of a living man, exhibiting the inflammatory effects of this poison to the naked eye—and, surely, "seeing is believing." There was a providence in this extraordinary circumstance. Thousands of years had passed away without presenting a parallel subject for observation, until, at length, the grand conception of combining together for the extinction of all the causes and agents of intemperance, broke upon the human mind, when, just at that juncture, this extraordinary case occurred, as if to furnish to the sceptic-world the last and clearest evidence—ocular demonstration—of the physically poisonous character of that agent from which all patriotism, all humanity, and all religion loudly call upon them to abstain.—Extract from Speech of Dr. Lees at the Framlingham Discussion.

FATHER MATHEW AT HOME.

"Curiosity induced me to visit Mr. Mathew's residence a few weeks ago; and, as I had heard various conflicting rumours of his habits and style of life, I determined to judge with my own eyes, and to give the result of my observations to the public. In an obscure street I saw a crowd around a small slated house, two stories high, and an old woman begging of the people not to press in until those inside had first departed. On presenting myself way was made, and I found myself in a small room on the ground floor, without a carpet, and every appearance of want of comfort and attention. The floor was sanded, and two small tables were in the room, at which three clerks or secretaries sat, with books before them. A crowd of men and women stood against the wall, waiting for the ceremony to begin. They were a motley crew. There stood the *quondam* Terry Alt from Clare, the Whiteboy from Tipperary, and the Outlaw of Kildare and the Queen's County—the drunken artisan from Limerick—the fisherman from the remote shores of Galway and Mayo—the dissipated tradesman of the city of Cork, and the jaded countryman from the far-off wilds of Kerry. The disciplined soldier stood there also, upright and erect, conscious of the punishment he had received from the besetting sin; and the clumsy sailor also hung down his head and turned his hat, as if ashamed of the good resolution he had formed. The comfortable farmer, too, was there, with his decent wife, setting a bright example to their children; and servants, both in and out of place, were seen registering their vows against the common enemy. I never saw such varied countenances. The confirmed drunkard, with fiery eye and quivering lip, doubting the stability of his intentions—the blue and bloated visage of the debauchee, as he hiccoughed himself again back to reason—the smile of confidence in the woman's face, as she freely took the pledge, to confirm the wavering disposition of her husband; and the abashed, though burly look of the outlaw, as he sought by this one act of virtue and decision to win his way again to society and life. They all stood jaded and weary, for many of them had been travelling for days and nights at that inclement season, and were still labouring under the effects of recent intoxication; and I thought as I surveyed the group, more like the crew of a pirate or slave ship, how powerful must be the feeling that will induce them thus voluntarily to quit their haunts of profligacy and vice—how

strange the instinct that could guide them, drunk, and reeling, and reckless as they were, to sacrifice their vice and their crimes at the sacred shrine of temperance and morality!"—Irish paper.



[We beg to acknowledge the courtesy of the proprietors of the ILLUSTRATED LONDON NEWS, in supplying us with the above engraving of Father Mathew; and would refer our readers to the prospectus of that splendid paper in our advertising columns.]

A TORY'S DESCRIPTION OF FATHER MATHEW.

(From a writer in *Fraser's Conservative Magazine*, under the signature of MICHAEL ANGELO TITMARSH.)

"On the day we arrived at Cork, and as the passengers descended from 'the drag,' a stout, handsome, honest-looking man, of some two-and-forty years, was passing by, and received a number of bows from the crowd around. It was THEOBALD MATHEW.

"There is nothing remarkable in Mr. Mathew's manner, except that it is exceedingly simple, hearty, and manly, and that he does not wear the downcast, demure look which, I know not why, certainly characterizes the chief part of his profession.

"He is almost the only man, too, that I have met in Ireland, who, speaking of public matters, did not talk as a partizan. With the state of the country, of landlord, tenant, and peasantry, he seemed to be most curiously and intimately acquainted; speaking of their wants, differences, and the means of bettering them, with the minutest practical knowledge. And it was impossible in hearing him, to know, but from previous acquaintance with his character, whether he is Whig or Tory, Protestant or Catholic. Why does not government make a Privy Councillor of him?—that is, if he would honour the right honourable body by taking a seat amongst them. His knowledge of the people is prodigious, and their confidence in him as great; and what a touching attachment that is which these poor fellows show to any one who has their cause at heart—even to any one who says he has!

"Avoiding all political questions, no man seems more eager than he for the practical improvement of this country. Leases and rents, farming improvements, reading societies, music societies—he was full of these, and of his schemes of temperance above all. He never misses a chance of making a convert, and has his hand ready, and a pledge in his pocket, for sick or poor.

"One of his disciples, in a livery coat, came into the room with a tray—Mr. Mathew recognised him, and shook him by the hand directly; so he did with the strangers who were presented to him; and not with a courtly, popularity-hunting air, but, as it seemed, from sheer hearty kindness, and a desire to do every one good.

"When breakfast was done (he took but one cup of tea, and says that, from having been a great consumer of tea and refreshing liquids before, a small cup of tea, and one glass of water at dinner, now serve him for a day's beverage,) he took the ladies of our party to see his burying ground—a new and handsome cemetery, lying a little way out of the town, and where, thank God! Protestants and Catholics may lie together, without clergymen quarrelling over their coffins.

"In the midst is a place for Mathew himself—honour to him, living or dead!"

PROGRESS OF FATHER MATHEW.

[CONTINUED.]

THE METROPOLIS.

In consequence of the suddenness of Father Mathew's arrival, no steps had been taken to prepare for him suitable places of meeting.

Several influential friends were desirous he should make his first public appearance in Exeter Hall; and that spacious place was accordingly engaged for the purpose. But the great aversion of Father Mathew to public exhibitions, and his extreme anxiety to commence his labours, caused every other consideration to be overruled. The use of a commodious piece of ground, free of expense, having been kindly offered by the Rev. Mr. Moore, large placards were immediately posted, announcing that Father Mathew would commence administering the pledge in the large area opposite the George Inn, Commercial Road, East.

On Monday morning, July 31, large crowds began to assemble. A spacious platform, with raised seats, had been prepared. In consequence, however, of the earnest desire of a large body of the Catholics of the east of London to pay due honours to their rev. friend, by accompanying him to the ground in procession, he did not arrive till about 12 o'clock, at which time several thousands had assembled. The procession consisted of a number of members of the Holy Guild of St. Joseph and St. Mary, headed by their pastor, the Rev. Mr. Moore. The sudden rush of persons to the platform, in addition to the number of those who took the seats prepared for them, caused nearly the whole erection to give way. This created some confusion, but as no mischief was done beyond the cracking of a few boards, order was soon restored.

A hymn to celebrate his arrival was then sung in beautiful style by some youths belonging to the Rev. Mr. Jauch's congregation.

Father Mathew was surrounded by the principal officers and supporters of the various temperance societies in the Metropolis.

Mr. MOORE introduced Father Mathew, who, on making his appearance, was cheered for some time. He then presented an address from the Holy Guild, which congratulated the Apostle on his safe arrival, and on the success with which Providence had been pleased to bless his labours in his native country. The rev. gentleman then stated that, convinced that the total abstinence principle was of God, and that it was the duty of every Christian minister to help forward that cause by every means in his power, he was determined to take the pledge from the Rev. Father, and to promote the principle both *by advice and by example*—[and, we may observe, that to "prevent, as much as possible, by advice and example, intemperance in others," clearly cannot mean, as some would have it, to "to give and offer drink to others."]

FATHER MATHEW, who laboured under a severe hoarseness, addressed the meeting at some length. He furnished a brief sketch of the rise and progress of the total abstinence movement in Ireland, and of the astonishing results of peace, comfort, good order, and general improvement, in circumstances and in conduct, which he had witnessed. He replied to some of the objections usually urged against the system; disclaimed all religious or political sectarianism; denied that there was the least wish to substitute sobriety for true religion; *exploded the idea that intoxicating liquors were either necessary or useful*; detailed some of the fearful injuries resulting from intemperance; *showed how naturally, though insensibly, the moderate use of strong drinks led to the immoderate*; enlarged on the benefits which followed in the train of true sobriety; and concluded by an impassioned and affectionate address to all present to take the pledge of total abstinence, in humble dependence on the Divine blessing.

The Rev. JABEZ BURNS said he had been for several years a thorough-going teetotaler, neither using intoxicating liquors himself, nor giving them to others. In order to show how deeply he respected the character and labours of "the Apostle of Temperance," as he was justly termed, and to prove his willingness cordially to co-operate in the great and important movement, he intended to take the pledge from him at the present time. He had examined that pledge, and found it to be one of which he could fully approve. It included personal abstinence from all intoxicating liquors; and it included, also, an obligation to promote that principle amongst others.

Dr. LOVELL also expressed his determination to take the pledge from Father Mathew, and earnestly advised all the teetotalers present to do the same. To those not teetotalers he would state that intoxicating drinks were neither necessary nor useful, but, on the contrary, highly injurious—injurious both to the body and the mind, to say nothing of the want, vice, and misery they produced.

Father Mathew then repeated very distinctly the pledge, which the gentlemen above mentioned repeated after him.

The brothers and sisters of the Holy Guild, a fraternity established chiefly for charitable purposes, then knelt down and repeated the words of the pledge after Father Mathew. After this, he descended from the platform, gave them his blessing, and dismissed them. The same ceremony was repeated twelve or fourteen times during the day, each batch being addressed by Father Mathew, and other speakers, amongst whom were Dr. Oxley, Mr. James Teare, Mr. T. Whitaker, Mr. Gawthorpe, &c.

About one o'clock, Earl STANHOPE arrived on the ground, and was greatly cheered. After he had shaken hands most cordially with Father Mathew, he addressed the audience at some length, stating that he had been a teetotaler for some years, and *had derived much benefit from the practice*, and exhorted his hearers to follow his example. It was his intention to take the pledge that day from the Rev. Theobald Mathew.—(Cheer-.)

Father Mathew then called upon those who were anxious to take the pledge with Earl Stanhope, to come forward. About 300 did so, and received the pledge. Earl Stanhope, much agitated, was embraced by Father Mathew, and in return grasped the rev. gentleman's hand most cordially, and exclaimed, "God bless you, Sir."

The proceedings were continued till dusk.

On Tuesday morning crowds again assembled. About 10 o'clock FATHER MATHEW arrived, accompanied by several friends. He commenced by expressing the high gratification he had experienced in witnessing the proceedings of the previous day. About 4,000 persons had taken the pledge, and though many of them might have been total abstinents before, yet a vast amount of good was likely to result to many from what had been done. He was more and more convinced the movement was of God. He had ever regarded himself as a humble and unworthy instrument, and would fain have avoided the publicity to which it exposed him. Jonah had never more anxiously wished to shun his commission, and to flee from the presence of the Lord, than he had sought to shun the engagements under which the temperance cause had brought him. But it had been forced upon him; and proofs so abundant had been furnished that the whole work was of God, that he should indeed have been disobedient had he refused.

The Rev. Mr. MOORE said, that though their reverend friend, in the humility of his heart, might state that he was nothing in this great work, and that it was entirely of God, they must not withhold from Father Mathew the honour due to him, as the favoured and successful instrument of effecting such unspeakable good. It had pleased the Most High, when he was about to effect any great change, to effect it by the instrumentality of the weak and humble; such were the first preachers of the gospel of salvation, and great was their success. Father Mathew, however, had been eminently fitted and prepared for his great work by his office and qualifications as a Christian minister, and by the influence he had obtained over the people.

Mr. J. TEARE said that the great promoter of intemperance was the moderate use of intoxicating drinks; and that, however they might succeed in converting the drunkards of the land, while so many persons continued to use intoxicating drinks in moderate portions, the ranks would very soon be filled up again. Moderate drinking was injurious, both as it created and fostered the appetite for strong drink, and as it exposed to innumerable temptations.

Mr. F. HOPWOOD, of York, maintained that, with the information now possessed as to the nature and properties of intoxicating drinks—as to their injurious influence on the human constitution—as to the effects produced by them on society at large—as to the encouragement the use of them by Christians gave to others who might abstain but for their example—he felt compelled to go a step further than their highly-respected friend Father Mathew had, in the amiable candour of his mind, gone, and to declare his belief that it is *decidedly wrong* to partake of such drinks even in moderate portions, and that, on the part of many who had the light, it was *absolutely sinful*. That by which a man did injury to himself, and by which he was the means of confirming others in injurious practices, could not but be wrong.

The Rev. T. J. MESSER, of Hull, wished his brethren in the ministry, and all professing Christians, would at once follow in the course of duty now so clearly marked out for them by the providence of God.

Mr. C. T. HARRY addressed the audience as a Cornish man, to beseech them one and all to abandon, henceforth and forever, the use of those accursed liquors which had wrought, and were still working, such fearful evils in the land.

Several addresses were delivered during the day, by the Right Hon. Earl Stanhope, Messrs. T. A. Smith, W. Biscoombe, G. C. Smith, T. Whitaker, D. Hopkins, M'Carthy, &c. A powerful speech was made by a private soldier in the Grenadier Guards, who took the pledge.

Earl STANHOPE vindicated Father Mathew from the charge made against him, by some, of being actuated by pecuniary motives. That great and good man had made *immense sacrifices both of his time and his fortune for the good of his native country*; and it was at the earnest desire of the friends of temperance in England, who wished to regenerate the country, that Father Mathew had come over here. He concluded by passing a warm eulogium on the character of Father Mathew, whom he described as the greatest philanthropist that had ever existed. The noble lord was very warmly cheered at the conclusion of his speech, when he again addressed the people, and said that he did not merit those cheers, but Father Mathew did; and he called out, "Join with me in giving that good man such a cheer as shall be heard in Hyde-park."—This appeal was responded to by the people, who

rent the air with their shouts; which, if they could not be heard so far as the noble Earl wished, were echoed to a great distance.

FATHER MATHEW thanked his lordship for having vindicated him on many occasions, but particularly for his manly and eloquent speech in his favour that day. He was under deep obligations to his Lordship for his friendship, and for the countenance he had given to the temperance cause. He had no sectarian object in view. Though a Catholic priest, he had been received in the most cordial manner by Clergymen and lay members of the Established Church, by Wesleyans, Dissenters, Quakers—aye, and even Jews—and he had administered the pledge to millions of all sects. He wished to elevate mankind, and to promote the interests of religion, and the good of the community, by that greatest of all blessings, sobriety. The people of Yorkshire, where he had administered the pledge to upwards of 100,000 persons, wished to pay him for his services, and presents were offered to him from persons of wealth and high standing in society; but he refused to accept a farthing. He had expended £300 of his own money since he had been in England, but he did not regret it. If he had been disposed to favour himself and family, he should not have been a temperance advocate, and converted millions of his own countrymen from drunkenness to sobriety. A brother he dearly loved was the proprietor of a large distillery, the bare walls of which cost £30,000; and he was compelled to close it, and was almost ruined by the temperance movement, and the pledge which the people had taken to abstain from intoxicating drinks, which had caused so much disorder and bloodshed in his native land. The husband of his only sister, whom he also dearly loved, was a distiller, and became a bankrupt from the same cause. He was sorry to speak of those things; but when he was accused of being instigated to do what he had done to *enrich himself*, he felt compelled to deny the charge. It had been also intimated that he was making a large profit by the sale of medals. He never profited a shilling, and never would. There were two hundred of them sold on Monday for a shilling each. The expenses of the day amounted to £15, and the overplus, if any, would be devoted to the furtherance of the cause of total abstinence. He concluded by exhorting the people to come forward and take the pledge.

Upwards of 200 persons made their way through the crowd with the assistance of the police, and answered the appeal by taking the pledge kneeling, in which they were joined by a number of well-dressed persons, who descended from the platform for that purpose. Father Mathew gave them his blessing. He ascended the platform again, and parted with Earl Stanhope, who proceeded to his carriage, and was loudly cheered as he drove away. More speeches were made; and ample justice was done to the mildness, affability, and disinterested conduct of the great Apostle of Temperance.

Among those to whom the pledge was administered this day were a Clergyman of the Established Church, several medical gentlemen, a gentleman connected with the College of Civil Engineers, a number of ladies, and other persons of respectability.

About twenty-four companies were formed in the course of the day, including upwards of two thousand five hundred persons. For the benefit of the numerous Irish present, the pledge was occasionally administered in their language; and the enthusiasm with which it was repeated was delightful. The exertions of Father Mathew were unwearied. While the various speakers were addressing the audience, he was busily employed in administering the pledge to individuals who came to him on the platform; and the kindness he manifested to all, and especially to children, won the hearts of many. He occasionally went into the midst of the dense mass before the platform, formed a circle, and administered the pledge to persons who found it difficult to press through the crowd to reach the allotted spot.

On Wednesday, Mr. Mathew resumed his labours on the same spot; and it soon became evident that the interest excited by his visit had in no way abated. Earl Stanhope was again present for nearly four hours, and addressed the people with much earnestness.

Mr. MATHEW, who appeared in excellent health and spirits, addressed the people on the evils of intemperance in a very effective manner, and related many anecdotes, some of a humorous, and others of a very tragical nature, which told well. He paid a high compliment to the London press for the fairness and candour with which it had reported his proceedings, and three cheers were given for "The Times altered." The appeal made by Father Mathew was answered by more than 200 persons coming forward to take the pledge, among whom were several police constables. The countenance of father Mathew beamed with delight, and he rubbed his hands in ecstasies when he saw the people kneeling before him. "My friends," he exclaimed, "it is most gratifying to see this. I feel my heart warmed with delight; let me entreat of you to keep sacred the pledge you are about to take, and it will promote your temporal and spiritual welfare. My desire is to see you become good and loyal citizens, and useful members of society, which can only be effected, my good friends, by leading a sober and virtuous life, and totally abstaining from strong drink, which has destroyed more victims than war and famine ever did."

Soldiers, sailors, mechanics, and their wives and children, professional men, and several ladies and gentlemen, were among those who took the pledge during the day. There was a marked improvement in the manner in which the business was conducted. The rain fell occasionally, but did not seem to diminish the ardour of the people. Among those who took the pledge were many with black eyes and bruised faces, who appeared to have been recently making great sacrifices to Bacchus. They were exhorted by Earl Stanhope and Father Mathew not to quarrel with any one again, and not to violate the pledge, and they solemnly promised to take the advice so kindly given.—About three thousand persons took the pledge this day.

The *Times* newspaper says—"Father Mathew seems to practise as well as preach total abstinence. During the twelve hours he was on the ground he never tasted food nor drank any thing, and he was hard at work talking and administering during the whole of the time. His speeches were temperate, and imbued with kindly feeling, and he took great pains to convince his hearers that he did not wish to advance the interests of any particular party, either in religion or politics, and declared that the Protestants in Ireland, to great numbers of whom he had administered the pledge, had received him with the same cordiality as the members of his own church. Father Mathew has won golden opinions from all men by his affability and simple manner, and he is an example in his own person that cheerfulness and good humour can be reconciled with total abstinence from all intoxicating drinks. There were upwards of 60,000 persons on the ground during the day. The police arrangements gave much satisfaction."

On Thursday morning he resumed his labours. Many thousands visited the ground, and listened to the addresses with attention, notwithstanding the heavy rain. The violence of the storms compelled some of them, every now and then, to betake themselves to the nearest shelter; but the moment the showers were over, they again came in front of the platform. Almost as soon as Father Mathew made his appearance in the morning, several labouring men came forward and requested that the pledge might be administered to them, before they proceeded to their occupations. A batch having been formed, they repeated the simple but expressive words of the pledge with an earnestness which augured well for their fidelity. An address was then delivered, after which another batch was formed, among whom was a man who has made much noise in the world, and who, according to report, was as fit a subject to be brought under the influence of the temperance principle as could well be found. This was Jeremiah J. Kelly, formerly a publican and coal-merchant. He once carried on business in Lower Shadwell; but, in consequence of his intemperate habits, he was induced to commit the most extravagant acts. It is said he has often been fined for assaults on coal-whippers, with whom he has frequently had disputes; and that, a short time since, he was held to bail to keep the peace for intruding into the lobby of the House of Commons with a carving knife, and threatening to wound Lord John Russell. Kelly ascended the platform, and began to address the people. He was assailed with a storm of groans and hisses. Father Mathew interposed, but could obtain only a short hearing for him. Kelly said he had been ruined by drunkenness, and he had ruined his family too; but he intended to keep the pledge he had taken. He was soon compelled to retire, amidst the greatest uproar.

FATHER MATHEW said he had never seen or heard of Kelly before, but he was an object of compassion, and begged no one would molest him. He then made a forcible appeal on behalf of the unhappy victims of intemperance. Some he was addressing perhaps had never suffered materially from their own use of strong drink; but the time was arrived when it became them seriously to consider whether they ought not to abstain for the benefit of those around them. The use of strong drink was sustained by the example of the more moderate drinkers of the community. It was computed that about sixty thousand drunkards died every year. Many might say nothing was lost when a drunkard died. True, his constitution was shattered—his substance was wasted—his character was degraded—the esteem and affection of those around him were gone; it might therefore be said, what is lost when a drunkard dies? The things he had named were not altogether valueless; but where was the *immortal soul* of the drunkard? Was not that lost? And if so, who could describe that loss, or who would presume to say a drunkard was nothing worth? For the sake of others, therefore; for the sake of the influence which their example might exert upon those around them, let them at once determine to take the pledge of total abstinence from those destructive drinks. [This call was responded to by a goodly number.]

W. Cash, Esq., of Peckham, and Mr. Teare delivered addresses. On a third company being formed,

FATHER MATHEW said—My friends, this is a curious batch; here is a Spanish priest, a Catholic like myself, an English soldier, a good Churchman and his wife, a Scotch piper, a Presbyterian, and two police-constables, come to take the pledge of total abstinence. Come and join this batch, my friends, and you will never have cause to regret it. I have administered the pledge to mil-

tions, and no one ever said he was sorry for taking it. Come forward and take the pledge.

About fifty others answered this appeal. The soldier is a sergeant of the 22d Regiment, on recruiting service; the piper a gaunt Scotchman, in Highland costume, and he played a merry tune on the bagpipes after he had taken the pledge.

The rain, during the day, fell in torrents, and a stop was put to Father Mathew's labours for some time. He, however, never left the platform, and during a violent thunder-storm remained on the same spot, with his umbrella over his head, almost alone, while the people found shelter in the refreshment tent on the ground, and other places. When the rain ceased he resumed his labours, and the Rev. Mr. Moore and others addressed the meeting.

FATHER MATHEW addressed the people again in the evening, and contrasted the condition of the Irish people before the total abstinence movement, and the improved state of the people since. He had seen more squalid poverty and wretchedness, and more people in rags, in London during his short stay, than he had seen in all Ireland during the last two years; and he attributed it to the fact that a great part of the earnings of the people of the metropolis was expended in strong drinks. That was a moral plague which must be cured before there would be any thing like happiness or good for the people of England. The drinking habits and customs of this country, as they were formerly in Ireland, were its curse; the wages of the labourers were chiefly paid in public houses, the meetings of *benefit societies* were held in them, and he had seen with regret meetings for charitable purposes advertised to be held in taverns and ale-houses, where intoxicating liquors were freely distributed to all comers. He held in his hand printed cards, announcing raffles for young thieves in the London public-houses, and the evil had long been tolerated.—After drawing a lamentable picture of the degraded state of the nation, he concluded by calling on his hearers to come forward and take the pledge.

Another company knelt down and received it. Among them were the masters and mates of several vessels in the Pool.

During the day, seven persons of high respectability, from Windsor, members of the Church of England, received the pledge from Father Mathew, with whom they appeared much pleased.

On Friday Mr. Mathew resumed his useful labours. The crowd was frequently dispersed by heavy showers, but they rallied the moment the showers had ceased, and listened with great attention to the appalling statements, and encouraging exhortations, addressed to them by the various speakers. Some important extracts were laid before them from the statistical details presented to Parliament, of the disease, poverty, crime, and misery induced by the love of strong drinks. One of the speakers read some extracts from a letter written by the vicar of a large parish in Durham, which stated that since his parishioners had become teetotalers, his congregation had much increased; a marked improvement was visible in the domestic habits of the people, and good food and clothing had been substituted for malt liquors and gin.

Father Mathew said that further arguments were unnecessary, and immediately administered the pledge to a large company. Among them was a Prussian gentleman of the Jewish persuasion, who, after he had taken the pledge, stated that he bowed the knee with others, not because Father Mathew was a Catholic priest, but before the Great Creator of all, that he might testify his approbation of the great moral movement going on, and by which he was sure the happiness of thousands would be increased. He was convinced that, for that purpose, no lesser degree of temperance would avail. Total abstinence was the *only safe and efficient system*.

Another party was formed, including several ladies and gentlemen who came to the ground in carriages, and who had listened for some time with evident interest to the statements of various speakers, amongst whom Mr. Gay, a labouring man, distinguished himself.

Mr. MATHEW said a clergyman of the Established Church and a Jew had voluntarily come forward to take the pledge at his hands. He should go on with the good work he had commenced, and he felt gratified at the able assistance he had received from the various advocates, and the powerful support he had received from the London press, in its favourable and candid notices of his proceedings. He had heard with regret that, since he last met them, a gentleman who was inebriated had thrown himself off Waterloo-bridge, and was drowned; and two others, he was informed on the best authority, had thrown themselves into the Thames while they were in a state of intoxication, and met with a similar fate. *Such were the effects of strong drinks.* He had been told that a pledge to be moderate was sufficient, without taking one of total abstinence; but he knew the fallacy of that principle. Many, too many, had split on the rock of moderation. No drunkard ever began drinking without determining in his own mind to be moderate; but how soon were his resolutions shaken by one of the greatest curses of the human race—intoxicating liquors! The man who had thrown himself from Waterloo-bridge on Thursday night, did not intend to become intoxicated; but what an awful calamity might have been averted if he had taken the total abstinence pledge! He would warn his hearers not to deceive themselves by thinking of

moderation, but to take heed lest they fell likewise. Let them come forward and take the pledge of total abstinence, by which they would avert many evils. Who was the most loyal subject, the best Christian, the kindest friend, and the most amiable husband? Why, *the sober man*. And who was so unmindful of his duties to his God and his Sovereign as the drunkard? He never knew a drunken man make a good husband, or a drunken woman make a good wife. It was impossible they could. Content, domestic comfort, health, and cheerfulness reigned in the home of the sober man: the drunkard's home was a perfect hell, where all the bad passions were triumphant. He had been told he should decrease the revenue if he carried out the total abstinence principle to any extent in England. He should be glad if he could do so, if he was enabled thereby to carry out teetotalism; but he was certain that if the revenue on spirits decreased, *crime, also, would decrease*; if the distillers' and brewers' vats were empty, the gaols and lunatic asylums would be empty; if the public-houses were closed, so would be the pawnbrokers' shops; and the revenue on other exciseable articles, tending to promote the comfort and prosperity of the English people, would be increased. Such was the case in Ireland. The people of that country, instead of spending their money in whisky, bought meat and clothing with it, and the only complaint he had ever heard of the total abstinence movement in his own country was from a shopkeeper, who said—"Why, Father Mathew, you are making the Irish people misers; such hard bargains they drive now, that I am completely bothered: it sure now wasn't so when they drank whisky, and used to take a rummer of it from me before they asked the price of any thing. *The whisky, Sir, made them give just what I pleased to ask them.*" The English people were said to be a more thinking people than the Irish, and it had been said his countrymen merely acted from impulse in taking the pledge, and would soon return to their old habits; but he could assure the English people that the Irish were more confirmed than ever in their temperate habits, and he had no fear of a relapse.

Drs. Syder, Lovell, and Oxley, addressed the audience in succession, a party being formed after each address to receive the pledge. Some pleasant rivalry seemed to be excited by the circumstance of Father Mathew calling each company formed by the name of the speaker who previously addressed them, as "Dr. Syder's batch," &c.; and the success of each of these gentlemen's exertions was most encouraging.

Mr. J. W. GREEN called the particular attention of the audience to the fact that they had been addressed successively by three physicians; the first, one who had given instruction in anatomy and medicine to several men who were now regular practitioners; the second, a gentleman who had retired from the profession, after extensive practice; and the third, a gentleman who had also practised extensively, and who had for years devoted himself to the study of mental complaints. Each of those gentlemen had testified, on the ground of deep study, extensive experience, and observation, that intoxicating drinks were unnecessary, and in most cases highly injurious, and that total abstinence was a safe, a practicable, an efficient remedy.

Mr. J. Watson, of Fleet Street, delivered an address, which was responded to by upwards of a hundred persons taking the pledge. W. Cash, Esq., Rev. Mr. Moore, Mr. Buckle, Rev. Mr. Nolan, of Halifax, Nova Scotia, and others, also proved themselves able advocates of the good cause.

The pledge was occasionally administered in the Irish language, and the enthusiasm with which it was repeated by the natives was most pleasing to behold. It was as follows:—"Gailim le kour De gan ain orian mescuil a yaniv a brat aris."

On Saturday, a course similar to that of the preceding day was pursued, and with similar success. Among those who took the pledge were some policemen and custom-house officers.

A petition in favour of the bill now in Parliament for the relief of *coal-whippers*, was agreed to, amidst loud acclamations; and the baneful practice of paying the wages of labourers in public-houses and of forcing them to spend a large quantity of their earnings in strong drink, was reprobated in strong terms.

In the course of the day Father Mathew stated that, being present last Easter Monday at a festival and procession at Kinsale, he observed a fisherman with a pair of silk stockings drawn over his white trousers. He called the man's wife to him, and asked her if a good pair of cotton stockings would not do for her husband as well as silk ones? "Oh, Father Mathew," she replied, "I have been looking these two days for *gold ones* for him, and if I could get them he should have them, because he now keeps me snug and warm."

On Sunday, Aug. 6th, a scene was witnessed of a most unusual description. About ten o'clock in the forenoon persons of various conditions in life, many of them with children, were seen wending, with animated steps and a pleasing determination of countenance, to the Commercial Road. Many wore medals, which showed that they were already teetotalers, and that their object in going was to do honour to Father Mathew. Others went, as the sequel proved for the purpose of adopting a practice which had evidently done so

much good to their relations and acquaintances who had adopted it. As the Rev. Father had not arrived, several addresses were delivered to the expecting audience.

FATHER MATHEW arrived on the ground a little before one o'clock, by which time five or six thousand persons had assembled. He immediately addressed them:—"My friends, I have come here to-day to administer the pledge to those who could not afford to leave their occupations to come and receive it during the week. I did not think it proper that I should attend here earlier in the day than I have done, as I have no desire to interrupt, or in any way to infringe upon, the religious feelings of those who have been engaged this morning in the performance of Divine service. No one can doubt that the great amount of poverty, distress, and crime in this country originates with habits of intoxication, and I wish you to place yourselves on the safe side, by renouncing for ever the use of all intoxicating liquors. If you are desirous of taking the pledge, you can take it standing or kneeling, as I have no desire to interfere with the religious feelings of any man in its administration. I wish to confer on the operative classes of England that which has been conferred upon the people of Ireland, and what is daily being conferred on the people of America. In asking you to accept this pledge, we do not make any vague promises, but we believe it will conduce to your general welfare."—About 300 persons having come forward to take the pledge, he reminded them that it was a pledge of entire abstinence from all intoxicating liquors, and from cordials, and all those other compounds which contain alcohol. The pledge was for life, and there was no dispensation from it. If they required medicine, let them apply to a doctor, and he would not send them to a gin-shop or public-house to have the prescriptions made up, but to the chemist's or druggist's; and what was compounded under those circumstances was not likely to be intoxicating.

On administering the pledge to another portion, Mr. MATHEW remarked on the delusion by which thousands were led astray. *Total abstinence was not a novelty or an innovation; strong drink was the innovation, and it had no sooner been introduced than men were led astray by it.* It exposed the man who used it to the dreadful calamity of becoming a drunkard. He had been for some years a life governor of a large lunatic asylum, and had the means of knowing that at least half the cases were the result of intemperance. *Persons of the most amiable natural disposition, well educated, trained in habits of morality and religion, had been led astray, and had yielded themselves to the commission of fearful crimes, in consequence of their use of intoxicating drinks.* To abstain from those drinks might require some portion of self-denial; but that self-denial was but as dust in the scale, when put in competition with the blessings of true sobriety.

Mr. ARCHER delivered an address; which, however, he was compelled to shorten, in consequence of the evident anxiety of a great number present to take the pledge.

FATHER MATHEW said, he found himself surrounded by friends belonging to all Christian denominations. "Love one another," was the divine command of the Redeemer; but to look at the conduct of many, it might be supposed that "Hate one another," was the precept. A pleasing change had now taken place, and the temperance movement had done much to effect it. Referring to the immorality and crime which resulted from the love of intoxicating drinks, he said that, without pretending to explain the exact meaning of certain portions of the *Apocalypse*, he had no hesitation in saying that *Strong Drink was ANTICHRIST*—it was opposed to the precepts of Christ—to his example—to his design—and to his reign. He urged them, therefore, to come forward, and prove their love to Him whose name they bore. It required, perhaps, a little courage to keep the pledge; but, after all, not so much courage as it required to continue in a course of intemperance. Let them first resolve to be sober; that was the chief point; the pledge was but an open declaration of their having formed that resolve.

A large number came forward and took the pledge, among whom were two gentlemen (Christian ministers) from America.

Mr. JAMES TEARE noticed the objections which had been made to holding temperance meetings on the Sabbath-day. It was somewhat remarkable that a similar charge had been preferred against the Saviour. He healed the sick, and opened the eyes of the blind, on the Sabbath-day; and he said, "It is lawful to do good on the Sabbath-day." And if it was right to heal men of bodily disorders, which might have been cured on other days, it surely could not be wrong for Father Mathew, a servant of Jesus Christ, to aim to bring the drunkard to repentance, and to induce him to resolve to be sober! *No day was too holy to check sin, to induce men to abandon evil habits, and to adopt practices which were likely to lead them into the paths of righteousness.* Father Mathew was a Catholic; he was a Protestant; but he was quite willing to stand or fall with him. Drunkenness led to Sabbath-breaking, to lying, to swearing, to stealing, and to almost every crime; and if drunkenness came to an end, a great number of crimes would die a natural death. *If the people of London could tolerate seven thousand gin and beer-shops being open on the Sabbath-day, they might surely tolerate teetotalers in aiming to empty a few of those places, and in bringing*

drunkards into the path of sobriety! The Sabbath was the Lord's day—the day in which, above all others, he went forth conquering and to conquer; and it surely became his followers to aid him in the great work in every possible way. The Sabbath was the best day for meeting those who, on the other days of the week, were engaged in their laborious occupations.

FATHER MATHEW urged them to take the pledge for their own benefit: it was a matter in which he had no personal interest. Some beloved members of his own family had been brought to the brink of bankruptcy by the temperance movement. He could safely say he had coveted no man's silver or gold.

Another speaker reminded the professors of religion present that the late Mr. Nasmith had declared at a large public meeting that the *City Mission* had not prospered fully, because of the prevalence of intemperance; and that it never would prosper fully till the agents could persuade the persons they visited to give up intemperance. Even in cases where they thought they had succeeded, persons had fallen back through intemperance.

A very interesting scene was then presented. The children of the Virginia-street Catholic school came in procession, and stood in front of the platform. One of the boys then stepped forward, and, with a clear, bold voice, read an address in the name of 160 children, whose parents had been compelled to leave the land of their birth, many of them in consequence of distress induced by the love of strong drink. They wished to have their names enrolled in the books of Father Mathew's Society, that they might form links in the long chain of sobriety, and avoid those evils which resulted from intemperance.

FATHER MATHEW, with much emotion, said if their parents and grand parents had but taken the pledge of total abstinence in their youth, they would not have had occasion to leave the land of their fathers. Had they adopted the practice of sobriety, they might have spent their days in peace, instead of becoming paupers in a workhouse, or sinking down into a drunkard's grave in a far land. Happier days dawned upon them (the youth), and he hoped every blessing might be their's to enjoy. They were a bright proof of the successful exertions of his dear brother, the Rev. Mr. Moore, and a rich reward for those exertions also. He would take care that on the following day their names should be enrolled, and medals should be furnished to them. Those names should be forwarded to the general registry in Cork, and when, in consequence of the blessing of heaven upon their industrious exertions, they should return some ten or twenty years hence to their native land, they would find their honoured names enrolled in that register, and end their days in peace in the land, the ties that bound them to which their parents had rent asunder by their intemperate habits.

By this time the crowd had increased to about 10,000. Two stations were occupied in the adjoining ground, where a number of popular advocates continued to address large audiences until dusk.

J. S. Buckingham, Esq., and his lady, Mr. L. S. Buckingham, Dr. Oxley, the Rev. Seth Morris, Wesleyan, some local preachers of the Wesleyan body, some ministers of other denominations, and a number of the Society of Friends, were on the platform.

Mr. L. S. Buckingham, and several of the fore-named, and a great number of respectable persons, members of various religious denominations, took the pledge. A number of them remained on the platform during the remainder of the day.

FATHER MATHEW said, he rejoiced to find that his anticipations as to the result of that day's labour were likely to be realized to the fullest extent. The good seed had been sown, and the Lord of the harvest had blessed the labourers with a glorious increase. He desired to give thanks to Almighty God, who had so wonderfully blessed their humble efforts, and had brought so many of the people to serious consideration. Many had come forward to renounce strong drink; and he trusted that the grace of God would teach them to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in the world; looking for the blessed appearing of the Lord Jesus Christ. Children unborn would have to bless the day when their parents took the pledge of total abstinence from strong drink. Let them use their influence to do all possible good. They could not tell what they were able to do till they made the trial. There was a time when he thought that he could do no good; but he was now convinced that if he had continued to act under that impression, he should have sinned against God. *Christians should regard themselves as a "chosen nation, a royal priesthood," each acting for the benefit of those around him.* All were bound to co-operate, so to speak, with the eternal God, whose will and wish was the happiness of all his creatures. As total abstinence was evidently the lever by which great good was effected, it became the duty of all to assist in working that lever. He envied not the gratification of the man who would not leave his glass of wine if he saw a man in danger of drowning, to whom he could render assistance. Nor did he envy the gratification of those who, while hundreds were in a condition worse, far worse, than that of drowning men, continued to use their glass of wine or other strong drink, when their abandonment of it might assist in the rescue and salvation of others. For himself, he

must confess that his heart throbbed with rapture at the sight then before him; and he believed that the great God looked down with pleasure upon that assembly—with pleasure as great as that with which he looked upon an assembly collected for his worship. They were now being taught to “spend their time not in rioting and drunkenness, but to put on the Lord Jesus Christ, and to make no provision for the flesh, to fulfil the desires thereof.” They were “purchased with a price, that they might be an acceptable people, zealous of good works.” Let them add to their temperance the other virtues of the christian character, and they would never have cause to repent of it, either in time or in eternity.

Having administered the pledge to the last (the *forty-second*) company, Father Mathew exhorted them earnestly and affectionately to keep the promise they had made. Every one who broke his pledge inflicted serious injury upon himself, and brought disgrace on the society of which he had become a member. He trusted, therefore, that all—the dear children and all—would determine that no power on earth should induce them to break their solemn pledge.—The effect of this address appeared to be very powerful.

Two other schools of children, male and female, took the pledge during the day.

Mr. TEARE exhorted them, as they loved themselves, their families, their acquaintance, their country, their bodies, their souls, and their God, to adopt, and hold fast, and recommend, the principles which had been so clearly and forcibly urged upon them.

It is computed that the ground was visited during the day by one hundred thousand persons, and that upwards of eight thousand took the pledge, making about twenty thousand during the week in that place. This number, as may be expected, includes many thousands who were teetotalers before the visit of Father Mathew, but who have taken the pledge from him to prove their desire to unite with him in the great object, upon the accomplishment of which he has set his heart, and to encourage others, also, to follow his example.

KENNINGTON COMMON.

It having been announced that Father Mathew would occupy Kennington Common for two or three days, for the purpose of administering the pledge, a number of the members of the various metropolitan societies determined to escort him thither. They assembled about nine o'clock on Monday, in Bartholomew Close, in marching order, while some thousands of spectators ranged themselves in front of the Temperance Hotel, Aldersgate Street, and along the whole of the south end of that street and St. Martin's-le-Grand. A handsome barouche was provided, drawn by six beautiful greys, having a large white silk banner in the centre, with the word “VIRTUE,” in gold letters in the centre, placed in the front. At 10 o'clock, Father Mathew, the Rev. Messrs. Jauch, Moore, and Cotter, and Messrs. Buckingham and Teare, took their seats in the carriage, which was followed by others, in which were Dr. Oxley, Mrs. Buckingham, Mr. L. S. Buckingham, Mr. Green, &c. The procession was headed by a large body of teetotalers on foot, with banners and music, and proceeded past the Post-Office, through Newgate Street, Skinner Street, Farringdon Street, Bridge Street, over Blackfriars Bridge, along the Surrey Road, London Road, Newington Butts, to Kennington Common, where nearly 10,000 persons were ready to receive them. The procession was augmented in the Blackfriars Road by the junction of the Waterloo Road Society, with banners and music.

A temporary platform, consisting of two waggons, having been prepared and crowded by speakers and visitors, who were most cordially greeted by the multitude, the proceedings commenced with the presentation of an address from the Catholic Association of the southern portion of London, by the very Rev. Dr. Doyle.

FATHER MATHEW briefly acknowledged the pleasure with which he had listened to the address which had been read by his very rev. friend and brother. He regarded it as an auspicious opening of the business of the day. The cheering scenes witnessed during the past week, in the Commercial Road, encouraged the cheering hope that the cause would be as successful in England as it had been in Ireland. He did not think it necessary to waste the time of that large concourse of people, by adducing a variety of arguments in favour of the total abstinence principle. His wish was to benefit all, without injury to any one individual.

J. S. BUCKINGHAM, Esq., expressed the delight with which he beheld the present scene. He had visited Ireland some years ago, and in the short space of one hour saw about two hundred men, women, and children, in a state of intoxication. He had again visited Ireland very recently, and had not seen two drunken persons in the space of a whole month. It was said by some that the present temperance movement was of Catholic origin; however that might be, he, as a Protestant, most cordially shook hands with the Catholic gentlemen around him, and hailed the visit of Father Mathew to this country as a blessing to the present and future generations.—Mr. Buckingham then presented an address from the society at Risborough, in which was noticed the calumnious attacks which had been made on the character and motives of Father Mathew, and the pleasure with which they had heard of his intention to circulate copies of the Holy Scriptures in Ireland. He

concluded by stating that it was now nearly fifteen years since he had abstained from the use of intoxicating drinks, and the result was that he was *better in health*, and enjoyed greater peace of mind than ever he had done before.

Mr. L. S. BUCKINGHAM congratulated those who were assembled in such numbers to urge forward that great moral movement. God had mercifully given to every creature the power of enjoying happiness; but to man alone he had given reason, in order that he might more eminently glorify his great Creator. The advocates of total abstinence asked them to lay aside those habits which deprived them of the due use of their reason—which abridged their comforts—and to adopt practices which would assist them to exhibit an example of morality and virtue to those by whom they were surrounded. Those who used intoxicating drinks in small proportions might be free from serious injury, but they were constantly exposed to danger, and were likely to lead others wrong who might be less prudent than themselves. Let them be willing to forego a momentary gratification, that they might increase their own pleasure, and lead others on in the path of peace and safety.

The pledge was then administered to nearly 300 persons. In the next party were the members of a juvenile Rechabite tent, who entered the circle singing a temperance hymn. Father Mathew expressed the great delight with which he looked upon the youthful band. A third company was soon formed, after which Father Mathew administered the pledge to W. Cash, Esq., of Peckham, and a respectable party of the Society of Friends. The Rev. S. Green, Baptist minister, of Walworth, came upon the platform and shook hands with Father Mathew, expressing the great pleasure with which he witnessed so many coming forward with such readiness to adopt the practice of total abstinence.

FATHER MATHEW urged the crowd not to hesitate about taking the pledge, while so many respectable persons of all religious denominations were encouraging them by their example.

Dr. M. SYDER described the physiological influence of intoxicating drinks on the human system, and urged all present to adopt a practice by which health and comfort would be abundantly promoted.

FATHER MATHEW explained that it was quite optional for persons taking the pledge to kneel or stand. The reason why he had introduced the practice of kneeling was out of respect to the name of the Deity which was invoked in the administration. Persons in the crowd might repeat the words of the pledge as they stood, without even the formality of coming forward, if they preferred that mode.

Messrs. Teare and T. A. Smith then addressed the audience.

About half-past three o'clock, the Right Hon. Earl Stanhope ascended the platform, and was received with hearty cheers. A large company received the pledge; after which an address was delivered by the Rev. Mr. Nolan, from America.

Earl STANHOPE rejoiced in having an opportunity of speaking to so numerous an audience on a subject so important. There were persons of all ages present, but the principle was suited to all. He would remind the *old* that it never was too late to mend—the *young* that it was never too soon to begin a course that was good. The young had the advantage of a greater length of years before them, but by beginning with temperance they might rationally hope that the length of their days would be prolonged. Not only would their health be improved, but they would be less likely to obscure the reason with which Providence had blessed them. As to those engaged in laborious occupations, it was impossible they could secure the respect, esteem, or confidence of their employers, if they were addicted to habits of intoxication, or idled away their time in public-houses. He was not opposed to public houses as such, though he was greatly opposed to the use of the *liquors* which were sold in them. If the nation became teetotalized, houses of refreshment and entertainment would still be needed. He could recommend the principle cordially, having himself been a teetotaler for nearly twelve years, and having never, during that period, used any kind of intoxicating drink. Having derived *much benefit* from the system himself, he could with confidence and pleasure recommend it to others. He urged them most sincerely to follow the advice of his illustrious friend, Father Mathew, and wished them to testify their admiration of his benevolent and pious exertions, by giving him three cheers loud enough to be heard on the other side of the water.

Three cheers were accordingly given, and three cheers more for the noble Earl.—Two large parties then took the pledge.

The Rev. JABEZ BURNS rejoiced, as a Baptist minister, to take the pledge from Father Mathew, to show the interest he felt in the great movement, and his sympathy with that excellent man in that movement.

Father Moore here crossed over, and shook hands with Mr. Burns most cordially, exclaiming, “Let no one say that a Popish priest cannot love a Baptist minister.”—Mr. Burns referred to some placards announcing a public meeting for the purpose of cautioning Protestants against taking the temperance pledge from a Popish priest.—The work of administering the pledge went on. A large company took it, including the Rev. Mr. Cotter, and the

Rev. Mr. Dooley, a clergyman from America. Mr. Whitaker and Mr. Cassel then addressed the multitude, which by this time had increased to an amazing extent. Several persons addressed large groups on various parts of the common.

The Rev. Mr. DUGGAN, a gentleman of colour, the minister of a congregation in Spanish Town, Jamaica, was then introduced by Dr. Lovell. He had before taken the pledge from Dr. Lovell, but was anxious to take it also from Father Mathew, that he might return to the West Indies and recommend the practice to his congregation and countrymen in that colony. Mr. Duggan cautioned the audience against trusting to moderation, a system which he compared to the sliding ice. A man first tasted strong drink—then he became a *moderate* drinker—then a *constant* drinker—then a degraded drinker—then a beggared drinker—and finally a ruined drinker. Then his family and connexions suffered. He made some statements as to the manufacture of rum in the West Indies, in consequence of which Jamaica had become the grave of thousands of Europeans. Young men, of four-and-twenty, there looked much older than Father Mathew.

A member of the Society of Friends came forward and stated that he had taken the pledge from Father Mathew, to testify his belief that the movement was *not* one of political or religious opinion, but a great moral movement, which was calculated to improve the character and comforts of men as to this life, and to lead them into courses which would prepare them for happiness in the life to come.

The remainder of the day was spent in taking pledges, with a few brief remarks by Father Mathew and others. The result of the day's labour was the administration of the pledge to about five thousand persons.

Tuesday, August 8.—The interest with which the indefatigable labours of Father Mathew, in his efforts to spread the principles of total abstinence throughout the metropolis, are viewed by all classes of society, had from the appearance of Kennington Common not in the least degree abated. From an early hour a large number of persons assembled. Father Mathew arrived at the common shortly before twelve o'clock. On reaching the platform he was loudly and enthusiastically cheered. In the course of the proceedings the platform was attended by Mr. Milnes, M.P., Mr. P. H. Howard, M.P., the Rev. Dr. Russell, the Rector of Bishopgate, and a large number of influential ladies and gentlemen, several of whom accepted the pledge.

The Rev. Dr. RUSSELL shook hands with Father Mathew most cordially, and observed, that as a minister of the established church he hailed with joy the inestimable blessings he was endeavouring to confer on the people, more especially the working classes of this country. He heartily wished him prosperity in his good and pious work.—Mr. Moncton Milnes and Mr. Howard also shook hands with Father Mathew, and expressed themselves highly gratified with his extraordinary exertions.

An address was presented by a numerous deputation, headed by Mr. Cash, of the Society of Friends, to Father Mathew, from the Protestant Temperance Association of the south of London, expressive of their gratitude and delight at the success of his labours in the cause.

FATHER MATHEW, in expressing his acknowledgments for the compliment, said, in carrying out this great and important object, he was desirous to do so without giving offence to any sect or denomination of persons. If there was any thing which marred the great pleasure he experienced in receiving this and other addresses, it was that they should be prefaced with the word "*Protestant*" or "*Catholic*." In Ireland they knew of no such distinctions. In Cork there were upwards of 40 temperance societies, and each of them, instead of being distinguished by religious titles, was called by the name of the *street* in which it was held. Indeed, in Ireland he had refused to receive any addresses which were prefaced as coming from either Catholic or Protestant bodies, as he was acting for all, without reference to class, religion, or sect. What would be thought of their having a Lancashire Catholic Agricultural Association, or a Yorkshire Protestant Agricultural Association?

Mr. CASH said the address had been prepared as an emanation from the Protestant bodies of South London, to repel the assertions so freely made, that the proceedings under the auspices of Father Mathew were purely a Roman Catholic movement. However, in deference to the rev. gentleman's feelings, the word "*Protestant*" would be withdrawn.

Father Mathew then, amidst loud cheering, received the address, and said he was glad he had had courage enough to express his sentiments on this subject.

The administration of the pledge was then resumed, and accepted by about 20 batches throughout the day.

In the 13th batch it was announced that several gentlemen connected with the public press had taken the pledge, which created some amusement; and, on the motion of Mr. Teare, three cheers were given for the public press of London.

Dr. MINGAYE SYDER next addressed the assembly, and said, as a medical man, he wished the medical world to make a profession of teetotalism; that he had petitioned parliament for a committee of

inquiry into the subject, and that he should continue to do so until the prayer of his petition was granted.

It was computed that from 1,500 to 2,000 persons took the pledge during the day, and at dusk the assembly quietly dispersed.

On Wednesday, the very Rev. Theobald Mathew resumed and concluded his labours in the southern districts of the metropolis.

Among those who took the pledge was a man in such a drunken state that he could hardly stand, and it having been intimated that it would not be prudent to allow him to take the pledge while in that state, Father Mathew said many drunken men had come to him to take the pledge while under the influence of liquor, and in no one instance did he know of their breaking their promise. The man was, therefore, allowed to remain.

It appeared from the statement of the result of the three days' proceedings, that upwards of 10,000 persons have received the pledge from Father Mathew in this district—namely, 5,500 on Monday, 3,500 on Tuesday, and 1,500 yesterday (Wednesday.)

PARSON'S GREEN, FULHAM.

On Thursday the above hamlet was visited, for the purpose of enabling as many as desired it, of the labourers in the market-gardens and others, to take the pledge. About three thousand persons were assembled, including a number of the gentry in the neighbourhood, many of whom attended in their carriages. Amongst those present were Lady Bedingfield, Lord Villiers, the Rev. Dr. Morris, the Hon. Stafford Jerningham, the Rev. Messrs. Moore, Jauch, Cotter, Kelly, &c. There was some confusion at the commencement of the meeting, in consequence, it is said, of an attempt on the part of a brewer to get up a counter meeting, and in consequence, also, of some culpable neglect on the part of the Committee in not giving due notice to the police. Order was at length restored, and the police conducted themselves so as to call forth the warmest approbation of Father Mathew. Some ruffians at the public-house where the carriage which brought Father Mathew put up, wantonly affrighted the horses, in consequence of which considerable damage was done to the carriage. The persons by whom this outrage was committed were screened by the publican, so that their names could not be ascertained, and they themselves escaped. It is, however, just to observe, that the seats and forms used on the platform were lent by this same publican.

FATHER MATHEW addressed the assembly. He should be ungrateful if he did not return his thanks to the Rev. Mr. Kelly, the Roman Catholic minister of the place, for the invitation he had given him to come there, and to the Rev. Mr. Baker, the excellent Protestant rector of Fulham, for the exertions he had made in the great cause of temperance. The object they had assembled to carry out was not one which would interfere with either the political or religious opinions of any man. It was to put an end to intemperance—that rushing tide of evil and desolation. He had witnessed the benefits which had resulted in Ireland from the temperance movement, and he saw no reason why England should not also participate in those benefits. He desired to see the Irish people happy, and that in their own country, which they could be if they were set to cultivate the waste lands of Ireland. There was there, in that respect, enough work for the entire population of Ireland for twenty years—4,000,000 acres into which spade had never been put since the days of the flood.

Considerable interruption took place in consequence of several labouring men declaring that the attempt to make people teetotalers was in order to reduce their wages.

Father Mathew resumed.—In Manchester, in three days, he administered the pledge to eighty-four thousand persons, and in Liverpool to sixty-four thousand persons, and already he had received letters from the magistrates, stating that an immense diminution in crime had taken place.

Three or four batches then had the pledge administered to them successively, without the slightest interval, and at the same time the Rev. Messrs. Kelly and Hodson, Lady Bedingfield, and several other persons, had the pledge administered to them. In the fifth batch one or two Chelsea pensioners and some of the police took the pledge.

Messrs. Teare, Macarthy, Holden, and Mildenhall, Mr. J. W. Green, and Messrs. Hart, T. A. Smith, O'Leary, and others, addressed the audience. About 900 persons took the pledge during the day, a large portion of whom were Irish labourers and their families, employed in the market-gardens in the neighbourhood.

REGENT'S PARK.

On Friday the meeting was held in Hall's Riding School, Albany-street, Regent's Park, which commodious place was visited, it is supposed, by about 20,000 persons during the day. A greater degree of interest appeared to be manifested than at any previous occasion during Father Mathew's mission to the metropolis. During the day the gallery was visited by many of the aristocracy and gentry resident in Mary-le-bone. Among those noticed were the Count de Lisle, Sir Robert Brooke, Hon. Captain Fitzstephen Mathew, Dr. Rutherford, the Rev. Mr. Healey, J. S. Buckingham,

Esq., and several ministers of various denominations. As soon as Father Mathew made his appearance in the gallery, he was greeted with cheers, the waving of handkerchiefs, &c., in which a number of ladies heartily joined. When silence was obtained,—

FATHER MATHEW said, he could assure them the good of his fellow-creatures was his sole motive in coming there to persuade them to abstain from the practice of drinking strong liquors. In every place where he had yet been, the same good feeling had been evinced towards him, and he was grateful for it. More particularly did he owe a debt of gratitude to the London press, and especially to the *Times*. But he extremely regretted to find, on reading that journal, that they had misconceived what he had said on Kennington Common. He was reported to have said that "total abstinence was not recommended as an evangelical virtue by the members of the church to which he belonged, and he believed it was not so considered by the members of the Protestant church." Now, what should have been said was, that there was no evangelical precept commanding them to total abstinence; but that he had always held it to be an evangelical virtue; and, in speaking on the subject, he had used the strong expression of the Right Rev. Dr. Blake, Bishop of Dromore, in Ireland—that they were all bound by the Gospel precept to practise temperance, and that the same Gospel advised them to aspire to perfection, and that total abstinence was the perfection of temperance. After correcting some other mistakes into which some of the reporters had been led, he endeavoured to convince the meeting of the advantages to be derived from the great virtue of total abstinence; and after a very forcible appeal, proceeded to administer the pledge to the first batch, which contained upwards of 100 persons.

Mr. TEARE gave some very interesting details of the progress made in Yorkshire and Lancashire.

After about 500 had received the pledge in different parties, an address to Father Mathew was read by Master Power, a pupil in the Mary-le-bone teetotal school.

FATHER MATHEW said—My dear young friend, I can assure you, in all sincerity, that the principles of the address are written on my heart, and with the utmost gratification do I accept it, and with the same feeling as if presented by an adult, or written, as you say, by the pen of a Homer or a Newton. It is a source of great pleasure to me to find that you have adopted the principle and practice that may save you from an incalculable weight of misery. In return for your kindness, I will visit your school before I leave the metropolis; and may God bless you, and grant that your example may be followed by many similar establishments. —After presenting Master Power with a handsome silver medal, Father Mathew again addressed the meeting, saying that the teetotalers had completely changed the point of honour. Formerly it was considered an honour to be a deep drinker; now it was an honour to be a temperate man. Drunkenness should be more repudiated than any other vice, because it was the parent of all vices. When Jacob, at the instigation of his mother, sought to obtain the blessing which belonged to his elder brother Esau, his hands were covered with the skins of animals, in order to deceive the aged Isaac. Isaac, on feeling his hands, said, "The hands are the hands of Esau, but the voice is the voice of Jacob." So if he (Father Mathew) met a man in the form of an Irishman who smelt of whisky, or porter, or any other intoxicating drink, he would say, "the form is the form of an Irishman, but the smell is the smell of a drunkard." Hereafter such men should not be called Irishmen, but *Für Bogs*—a name given to certain Belgians who were expelled from Ireland by the Milesians. The punishment he would inflict upon drunken Irishmen would be, to have them called "Für Bogs;" and to have children, like those now before him, call after a drunkard and say, "there goes a Für Bog." Let them avoid that stigma by at once taking the teetotal pledge.

In a subsequent part of the proceedings Father Mathew said—A writer in the *Morning Herald* had said, "Who is Father Mathew?" and the writer had answered that question himself by saying, "he is a Popish friar." He questioned whether the ancestors of that gentleman were so squeamish, for they received the great boon of Christianity from a Popish friar. And as that gentleman, he supposed, was a Protestant, he would remind him that the Protestant Reformation was introduced by a Popish friar—Martin Luther. (Cheers, several times repeated.) Surely, then, they need not refuse to receive the boon of reformation from intemperance, by means of total abstinence, from a Popish friar. (Cheers repeated.) Let them receive it as a good in itself, irrespective of the hand by which it was bestowed. If they admired a beautiful picture, they did not praise the brush with which it was painted, but the hand that guided it; or in a statue, they did not praise the chisel, but the mind that designed the figure. If a great work was to be done, it mattered not how humble the instrument. He fervently hoped he might be the humble instrument in the hands of the Creator in carrying out this good work. God had graciously given the increase, and to Him be all the praise. Let them avail themselves of the good, and aim to diffuse the principle far and wide.

Mr. W. BISCORBE presented a compendious view of the evidence

furnished by medical practitioners, travellers, magistrates, and persons of various conditions in life, as to the value and efficiency of the total abstinence principle; and urged all present to rise superior to the prejudices of education, and allow reason and moral feeling to triumph over appetite.

FATHER MATHEW reminded the audience, now crowded to excess, that the statements which successive speakers had laid before them would leave them without excuse if they did not avail themselves of the boon now held out to them. There were few present who had not suffered, either individually or relatively, from intemperance. But who had ever been injured by total abstinence? A principle which did good to all and injured none might surely be adopted without fear or hesitation.

The Rev. JABEZ BURNS was convinced that every Christian, every lover of morality, every benevolent man—every man who wished to promote the happiness of his fellow-creatures, was bound to advance the great temperance movement by every means in his power. The force of example was great. As a Christian minister, he thought it much better to say to his people, "Come," than to say to them, "Go."

After brief addresses from R. Hicks, Esq., surgeon, Mr. C. T. Harry, Mr. J. W. Green, &c., an address was presented to Father Mathew, from the Fitzroy Teetotal Association, which was read by the secretary. The rev. gentleman most cordially received the address. Other speeches were delivered by Mr. J. Teare, Mr. T. Whitaker, J. S. Buckingham, Esq., Mr. L. S. Buckingham, Mr. J. Macarthy, Mr. Hart, and others; a short address at intervals being delivered by Father Mathew. The pledge was administered during the day to about one thousand five hundred persons, including several foreigners of distinction.

On Saturday the proceedings were resumed in the same place, which was visited during the day by a large portion of the aristocracy and gentry of Mary-le-bone, who expressed their astonishment and delight at what they beheld. Several of them were introduced to Father Mathew, with whom they shook hands most cordially, congratulating him on the success of his mission, and repeating their best wishes for his increasing success.

FATHER MATHEW, in his opening speech, gave a luminous exposition of his principles and objects, and of the success with which Providence had been graciously pleased to crown his exertions. He adverted to the reports, which some persons seemed pleased to circulate, that he was deriving large pecuniary profits from the temperance movement; this he positively denied, evidently under the influence of some embarrassment, arising from the delicacy of the explanations which seemed to be required. So far, he said, from having derived any profit of that kind from the great movement, his own pecuniary resources were exhausted in the cause, and he would have to write home to his relations and friends for assistance. As to the sale of medals, it was not equal to the day's expenses; and, except what he had about him at that moment, he was not worth a guinea. But he would not take money from any man. Else, he could at once draw on a friend in London for £1,000; and he had reason to believe that the Society of Friends alone would raise for that great and glorious cause fifty thousand pounds. (Cheers.) He repeated that he could not be sufficiently thankful to Almighty God for the favour he had given him in the eyes of the people. What could he, a poor, humble individual, have done, or what would his arguments have availed, but for the Divine blessing? To God he desired to give all the glory. (Much cheering.)

The pledge was then administered, commencing with several respectable persons on the platform, among whom were three medical practitioners resident in the neighbourhood. Father Mathew said that he wished to guard against imposition. Some females had received the pledge two or three times. Some of them had been going about, saying, "O that I could get a shilling to buy a medal, I would then take the pledge." They had thus succeeded in getting a good deal of money out of people's pockets. He begged to state that in innumerable instances, where those who took the pledge were too poor to buy a medal, he had given them money to buy one. Upwards of 1,000 medals had been given away at Fulham.

A number of spirit-stirring addresses were delivered by Messrs. Teare, Macarthy, Hart, and others. After an eloquent address by the Rev. Mr. Moore, Mr. J. W. Green presented an Address to the Rev. T. Mathew, in the name of the Officers and Committee of the Metropolitan Total Abstinence Association.

FATHER MATHEW said, he had listened with inexpressible delight to the address which the gentlemen connected with the Metropolitan Association had done him the honour to present. He felt himself somewhat in the condition of a miser who should be placed amidst rich streams of precious metal, not knowing upon which it would be most advantageous for him to fix. He should adopt the course which he would be disposed to recommend to that miser, namely, to leave the streams, and go at once to the source. That source he found to be fraternal charity. Under the influence of that principle he had ever delighted to act. Those who had observed his conduct for years past—long before the

temperance movement commenced—could bear testimony that he had never indulged in sectarian feelings or practices. He should have felt ashamed of himself if he could have done so; and if any person present could come forward and convict him of such conduct, he would at once retire from public view, and hide his dishonoured head.

L. S. Buckingham, Esq., Messrs. Biscoombe, T. A. Smith, G. C. Smith, and others, addressed the meeting; and at the close a powerful "winding-up," as Father Mathew termed it, was given by Mr. J. Teare.

About eleven hundred persons took the pledge during the day. About THIRTY-FOUR THOUSAND persons had received the pledge from Father Mathew, up to Saturday evening, the 12th August.

Correspondence.

WATER VERSUS GOUT.

CASE OF LORD FRANCIS EGERTON.

To Dr. Lees, Leeds.—Dear Sir,—Various conflicting rumours having gone abroad relative to the condition of Lord Francis Egerton's health, I have his Lordship's kind permission to report the fact in your paper.

On Tuesday, 4th ultimo, I was first called to see his Lordship, whom I found on the eve of one of those severe attacks of gout, complicated with lumbago, to which he has been subject for many years. The attack had commenced in the right elbow, and his Lordship was desirous of trying the Hydropathic remedy, which I immediately put in practice by enveloping the entire body in three successive wet sheets, each sheet being succeeded by cold ablation; which treatment was repeated with little variation twice a-day for a week, the shower bath having been substituted for the ablation. The disease successively attacked, and retired from, the hands and feet; but in no single instance did it retire suddenly, as is always the case when translated from one part to another; but disappeared gradually, and slowly, leaving behind it the usual degree of puffiness. On the 8th day, the acute stage might have been said to be over, his Lordship now suffering only from lumbago. On the evening of this day, during my absence, and without my knowledge, his Lordship took a table-spoonful of castor oil; to which, however, I might not have objected, had I been present. But about two hours after the oil, and before it had operated, his Lordship also took two tumblers of iced water. Shortly after this the bowels became distended, and the oil not proving effective, his Lordship took another dose; and this also proving inefficient, I was sent for about six in the morning. Having resorted to the necessary means for overcoming the torpor into which the bowels had been thrown by the iced water, the distension began to subside. During the night the bowels were copiously relieved, in consequence of the simultaneous action of two doses of castor oil and a black draught, and not in consequence of any translation of gout to the bowels, as was wrongly reported; and his Lordship immediately became convalescent, and shortly after left town for Hatchford. And from a note I had the honour of receiving from his Lordship, dated the 6th inst., I am glad to learn that his Lordship is going on remarkably well; and that he has been for some time, with the exception of weakness, "free from inconvenience of any kind."

The result of this case has entirely confirmed my conviction that the Hydropathic treatment in acute gout is a perfectly safe and efficacious remedy.

EDWARD JOHNSON, M.D.

18, New Burlington Street, London, August, 1843.

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In the last Advocate the name of one of the Vice-Presidents of the British Association was inadvertently omitted.—Edward Smith, Esq., of Sheffield.

Several esteemed favours standing over for want of room.

ERRATUM.—In August Advocate, page 105, line 28, for 6th July, read 4th August.

All communications for insertion must be addressed thus:—"Editor of the Temperance Advocate, LEEDS."—All orders must be sent to, and post-orders must be in the name of, the Publisher.

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No. 11.—Vol. II.]

DOUGLAS, OCTOBER 16, 1843.

[THREE HALFPENCE.]

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Agents,—JAMES MILLINGTON and JOHN ADDLESHAW.

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"FACTS ARE STUBBORN THINGS."

PASSING PROOFS.

TESTIMONY OF J. J. GURNEY, ESQ.

Mr. Gurney, a distinguished member of the Society of Friends, and well known as a philanthropist and an author, gave the following excellent testimony to the truth of the teetotal principles, in an address at Norwich on the 8th September. It is another added to a multitude of invulnerable facts, against which it is the extreme of folly for theologians to knock their heads.

"I am persuaded, from experience, that total abstinence from all intoxicating drink is exceedingly beneficial to the bodily health of mankind. I was one of those who in a delicate state of health believed it was scarcely possible to get along without the use of some strong drink in moderation. I took wine moderately; but, being conscientiously persuaded that it was my duty to abstain from the use of these things, I did so,—not because I took a very high ground on the subject, but simply because I thought my example might possibly be beneficial to my friends and fellow-citizens, my fellow-countrymen, and fellow-men. On this ground I felt I must not place a stumbling-block in the way of any weak brother or sister; and, after a trial of a year, or nearly so, I am enabled to say, and to say with thankfulness, that I enjoy much better health and spirits than I did. (Cheers.) I think I can explain this:—it appears to me that stimulating drinks do for a certain time excite the body and nervous system, and, so to speak, they make the wheels of the natural life go along a little more rapidly for a time. All this is pleasant, and it appears to be cheerful and strengthening; but my belief is, that this state is followed inevitably by a corresponding collapse. After a while the wheels of life move along more slowly than before; and thus that extraordinary rapidity which the stimulus induced, is more than lost by the extraordinary slowness with which they now move forward. A little is lost by every successive instance; and the consequence is, that in the long run the body is weakened by the use of stimulating drinks. I may just state that those who will have the resolution to abstain entirely for a time, although they may suffer a little inconvenience, will in the end find that the wheels of life move on more regularly. We do not want a violent gallop; it is better if we can get along in a comfortable trot, my friends. (Cheers.) This is precisely the consequence that has followed in my own case. I find all things going on with me at a regular, comfortable trot. This I believe the proper and natural result of total abstinence from intoxicating liquors. I have taken it upon the ground of health, and the pledge

I took contained an exception for "medicinal purposes;" and although, when I adopted it, I was in a weak state of body, and did use a little wine for medicinal purposes, yet my own experience convinced me, that, medicine as it may be considered, it was no medicine to me." (Applause.)

Facts are the arguments of God—the outworkings of His power. The *Tablet* newspaper has been fighting teetotal facts with theological theories, and is attempting to induce Romish churchmen to play over again the farce of disproving our facts after the way in which, of old, it was proved that Columbus and Galileo were heretics! The earth remains round, nevertheless; the sun stands still; and the earth rolls on in its orbit;—the facts could not be altered by the decrees of all the churchmen upon earth. Enlightened Romanists ought not to be deceived by the twaddle of the *Tablet*, for, of a surety, the logic of Mr. Lucas, its editor—an ex-quaker—is somewhat of the loosest. He who fights against facts fights against God, and if the *Tablet* falls on the stone of teetotal fact, it must be broken; and on whatsoever theory facts shall fall, they will grind it to powder. The *Tablet* refuses all scientific argument, perhaps because he does not comprehend it. He talks glibly about sham proof and real proof. Now, suppose he should be allowed to pass over the authority of a COOPER, a LIEBIG, or a DIEFFENBACH, what will he do with such facts as are attested by Mr. GURNEY, Mr. DAVIES, and M. DIEFFENBACH?—facts, be it remembered, which are only specimens of ten thousand others. Facts are stubborn things, and they will remain unaltered and unalterable by the ravings of the *Tablet*. Is the following a sham proof?

TEETOTALISM AND THE HEALING POWER.

"Sir,—Having seen a statement, in a former number of your valuable *Advocate*, of several facts relative to alcohol and its effects on the healing powers of the human system, I beg to give my own experience of the certain obstruction it offers to the remedial powers of medicine, having found that the most moderate use of such alcoholic drinks produces an impure state of the blood, and consequently retards in some cases, and in others altogether prevents, a cure. I feel it to be my imperative duty, for the benefit of my suffering fellow-creatures and the good cause of total abstinence, briefly and faithfully to relate the beneficial effects of the disuse of such beverages, and of the free use, internally and externally, of cold water.

It is upwards of fourteen years since I came to live in this town, and about three months afterwards an irritating and painful scorbutic humour began to make its appearance, which increased, and at last raged to such a degree, in spring and autumn, that I have been obliged to keep my bed for several days, from being unable to bear the touch and friction of my clothes. For twelve years I suffered in this way, at intervals, and it baffled all the skill of the Faculty here to arrest or cure it, though I tried all that the three medical men, and an eminent chemist, could do, and took any thing and every thing people advised me to try. It would occupy too much space to enumerate all the things that were applied as remedies [a decoction of the roots of water dock (*Rumex Aquaticus*) seemed to be most effectual, though the relief it afforded was only temporary] in vain, until I lost all hope of being cured permanently, and became weakened to a great degree, and my constitution almost ruined; but, when I least had hope, I thank God I was directed to the means, and the result is, my health is quite restored, and my constitution and muscular energy greater than ever it was within my recollection! But it was not in the power of drugs to do this. Wonderful to say, but not more wonderful than true, all this was effected simply by drinking 3 or

4 pints of spring water per day (besides tea or coffee)! I formerly drank one or two pints of home-brewed beer a day, under the false idea, that it was very nutritious, and necessary to enable me to perform my daily work! I find, however, that by substituting water, and drinking freely of it, I can do the same work, or more, with much greater ease. I may fairly attribute the impossibility of my being cured of my painful disorder, to the presence in the system of the "even very moderate" quantity of alcohol contained in my daily drink of small beer, for, no sooner had I left off the use of it, and purified the blood with nature's wholesome element, than the disease vanished, and I was free.

If any say I was a great drinker, or perhaps occasionally a drunkard, I say, No! I am happy to be able to contradict this. I did not drink one pint of publican's beer or porter per week, on an average of the year round, and very seldom any ardent spirits. I have the testimony of all here who know me to the truth of this. People I argue with, I hear daily plead on behalf of moderate drinking—their peculiar constitutions—that they cannot quench their thirst with water!! I used to find it so, but what was the reason? Why, that I did not drink it in sufficient quantity to prove it, and was always prejudiced against it, and desired some thing else.

There is another fact in my case, connected with water-drinking. Formerly I was very bilious, and of constipated habit, being obliged to take medicine two or three times a week; but now I do not want it once a month, and I do believe there would be no occasion for it at all, if due regard were paid to the quantity and quality of what we eat and drink. It is now about twelve months since I began the water system, (drinking regularly about three pints a day, and making general ablutions every morning.) The humour disappeared in about six weeks. Some opponents of the total abstinence system said, with knowing looks, "Oh! wait awhile till spring comes, and you will find it all return again!" Spring came, and I am happy to say the humour did not return. Autumn has arrived, and I am still quite free from the least sign of it.

After reading Dr. Lees' satisfactory, convincing, and triumphant *Physiological Discussion* with Mr. Jeaffreson, surgeon, I am altogether astonished and at a loss to imagine how medical men can, for their reputation's sake, recommend alcoholic drinks as necessary in any case, but particularly as common beverages. I hope, ere long, the public generally will hold but lightly in estimation the knowledge and skill of any practitioner who does so.

Knowing that cases of scorbutic disease are unhappily most frequent, I am inclined to hope this relation of my own affliction and cure may be of benefit to some who read it, and I shall feel grateful for the insertion of it in your useful and talented publication.

I am, Sir,

Your obedient servant,

Beccles, August 5th, 1843.

GEORGE DAVIES."

IMPORTANT MEDICAL TESTIMONIES.

SIR CHARLES SCUDAMORE, M.D., F.R.S., &c.

"In the morning, early, water has an obviously useful effect in clearing the stomach by free dilution, downwards in general.

"It promotes the action of the bowels; and is the greatest agent in superseding the necessity of aperient medicine, however habitually it may have been used. Its free action on the kidneys renders often much benefit.

"Further, in unison with exercise, it tends to produce salutary perspiration.

"At the dinner meal, in moderate quantity, it very notably assists digestion; FAR MORE HAPPILY, INDEED, THAN FERMENTED LIQUORS. At Grafenberg water and milk are the only fluids drunk.

"Water derives much of its tonic quality from its degree of coldness."—*Medical Visit to Grafenberg.*

JUSTUS LIEBIG, M. D., PH. D., F. R. S., &c.,

Professor of Chemistry in the University of Giessen, Author of "Agricultural Chemistry," "Animal Chemistry," &c.

"He considered (says Sir Charles Scudamore, in relating his interview with Liebig) the purity of the water to be of the utmost consequence; that its quick absorption would not otherwise take place; and, if having two per cent. of saline matter in its composition, that it would pass to the bowels; but if of proper purity, then that 8.10ths would in the shortest time pass off by the kidneys. Spring water [such as described] has, in the

atmospherical air which it contains, 33 per cent. of oxygen, that of the atmosphere having only 21; thence the Professor thinks, as I understood him, some of the advantages derived.

"We conversed on the subject of diet. Liebig remarked that coffee impeded the digestion of food for an hour or two, its carbonaceous principle requiring oxygen; that green tea should be looked upon as a poison. He was himself much in the habit of taking black tea; but, for the water-cure, considered milk and water the fittest beverage, morning and evening, and that no wine should be used; WATER ONLY. When he wished to study for a continuance, he took coffee, [not to help digestion, but] to delay the return of hunger.

"The smoking of cigars he condemned as prejudicial to health, much gaseous carbon being injuriously inhaled, and unduly robbing the system of oxygen."

M. DIEFFENBACH, OF BERLIN,

Esteemed the first surgeon in Europe, recently stated, that "in amputating limbs after accidents, he invariably found the severed muscles of those who had been treated by water, and were habitual water-drinkers, of a much more vivid red colour, of greater compactness, and more contractile than in any other individuals."—*Drs. Wilson and Gully on the Water Cure.*

CHRONICLE OF ANTI-TEETOTAL SAYINGS AND DOINGS.

"Be temperate in all things."—"Charity thinketh no evil."—HOLY BIBLE.

In contrast with these injunctions of the Word of God, we intend occasionally to place the sayings and doings of anti-teetotal ministers and others. Let us carry the warfare into the enemy's camp, and show our calumniators, by a simple chronicle of their own sayings and doings, that the violence and virulence are on their side, not on our's, as they are in the habit of asserting. Our friends throughout the empire will furnish us with authentic cases of anti-teetotal intolerance, for publication, and we doubt not that as soon as our enemies know that

"A chiel's amang them, takin' notes,
And faith, he'll print 'em,"

they will check their disgraceful utterances; and we entertain the hope, also, that by our chronicle acting the part of a faithful mirror, it may become the means by which

"The powers the gift wad gi'e 'em
To see theirsel's as ither's see 'em,"

and thus lead to their amended and chastened vocabulary.

The following extract is from an article (attributed to A. A. PHELPS, an Independent minister and delegate from Boston, U. S.) in the *New York Evangelist*, and relates to the condition of the temperance question in Jamaica.

"The Rev. — (from Jamaica) went to England, eighteen months since, a teetotaler, and has returned, using wine freely, and not opposed to the use of ardent spirits, and opposing total abstinence most vigorously. He told me that leading ministers of the Independent denomination are using language like the following, which he quoted from the lips of a D. D.—'Of all the ISMS that distract the church, I had rather ANY should come among my people than teetotalism!' Rum is doing a dreadful work here, though it is only beginning. Truly thankful will the friends of freedom have occasion to be, if it does not ruin the otherwise successful and grand experiment of West Indian emancipation."

In contrast with this D. D., (query, Disciple of Drink?) who would prefer any *ism* to the *ism* so peculiarly needed in Jamaica, but so peculiarly hated by himself, we may place the following extract from the cover of the misnamed "GOSPEL MAGAZINE" for September, in which the editor (who at once profanes the principles of the

Gospel, and displays the weakness of his intellect, and the ignorance and intolerance of his mind) rejects teetotalism for its falsely-alleged connexion with Romanism!

"A. L.—'Who do you think employs Father Mathew?' *The Devil* (!) We are as great advocates of temperance [?] as he is; [Is this a specimen?] but the practice now-a-days of an indiscriminate mass assembling professedly to advocate the teetotal scheme, is a trap of the arch deceiver, leading men from one kind of sin to the embrace of another. The present *pledge-system*, we have no doubt, is a Roman Catholic manoeuvre, which was concocted in the bottomless pit! It will have its day—run its length—be made a capital substitute for religion—help on the cause of the Mother of Harlots—and by and by burst with fearful consequences upon its poor deluded votaries!"

The secrets of the spiritual world seem quite open to this editor, and from him even the future is not hid! He concludes with a *prophecy* that teetotalism *will be made a capital substitute for religion*; but can he prove one case where it *has been*? Not he. Similar language to the above was recently employed by a Mr. RATTENBURY, a Wesleyan itinerant preacher of York, and who had the profanity to *insinuate the last falsehood* (putting religion in the place of the Gospel,) even in an address to Deity! To such awful lengths will blind intolerance carry men.

PROGRESS OF FATHER MATHEW.

LONDON.

The following is the most correct account we have been able to obtain of the number of persons who have taken the pledge during Father Mathew's visit to the Metropolis.

Commercial Road, eight days	24,000
Kennington Common, three days	10,000
Fulham, Parson's Green	900
Albany Street Riding School, two days	2,500
Cumberland Market, (August 13th)	3,730
Islington, Britannia Fields, two days, (14th and 15th)	3,720
Paddington, (16th)	930
Enfield, (17th)	300
St. Giles', three days, (18th, 19th and 20th)	4,500
Blackheath, (21st)	453
Deptford, (22d)	214
Westminster, two days, (23d and 24th)	2,020
Bermondsey, two days, (25th and 26th)	943
Stratford, (27th)	502
Hackney, (28th)	360
Cartwright Square, East Smithfield, (29th)	2,121
Somers Town, (30th)	753
Golden Lane Cemetery, (31st, and Sept. 2d)	2,328
Chelsea, (Sept. 1st)	1,142
Calmel Buildings, (2d)	3,000
Privately, and in Schools, &c., about	5,000

Total, 69,446

During this period it is computed that important information and advice have been communicated to, at least, HALF A MILLION persons; while thousands have taken the pledge at the regular meetings of the various Metropolitan Societies.

(Extracts from Father Mathew's Speeches, &c.)

DEPTFORD.

FATHER MATHEW called attention to an article in the *Tablet*, a weekly Romanist newspaper, in which the editor had strongly, and most erroneously, declared that many of the Protestant teetotalers were Manicheans, and that they held wines and fermented liquors to be things in themselves evil. These the writer in the *Tablet* called "monstrous and prodigious errors," "much to be deplored, and carefully guarded against." Now this was altogether a mistake. Teetotalers acknowledged wine to be a good creature of God; as they acknowledged *arsenic* to be a good creature of God; but they also considered the use of wine to be dangerous. Mr. Mathew went on to say that he had been now about six or seven weeks amongst the Protestant teetotalers of England, and all that he had heard them state was, that wine was *bad as a beverage*. The wine in the eastern countries and on the Continent was not like that here, where one-third of it is brandy. It was a great mistake to say that Protestant teetotalers were Manicheans. It was easy to cry out, "Mad dog, mad dog," when the dog is not mad at all; but such a cry had not unfrequently made the poor animal lose his life. It would have quieted tender consciences if Mr. Lucas, the writer in the *Tablet*, had pointed out where really

pure wine could be procured. It was a fact that more port wine was drank in England than all Portugal produces. How, then, could all the rest of the world be supplied with port wine?

WHEN AT WESTMINSTER.

FATHER MATHEW said—It had been asked in the *Times* newspaper, "What became of the money paid for the medals?" He had answered such questions over and over again, and he was sorry that he felt it to be an act of justice to himself to repeat it. For a long while after he commenced administering the pledge of total abstinence, he did not sell the medals at all, but presented them *gratuitously* to every one who took the pledge. At length his secretary informed him that he was £5,000 in debt, and most earnestly requested permission to sell the medals. After a little consideration he acceded to that request; but he would assure the meeting that since he had been in this country, the amount he had received for medals had not half paid the expenses attendant on his mission. He had never received money from any one for his own benefit, and never would. Only that very day a lady at Hammersmith had begged of him to accept of a considerable sum towards his expenses, but he declined the acceptance, and sent it back. It was painful to him thus to be obliged to vindicate himself, and he hoped he should not be again called upon to do so. (Much cheering.) Father Mathew commenced administering the pledge.

As soon as the first batch was disposed of, Dr. Sewall, from America, was introduced to Father Mathew, and also the Hon. Mr. Lawrence, of Boston, member of Congress.

The Hon. Mrs. Jerningham, and some other very respectable persons, took the pledge on the platform.

After giving the pledge to a second group, Father Mathew said that while he was below he heard one person say to his neighbour, "What a shame it was that a Protestant should receive a blessing from a Catholic priest." Now since he had been in England, he had everywhere received the blessings of the Protestants, and he was proud of it. (Cheers.) When a poor man, in the enthusiasm of the moment, had kissed his hand, others, who appeared to be better off, laughed at it. He wondered whether these same fastidious persons would not be glad to kiss the hand of the Prime Minister, or some other distinguished personage, if they could get an opportunity! If a blessing did them no good, surely it could do them no harm. Since he had been in this country he had got half a million of blessings from the Protestants. He was daily saluted with "God bless you, Father Mathew!" "God speed you, Father Mathew!" and such like earnest expressions. There certainly could be no evil in a blessing, come from whom it would. (Repeated cheers.)

GOLDEN LANE, BARBICAN.

On Saturday the 2d Sept., a second meeting was held in this place.

FATHER MATHEW, who had breakfasted with the Earl of Arundel and Surrey, the Hon. Stafford Jerningham, and a number of the nobility and gentry, proceeded to the ground in the chariot of this young nobleman. He delivered an address comprising the principal points of the total abstinence question; more compendious and effective, perhaps, than any other address delivered during his stay in the metropolis. One chief object was to show that it was the duty of every person, however high their station in society, to come forward and set an example of temperance by taking the total abstinence pledge.

The EARL OF ARUNDEL and SURREY, who was affected to tears, expressed his determination to take the pledge. Father Mathew said, "My lord, this may perhaps be only a sudden impulse of the moment; wait till to-morrow."—"No," replied his lordship; "I have made up my mind. I thank my God that he has given me such an opportunity for affording edification and a good example to those poor people by whom I am surrounded." His lordship then knelt down in front of the platform and took the pledge, which was administered to him in a most impressive manner. Father Mathew having presented the noble earl with a handsome silver medal, expressed the great delight and gratification he felt at the example set by so virtuous and distinguished a nobleman. He was yesterday gratified at having the honour to give the pledge in private to that most noble lady, the Marchioness Wellesley, but to see a nobleman thus publicly coming forward was indeed delightful. His lordship and the Hon. Mr. Jerningham then withdrew, amidst the cheers of the assembly.

Mr. J. TEARE delivered an interesting address on the right use of the "good creatures of God;" holding up in his hand a fine cluster of grapes, on the refreshing and nourishing properties of which, when not spoiled and converted into poison by the ingenuity of man, he eloquently descanted.

In the next company were *twenty-one* stokers* belonging to the gas works in Worship-street; to each of whom Father Mathew presented a card of membership and a medal, pleasantly remarking that when they became possessed of £500 each they could pay him for them.

The Rev. J. BURNETT, the popular Dissenting Minister of

Camberwell, paid Father Mathew a visit, and cordially wished him success in his arduous labours.

Mr. A. BOOTH, F.S.A., a gentleman connected with the press, who had recently been attending the proceedings of the British Association in Cork, declared that the extraordinary change he had witnessed in the manners of the people, as compared with what he had formerly observed, was such, that he had voluntarily come forward to take the pledge. He was a Protestant, but he felt that no injury could result to him, or to his faith, from taking the pledge from the hands of Father Mathew.

NORWICH.

On leaving London, Father Mathew hastened to the city of Norwich, where preparations had been made for a large festival. He arrived in that city on Wednesday, Sept. 6th, and on the following day there was a splendid procession, and afterwards a tea party in St. Andrew's Hall, where one thousand friends partook of the social cheer. After the tables had been cleared a public meeting was held, over which J. J. GURNEY, Esq., whose name is identified with all that is great and good in Norwich, presided. This excellent gentleman avowed himself a pledged teetotaler, and said that he regarded the temperance movement as one of the most remarkable and important events furnished by the history of mankind. Mr. Holker had spoken, and Mr. Teare was addressing the audience, when Dr. STANLEY, the Bishop of Norwich, entered the Hall, which was made to ring with acclamations. Two or three circumstances of peculiar interest have led Mr. Cooke, of the temperance press, Leicester, to publish the Bishop's noble speech, and other documents, in the pamphlet form, entitled "*Father Mathew vindicated from the calumnies of his adversaries*," and we hope this cheap penny tract will be widely circulated by the temperance friends. The "No Popery" and "Protestant Ascendancy" party had maliciously used all their arts to intimidate his lordship. A ferocious placard had been posted on the walls of the city (supposed to have been written by a clergyman); but the good bishop was invulnerable, and his speech cannot be read without feelings of deep interest. His Lordship, having been called upon by the chairman, rose amidst renewed cheers. He said, I was urged in my inward heart, and in obedience to my conscience, to be here in such a cause as this. I was told of an outward pressure; there is an outward pressure; and it was suggested to me that even at the eleventh hour it might be prudent to consult those who were opposing me; but I did not choose to succumb under that pressure of fear, threat, or intimidation. I knew myself it was the strength of the Almighty which directed me, and said, Go on and prosper in the strength of your cause: if it is worthy and right, you should support it. (Cheers.) And now, Reverend Sir, (addressing Father Mathew,) you, my friend and brother from another island, I meet you not here as a Roman Catholic priest. (Loud cheers.) I differ from your creed; I will candidly tell you I am even hostile to it; but I meet you here in a nobler, in a more comprehensive character than that of a priest; (great cheering) as a Christian brother on neutral ground, where Christians of all denominations delight to meet and congregate together. (Cheers repeated.) Sir, I have watched your proceedings for many and many a year. I remember many years ago, that I censured you in public; nay more, may I not add, abused you. I believed those public reports, spread I scarcely know how, save by malign and foolish misrepresentation; nevertheless, I thought it my duty as a man of candour, to apply to you as a gentleman, a Christian, and a man of honour, to tell me how the case really stood. You answered me in a manner that did you credit, and I turned over a new leaf; I abused you no more; and now I rejoice to meet you here as a friend. (Cheering.) I may say that the good sense and the good feelings of the aristocracy of London have borne me out in the opinion I entertain of this worthy man. When in London he was visited and most hospitably received by men of high rank, high character, and high station; they knew his worth; and they bade him go on and prosper, knowing well that they should receive the advantages, if not directly, indirectly, of his invaluable exertions. (Cheers.) But, Sir, your cause was not an easy one; it was not altogether over a Macadamized road you had to pass; but you had thorns and breaks and briars in the way. You were assailed in turn by those who, while their disapprobation and censure was eulogy, sunk them in deeper degradation. But, Sir, you were assailed also, and in a way that gives me pain and sorrow, from another quarter, in a manner which I cannot but think was unfriendly, unbecoming, and uncourteous. (Cheers.) Your mission to promote the temperance movement was described as one of many covert means adopted for the spread of Popery, (a laugh) that it was only one more of a great combination of designs against the Protestant church and property in general! Did it occur to those gentlemen who have made such a charge, that *proof* should be brought of these things? (Cheers.) Is it the character of a free-born Englishman to condemn on mere suspicion? Should not such a charge be proved clear as the sun at noon day? But should we reverse the case, and be supposing for a moment that we had

made a similar movement, and gone into the country of Mr. Mathew; suppose for instance, that the Church of England—and oh! that she had done so—that she had started forward with the perseverance, activity, and energy exhibited by Mr. Mathew—that she had thus gone into Ireland. But supposing when there, she had found herself abused by the Catholic clergy, should we not have been the first to express our indignation at such opposition? *This is the way to judge.* Let others make our cause *theirs*, and then "do unto others as they would be done by." (Loud cheers.) I alluded to a certain opposition. It is always to me a painful thing to notice it. I have seen the walls of the town placarded with papers, which only reflect discredit upon those who have published them. I might have learned their names, but I said to those who could have informed me, do not tell me, I would not wish to know or speak of any individual who could disgrace his calling by publishing trash so gross and scurrilous as this. (Cheers.) More than that; I can say, (addressing Father Mathew,) that these placards with their contents should give you no pain. They should be your highest eulogium, for they are founded on the grossest exaggeration, misrepresentation, and the most baseless falsehoods. (Cheers.) Who wrote them I know not; but of this I am sure, that no man of feeling, education, or refinement, would ever venture to contaminate paper by such gross ribaldry. (Cheers.) One word more—the walls of Norwich proclaim the protest of certain parties against the Temperance Society. Are there not *rares*, against which no protest has ever been placarded? I have witnessed myself, on their introduction, a multitude returning from them in a state of intoxication, and the sums thus spent must have cost those individuals, as I have heard from those who are better judges than myself, more money for those occasions than would have sufficed to provide coals for the poor of Norwich for one entire winter. I must apologize for having occupied your time so long. (Loud cries of "no" and cheers.) I thought it my duty before I quitted this room to deliver my sentiments candidly, honestly, and fearlessly. Men of Norwich! citizens of this ancient city! I appeal to you, and I trust that my appeal shall not be in vain: receive this wanderer on a sacred mission from a distant country—receive him and give him a Christian welcome, for he has come on a Christian mission. I say to you, and I think I may pledge my word and character as an honest and Christian man, that in spreading temperance throughout this great country, you are conferring the greatest possible blessing on England—a blessing that will place her first and foremost among the kingdoms of the earth in the power, faith, and loyalty of the mass of the people, making them loyal to their Queen and their country, leading them to do their duty to the God who made them, and to the Saviour who redeemed them. (Loud cheering.)

Friday, the 8th, — St. Andrew's Hall.—At twelve o'clock, a considerable number of persons had assembled. The chair was taken by the Rev. Mr. NELIGAN, of Carlton, near Lowestoft, a curate of the Established Church. After a short address from the chairman, in the course of which Father Mathew made his appearance, and was greeted with a warm welcome, the Rev. Gentleman said—No political or sectarian topics are permitted to be introduced at our meetings. Our great object is to put a stop to an evil so desperate as that of intemperance; and there is no other remedy than by laying the axe to the root of the tree. *Moderate drinking is the path that leads to intemperance.* I know that there are millions who continue in the use of strong drink and never become drunkards; but if by abstinence we can only prevent one man from becoming a drunkard, all our labour will be well repaid. Our Rev. Chairman has had the kindness to vindicate me from the aspersions cast upon me, with regard to the foolish charge of my being influenced by mercenary motives. The whole tenor of my life gives the lie to anything of the kind. Not only in this, but in many other matters have I made large pecuniary sacrifices. I have never in my life sold a single medal; and for two years after I commenced these my labours, I did not even use them. I gave the pledge to hundreds of thousands before I heard of them. They were first sold in shops; and were brought first to Ireland by Mr. John Hockings. It was my secretary who commenced disposing of them, and applied the proceeds to discharge various expenses. I have never asked any one to take a medal, and I have never sold one; but I suppose I have given away silver medals to the value of £5000. I have given away medals in hundreds of thousands to the poor people in Ireland—gratis. Why should I have recourse to such a paltry mode of making money? Why, I could have got thousands of pounds if I had chosen to accept of money from individuals who offered it to me. I cannot say anything here that is not true, without being convicted of falsehood; but I proclaim it upon the house top, I have never been influenced by such motives, nor by sectarian motives; I always allow to every man the same religious liberty I claim for myself. I have never failed in the charity of nature or of the Gospel, but have ever extended the hand to my fellow men to show that I consider them all as friends. The temperance society is neither sectarian in politics nor in religion. We have men amongst us of all opinions

and all creeds, even those whose opinions are supposed to be hostile to the views of the great body of the people. Our object is not to injure any individual, and if we do, it is quite accidentally; our object is to do good to all. At the commencement of our movement in Ireland there was great fear manifested. It was asked, *what will the farmers do to pay their rents?* But the most experienced farmers find they can go on better than ever. And no wonder, for they now find *they can get better prices than before*; they keep their barley at home for their cattle, and make more of it than when they sold it. The distilleries and breweries have been converted into manufactories and flour mills. I am well aware what I have to endure: "the servant is not above his master," and should not refuse to walk in the same path which He sanctified in his own person. But I have experienced a pleasure beyond all price, at witnessing the scene which took place here yesterday evening. Here we were from five to ten o'clock, and every moment we became more cheerful and happy. The object of the society is to make men cheerful. Here we were—high and low, rich and poor, the titled nobleman, and ladies of rank. It was temperance brought us altogether; and had we been taking strong drink, we would have been at loggerheads before half the time had expired. The promise of the Scripture seemed to have been, as it were, fulfilled—"every valley was exalted, and every hill was made low;"—the poor man was raised and placed among princes. In this respect total abstinence has produced a wonderful effect. Previously there was a great chasm in society between the rich and the poor; but total abstinence has filled that chasm up; it has brought the poor and the nobleman into contact, and, in consequence, the rich in Ireland now more than ever endeavour to alleviate the wants of the poor. *It is forming a great chain to bind us all together with the bonds of fraternal affection, Christian charity, and social harmony.* And are we not all brethren? The question is no longer—are you an Englishman?—are you an Irishman?—are you an American? but are you a teetotaler? It is a bond more sacred than ever was freemasonry. Our great object is to elevate men, to make every man a gentleman. I wish working men and labourers would respect themselves as gentlemen; and this is a characteristic of our society, that the moment a man takes the pledge he feels within him a glow of self respect; he becomes too proud to be guilty of a base or criminal action. This is a change that has taken place in Ireland, where people who had been despised, have been raised and elevated by temperance. We wish to see the poor man become fond of domestic comforts—the most delicious of all comforts. Why should not the poor man spread a table in his own house, and enjoy the blessings of life with his family? Why should he injure them by spending his earnings abroad which should be spent at home? Why should not the poor man respect his wife as much as a nobleman or gentleman does his? We should be surprised to see a lady going into a house to drink gin or porter. Why should not a labourer's wife respect herself in like manner? One of the great causes of poverty amongst us was, that we did not give sufficient attention to our own affairs. We spent as fast as we earned. Oh, how many of the exalted and noble of the earth have, by intemperance, been brought to sin and disgrace, and the salt of the earth lost its savour! Let no one say that he is *sober enough*. The greatest drunkard was once as sober as any one here. *No one can say he is sober enough but the total abstainer.* Far be it from me to censure those who will not join us. I wish that "all men were even as I, except these bonds." I have been a consistent teetotaler for the last six years, and have drank nothing stronger than tea and coffee. Those who use strong drink consume more water than we do. Three-fourths of intoxicating liquors are water, and those who drink deep at night swallow more water in a single day, than a teetotaler does in a month. (Laughter.) When I was in the habit of taking a little, I could not remain for a quarter of an hour without wetting my lips; now I can speak all day without any kind of refreshment. It is a great delusion to say we can't work if we don't take strong drink. If a man wants his horse to work well, he feeds him with good oats and beans; but let him put his best horse on salt diet, and he will soon see the difference. And so it is with the teetotaler: he takes good food and a draught of water; and if you put him alongside the beer or porter-drinker, you will soon see who will have done the most at the end of the day. The misfortune of those who take strong drink is, that when they drink they are tempted to take too much; but the teetotaler only drinks what he needs. There is not a more powerful solvent in nature than water. It is therefore a misnomer to call us water-drinkers: you are the water-drinkers, not the teetotalers. (Cheers.) After taking strong drink the nerves are affected for a time; you become excited and do more work; this I will allow; but you become worn out in a short time; and this is the reason why people who drink without taking substantial food fall into premature decay, and look as old at 40 or 50 as a teetotaler at 60 or 70. These things are necessary to be stated to remove obstacles. I do not wish to complain of any man who does not join us, but desire simply to lay the case before you, and show you the dangers of strong drink, and how it injures your constitutions; as well as on the other side

to show you the security of taking the pledge, the opportunity it offers of advancement in life, and of improvement in condition. Having invited the candidates to come forward, about from twenty to thirty persons, male and female, stood up, when he pronounced the words of the pledge in a loud and distinct voice, they repeating after him. Mr. TEARE delivered an energetic speech. At this period of the proceedings J. J. Gurney, Esq., accompanied by Mrs. Opie and several ladies, made his appearance, and was warmly greeted by the audience. Having been called upon, Mr. GURNEY said:—I must again express my hope that before my friend Theobald Mathew leaves Norwich, my fellow citizens will have an opportunity of flocking around him, not to hear us make speeches, but to unite themselves with this important association, by taking the pledge in humble dependence upon Divine help, by which alone we can perform every duty—by which alone we can be preserved from all evil. I must encourage my friends and fellow-citizens on this subject. I would not place it on too high a ground. You talk of being placed in *religious danger* by temperance societies; I should like to know which of the men is most likely to form a correct judgment of the meaning of Scripture and of the purpose of our holy religion; the man given to drinking and boozing, who delights in his brandy and water, or the man who abstains entirely from these liquors, which at once inflame and weaken the understanding, which give strength and malignity to the passions, and which blind the eye of the immortal soul—that eye which can alone behold the Lamb of God who taketh away the sin of the world? I say the temperance man is he who will form a right decision; it is he who will put himself in the way of the Gospel; and it is he who will hang on the lips of the evangelical minister. Therefore, my friends, I think it is very clear, that in promoting the cause of total abstinence, though I do not bring men into the centre of the church of Christ, I bring them to the porch. I do consider that this society is not the opposer, but the faithful helper and handmaid, of all those institutions which directly aim at the religious improvement of mankind; and therefore, my dear friends, we have sound and solid grounds for our proceedings; bodily health, moral advantages, and the probability that men, when once temperate, will find themselves in a condition more disposed for religious considerations than when in their former state. Mr. MATHEW again addressed his audience, and stated that in a few months he should again have the pleasure to address them. After Mr. S. Wiseman and the Chairman had spoken, the meeting separated.

On Friday morning, the 8th Sept., Father Mathew made an early visit to the village of Cossey. At nine o'clock he said the usual Mass in the beautiful Chapel lately erected by the very Rev. F. C. Husenbeth, and at a little before eleven he appeared upon a small platform on the north side of this building, for the purpose of administering the total abstinence pledge. He was accompanied by the Hon. Mr. Stafford Jerningham, the Revds. F. C. Husenbeth and J. Abbot, Mr. Teare, and his secretary, and upon the platform were assembled the respectable inhabitants of the neighbourhood. His address was clothed in plain language, and delivered in a mild and persuasive manner. At its close about seventy persons, principally the young, took the pledge, the Revs. F. C. Husenbeth and J. Abbot being the first to receive it. Father Mathew had deputed Mr. H. to administer the pledge for him, and on Thursday evening that gentleman gave it to 61 voluntary claimants.

BIRMINGHAM.

On leaving the ancient city of Norwich, Father Mathew proceeded direct to this town, a deputation from the Irish total abstinence society having several weeks before waited on him, soliciting a visit. The subject of temperance was previously introduced by the Honourable and Reverend George Spencer, on the Sunday (Sept. 10th) to the congregation at the Roman Catholic Cathedral of St. Chad, in a sermon preached by him for that purpose. On Monday, the day fixed for the commencement of his labours, Father Mathew was entertained at a public breakfast, given in compliment to him, at Dee's Royal Hotel. The Mayor of the borough, Mr. James James, although not a teetotaler, honoured it by presiding on the occasion, the rest of the company consisting of leading friends of temperance, the borough treasurer, several magistrates, ministers, and other gentlemen of high respectability in the town and neighbourhood. The tickets were 2s. 6d. each, and a number of ladies graced the orchestra, making, with the parties who partook of the entertainment, about two hundred.—After thanks had been returned,

The MAYOR rose and spoke nearly as follows:—"I wish it to be clearly understood that I am not present as a teetotaler, but to express my views, and aid the efforts now making in the temperance cause. I am here to express my high esteem for the gentleman who sits at my right hand, [Mr. Mathew] who, with the most enlightened views of the interests of his fellow-creatures, has devoted himself to a task which, if he succeed in accomplishing, will secure for the people of Great Britain and Ireland advantages superior to all others, and far above every other consideration,

excepting religion alone. This excellent man has already secured for himself a rich reward for his labour of love, in the blessings and happiness which he has been the instrument of securing to multitudes of his fellow-countrymen. I am now speaking in the hearing of some who, with myself, have been fated to see the dire effects of intemperance,* and I do declare that if I believed the bringing myself under the bond of a solemn vow would advance the interests of the cause, I would not hesitate for one moment. So manifold are the evils I have seen resulting directly from drunkenness, and so cruel are they in their operation on the interests and domestic comforts of the working classes, that there is nothing compatible with my views of propriety which I would not do to rescue them from this dreadful evil."

FATHER MATHEW then rose, and was received with long-continued cheers. He expressed his sincere acknowledgments for the kind reception he had so unexpectedly met with. It was the first banquet, save one, at which the individuals who so honoured him were not members of a total abstinence association. This circumstance placed him in some difficulty, inasmuch as it might be expected that he should abstain from those arguments which he would use on the temperance platform.—[The Mayor here rose, and kindly assured him of the general wish that he would allow himself the fullest latitude in expressing his opinions, whereupon he resumed].—In no other town had he been honoured with so much patronage in commencing his proceedings, but, while fully grateful for their reception of him, they must permit him to observe he did not put his trust in human patronage, but in the assistance of the Almighty, in whose hands he felt himself the humble and unworthy instrument. He then briefly related the origin and progress of the temperance movement in Ireland from its commencement (so far as regarded the city of Cork) with a clergyman of the Church of England, (the Rev. Thomas Duncombe) and some members of the Society of Friends. It is unnecessary for us to follow him through his various arguments, as they would probably be found for the most part a repetition of those used elsewhere. Suffice it to observe, that he adverted to the freedom of the temperance society from sectarianism, composed as it was of persons of every section of the Church of Christ, who worked harmoniously together, solely through excluding from their meetings and publications all matters leading to political or religious controversy. He disclaimed any participation in the repeal movement in Ireland, as the fact was well known that he had never in his life taken any part whatever in politics. He adverted to the unchristian use which had been made at Norwich of some observations of Judge Crampton, on a recent trial for murder at the late Kerry assizes; noticing that those very assizes used to last three weeks, but last summer were over in three days, and in order to show the influence of temperance in restraining crime, quoted a declaration made on that very trial by Bartholomew Welch, one of the witnesses, "that he himself (the witness) would have put the deceased out of the way, but that being a teetotaler he could not bring himself to commit a murder in cold blood." The cause of the Irish reapers not coming to England this summer to interfere with the employment of the English labourer was satisfactorily accounted for by information derived from Lord Dillon's agent, and others, who stated that the men having now saved the money they formerly spent in whiskey, needed not to seek the English work, but were better employed at home in reclaiming patches of bog and waste land. He had always discouraged the establishment of temperance houses in Ireland, wishing the people rather to enjoy themselves at home by their own firesides, in the bosom of their families. In referring to his labours in London he related an interesting conversation which had taken place on his administering the pledge to the Earl of Surrey and Arundel. Short addresses were then delivered by Mr. Joseph Sturge, the Hon. and Rev. Geo. Spencer, Mr. John Cadbury, and Mr. J. L. Levison.

During these proceedings a Procession was formed to escort Father Mathew to the Smithfield Market, where hustings had been erected, and about 11 o'clock he left the hotel amidst the cheers of a large concourse of people, and entered a carriage, drawn by four grey horses, which was in waiting. Mr. Spencer, the Revds. Thomas Morgan and Swan, Mr. Sturge, and Mr. Levison occupied seats in the carriage. A considerable body of Rechabites, male and female, and members and friends of the temperance society preceded him, with the usual accompaniment of flags and banners, through some of the principal streets, and about noon arrived in the Smithfield. The hustings had been previously occupied by anxious expectants—in fact crowded to such an extent that a plank or two yielded under the weight, and some little alarm was temporarily excited lest it should not have been erected with sufficient strength; but the contractors being sent for, speedily allayed all fears, by fixing an additional support of uprights. On

* The Mayor here alludes to some nocturnal perambulations, which he has thought it his duty, in company with some town-councillors and others, to make during his Mayoralty, in order to ascertain the state of the public houses, &c., after midnight.

town; to each of which he made a suitable reply. Mr. James Teare, of Preston, then addressed the assembled multitude at considerable length, and was followed by Mr. Mathew, who throughout his proceedings in the Smithfield appeared rather desirous of studying brevity in his addresses. Mr. Swan then introduced Mr. Thomas Clarke, junr., the son of one of our borough magistrates, and well known by his publications, "on the origin of Sunday Schools" "Post-office Reform, &c.," who at once took the pledge. Mr. C., we believe, is of the Unitarian persuasion, a body which hitherto in this country, with scarcely an exception, have looked with supreme coldness and contempt upon the temperance effort, being accustomed to regard education as the great corrector of morals. Two policemen followed, and then about 70 men and women, chiefly Irish, kneeled down in front of the platform, and Mr. Mathew, after a short preface, calling their attention to the solemn obligation they were about to enter into, pronounced the pledge in an audible voice to them, first in English and then in Irish, which they repeated after him. This being finished, he requested them to remain as they were, the men being principally uncovered, and he would come down from the platform and invoke the Divine blessing upon them, to afford them strength to keep the promises they had taken. He then descended from the hustings, and rapidly touched on the forehead each one whom he perceived kneeling, and shook hands with those who were standing. This was all the ceremony used throughout, it being stated to be perfectly optional to the parties pledging whether they kneeled or stood, or took their hats off or remained covered. The people came in their working dresses, and owing to the fineness of the day and the heat of the weather, not only without hats, but without caps, and unwashed, as if they had just stepped out of their forges and workshops. Those who had provided themselves with medals and cards of membership, as of the Branch of the Cork Society, held them in front in a convenient position, and the medal being attached to a ribbon, Mr. Mathew with an ease and rapidity apparently acquired from habit, but with no mark of solemnity, placed the ribbon over the head of the party, previous to his rising from the ground. Mr. Teare again addressed the meeting, as he did several times throughout the day, and a second batch of about 100, and a third of about 80 took the pledge. The Rev. Charles H. Roe, Mr. G. S. Kenrick, author of "the Disturbed Districts," &c., and other gentlemen, occasionally spoke, apparently in order to relieve Mr. Mathew, who continued to administer the pledge until past 5 o'clock. A tea party was then held in the Market Hall, Prospect Row, which the proprietors, Messrs. E. and C. Robins, had handsomely allowed the use of gratuitously, for two evenings. Our worthy Mayor presided, and though not numerous attended it went off satisfactorily. Besides Mr. Mathew, it was addressed by Mr. Thomas Barlow, and others.

The next morning (Tuesday) Mr. Mathew was entertained at another breakfast, in the school room attached to St. Chads. This was got up solely by the Roman Catholics, and attended almost exclusively by them. The Right Rev. Dr. Wiseman presided, having Mr. Mathew on his right, and the Hon. and Rev. George Spencer on his left hand, while at the same table, or elsewhere in the room, were about ten more priests, resident in the town or neighbourhood. The company numbered about 150, and was as respectable as on the morning before. On the wall above the cross table, we perceived in very ancient English capitals, the words, "Welcome Father Mathew," but besides this there were no mottoes, nor flags, or banners, nor any symbols or devices whatever. After the repast, Dr. Wiseman made a remarkably interesting address, in which the question of temperance was treated with enlarged and comprehensive views, such as our correspondent would have expected from a clergyman of the Establishment, or some liberal Dissenting minister, rather than from a Roman Catholic dignitary. One of the chief objections which he had heard was, that the course pursued by the friends of temperance involved a risk of transferring to private authority, or the impulse of enthusiasm, that which belonged exclusively to religion. It had seemed to some persons as tho' that which ought to be proclaimed from the pulpit, had been translated to the platform, and those persons thought that a similar exclusion out of doors should be made with reference to the temperance movement as was observed in their places of worship, around the altar. They insisted that the provisions which religion had made for teaching morality, and for correcting and preventing intemperance, were sufficient for the purpose, and were satisfied to leave it there. He (Dr. W.) could not go along with them. He would be the last to deny that in their hands, as the ministers of God, there were ample and sufficient means whenever they could bring them to bear, but unfortunately circumstances occasionally prevented them from being used with efficiency. Occasionally an evil became so predominant—so overpread the whole face of society, as to defy the application of all ordinary means to check it. At such a crisis Providence had often been pleased to find instruments which could act upon society on a great scale, and with immense energy, and it had pleased God to confide those extraordinary missions to individuals. Dr. W. illustrated his position by two instances, which seemed to be fully entered into by his auditory; although

the mass of our readers would probably be inclined to dispute the application of one of them. The evil of intemperance, he said, had deluged the whole land—a vice, scarcely known to their ancestors a few centuries ago, had sprung up and grown to a fearful extent. The clergy might denounce it from their pulpits—they might get together a few individuals of the millions who were under the influence of the habit—but while they were preaching to a few hundreds, there were tens of thousands without the doors of their churches not within the reach of their voices, and at the very moment committing those excesses which they sought to abolish. There were scoffers who derided their admonitions, and tens of thousands whom the preacher could not reach, because the evil they complained of was social. What then, he asked, was to be done? The natural reply was—what Father Mathew has been doing. Let them raise the cry of public indignation against intemperance! Let them scout the drunkard from his own door! Let them make his wife and children drive him as a reproach from the domestic hearth! Let men refuse to work with them—let masters refuse to employ them! In fact, said he, let them be armed at every point with a whip to drive the drunkard from the circle in which he moved! The evil could not be cured in any other way, and this was in fact the result of what Father Mathew was doing. A great outcry had been raised by some against the pledge, which they insisted was nothing more nor less than a religious vow. Some wished to alter its language, and to say—"I resolve," &c., and many were so scrupulous that even then they were apprehensive lest they should involve themselves in a vow which they might possibly violate. He explained that the whole difficulty depended upon and would be solved by answering the question—to whom was the pledge made? A vow had ever been considered by the Roman Catholics as a solemn promise to God alone, and if the words of the pledge were to involve that sacred obligation, it would unquestionably be a solemn vow, but Father Mathew did not make it or require it as a promise to the Almighty. The pledge was a promise made to society by the drunkard, no longer to disgrace and injure it by what had been proved to them to be a dangerous and debasing practice—by the moderate man not to incur the risk of falling into such a practice,—a promise to wives and children, no longer to subject them to hardships and privations, for the sake of the gratification of a sensual appetite—a promise to themselves, to regard their own real comfort and respectability as men, and the risk incurred to their happiness in a future state. The party taking the pledge appealed not to the secret spiritual tribunal of the church, but to the open tribunal of public opinion. Religion came in aid and gave its sanction to the pledge. For himself he did not know one single motive which led him to doubt the propriety of sanctioning this most important temperance movement. These were the principal points of Dr. Wiseman's address. Father Mathew then occupied the meeting for a short time, when some addresses from the Roman Catholics were read and appropriately acknowledged by him. Mr. Payne from the lower end of the room briefly addressed it, and concluded by stating that himself and wife and sisters were prepared to take the pledge, and inviting the Catholics present to accompany him. Several parties shortly afterwards proceeded to the upper end and had it administered to them in the same form as yesterday, and Mr. Mathew then left, with several of the clergy, for Oscott College, where he was hospitably entertained, and in the course of the afternoon enrolled several of the students and inhabitants of the neighbourhood, who took the pledge upon the lawn in front of the building. In the evening he returned and administered it in the yard of Mr. Wilkins' Temperance Hotel, and then repaired to the Catholic School, and from thence to the Market Hall, in Prospect Row, where another tea party was provided. After tea a meeting was held in the same place, Dr. J. B. Melson, one of our magistrates, presiding, and addresses were delivered by the chairman, as well as by Father Mathew, Mr. James Teare, Mr. James Wilson, of Aberdeen, Mr. George Booth, (the local advocate), Mr. G. S. Kenrick, Mr. Thomas Barlow, and others.

On the Wednesday morning, about 10 o'clock, he again proceeded to the Smithfield, where he found a party stationed on the hustings, requiring a fee of sixpence for admission. This appeared a great annoyance to him, and he insisted upon its being immediately discontinued, at the same time stating that on every occasion either himself or the temperance society had hitherto borne the entire expense of the platform, in order that the humblest of the people might, if they pleased, approach him; and notwithstanding an apology was offered, coupled with an explanation that it was absolutely necessary in order to defray the expenses of the erection, he was so little satisfied that he expressed his determination to adjourn to the Inn yard at Mr. Wilkins' Hotel, and was forthwith proceeding there, when he was recalled by a promise to desist, and to return the money received, which was accordingly done. He continued to administer the pledge until past 3 o'clock in the afternoon, Mr. Teare, Mr. Edward Hadley, Mr. Thomas Barlow, and other friends assisting, by addressing the meeting at intervals, and then took farewell of Birmingham, expressing his regret that he could not protract his visit over Sunday, as he believed the resort to him would be more considerable. From our

town he started, per train, for Liverpool, where arrangements had been made for him.

Various, and very discordant, accounts have been given of the numbers who received the pledge during the three days; but as our correspondent found a difficulty in arriving at the exact contents of every batch of postulants during his own attendance at the hustings, we deem it most prudent not to venture an opinion. It is clear that it must have been taken by such a number of the Roman Catholics of the town and neighbourhood as will, in case of their standing firm to their promise, necessarily have the effect of permanently resuscitating their own temperance society beyond the probability of a second relapse. The one established about five years ago, first retrograded through dispensations granted by the priests to those who, most of all, should have been alive to the propriety of curbing appetite, and the necessity of a right example. Father Mathew, at the breakfast in Shadwell Street, more than gently adverted to this practice of granting dispensations, and it is hoped that, with more correct notions of the pledge, the laity will not now, by applying for them, afford to their spiritual teachers the opportunity of granting or refusing so questionable a boon under any circumstances. The commencement of such a practice would probably lead to a second extinction of the society, perhaps not to be again resuscitated; for we are all aware of the coldness with which the temperance movement has been regarded by the Catholic clergy in most parts of the kingdom.

Much of unkind observation, indeed notorious exaggeration, was made as to the amount supposed to be received from the sale of medals. One of the Birmingham newspapers, whose editor has peculiar means of ascertaining the truth, has stated, although hostile to the cause of temperance, that during his visit Father Mathew gave away to various respectable parties who took the pledge neat medals of silver, and distributed about 1000 common medals to the poor, but sold in all only about 150. Our correspondent further states, that on several occasions he observed Father Mathew have recourse to his pocket, giving a shilling here and there, as he dismissed parties after pledging; add to which, he certainly defrayed all the expenses of himself and his two secretaries, the temperance society having neither contributed nor offered a single farthing towards them, but, on the contrary, on quitting our town he left £3 towards the expenses of the platform.

FATHER MATHEW AT LIVERPOOL.

On Wednesday evening Father Mathew arrived in this town. On Thursday morning a public breakfast was held in the Catholic School Room, Leil-street. W. Rathbone, Esq., L. Heyworth, Esq., Dr. O'Donnel, and other gentlemen were present, and the pledge was administered to a great number of persons. Father Mathew afterwards proceeded in a coach and four, provided by the committee of the Bold-street Society, to St. Ann's Chapel, Edge-hill, and administered the pledge to several parties. He next proceeded to the Haymarket, at the top of Oxford-street, where he continued his labours until 6 o'clock. A meeting was held in the evening at the Assembly Rooms, Lord Nelson-street, where Father Mathew and several advocates of temperance were present. The chair was occupied by L. Heyworth, Esq. The Rev. Mr. Bakewell, of Manchester, Mr. Hopwood, of York, and Sir A. Knight, M.D., of Liverpool, addressed the meeting.

FATHER MATHEW, in the course of his address, expressed the deep regret with which he had heard that several who had taken the pledge from him during his last visit, *had been forced by their employers to the use of spirituous liquors*: he could scarcely have believed that such an act of tyranny would have been perpetrated in a country like this—for no employer had a right to exercise any control over the conscientious convictions of his workmen; he had no demand upon them, except as regarded their labour; and such acts ought to be treated with that just indignation they merited. About FIFTEEN HUNDRED persons took the pledge during the day. Several more took the pledge on Friday; we have not heard how many.

RETURN TO IRELAND.

MR. MATHEW arrived at Kingstown Harbour at 7 o'clock on Saturday morning, Sep. 16th, by the mail steamer, from Liverpool. The utmost anxiety was evinced by the disciples of the very Rev. Gentleman in Kingstown, and localities, to witness his debarkation, and to testify, in the most expressive manner, their ardent joy at his return to his native land, from his almost super-human labours in the great cause of temperance in England. Long before six o'clock the jetty and eastern pier were densely crowded, and when the steamer entered the harbour, more than twenty thousand voices were raised in enthusiastic gratulations to the distinguished passenger. Several handsome equipages were on the jetty, notwithstanding the earliness of the hour.

FATHER MATHEW, who looked extremely well after the fatigues of his recent mission, was received on landing by the Very Rev. Dr. Sheridan, of Kingstown; the Rev. J. J. F. Murphy, O.S.F.D., Mr. Richard Allen, the Rev. Mr. Duggan, of the archdiocese of Tuam; the Rev. Mr. Fagan, C.C., Cabinteely; Mr. Grace,

Superior of the Christian Brothers, Dublin; Mr. Murphy, the Superior of the same order in Waterford, and several other gentlemen; together with the members of the temperance societies of all the surrounding districts, who presented a most respectable appearance, the men appearing in their best attire, and each bearing a long white wand, from the extremity of which was suspended bunches of green and orange ribands.

The Kingstown temperance band was also present. Nothing could exceed the enthusiasm of the multitude when Father Mathew was recognized on deck: the peals of acclamation were literally deafening, and the imposing nature of the scene was increased in no slight degree by the men employed on the Atmospheric Railway works having contrived to fire off a number of blasting trains just as the packet approached the jetty—thus affording an expressive though humble mark of their devotion to the great moral regenerator of their country.

The rev. gentleman was conducted in Mr. Hayes's carriage to the Royal Hotel, where he remains a guest during his stay in Dublin, and where a numerous party were invited by the respected host to meet him at breakfast. The assemblage accompanied the carriage to the space in front of the hotel, where the Rev. Dr. Sheridan presented the apostle with an appropriate address from the Kingstown Society.

Mr. MATHEW replied, in brief but emphatic terms. He expressed his high gratification at meeting with so kind a reception on his return to his native country, and referred to the glorious triumph that attended his labours among the poor Irishmen in England. He stated that the number of persons to whom he administered the pledge during his sojourn in Great Britain amounted to nearly 200,000, the greater part of whom were Irishmen, heretofore living in a state of the utmost destitution, in consequence of the temptations with which they had been set on every side to indulge in habits of intoxication.

VISIT TO KINGSTOWN.

September 18th was a happy day for Kingstown and the surrounding districts. In that field the "great Apostle of Temperance" on that day gathered in his harvest. The place chosen for the administration of the pledge was the large piece of enclosed ground opposite Mr. Hayes's hotel. About ten o'clock the Kingstown Temperance Society, wearing their scarfs and medals, began to assemble. They were headed by the temperance band of the town, and, accompanied by thousands of others, proceeded to give the rev. gentleman a hearty welcome. About eleven o'clock, the Apostle, accompanied by James Haughton and P. Hayes, Esqrs., with a vast number of other respectable individuals, arrived on the ground. The spot selected could not have been more appropriately chosen. It is in the form of an amphitheatre, and was therefore calculated to afford the greatest facility to spectators, at the same time that the most ample accommodation was reserved in the area for those who came forward to join the ranks of teetotalism. The teetotallers formed in circle around the platform, and being assisted by Mr. Hayes and Mr. Haughton, the most admirable order was preserved. There was a number of policemen present also, but their services were not required, and the only important thing they did during the day was to kneel down in a body and receive the pledge from the hands of Father Mathew; this they did with an alacrity that entitles them to much respect. The band was placed at a convenient distance, and played a great variety of national airs during the day's proceedings. Carriages and cars came pouring in until two o'clock from all the surrounding districts, and we believe that most of the wealthy, influential, and aristocratic portions of society who inhabit this favoured place, were present during some portion of the day. On no former occasion do we remember having seen so many persons of rank and station take the pledge; male and female, particularly the latter, pressed forward with much of enthusiasm to join the standard of the "moral reformer;" and the joy of the good father almost knew of no bounds, as batch after batch of ladies and gentlemen, regardless of etiquette, and mixing with the more humble postulants, presented themselves to receive from his hands and lips the pledge that ranks them amongst the millions who are already enjoying the blessings of the pious and holy labours of "Ireland's only conqueror," as Earl Stanhope truly named the good apostle. Several Catholic, Protestant, and other ministers of religion, as well as lay gentlemen, were most active in promoting the work of charity, and by taking the pledge themselves, several hundreds of the poorer classes, who came there as mere spectators, followed the excellent example, declaring they could not return to their homes without having imitated their landlords, masters, and mistresses, in such a good work. From eleven o'clock till half-past four the rev. gentleman administered the pledge to about twenty batches, and on the lowest calculation upwards of six thousand persons were enrolled. One incident which occurred during the day deserves particular notice. A lady of high rank walked up to Father Mathew, and said aloud, "Father Mathew, I am a Protestant, and although I was prejudiced against you before to-day, from the conversation

of other persons, who, I must say, have misrepresented your motives, I now wish to take the pledge from your hands, and to get your blessing, convinced as I am in my heart that *you are the best friend the people ever had.*" So saying, she knelt down, and took the pledge, amid the applause of the assembled thousands, who were deeply affected by the scene. This virtuous example was speedily followed by many hundreds of ladies and gentlemen. Mrs. —, with her family, stood on the platform, and in the course of conversation with Mr. Haughton, that gentleman mentioned that he had not for the last four years allowed wine or other alcoholic liquors into his house. "Oh, but," said the lady, "when your friends dine with you, you give them wine, don't you?" "No," replied Mr. Haughton, "I have too great a respect for my friends to give them poison!" The lady and her family at once descended from the platform, knelt down, and took the pledge, when the rev. gentleman presented her with a beautiful silver medal in token of his esteem for her conduct, as he did also to the lady alluded to before.

When the first batch of postulants presented themselves, Father Mathew addressed them briefly. His observations were to the following effect. He commenced by giving a short description of his visit to London, and the beneficial results of that mission. St. Giles's and other localities in the "great metropolis," which were famous for vice, crime, and all kinds of disorder, had now become places of quiet, contentment, and sobriety. Nearly 100,000 persons of all ranks in London and vicinity had pledged themselves to total abstinence, and amongst them were the Earl of Stanhope, the Marchioness of Wellesley, the Countess of Clare, Sir W. Walsh, the eldest son of Lord Stafford, the Earl of Surrey, the Duke of Norfolk, a nobleman with "all the blood of all the Howards" remaining in his veins, and they informed him that they did so, for the sake of good example. Teetotalism had nothing to do with sectarian religion. It was the cause of morality, of good order, and of peace. Ministers of all creeds flocked to him in London and became teetotallers, and why should they not? And on Kennington Common an old lady, 101 years of age, came up and said she would not die easy until she took the pledge, knowing it was a good thing.

A Voice in the Crowd—"May she live a hundred years longer for it!"

At half-past four he took his leave, amid the blessings of the people. Previous to leaving Kingstown he distributed money to the band in order to procure refreshment. Mr. Mathew dined with the Christian Brothers, and left town by the night mail for Cork.—*Freeman's Journal*, Sept. 19.

Progress of Temperance.

HUDDESFIELD TEMPERANCE FESTIVAL.—The tenth anniversary of the Huddersfield Temperance Society was commenced on Sunday, the 3rd of Sept., with a public Prayer Meeting, in the Saloon of the Philosophical Hall, to entreat the Divine blessing upon the proceedings of the festival, and on the future operations of the society. There was a large attendance of Christians of almost every denomination, and considerable interest manifested in the success of the cause. On Monday evening a public meeting was held in the Philosophical Hall, Mr. Thomas Haigh, of Quarmby, in the chair,—when addresses were delivered by Mr. David Ross, of Manchester, and Mr. S. Catherall, from Halifax. On Tuesday evening a very interesting meeting was held in the Infant School, when Mr. Isaac Baker occupied the chair. The speakers on that occasion were all reformed drunkards, who had been restored to health and comparative happiness through the instrumentality of this society. They related their interesting histories to a large and respectable audience, who appeared to feel deeply the touching statements brought before them. On Wednesday another public meeting was held in the Philosophical Hall, Mr. Henry Edwards in the chair. Mr. Hopwood, of York, and Mr. G. E. Lomax, of Manchester, addressed the assemblage. On Thursday the friends of temperance mustered in considerable numbers, from the adjacent towns and villages, to be present at our procession and tea party. The celebrated Bramley Brass Band entered the town early in the forenoon, and created considerable sensation by their presence. Between two and three o'clock in the afternoon, the procession started from Ramsden-street, and proceeded through the town, accompanied by the Bramley and Huddersfield Temperance Bands. It contained a larger number than ever before assembled in Huddersfield on a similar occasion. The members of the Roman Catholic Temperance Society joined with us, and the greatest good feeling pervaded all parties. At half-past four upwards of 700 individuals partook of tea, most of the trays being gratuitously and bounteously furnished by the ladies. After tea was concluded, the annual meeting of the society was held in the Philosophical Hall, which was completely filled with a respectable and highly attentive audience. Mr. Thomas Shepherd, the President, was chairman. The speakers on this auspicious occasion were, Dr. F. R. Lees, Mr. F. Hopwood, of York, and Mr. G. E. Lomax, of Manchester. On Friday evening a meeting was held in the School Room of Ramsden-street

Chapel, which was addressed by Mr. John Andrew, junr., of Leeds, and several reformed drunkards. The results of these delightful meetings are highly satisfactory; about 100 individuals have enrolled themselves as members of our society, and the members generally have received a stimulus to still greater exertion in the good cause, which it is confidently hoped will be permanent. Every succeeding year adds to the mass of evidence in favour of our principles, and we sincerely hope, that the one on which we have now entered, will be privileged to witness greater triumphs than have even yet been achieved.

HUDDESFIELD.—**MOST DISGUSTING OCCURRENCE.**—A scene of drunkenness and confusion occurred here on Monday, July 24th, which is without a parallel, even in the excitement of a contested election. It appears that since the visit of Father Mathew, certain low fellows keeping public-houses and beer-shops of the lowest grade, resolved to get up something like an "Anti-Teetotal Demonstration." For this purpose a person nicknamed "St. George the Druid," a plumber, and two or three others, either went themselves, or sent some of their agents, to the brewers in the town and vicinity to solicit aid in the laudable scheme of making people drunk almost for nothing. To the praise of the Messrs. Bentley, the first brewers in the district, they refused any co-operation in the plan. With most of the others they were more successful, and at length they got together the enormous quantity of three hundred and sixty gallons of strong ale. Mr. Wilson, the second brewer, gave two barrels; the others, including the Marshalls, Blenkhorns, Searleats, Milnes, Greens, (we did not think they would have been so green) &c. contributed their shares to the "hoggish swill." It was arranged that the Circus should be opened for the drunken, thoughtless rabble, at three pence each. At two o'clock the doors were thrown open, and, as if by way of mockery, a pink banner was extended over the entrance, bearing the following inscription:—"Good ale and roast beef for Old England, and peace with all the world." The poor deluded dupes looked and longed, but in vain, for the roast beef; not a steak was to be seen, it was all mistake. About four o'clock about 400 persons had assembled in this new Temple of Circe, in Temple-street, who began to be uproarious for the promised debauch for which they had paid their threepence. The ale was therefore broached and set agoing—cans, pitchers, pots, being emptied as soon as filled. In proportion as the swipes went in the senses went out, and the usual effects became apparent—noise, tumult, confusion and quarrelling being the only recognizable indications that they were men—we cannot say rational beings. To the credit of the sex, not a single female was inside the "Temple." At length the contests began to grow more furious; the constables and police were called in towards seven o'clock, to clear out the place from its rubbish, which they accomplished with difficulty about a quarter before eight, when the whole gang of intoxicated savages were turned loose in the public streets, to the annoyance of every decent person in the town. The filthy and disgusting scenes, both in the circus and the streets, beggar all description; some half a dozen or more were taken up by the police and watchmen, and lodged for the night in the lock-ups. Had the brewers generally followed the praiseworthy example of the Messrs. Bentley, those scenes so disgraceful to the town could never have occurred, as the poor potwallowing publicans, with their "diminished custom," could not have given away 360 gallons of ale for nothing but to set fools together by the ears. This demonstration, we have no doubt, will be more operative in favour of teetotalism than any other plan that could have been adopted to injure the brewers of alcohol, and ruin the dispensers of it. Great as the drunkenness was, it might have been greater, but for the interference of the constables and police, as three or four barrels were left untapped, which, we are informed, would be given to the "poor." On the following morning a lot of these drunkards were brought up at the Guildhall to answer for their Anti-Teetotal propensities. Thos. Larwin had to pay 11s. William Child, for fighting, was fined 15s. and to find sureties to keep the peace. Edward Hirst, fined 13s. 6d. Michael Walker, to pay 7s. and to find sureties to keep the peace for 12 months. John Beardsworth and John Stott, for drunkenness, had each 13s. 6d. to pay.

LEEDS UNION.—**Mr. Jarvis Crake's Report.**—In presenting the report of my labours to the delegates, at the first quarterly meeting, for the seven weeks and one day that I have laboured in the union, I do it with mingled feelings of joy and sorrow;—sorrow, that so many of the societies in the district are in so low a state. The reception that I have met with in many places, has been a very rough one indeed. In Harewood, and Milford, I delivered the first temperance addresses that have been given in those places. The chair was pulled from under me at Harewood, and, as at several other places, I had not one teetotaler to stand by me, or assist in getting up the meetings. At Milford I had rather a noisy meeting, and the rain coming on prevented me continuing it. The other places that I have visited, where there are no societies, are Tadcaster, Tockwith, Potovens, Hanging Heaton, Purston, and Sherburn. At Tadcaster I had a large meeting, and with the exception of a little disturbance caused by a drunken

woman, a very quiet one, and some signatures were obtained. At Sherburn I left four teetotalers, who I think will work in the cause. At Purston, the room in which we had the meeting was completely filled, and the people were very attentive. At the other places the audiences were not numerous, but the one at Potovens was very much disturbed by a drunken man. At Ossett, at a large open-air meeting, I was pulled from the cross, and fell with my face to the ground; yet, thank God, none of these things move me. The enemy begins to rage, now that the cause is moving onwards. Our interested opponents have thought that it was over with us in some places, and that our principles were nearly dead; they have however found out their error, and it is by no means an agreeable discovery. At Wakefield, Dewsbury, and Pontefract, there have been large out-door meetings. The publicans, and others bribed by them, have done all that they could to disturb them. At Pontefract, a man brought some drink to give me, but when he came near he had not courage to give it into my hand, which I held out to receive it. The people soon upset his drink. A publican also came, and took me by the arm, but a sturdy teetotaler told him to keep his hands off, which charge he readily obeyed; the people, not one in ten of whom were teetotalers, also expressed strong disapprobation at his conduct. At Campsall a novel expedient was adopted by the clerk of the parish, (a true disciple of Bacchus) to disturb our meeting. He got into a pig-stye, adjoining the Wesleyan Chapel, in which we held our meeting, and made the pigs squeak most tremendously. He then came into the meeting, and certainly appeared to me to be more insane than many that I have seen confined in an asylum. Such is the character of the opposition that is generally offered to our principles—no slight proof of their success. There is cause, however, for joy and encouragement. In many places the cause is doing well, particularly in Leeds and the neighbourhood, and, in almost all, there is reason for thankfulness, that there are some determined friends of the cause who are using their influence to destroy the monster intemperance. I have held in all thirty-eight meetings; seventeen of which have been in the open-air. Indeed, in some of the places, there appears no other chance of having meetings, than in the open-air, as no building can be obtained for a temperance meeting. I have distributed 3,355 tracts, and been in at least 3000 houses, and held conversation with a great number of people, on the temperance question. Day by day I have the sneers and reproaches of many, and also much to encourage me. One instance I will mention at Castleford, where, by the bye, the teetotalers are all alive, and work as all teetotalers ought to work, namely, as men that are in earnest. An old woman to whom I offered a tract, told me with tears of joy in her eyes, that she had three sons, all teetotalers; she kept house for one of them, and that but for this principle she would in all probability have been in the poor-house. I cannot state the exact number of signatures. They are, however, but small, which I think is principally owing to the number of out-door meetings, for I have found, in my experience in the advocacy of this cause, that people can seldom be induced to sign our pledge at open-air meetings. I hope and trust that considerable good has been done, and feel assured if teetotalers are but true to the cause—ultimate triumph is certain. For, though there is on one side, the indifference and opposition of professing christians, and on the other, that of interested parties and wicked men, who oppose our progress, and in some instances all combine, raging like madmen, against those who embrace our principle,—yet the Lord is for us, and we heed not those that be against us.

J. CRAKE.

SETTLE.—Our ninth anniversary was celebrated August 22d and 23d. On the Tuesday we had a public tea party: upwards of 170 members and friends assembled in the National School. After tea, a public meeting was held, when, in the absence of the president (the Rev. Rowland Ingram, junr., M.A.) Mr. J. Thomson, senr., was called on to preside. After a short address from the chairman, the following speakers addressed the meeting:—Messrs. T. Oates, J. Slater, a reformed drunkard from Blackburn, H. Snell, the Rev. Mr. Stead, from Airdale College, and Mr. J. Andrew, junr. The society expressed their thanks to the ladies who presided at the trays, to our excellent band, for their gratuitous services, and to the sub-committee, for their excellent arrangements. Mr. Andrew delivered a lecture on the Wednesday evening. During the past year we have been visited by Messrs. Hockings, Teare, and Hopwood. More than 100 signatures have been taken, 80 of whom remain consistent to their pledge. Our past success still encourages us onwards.

J. BALDWIN, Secretary.

SHEFFIELD.—The temperance cause is progressing here. On the 2d inst., in one of our districts, an excellent tea party and meeting were held, in a building lately a malt-kiln. On the evening of the 3d, a brilliant meeting was held in the Friends' Meeting House, Edward Smith, Esq., in the chair, and addressed most effectively by Dr. Lees, of Leeds, who illustrated his physiological lecture by ten colossal drawings of the human stomach, in health and under alcoholic excitement. Upwards of 1600 persons were present, and a very powerful impression was made. Numerous signatures were obtained, and the faith of many was confirmed.

SHEFFIELD.—*Report of the Little Sheffield Branch Teetotal Society.*—The report showed that this society, which started a year since, with about 40 teetotalers, now numbers about 750 members all above the age of 16 years, and about 500 under that age; making about 1,250 members in all. The year's income has been £25, which, with the exception of 15s., has all been contributed by poor hard-working people. £3 5s. 9d. worth of tracts, and *Advocates* to the amount of £5 3s. 1d., have been distributed. We have had one crowded meeting weekly. There have been from 14 to 26 visitors out every Sunday, distributing tracts, and collecting the pence of the persons who are disposed to give, and giving advice to those who perhaps, but for them, would never have attended a teetotal meeting; and by these means many persons have learned to appreciate teetotal truth, who otherwise would never have heard teetotalism spoken of but with contempt and ridicule. The year's expenses have been £19 16s. 10½d., leaving a surplus of £5 3s. 2½d., besides other property worth £5 0s. 3d. Many of our members are reclaimed drunkards: some have become attenders upon public worship, and a few persons have joined christian churches since joining this society. One man, since having been reclaimed by it, has become a class-leader; and a very great deal of good has been done. Who, after this, will say that poor people are not susceptible of high and noble feelings, when these have contributed so much labour and money, chiefly for the good of other people?

T. FEATHERSTONE.

RUNCORN.—On Tuesday, the 15th Aug., the Runcorn Total Abstinence Society celebrated its 8th anniversary, by a public tea party, held in the School Room of the Wesleyan Chapel, attended by upwards of three hundred friends, who, if cheerful countenances are in any way indicative of gratified feelings, rationally enjoyed themselves by combining, with the beverage produced by his celestial majesty's dominions, "the feast of reason and the flow of soul." It was an exhibition of that general harmony which teetotalism produces in the most discordant elements, but which has not yet been produced by any other principle, in the whole moral history of the British Isles. Here were Episcopalians, Independents, Wesleyans, and Catholics, blending their voices in one harmonious cry of—"onwards! to the attack on the citadel of intemperance." After tea the chair was taken by Frederick Fincham, Esq., of Ravenhead, St. Helens, a gentleman whose efforts in our great moral reformation are beyond praise; after a short opening address, the chairman called for the report of the past year to be read. The reading of the report showed the necessity of increased exertion on the part of the society, in the diffusion of its principles. It stated that Runcorn with a population of 9000, has 38 houses for the sale of intoxicating liquors, on which are spent £12,000 per annum, while there are but 20 shops which sell general provisions. The efforts of the society for the suppression of the crying evil of intemperance during the past year, have been considerable, and the consequence has been an increase in the number of signatures, over that of the preceding year, of 222. The present number of staunch teetotalers, in Runcorn, is about 600. After the report had been read, J. Johnson, Esq., moved the first resolution, and in the course of his address said, though not a real teetotaler, yet he loved teetotalers, and therefore he would take that opportunity to express in the strongest terms his abhorrence of the drinking propensities of the industrious classes, and also his conviction, formed from an extensive acquaintance with the commercial world, that the principles of total abstinence are exerting a great and beneficial influence on the social state of the mercantile portion of the community. This gentleman and his brother are proprietors of the large soap works, employing, in Runcorn and its vicinity, about 250 men and boys, ¾ of whom are consistent teetotalers. Their employer spoke in the warmest terms of the dependence which he could at all times place on his teetotal workmen. The next speaker was the Rev. Wm. Roaf, of Wigau; he described in the most affecting manner, the force of example possessed by the christian minister; he spoke of his own experience in that capacity,—he then enumerated a host of medical authorities, ancient and modern, from Hippocrates, to Sir Astley Cooper, and reviewed the literati of all ages—commencing with the classic names of ancient Greece, and ending with the most celebrated geniuses of the present age, as all, with unanimous testimony, speaking in favour of the strictest temperance. Mr. G. E. Lomax, of Manchester, next addressed the meeting, in a speech of considerable length, in which he dwelt with happy effect on the irrationality of man throwing aside his reason and understanding, to wallow in the sensual vortex of intemperance. One or two other resolutions were moved, after which Mr. Lingard moved a vote of thanks to the chairman. On the following evening, Aug. 16th, Mr. Lomax delivered a lecture in the same room. It was one of the best reasoned addresses on the principles ever delivered in Runcorn. At its close 25 signed the pledge, making with 14 the previous night, 39.

H. H. Sec., I. O. R.

BIRMINGHAM.—*Example to Magistrates.*—The mayor and borough magistrates, on the 25th August, held a special sessions at the Public-Office, in order to take into consideration the applications for renewing old spirit licences and granting new ones. There

were 38 applications in this parish, and 7 in Aston. Before proceeding to business, the Rev. John Garbett, Rural Dean, accompanied by R. T. Cadbury, Esq., and other gentlemen, were admitted, and presented a memorial both very numerous and respectfully signed, a copy of which we subjoin:—

"To the Mayor and Magistrates for the Borough of Birmingham.

"A memorial of the undersigned inhabitants of Birmingham and its neighbourhood.

"The time of year having come when the important duty devolves on you of receiving and considering applications for the renewal of spirit licenses, we desire respectfully to represent, as our serious conviction, that the public welfare demands that every possible discouragement should be given to the sale of spirits in every form.

"We deem it right again to point to the awful extent of crime, directly referable to the existence of spirit-shops, public-houses, and beer-shops—all of them principal sources of evil—and we fear increasingly powerful in demoralizing the youth of both sexes by the now frequent practice of holding out pernicious allurements in the way of exhibitions of low buffoonery and music, which, combined with the excitement of the drink, are found to be exceedingly calculated to corrupt the taste for innocent enjoyments, and, in short, to extinguish pure and virtuous feeling in the mind." On presenting it, Mr. Garbett observed that he felt it no less a pleasure than a duty to call the magistrates' attention to the subject of its connexion with the important business for which they were assembled. He was quite sure they were as fully convinced as himself of the necessity of checking the mischiefs resulting from the practice of frequenting public-houses and beer and dram-shops, but he especially wished to direct attention to that part which referred to the growing evil arising from demoralizing exhibitions in saloons attached to many of them. He would be the last man to deprive the working classes of any innocent recreation or amusement, but he grieved to say how often, in his character of a christian minister, it fell to his lot to witness the debasing effects of these places of resort.—Mr. R. T. Cadbury adverted to a practice, now very frequent, of converting public-houses, designed originally as places of refreshment, into dram-shops, and hoped something would be done to correct it. It was gratifying to consider the marked attention the magistrates had given to documents of similar character presented on former occasions, and he believed the one now before them would receive their most serious consideration: he also hoped that no new licences would be granted, and that the magistrates possessed sufficient moral courage to withhold old licences from houses known to have been conducted in a disorderly manner.—The Mayor assured the deputation that a memorial so respectfully signed could not fail to claim their serious attention, and that the sentiments which had been expressed fully met with the concurrence of his brother magistrates and himself. The business of the sessions was then commenced, but no new license was granted, and the Court was adjourned for a fortnight.

LIFTON, DEVON.—I am happy to say, that the drinking usages are abandoned by many who have not joined us as yet; and that the principles of teetotalism are taking root in every direction in this neighbourhood.

G. L. H.

ST. IVES, CORNWALL.—The second annual meeting of the *St. Ives Teetotal Wesleyan Circuit** was held on Monday, Oct. 2d., when the report showed that since its establishment there has been an increase of 296 members, making at present 596 members; amongst whom are 36 class-leaders, 200 prayer-leaders, 1 itinerant, and 28 local preachers. The circuit has 7 chapels, with 3 chapels building, and 5 other preaching places; 1 free day-school, containing 180 boys; also several good Sabbath-schools; 1 mission station in Wales, with a resident missionary. Reports from the various parts of the circuit gave evidence of an increasing influence and prosperity. The congregations are becoming greater, and an urgent demand for an extension of the preachers' labours, whose work it is occasionally to advocate the principles and claims of true temperance in connexion with the preaching of salvation by Jesus Christ. The circuit has resolved on engaging another itinerant preacher. (See advertisement.)

WILLIAM DOCTON, Circuit Steward.

* Composed of the teetotalers who were separated from the Wesleyan body by the measures of the Rev. (?) Jonathan Turner, [the woman-insultor,] Wesleyan superintendent preacher, who was removed from St. Ives at the close of one year, and stationed at Exeter, and at the last Wesleyan Conference (notwithstanding his often and urgently-expressed desire and purpose to remain) was removed from Exeter, being there, too, only one year, and who is now stationed at Burslem!! This body makes true temperance one test of church membership, believing it to be opposed to the laws of God, both in nature and revelation, for man to drink, as a beverage, intoxicating drinks. The ordinance of the Lord's Supper is administered among them with unfermented wine ("the fruit of the vine") and unleavened bread.—W. D.

TEMPERANCE YEAST.—Those who wish to be independent of the publicans, will do well to refer to the *Advertisement* in our last, on this subject. We have the testimony of a practical baker (who has for years been endeavouring to discover a substitute for Brewer's yeast) that the receipt in question is the best which has been known as yet.

Advertisements,

CHARGES:—Under 50 words, 3s. 6d.; under 70, 4s. 6d.; under 90, 5s. 6d.; under 100, 6s.; under 120, 7s.; under 150, 8s. If more than this number, the charge is repeated as for another advertisement.

N.B. If an advertisement be ordered to be inserted, unaltered, three times in succession, it will be inserted a fourth time without charge.
Payment, per post order, in advance.

NOTICE TO TEMPERANCE FRIENDS.

WILLIAM PRITCHARD,
PRIVATE BOARD AND LODGING HOUSE,
68, Leeds Street, Liverpool,

Respectfully informs his friends and the public that his House is within five minutes' walk of the docks and the principal public offices, uniting privacy and contiguity to the centre of business.

W. P. has long been a teetotaler and a Rechabite, and he trusts that personal attendance to the duties of his house, careful and unremitting attention to the comforts of his patrons, and his long experience with the shipping business, will secure a share of public patronage and support.

N.B. Every information can be furnished to his friends, (either personally or by letters, post paid, enclosing a stamp,) respecting the departure of Packets and Vessels to all parts of America.

TEMPERANCE PROVIDENT INSTITUTION,

39, Moorgate Street, London.

Enrolled 31st December, 1840, under Act of Parliament.

Trustees:—JAMES DAY, Esq., Richmond; W. JANSON, Jun., Esq., Lloyd's; R. WARNER, Esq., Jewin Crescent.

The success of this Institution being now fully established, by a rapidly increasing revenue, the Directors have only to remind the Members of Temperance Societies that this is the only Assurance Society exempt from the losses occasioned by moderate and immoderate drinking, as well as by accidents and other contingencies connected with intemperance.

Since the formation of the Society in 1840, only two claims have been made on account of death!!!

Persons are admissible at all ages, if healthy, and no Entrance Money is required.

Examples.—A person aged 30, by paying 11s. 10d. per quarter, can secure £100 to his family or friends, even if he should die the day after paying the first quarter's premium. (See Department 1.) A person aged 40 can secure £50, payable to himself if he live to be sixty years old; or to his family at his death, if he die at any time before that age, by a quarterly payment of 13s. 1d. (See Department 2.)

Every information may be had by writing to the Secretary, at 39, Moorgate Street, London. THEODORE COMPTON, Sec.

FATHER MATHEW.

Just Published, price 8d.,

THE BLESSINGS OF TEMPERANCE;

A TRIBUTE TO FATHER MATHEW.

The Words by MRS. BALFOUR; the Music by E. L. FARR, Pupil of Z. BUCK, Esq., Organist of the Cathedral, Norwich.

Houlston & Stoneman, and W. Brittain, Paternoster Row, London.

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BENEFIT BUILDING ASSOCIATION.**

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Letters for Prospectuses, Shares, or Information, to be addressed (Post paid, with Stamp for reply,) to J. R. MACARTHUR, Secretary, 34, Oval, Hackney, London.

See *Journal*, of June 9th; *Intelligencer*, June 10th; and *National Temperance Chronicle*, of July.

Hydropathic Establishment, Blackheath, Kent,

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This Establishment is now in full operation, and Dr. Johnson thinks it right to inform those who are desirous of submitting to the treatment, that the Autumn and Winter months are the periods at which it is by far the most effective.

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The ADDRESS of the SOCIETY, (Third Edition of 5,000) containing a summary of Facts and Arguments on the subject of Intemperance and its Remedy.—Price 2d., or 9s. per 100, to Societies taking 100 copies.—Upwards of 10,500 copies have been disposed of.

"Which I would earnestly recommend to the attention of every reader."—*Mrs. Ellis's Voice from the Vintage.*

Sold at the Office, 39, Moorgate Street; and at the Depot, Paternoster Row.

THE NATIONAL TEMPERANCE CHRONICLE: a Monthly Journal, on the subject of Intemperance and matters connected therewith.—Price 2d., or, post free, 3s. per annum.

Published as above.

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FRANCES MILTHORP respectfully informs her Friends and the Public that she has taken the above Establishment, and from her long experience she has no doubt of being able to conduct it in such a manner as will render it worthy of support.

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No. 12, for this month, contains articles on "A perfect Example of Church Unity," "Perfection," "Unscriptural Terms," and Intelligence.

Sold by G. and J. Dyer, 24, Paternoster Row, London; Mr. Ellerby, Manchester; and Johnson, Liverpool.

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Established 1838.—Emigrants for America will do well to consult the Proprietor, SAMUEL ROBERTS, before paying their passage.

Medical Lectures on Teetotalism.

DR. GRINDROD, author of *Bacchus*, &c., proposes, during the ensuing Winter, to deliver Lectures on the injurious Effects of Intoxicating Liquors on the Human Frame.—These Lectures will be illustrated by a series of splendid Coloured Drawings (including the colossal plates of Professor Sewall), exhibiting the diseased and healthy condition of the Stomach, Liver, Brain, and other Organs. Communications to be addressed to "Dr. Grindrod, Manchester."

TO TEETOTAL GUARDIANS. ARCHITECTURAL DRAWING.

An opportunity now offers itself for two well-educated Young Gentlemen, possessing a taste for the Fine Arts, of being instructed in Architectural Drawing by a practical man, of considerable experience as a Builder, and who is professionally an Architect, having been employed by the Nobility and Gentry of his immediate locality in that double capacity, for many years. Having now declined the Building department, he has an opportunity of devoting his time entirely to his profession as an Architect, and to the instruction of any Young Gentlemen who may be entrusted to his care, who will be liberally boarded and lodged, and also taught, if desired, the rudiments of the French Language, without interfering with their professional studies.

The Advertiser is a Teetotaler and Reehabite.—For further particulars apply (if by letter, prepaid) to Mr. SAMUEL FRUER, Architect, Framlingham, Suffolk.

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The Director of this Establishment, A. COURTNEY, Surgeon, R.N., will publish, on the 1st of November next (price One Shilling), "HYDROPATHY DEFENDED BY FACTS," or, *The Cold-Water Cure shown to be as Safe in Practice, as it is Rational in Theory.*

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T. COOK respectfully announces that his NATIONAL TEMPERANCE ALMANACK and DIRECTORY, for 1844, is now in the press. Advertisements and Notices of Temperance Hotels must be sent immediately. This Almanack has now an established character, and is the best PERMANENT TEMPERANCE ADVERTISER in existence.—Terms:—A page, 10s.; half page, 6s.; quarter page, 3s. 6d.; six lines, 2s. 6d.—Prepaid.

N.B.—No Hotel will be inserted without a special order.

PENNY ALMANACKS, book and sheet, are preparing. Also, A Temperance COMMERCIAL ALMANACK and DIARY.—Price 6d., interleaved.

A SHEET ALMANACK, for Temperance Hotels, with List of Temperance Houses, on stiff paper.—2d.

The National Temperance HYMN BOOK, the largest ever published, will be ready in November. It will possess three distinct features:—1. General Temperance Hymns.—2. Hymns for Reehabites.—3. Hymns for Youths' meetings.

The latter will also be published in a separate form, price 2d. Original and choice Hymns will be thankfully received, if sent immediately.

NEW TRACTS.

T. C. has just completed a list of 20 new Tracts. Several new ones will be published monthly.

PERIODICALS.

Temperance Messenger—Children's Temperance Magazine—and Anti-Smoker.—Monthly, 1d. each.

Vols. 1 and 2 of the Anti-Smoker, 1s. each. The 2nd. volume contains the whole of King James's Counter-blast, and numerous valuable papers by medical gentlemen.

The numbers of vol. 3, now publishing, contain exposures of the tricks of Quackery. No. 3 (for October) will be especially devoted to the WESLEYAN PILL HUMBLED.

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Specimens sent for Stamps.

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The ST. IVES TEETOTAL WESLEYAN CIRCUIT is desirous of engaging, as a second Itinerant Preacher, a young man of good Ability, sterling Teetotal Principle, sound Theology, and active Piety. [See INTELLIGENCE under St. Ives.]

Information respecting Salary, &c., may be obtained (by letter post-paid) of Wm. DOCTON, St. Ives, Cornwall.

SUBSCRIPTIONS TO THE AGENCY FUND—PER MR. J. MILLINGTON.

Beverley	£0 11 0	Ilkington	0 8 0
London Waterloo Road	0 10 0	Leeds	0 16 0
Barton	0 12 0	Halifax	1 15 0
Hull Christ. Temp. So.	0 16 0	Chesterfield	0 16 0
Burnley	0 10 0	Wellingborough	1 8 0
Todmorden	0 16 0	Cambridge	0 8 0

Orders for this year's Journal received.

At Leeds, to Oct. 3d.—T. Atkinson, 5s. and 4s. R. Morrell, 4s. 8d. J. Dean, 4s. 6d. J. D. Martyn, 10s. G. Kirkham, 7s. 11d. Mr. Ibbotson, £2. Mr. J. Crossley, 8s. 4d. Mr. Dalton, 8s. 6d. and 6s. 8d. R. Parkinson, 10s. H. Mudge, 5s. Mr. Sykes, Padlock, 10s. W. Towndrow, 10s. J. Watkins, 10s. R. Radfield, 4s. 6d. W. Jack, 7s.

At Douglas, to Oct. 11th.—Porter, Carrickfergus, 1s. 6d. Heywood, Heywood, 2s. 3d. Palmer, Winchester, 1s. Rayner, Brighouse, 1s. Kay, Hull, 1s. 6d. Hanson, Worcester, 4d. Smithells, Bury, 1s. 6d. Simpson, Preston, 4s. 6d. F. Frith, Sheffield, £3 8s. Pritchard, Wigan, 6d. Thorburn, 1s. 9d.

Notices.

GRATUITOUS DISTRIBUTION FUND.—The Executive Committee take an early opportunity of requesting their friends, and the societies in general, to determine as soon as possible the amount of their subscriptions to the Gratuitous Fund, and to forward their lists of names, with their contributions, not later than the 25th of December. Increased efforts will be made to render the *Advocate* still more interesting and instructive, and it is earnestly hoped that no pains will be spared to place it in the hands of those whose influence and example the friends of temperance are so anxious to obtain. Many who once opposed or contemned the temperance movement, are now disposed to read an exposition of its principles and objects. Let the requisite information be placed before them, and it is impossible to estimate the good which may be the result. By forwarding the lists in good time the early transmission of the Journal will be secured.—Lists of names to whom the *Advocate* is to be sent gratuitously, with subscriptions to the Fund, may be forwarded to "Mr. John Andrew, Jun., Secretary of the British Temperance Association, Leeds."—ALL ORDERS for the Journal must be addressed to Dr. Lees, Leeds; and it is requested that money be not sent in cash, which is sometimes abstracted, but per post order.

THE YORKSHIRE GAZETTE.—All well-disposed persons are cautioned against receiving as truth any statements emanating from the Editor of the *Yorkshire Gazette*, having reference to the temperance question, or to the late temperance demonstration at York. Various mendacious statements have already been made by the Editor of that unfortunate paper, and it is not at all improbable that others, equally false and wicked, may appear. That paper has stated that *lewd* publications, furnished by a Leeds Socialist, were sold at the temperance bazaar. We beg to say that the statement is utterly FALSE, and that the Editor knows it to be so. The tract he selects was not supplied by a Socialist, nor does it contain *anything* which the *pure in mind* would think "lewd." "The evil is with him who lewdness thinks."—The *Gazette* also asserts that the article, "*Doings of Strong Drink in York in 1842*" (see June *Advocate*), is false, and that the person whose name is affixed to it admits it to be so. We do not admit it to be, in any material point, incorrect. The parties themselves have placarded the city with "apologies," *extorted by the fear of physical force*—showing that their cry about "delicacy," "hurt feelings," &c., was all *sham*, since what before was known only to a few, they have blazoned abroad to thousands. The whole affair (including the recommendation of the moral *Gazette* to employ physical force to Dr. Lees, to convince him of the incorrectness of a statement they cannot any way else prove to be incorrect!—viz., that "a respectable tradesman *did die of delirium tremens*, and that a deceased brewer was an intemperate man,")—the whole affair was a brewer's and publican's brainless and abortive conspiracy to impair the glorious effect of Father Mathew's visit. The *Gazette* says that the Temperance Association issued the placard, headed—"Extorted Apology." That placard distinctly says, that "Dr. Lees, on his OWN BEHALF," re-asserts the aforesaid statements; so that the Editor of the *Gazette* knew that he was writing *falsehoods* when penning his miserable articles.

TO CORRESPONDENTS.

Our friends will bear in mind that our space is very limited, and that, consequently, we are frequently compelled to defer, or omit, their communications, which would otherwise be gladly inserted. Our principle is, to select the most general or most important articles furnished us. In consequence of the extreme interest connected with Mr. Mathew's visit, we have unavoidably been obliged to postpone the insertion of several excellent papers. We cannot undertake to return articles not inserted, especially when stamps are not inclosed for that purpose.

A Teetotaler asks, What is the best beverage for morning and evening repast? Beyond all question, *water* is the proper and natural beverage of man. The next best is perhaps water-and-milk, or milk alone in some cases.

Correspondents are requested to study *condensation* in reporting meetings and festivals. *Facts* are what we most want.

Errata in Mr. Gibb's letter "on the Temperance Movement," in our August number.—In the 9th paragraph, last line, for "another," read "but one of those;" and for "enjoyment," read "enjoyments."—In the 10th paragraph, 2d line, after "fermented it certainly was not," read "Ed. N. T. A.," and enclose the passage in brackets.—In 11th paragraph, 5th line, instead of "by fear of the baptismal vow," read "by fear of superseding the baptismal vow."

Printed by JOHN LIVESEY, Athol Street, Douglas.

Published for the Proprietor (Dr. F. R. Lees, of Leeds,) at the Office, Thomas Street, Douglas.

THE NATIONAL TEMPERANCE ADVOCATE AND HERALD.

THE ORGAN OF THE BRITISH ASSOCIATION FOR THE PROMOTION OF TEMPERANCE,
AND OF THE IRISH TEMPERANCE UNION.

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

No. 12.—VOL. II.]

DOUGLAS, NOV. 15, 1843.

[1½d. per No.; 1s. 6d. per Year.]

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FATHER MATHEW.

"The triumphs of ST. PATRICK over beasts have been more than equalled by those of FATHER MATHEW over men; Ireland's children have given up habits of intoxication, and become self-denying, moral, and upright. FATHER MATHEW, burning with the zeal of an Apostle, has been pursuing his noble vocation in our own country: he has ventured into the great Metropolis, and even boldly dared to 'beard the lion in his den.'"

"Of course there have been the *interested*, willing to slander and misrepresent him and his actions—the usual penalty for daring and doing any thing that would benefit humanity he has had to pay—contempt has been poured upon his head, his motives have been suspected, his purity denied. Some have seen in him the agent of Roman Catholicism, professing one thing with his lip, and intending another thing in his heart, and have called for government interference and ecclesiastical censures! Bigoted parties have sounded the alarm. But do these venerable gentlemen *mean to insinuate* that *sobriety* and *temperance* are fatal to *their own* influence? for such we imagine to be the legitimate meaning of the cry against teetotalism—'Popery in disguise—which has been repeated with every possible variety of absurdity and improbability.* Be that, however, as it may, the cry has been most signally unsuccessful, and has recoiled with tenfold effect upon themselves. Have these men no sympathy with great national movements of social reform? Must they scowl, and for ever hang back, because he who heads them, and by whom they are guided, does not worship at their altar, or profess attachment to their sect? Have they no generosity in their hearts, and can they never do homage to lofty character, to noble aim, save when they chance to square with *their* creed, and are allowed and sanctioned by *their* bishop?

* How groundless this cry is, may be seen by the savage way in which *The Tablet* attacks Protestant Teetotalism.—Ed.

"These parties have found faithful and zealous allies. The beer-shops have sent forth their bullies, whose scandalous behaviour has been stronger argument for his cause than any thing he could say himself. In spite, however, of the drunken abuse of some, and the unfounded insinuations of others, the cause is still successful, and FATHER MATHEW goes on his way rejoicing.

"*Indifference* to this subject implies the possession of *not* the most amiable state of mind, and one with which it is not *our* wish to be charged: in whatever light it is looked at, it must appear a grand moral movement, sustained and guided by the highest of all principles, that of self-sacrifice. Here are men, many of whom have been wallowing in the mire of bestiality, giving up their degrading habits—emerging from their sensuality—conquering the animal, elevating the man. For any one to look at the power that prompts this, with scorn—to utter the bitter sarcasm—or to form the bitter sneer—would imply that he were not that which a right-minded man should be. To treat the matter even with indifference—to have no emotion or thought about it of any kind—would prove that he took not that interest in the welfare of humanity which man's brotherhood and equality justly command and require. [Reader! are *you* indifferent?]

"Given, then, a community of total-abstinence men, and you have intellectual and moral power predominant—the passions regulated by the head—each man doing his life-work with what ability he has—nothing to enfeeble, to clog, and fetter at one time, and unnaturally to elevate at another: no other stimulus necessary than that all-powerful, genuine, earnest one resulting from the impulse of divine genius, of lofty principle, of high and sacred aim."—*Philanthropist*.

TESTIMONY TO TEETOTALISM,

By DR. BARROW, AND S. KAY, WESLEYAN MINISTER.

Reading, a short time ago, a work written by the Rev. S. KAY, Wesleyan minister, entitled "*Travels and Researches in Caffraria*," my attention was particularly arrested by the direct bearing of some of its statements on the principles of teetotalism, and their perfect agreement with them; especially as there is no reason to believe that the writer intended to promote the *intoxication* of that cause with which his statements so happily agree.

The great leading truths of teetotalism, that intoxicating drinks are unnecessary either for health or strength; that intemperance is a physical disease, generated by indulgence in an unnatural stimulant; that the most effectual remedy for this evil is the entire disuse of those drinks which occasion it—the following quotation, and others, will confirm.

Speaking of the physical appearance of the Kaffers, he says—

"While I cannot go the lengths of some who have panegyricized the Kaffers as 'the finest race of men ever beheld,' I may, without fear of contradiction, state that there are many remarkably fine and well-made men amongst them. Many of them are tall, robust, and very muscular, &c. In stature they vary from five to six feet ten inches; and a cripple, or deformed person, is seldom seen amongst them.—The particular causes to which they are indebted for their fine forms, and athletic strength of body, I do not pretend to develop; but it may be observed that they are exempt from many of those causes that in more civilized societies contribute to impede and cramp the growth of the body. Their diet is extremely simple; their exercise that of the most salutary nature; their limbs are not encumbered with clothing; the air they breathe is pure; *their frame is not shaken or enervated by the use of intoxicating liquors*, for they are not acquainted with them; they eat when they are hungry, and sleep when nature demands it."—*Barrow*. P. 109.

If the Kaffer, who "seldom sits down to more than one good meal a-day," and whose diet consists principally of milk, "in a sour, curdled state, boiled corn," and occasionally "a feast of animal food," is thus "tall, robust, and muscular," it follows that spirituous liquors are entirely unnecessary, and that they do not possess the properties generally ascribed to them: that the physical structure of man is perfectly independent of them. If one cause of the Kaffer's "fine form and athletic strength of body" be owing to his unacquaintance with intoxicating liquors, does it not follow that the Englishman must be *worse* with them than without them? If the frame of the Kaffer would be "shaken and enervated" by their use, it follows, unless the frame of the Englishman, in its structure and organs, differs materially from that of the Kaffer, that it must be "shaken and enervated" also, by the use of such deleterious agents.

If the writer really believes that the statements contained in his quotation from "BARROW" are correct—and we presume he does, as he is not backward, generally speaking, about expressing his disapproval—is it not surprising that he should oppose that cause which aims at banishing from society those drinks which are not requisite as a beverage, and whose baneful influence is but too visible in the "shaken and enervated" frames of multitudes around us? Again:—

"Being almost entire strangers to the nature and use of spirituous liquors, they are in a great measure free from those disorders which are so dreadfully destructive in other countries."—P. 123.

In this quotation it is fully admitted that spirituous liquors are the cause of disease; an admission in strict accordance with the nature of alcohol, it being "a narcotic, irritating stimulant," and therefore no more calculated to promote health, when taken as diet, than opium or prussic acid; an admission in strict accordance, too, with the most eminent medical testimony both of ancient and modern times. What the "disorders" are, of which "spirituous liquors" are the cause, and "which are so dreadfully destructive in other countries," the author has not informed us; but Dr. PRATT says that the "diseases which are most common among them that drink strong drinks" are, "tremblings, palsies, apoplexies, giddiness, pains in the head, gout, stone, dropsy, rheumatism, piles, and such like." If "being almost entire strangers to the use" of intoxicating drinks be the cause why the Kaffers "are in a great measure free from many disorders," which those who drink them are not, the author must admit that it is a great pity that Englishmen are not, as well as the Kaffers, altogether strangers to their use; because the "disorders which are so dreadfully destructive" must cease, when the cause shall be entirely removed. The liquors which produce such effects cannot be good in themselves, and therefore ought not to be taken in what is termed moderation, because the quantity taken cannot alter the kind of injury: the degree of effect will differ in proportion to the quantity. Is he prepared to follow out the line of conduct indicated by his statements? *Doings* ought to agree with *sayings*.

He adds—

"It is greatly to be lamented that, notwithstanding the precautionary measures of Government, and its positive enactments, forbidding traders to furnish the natives with either wine or spirits, many still pursue a system which cannot be too strongly deprecated."—P. 124.

We hope the writer has not exhausted the store of his sympathy over the Kaffers, for as our Government at home has not adopted "precautionary measures," and made "positive enactments forbidding traders to furnish" Englishmen "with either wine or spirits;" but, on the contrary, as the statements of Sir R. PEEL, made in reply to Lord ASHLEY's speech on the opium traffic, will prove, encourages the deadly traffic in both wine and spirits, we need a greater portion not only of his sympathy, but of his exertions, to put down the drinking system, "which cannot be too strongly deprecated." To lament over the introduction of "wine and spirits" amongst the Kaffers, and to encourage their use at home, savours more of sentimentalism than true charity. We beg to offer the following suggestion. As the immoral tendency of alcoholic "wine and spirits" is the reason why he laments over their introduction amongst the Kaffers, might he not, on that ground, urge the unsuitability of the former as an emblem of that blood "which was shed for many for the remission of sins;" and suggest to the Wesleyan Conference the propriety, if not the necessity, of rescinding the decree of a former Conference, ordering that the wine for such use should be, not "the fruit of the vine," but PORT; or, in the words of Dr. A. CLARKE, "a vile compound." The following is an usual recipe for making a bottle:—"Spirits of wine, 3 ounces; cider, 14 ounces; sugar, 17½ ounces; alum, 2 scruples; tartaric acid, 1 scruple; strong decoction of logwood, 4 ounces."

Again:—

"The practice of giving drams to the Kaffer, to 'see how he likes them,' or to have the 'fun of making him drunk,' is one which threatens to be most injurious. [Why? Because] Several young Chiefs have by such means contracted a relish for brandy, which but a few years ago they would not have ventured to touch; and were it in their power to obtain sufficient quantities, there can be but little doubt that riot, poverty, and bloodshed would be the inevitable result."—P. 124.

This fully proves the dangerous, insidious character of alcohol, and the folly of indulging in such an unnatural stimulant, which slowly, but surely, induces an appetite for more. How the author can stand aloof from the temperance cause, without gross inconsistency, we know not, for the danger of contracting "a relish for brandy" lies, not only in the practice of giving drams in sufficient quantities to make men drunk, out and out, but also in the practice of drinking in a respectable, decent, friendly way, of course in moderation; for by such a practice the appetite imperceptibly becomes stronger, and ere the individual is aware of his danger, he is sucked into the vortex of intemperance. It is "by such means" that multitudes have "contracted a relish for" more; and have thus been led on, step by step, to indulge in the deceitful poison, till thoroughly intemperate, which once "they would not have ventured to touch;" and we venture to say, that "the practice of" "ministers and members of the Christian Church" "giving," or taking, and thus encouraging others to give and take, intoxicating drinks, "is one which" not only "threatens" to be, but which facts without number prove really is, awfully "injurious;" for "by such means" not a few, but millions, from kings upon thrones to beggars upon dunghills; from the most intellectual to the most unlettered; from ministers of the Gospel to their flocks—have "contracted a relish for" the contents of the ale-barrel, the wine-pipe, and the spirit-cask; and the loss of character, of health, of self-respect, of friends, of property, of domestic comfort, of God's favour, of peace of mind, and of heaven, has been "the result." The conclusion to which the rev. gentleman comes is no doubt a correct one—that the effects of intoxicating drinks will be the same in Caffria as elsewhere, their tendency being to brutalize the feelings, and infuriate the passions; and thus to produce "riot, poverty, and bloodshed." If such a state of things would ensue if the Kaffers could "obtain sufficient quantities" of intoxicating drinks, was he not morally bound to use every possible effort to prevent the introduction and use of those drinks? And is he not equally bound to use every possible effort to banish them at home, where they can be, and are, obtained in such quantities as to produce the very effects he deprecates? Consistency, duty, and religion say—"Yes."

The fact that wherever alcoholic drinks are unknown, there men are wholly free from intemperance, and that total abstinence from those drinks removes the evil, at once proves that the vice is not seated in man's moral nature, as lying, envy, adultery, and covetousness are, and therefore to be cured by moral means only; but that its seat is in the physical constitution, being an unnatural physical state generated by the use of unnatural stimulants, for which the Kaffers can acquire a relish as well as Englishmen. To take away the intoxicating agent, and thus prevent and cure the vice, must be the course a sound judgment would approve of; and yet, in adopting this common-sense plan to cure intemperance, numbers look upon our efforts as chimerical and unscriptural! 'Tis true the means we employ are not directly moral means; but they meet the evil with which we have to contend, and in destroying that evil, weaken, if not destroy, other evils of which intemperance is the prolific cause. Because we cannot regenerate men, will be no justification for not lending our influence to a system that aims at removing obstacles which stand in the way of that great change being effected. That intemperance arouses and calls forth the worst manifestations of depravity, the rev. gentleman himself admits; and let but the moderate drinking system be continued, and the drinking customs of society be cherished, and drunkenness must be the result, spreading its baneful influence over society, adding strength to every depraved principle, and developing itself in the varied forms of "riot, poverty, and bloodshed;" blasphemy, theft, Sabbath-breaking, prostitution, and infidelity. Men are not by nature drunkards; on the contrary, it may be affirmed that men are by nature sober; and though they may contract a relish for intoxicating drinks, they are repugnant to the natural appetite when first tasted. But the dislike may be overcome, and an appetite engendered, insatiable in its cravings, to gratify which, men will plunge into all the misery and recklessness of intemperance, forfeit every rational and social pleasure on earth, and the joys of eternity. Dry up the fountain, then, and the streams will cease to flow: take away the physical agents of intoxication, and the physical disease of which they are the producers will be removed.

We should have thought that regard for consistency on the part of the writer would have led him to hail with delight the system which is aiming to banish from amongst Englishmen what he declares would be so injurious amongst the Kaffers. But how does his conduct accord with such a supposition? Is he found discountenancing the use of those drinks which occasion so much national, social, domestic, and individual misery? Is he found lending his influence to the cause of true temperance, and by precept and example promoting its interests? Is he found even neutral on the subject of teetotalism? No! That system, which is founded on reason, science, humanity, and scriptural precepts; which is lessening crime, restoring domestic peace and comfort, clothing children, drying up the tears of wives, rendering asylums

unnecessary, removing obstacles which prevent the Gospel becoming "the power of God unto salvation," which is bringing thousands within the pale of the Christian Church, and preventing one of the most fruitful causes of backsliding among religious professors—he can denounce as "a Christless system"! and that *pledge, which has enabled reclaimed inebriates*, when solicited by friends, prompted by appetite, and laughed at by moderationists as weak, to maintain their steadfastness, "a Godless one"! and he can calumniously insinuate, even from the pulpit, that we substitute teetotalism for regeneration!!

To refuse taking a poison at the Lord's table, on the ground of having scruples of conscience as to the lawfulness of doing so, he declares to be "conceit, cant, and obduracy"! and to be associated with the temperance cause is to join hands with "Deists and Socialists"! From such men we expect better things, and we hope that sooner or later he will see it to be his duty to abstain from every thing which tends to make men drunkards, and from opposing that cause, either directly or indirectly, which has been so signally instrumental in promoting the glory of God, and the happiness of man.

Mr. Wesley's note on the advice given by Gamaliel to the Jewish council (Acts v. 38,) is we think worthy of attention. On the words, "Let them alone"—he says—"In a cause which is manifestly good, we should immediately join; in a cause, on the other hand, which is manifestly evil, we should immediately oppose; but in a sudden, new, doubtful occurrence, this advice is eminently useful." Whether our cause be "manifestly evil" we must leave you to judge: we are satisfied that it "is manifestly good," because "a corrupt tree cannot bring forth good fruit," and "by their fruits ye shall know them."

J. P. (Lincoln.)

LINCOLN.—INTOLERANCE AND PERSECUTION.

"If I know any thing of this little spirit of mine, I hate bigotry and intolerance as I hate the very Devil."—Rev. S. Kay.

No mind in any degree characterized by upright principle and generous sympathies, can possibly witness, much less bring itself to record, the out-breaking of an intolerant spirit, in whatever quarter it may be presented, without mingled feelings of repugnance, pity, and contempt. It has been, therefore, with feelings of heart-felt sorrow that we have witnessed repeated indications of the existence of such a spirit amongst some of the leading officials connected with the Wesleyan denomination in this city.

Being ourselves connected with the Wesleyan body; having from our earliest days entertained a decided partiality in favour of its economy of religious instrumentalities, we trust that we shall not be accused of disaffected or hostile feelings towards that denomination, when we give an honest expression of our unqualified disapproval of some of the "sayings and doings" of some of its official characters. It is with no pleasurable emotions that we undertake such a task.

The case to which we now direct attention, is that of a young man, a Wesleyan local preacher in this city, whose name has just been expunged from the plan by his superintendent, the Rev. Wm. Horton, on the ground of his conscientious objection and refusal to take *leavened bread and intoxicating wine* at the Lord's table, as emblems of the uncorrupted body and life-procuring blood of Christ. About twelve months since, and this young man (Mr. P. Barker) stood as an accepted and accredited candidate for the Wesleyan ministry, having passed through his examination at the district meeting; but having subsequently rendered himself obnoxious to certain "powers that be," on account of the prominent part he was observed to take in the temperance movement, the zealous and uncompromising manner in which he advocated and defended the principle of unqualified sobriety, he all at once found that the church deemed him ineligible for entering upon that office to which she had previously invited his attention and urged his compliance. One local preacher, who has made himself rather notorious by thrice pledging himself to total abstinence, and as oft violating his solemn engagements, vauntingly said that he should not be satisfied until he saw him removed from the plan.

It being known that Mr. Barker entertained some conscientious objections to the eucharistic elements used by the church, and that he, in connexion with several others, both class-leaders and private members, had formed an association for the purpose of celebrating this ordinance according to what they believed to be the dictates of a conscience enlightened by the word, and influenced by the Spirit of God, it was determined to make this the ground of accusation against him. But it being deemed expedient by the more calculating superintendent, Mr. W. Horton, that this step should not be immediately taken, as by that means the malignant animus would be too glaringly apparent, he advised that the matter be suffered to stand over for a season. This advice was acted upon; and nine months were suffered to elapse ere their secretly-cherished purpose was attempted to be carried into effect.

At the local preachers' meeting for March, 1843, without the least intimation having been given, a charge was preferred against

brother Barker for not communicating with the brethren at the Lord's table. The charge was admitted by Mr. Barker, who pleaded in his defence that he could not take the *elements* they used at the Lord's table, seeing that he conscientiously believed them to be utterly inappropriate and unscriptural; that he was not unmindful of the ordinance, but regularly observed it in connexion with his class-leader and a number of his christian brethren, using those emblems which the word of God pointed out, and his conscience approved. Nor was he aware that in so doing he was violating any rule to which he was amenable, either as a Wesleyan or a Christian.

It was resolved that the matter should stand over until the June meeting. In the mean time, the chairman, Mr. W. Horton, engaged that, in connexion with the Rev. S. Kay, he would see brother Barker, when he would undertake to *prove* to him the *fallacy and weakness* of all his objections to the *elements* used by the church, from time immemorial, at the Lord's table. This, however, was never attempted by the rev. gentlemen, conscious, no doubt, that they had undertaken a task they were utterly incompetent to perform.

The 19th of June being the day for holding the local preachers' meeting, the case of brother Barker was again brought forward. The chairman admitted that he had not fulfilled his engagement made at the last meeting, and stated that his reason for not doing so was, that he felt convinced any argument he could offer would be utterly unavailing: he really was afraid that brother Barker's case was *hopeless*.

Mr. Barker was then called upon. He stated that, as the views he entertained, in reference to the sacramental elements, had undergone no change since the former meeting; and as it had not been attempted, either by Mr. Horton or any one else, to show him the *fallacy* of those views, he had a right to presume that they were correct; and that, therefore, it was not necessary for him to do more than merely affirm that he still entertained his conscientious objections to the *fermented elements* (especially the wine) when used as emblems of the body and blood of Christ. After pleading his inalienable *right* of private judgment in this matter pertaining to religious worship, and his unconsciousness of having broken any one of the conventional laws of Methodism, he read a clause from the Conference Minutes for 1805, to the effect that the members of the Wesleyan body were expected to observe the ordinance of the Lord's Supper regularly, either in their own chapels or elsewhere; likewise, an extract from a Conference Address to the members, in which they are exhorted to a conscientious and regular attendance at the Lord's table, either in their own chapels or elsewhere. Being asked as to where he had taken those extracts from, he replied from Grindrod's Compendium. It was then urged by Messrs. Horton and Kay that, as Grindrod's Compendium had never received the sanction of Conference, any extract from that compilation was inadmissible; in short, that Grindrod was no authority with them. They next admitted that such were the Conference's direction and will upon the subject, but contended that they had no application to the case in hand. *Elsewhere*, they said, meant the Established Church, or even a Baptist or Independent Chapel, where a regularly-ordained minister presided at the ordinance, and administered the elements. But for parties to presume to take upon themselves to celebrate that ordinance, without an ordained minister, and in a room not set apart (consecrated) for religious worship, was a piece of irregularity which Wesleyan rule, so far from tolerating, never contemplated; and therefore there was a necessity that they put their *velo* upon such irregular proceedings. They then admitted, if any member, on the ground of preference, prejudice, or conscientious scruple, choose to communicate at the Established Church, or in any other place of Christian worship where the unfermented elements were used, and where an ordained minister presided, such is the *liberal spirit*, the tolerant character, of Wesleyan rule and discipline, that he would be at perfect liberty to do so, and still maintain his standing in the Connexion, both as an official character and a private member.

A good local brother, a warm-hearted teetotaler, who was sincerely desirous that his persecuted brother should not be removed from the plan, arose, and after stating that his views in reference to the unfitness of the fermented element were precisely the same as Mr. Barker's, nevertheless he conceived that, for the present, it was better to conform to the *usage* of the church, in order that the peace of the Connexion might be maintained. He therefore should advise his brother Barker to submit to the opinion of the church in the matter, and by that means preserve his connexion and standing in the society.

In reply to this friendly and well-meant advice, the party to whom it was addressed, having acknowledged the grateful sense he entertained of the kind spirit in which it had been offered, said—"Could I extinguish the light of eternal truth, and silence the dictates of conscience; or could I consent to sacrifice *principle*, then, but not till then, can I be induced, either by coercion on the one hand, or entreaty on the other, to take the drunkard's drink at the table of my Lord and Saviour, Jesus Christ."

The Rev. S. Kay, rising to address the meeting, said that he repudiated the idea that there was any conscientious scruple in the matter. It was not a matter of conscience, but conceit—self-will—obstinacy; and for Mr. Barker and his friends to talk about conscience and conscientious objections, was nothing more than mere cant. The rev. gentleman then indulged himself in a long tirade of abuse, directed at teetotalism, its advocates, processions, public meetings, &c.

Mr. Bulman, the master of the Wesleyan day-school, (who, we understand, has given great offence by taking the chair at the teetotal festival on Good-Friday,) feeling that he, for one, had been grossly insulted by some of the personalities of which this declamatory speech was made up, rose to reply, but was not permitted: the time to close the meeting being very conveniently at hand. Brother Barker was then requested to withdraw, whilst the judgment of the meeting (the will of the travelling preachers), in reference to his case (long since pronounced hopeless), was ascertained.

The next morning Mr. Barker received from the secretary of the local preachers' meeting the following, being a copy of the resolution on his case:—

"That as to brother Barker's case, another week be allowed him for consideration. If, at the expiration of that time, he submit to our rule, on the subject of the Lord's Supper, this meeting will be fully satisfied; if not, his name shall be dropped. His decision is to be communicated in writing."

Several local preachers and class-leaders, anxious to save their persecuted brother from being excluded from office, conferred with each other as to what expedient could be adopted, so as to meet the views of all, and preserve the rules of the Connexion inviolable. After consultation, they resolved that, as the Wesleyan rule in reference to the Lord's Supper, as explained by Messrs. Horton and Kay, was so liberal and tolerant in its character and construction, as to admit of any member observing the ordinance either at the Established Church or any other place of Christian worship, an interview with some of the Dissenting ministers in the city should be obtained; and, the circumstances of the case being explained, their kindly offices solicited in administering to brother Barker, and others holding the same views, the "unleavened" bread and uncorrupted "fruit of the vine."

The Rev. Mr. Gladstone, Independent minister, after having the case laid before him, with the utmost kindness, courtesy, and christian liberality, expressed his willingness to comply with the request. This being the case, things began to assume a brighter aspect. The friends of brother Barker, who are likewise the true friends of Methodism, rejoiced that they at length saw a way opened by which the sacred right of conscience could be preserved inviolate, and at the same time the authority and dignity of rule maintained and upheld.

Feeling himself at perfect liberty, now, to promise and yield unqualified compliance with rule, Mr. Barker, before the expiration of the time allowed him, sent to his superintendent a written statement to that effect. This was received with great triumph, and greeted with reiterated acclamation. Mr. Barker, after all his obstinacy and perverseness, was pronounced to be a very sensible young man. But being informed in what way the rule was going to be complied with, Messrs. Horton and Kay waited upon brother Barker, and, with the most unseemly warmth, denounced him as being *deceitful and dishonourable*; telling him that the decision of the local preachers' meeting in his case was, that he should take the *fermented element*, and nothing else would satisfy them. Unfortunately for them, however, Mr. Barker could *repel* the ungenerous charge of duplicity, he having a few moments before been put in possession of the most unquestionable evidence that his case had been *pre-judged*, and his sentence *determined* upon, by the superintendent, long before he took his *mock trial* at the local preachers' meeting. He was enabled to make the accusation *recoil* upon its authors with such effect, that they stood covered with confusion, and for the moment crimsoned with shame. Leaving him in the most abrupt and spiteful manner, they proceeded to the Rev. Mr. Gladstone's, and told him that he had been altogether misinformed as to Mr. Barker's case, and that Wesleyan rule did *not* admit of their members taking the sacrament of the Lord's Supper at his hands. The result of this interview was, that Mr. Gladstone was induced, rather than involve himself in any unpleasantness with the Wesleyan preachers, to relinquish his previous intention, and say that he would not administer the ordinance to any of the Wesleyan flock.

Such is a brief statement of the principal facts connected with the case we have felt it our duty to lay before the readers of the *Advocate*. We know that in so doing we expose ourselves to the indignation of certain parties, who will not scruple to impugn our motives and vilify our character; for this they have attempted to do already. But we freely *forgive*, whilst we sincerely *pity* them. We feel that it is beyond their power either to *disturb* or *injure* us, whilst supported, as we know ourselves to be, by the sustaining energy of *upright principles* and *virtuous purposes*.

T. H. B.

GRATUITOUS CIRCULATION.

The Executive Committee of the British Temperance Association beg to draw the attention of the subscribers to the Gratuitous Fund, to the following arrangement, which they hope will be the means of giving a still wider circulation to the *Advocate*. A few months ago one of the earliest and most zealous friends of the temperance cause in this country, suggested the plan of devoting an occasional No. of the *Advocate* chiefly to articles addressed to the *medical profession*. This excellent suggestion will be acted upon next year. It is also intended to address ministers of the Gospel in the same way. The plan is as follows:—once in three months the *Advocate* will be adapted for, and addressed more particularly to, medical men; once to ministers of the Gospel and professing Christians; and once to the public generally. For example, the four Nos. addressed to medical men will be for *January, April, July, and October*. The names to whom these four Nos. only are to be sent, must be on *separate slips* of paper. The same plan must be adopted with reference to the names of ministers, &c.; and addresses of parties to whom the *whole* twelve Nos. are to be sent, must also be placed on a separate list.

It is hoped every society in the country, wishful to secure the influence of those whose special duty it is to care for the bodies or souls of their fellow-creatures, will encourage this plan by subscribing to the Gratuitous Fund. Thus, at a small expense, they may assist in making a *special appeal* to the faculty, ministers of the Gospel, &c. Let no time be lost in coming to a decision. Subscriptions to the *Gratuitous Fund*, with lists of names, to be forwarded to Mr. Wm. Dawson, jun., Treasurer of the British Association, Huddersfield; or to Mr. John Andrew, jun., York Bridge Mill, Leeds.

Reviews.

[All books for review, too large to be sent direct per post, must be left for the Editor, care of W. Brittain, Paternoster Row, London.]

THE DANGERS OF THE WATER CURE, and its Efficacy, examined and compared with those of the Drug Treatment of Diseases, and an Explanation of its Principles and Practice; with an *Account of Cases* treated at Malvern, &c. By JAMES WILSON, M.D., M.R.C.S.L., &c., and JAMES M. GULLY, M.D., F.R.Ph.S., Edin., &c. London: Cunningham and Mortimer. 1843. (Price 2s.)

A very able defence of the Hydro-bathist system, and incidentally of teetotalism. The work is very cleverly written, and betrays a perfect acquaintance, on the part of its authors, with the *philosophy* of the practice it supports. The cases are striking, and ought to have weight with the blind decriers of the system. Dr. Wilson states to us, that 840 patients have been treated at the Malvern establishment already, and only *one death*, and that from apoplexy in a party who had been twice attacked previously, and in which the attack had been followed by paralysis! Even in this case the patient had "disobeyed orders." This does not indicate much "danger" in the proper treatment. The results at Malvern, Ramsgate, and elsewhere, accord with the declaration of a friend now at Grafenberg, who says—"If you expect wonders, and not miracles, in the way of cure, you can scarcely expect too much." The work of Drs. Wilson and Gully is remarkably cheap, and we can heartily recommend our readers to purchase it. Dr. Wilson informs us, and this illustrates the connexion between hydropathy and teetotalism, that he thinks he has made 1500 confirmed converts to the reasonableness of drinking only water. Now, does it not seem clear to the "drug doctors," that by uniting *teetotalism* with their *physic*, they will stand a better chance of competing with these innovating "water doctors?" Instead of that (*vide* the remarkable case of Mr. Davies in our last number,) they are but too frequently recommending *alcoholic drinks* as *physic*, and thus, perhaps, preventing beneficial results which might otherwise follow the use of more legitimate medicines. However, by and by, we doubt not, *interest* will compel them to do what *intelligence* should have long since advised.

THE JUVENILE ABSTAINER; a Series of (20) Essays on the Principles and History of True Temperance, designed for young persons. By CLARA LUCAS BALFOUR, author of "The Garland of Water Flowers," &c. London: J. H. Storie, 166, High Holborn. (Bound in cloth, and gilt-edges, 1s. 4d. Plain, in paper boards, 1s.)

We need say little in recommendation of this work, to those who are acquainted with the previous productions, and the occasional poems, of this graceful writer. The work itself is wanted: it is

well designed and ably executed; cheap, also, and very neatly "got up"—a combination of merits which, we trust, will induce many fathers and guardians to purchase the volume for the edification and amusement of their young people. Young and old will be alike pleased with it.

THE PHILANTHROPIST: a Monthly Journal, devoted to Social, Political, and Moral Reforms. (Price 6d.) W. Brittain, 11, Paternoster Row, London.

This new candidate for public favour will, we trust, meet with encouragement amongst the class with whose principles it is accordant, for, other things being equal, we should always give a preference to a paper favourable to the great temperance reform. The spirit of the *Philanthropist* is commendable, and the talent displayed considerable. There is an excellent article in No. 4, on "Father Mathew," from which we have quoted in another column.

THE ANTI-SMOKER, and Progressive Temperance Reformer. Vol. II. 1s. T. Cook, Leicester; W. Brittain, London.

Here we have another volume of this cheap and instructive miscellany; we trust our "progressing" friends will not forget to support it, so that the industrious publisher may "go a-head" comfortably with the future numbers. Our readers can surely afford 1d. per month to put down the smoke and tobacco-dust nuisances.

TRACTS RECEIVED.

OBESITY, PARALYSIS, AND APOPLEXY. By JOHN HIGGINBOTTOM, M.R.C.S.L.—[An excellent tract, which should be widely circulated, in order to explode the prevalent "fat-fallacy."]

PROSPECTUS OF THE RAMSGATE WATER-CURE ESTABLISHMENT, under the direction of A. COURTNEY, Surgeon, R.N., with Cases. (Gratis.)

THE BRITISH TEMPERANCE ALMANACK FOR 1844. London: J. H. Storie, 160, High Holborn. Price 1d.—[The neatest pocket temperance almanack we have seen.]

THE NORTHERN TEMPERANCE ALMANACK, with Illustrations. J. Bewcastle, Dean Street, Newcastle. 1d.

THE CHILDREN'S TEMPERANCE MAGAZINE. 1d. monthly. Cook, Leicester; Brittain, London.

TEETOTAL FACTS FOR ANTI-TEETOTAL FARMERS, &c. Price 2d. Cook, Leicester; Brittain, London.—[The circulation of this tract in farming districts would do much good.]

STATISTICS OF INTemperance AND STRIKING FACTS.—[An useful 8-page tract, published by Walton, Post-Office, Todmorden, of whom it may be had at the rate of 18s. per 1000.]

SABBATH TEMPERANCE MEETINGS. Letter of Rev. G. B. Macdonald, with Reply of the Leeds Committee in justification, and also a Letter from Mr. Joseph Andrew.—[See advertisement.]

BEAUTIES OF FATHER MATHEW, including his York Sermon and Extracts from Speeches. 1d. Cook, Leicester; Brittain, London.

NORWICH TEMPERANCE FESTIVAL, including the Speeches of J. J. Gurney, the Bishop of Norwich, and Father Mathew. 1d. Jarrold, Norwich; Houlston and Stoneman, London.

TRADE AND CONSISTENCY; OR, The Christian Publican Vindicated; with an Appendix, containing a Word about the Pledge, addressed to Teetotalers. pp. 19. Glasgow: George Gallie, and Temperance Office, 43, Queen Street.

On reading this title-page, many may be somewhat puzzled, and led to exclaim—"the christian publican vindicated! and that by a teetotaler, too!" Don't be alarmed: the author is no vindicator of the trade usually understood by the designation—"the publicans." This, and all the customs which support it, he unequivocally condemns. The term is here used in a similar sense in which it was employed by King James' translators of the Bible, and the object of the pamphlet is to show that a christian man, who has seen it to be his duty to become a teetotaler, may, with consistency and a clear conscience, remain in the service of that revenue which is drawn from intoxicating liquors. The subject is ably discussed, and we can strongly recommend the publication to the perusal of our readers. On one or two points we should somewhat differ from the writer. These, however, we shall not enter upon. The collateral topics adverted to in the discussion of this question, are generally treated with judgment. We are glad to find that the author, who is a zealous teetotal exciseman, advocates "the immediate shutting-up of public-houses on the Lord's Day." This is in accordance with the petition agreed to at the late Conference of the British Temperance Association, to obtain signatures to which, we hope strenuous efforts will be made. The pamphlet is only twopence, and the profits, if any, are to be devoted to the temperance cause.

Progress of Temperance.

STRETTFORD teetotal wakes commenced by holding two outdoor meetings on Sunday, Oct. 8th, in the centre of the village, which was well supplied by friends from Manchester, viz., Messrs. T. Taylor, Norcliffe, Leach, Leddon, Ducksbury, Ludlow, Cain, and others, who ably addressed the villagers up to six o'clock in the evening, when we divided into three divisions, and sang through the village to the Independent Methodist Chapel, kindly thrown open for our future use, when a public love-feast was held, from six o'clock till near ten at night, by a continual fire of teetotal experience. T. Norcliffe presided, assisted by Mr. T. Taylor, sen. Monday—the friends had another numerous meeting in the chapel, when a recitation of pieces and temperance hymns engaged the audience till a late hour. Tuesday—there was a grand procession of the male adult and juvenile members of the Independent Order of Rechabites, with the temperance friends connected with the village and surrounding neighbourhood. The Stretford Rechabite band headed the procession. The band and tent have only been in existence about eight months, and the number of adult Rechabites is 50. The juvenile tent has been one month formed, and numbers about 40 members. The band has beautiful brass instruments, and all paid for. In the procession there was the representation of a Rechabite Tent, with old Rechab sitting in the centre; and handsome mottoes and devices carried by the friends. This being the first procession in the village, it told remarkably well. There was then a great tea party in a beautiful marquee erected in a field, attended by between four and five hundred friends. After tea the friends adjourned to the chapel, and had a public meeting; Brother Cookson, I.O.R., chairman. In a neat speech, he said he was a teetotaler of seven years' standing. The Rechabite band played several pieces of sacred music. Addresses were ably delivered by Messrs. G. Mason, D. Morris, Wm. Grimshaw, T. Norcliffe, T. Rigby, all of the I.O.R., from Manchester. Miss Stott (from Manchester) forcibly showed the effects of intoxicating drink on the female character. Mr. Bur-kitt, M. J. Holmes, (from Worsley) and Mr. Partington, (from Altringham,) also spoke, and thus fourfours or more of regular teetotal bomb-shells were sent into the camp of the enemy. The meeting was closed by one or two old veterans publicly coming forward, and taking the pledge. Wednesday—another splendid tea party and meeting in the chapel, which was densely crowded; able addresses were delivered by Messrs. Loyd, from London; Baxendale and Oldham, from Manchester; and Carter, from Lynn. Great numbers after each meeting signed the pledge. Thus has ended one of the liveliest demonstrations we have had near Manchester. As one publican justly observed, "it was the teetotalers' wakes, and not publicans'." Bull-baiting, bear-baiting, &c., are completely done away with. Thursday—the last procession, but the most important in demonstrating the necessity of our principles being carried to the fire-sides of the deluded creatures, was exhibited by the publicans, they having prevailed on a few men who had been drinking at their houses to walk in procession through the village! Such a sight! Crownless hats, soleless shoes, coats out at the elbows, were the trophies of the drinking system! This procession has done more to strengthen the temperance cause than all the public tea meetings before.

THOMAS NORCLIFFE, Sec.

AINSWORTH, near Bolton.—Five months ago there was no temperance society in this village. All appeared to like the drunkard's drink, and were determined to have it. Every kind of vice had taken deep root; sin of every kind, arising out of drunkenness, was practised; the public houses were densely attended; and families were wanting that which the fathers were spending in drink. The star of temperance has, however, arisen here; and no person that has been away six months, could believe the change that has taken place in many families. That which was spent in intoxicating liquor is now spent upon good clothing, and families are blessing the day when teetotalism was introduced here. Mr. Bradley, late of Stockport, gave a lecture about five months ago, when 12 signed the pledge. We had another meeting a few weeks afterwards, when 35 signed, and the week following, 65 others. We have now a good society, and the committee seem to be men who will work well. We have had several meetings at Cockey Moor, and much good is likely to be done there. Mr. George Lomax, of Manchester, has given us two lectures, which have produced a very good effect: 14 signed the first night, and 13 the second. We are distributing temperance tracts regularly.

JOHN KERSHAW.

STOCKPORT.—The cause of teetotalism is still progressing in Stockport, though some began to fear it would languish during the winter months, as our domestic advocates had been labouring hard all summer, both in-doors and out, till they were worn nearly threadbare; but, through the kindness of Divine Providence, we were favoured on the 9th, 10th, 11th, and 12th of this month, with a visit from that able advocate, Mr. George Lomax, of Manchester, and on the 16th, 17th, and 18th, by Mr. Hockings, who delivered three lectures in the Court-house, kindly lent by

the Mayor, Alfred Orrell, Esq., who himself presided on the 16th and 17th, and Edward Hollins, Esq., on the 18th. Mr. Hockings addressed the audiences in his humorous and effective manner. The meetings were well attended by magistrates, mill-owners, ladies and gentlemen, shopkeepers, and operatives of every description, and our funds were rescued from their low station by the addition of £5, clear of all expenses. On the 18th four reformed drunkards and your humble servant dined with the Mayor at his hospitable mansion, and received the utmost attention and kindness from the worthy gentleman and his domestics; and, what is still more gratifying, Mr. Hockings was entertained by him during his stay amongst us, and conveyed to and from the meetings in his own carriage. The thanks of the meeting to Mr. Hockings, on Wednesday evening, were moved by J. D. Fernely, Esq., in a neat and short speech, fraught with the kindest and most encouraging sentiments in reference to the temperance cause, which, together with the kind expressions and actions of the honourable chairman and our worthy Mayor, and the manner in which the public has responded to the call, has imparted new vigour to the society, whose watchword is "Onward! onward!" with prospects brighter than ever.

JOSEPH HARRISON.

P.S.—We are under great obligations to Mr. Hamilton, agent to the Manchester Temperance Society, for the kind and disinterested manner in which he assisted in bringing about the arrangements for the delightful festival we have enjoyed, who himself attended our meeting on the 16th, and spoke to the gratification of all present.—J. H.

ACCINGTON.—The temperance cause here has been very low; for several months we had no place to meet in. We have now got a small room, and I am happy to state that the cause is prospering. On Aug. 29th, and Sept. 1st, Dr. Lees gave us two lectures, and I believe his visit was the means of doing much good; although some were so prejudiced that they would not go to hear him. Some of his words were as a nail fastened in a sure place. On the 27th and 29th of September we had Mr. Thompson, agent for the Rochdale Union, who gave us two very able lectures: at the conclusion of the latter lecture 15 came forward and signed the pledge. Mr. T. is calculated to do much good, and I wish him success in this noble cause. In the month of August, 67 signed the pledge, and in Sep., 38. We have arranged a plan to have a weekly meeting; at our last meeting, Oct. 5th, 15 signed. The number we have enrolled in the books is 164. I trust these are but the drops before the shower. Intemperance still prevails here, both amongst males and females; but we are resolved to make a "full, determined stand, against the foe that rules our land." A visit from Father Mathew would be of great service to us.

R. P., Sec.

BRIGHOUSE.—During the first week of October the Brighouse and Rastrick temperance society held its first festival, which far surpassed our most sanguine expectations. It commenced by a sermon being preached, in Brighouse church, by the Rev. W. Morgan, B.D., incumbent of Christ Church, Bradford, from Luke xi. 4,—“Lead us not into temptation, but deliver us from evil,” from which words the venerable gentlemen preached a most excellent and appropriate sermon to a very numerous and attentive audience. On Monday evening, Mr. Jabez Waterhouse, of Ashton-under-Lyne, delivered a very able lecture, in Bethel Chapel, Brighouse, on the properties of intoxicating liquors, and their effects when taken into the human stomach. On Tuesday evening, Mr. D. Beall, from Otley, delivered a most animating address in the New Road School, Rastrick, describing the horrors connected with drunkenness, and the blessings of true sobriety. On Wednesday there was a public procession, which formed opposite the temperance hotel, Church-lane, Brighouse, and paraded through the streets of Brighouse and Rastrick, accompanied by the Huddersfield temperance brass band in full uniform. Including those who rode on horses and in carriages, the procession amounted to about four hundred individuals. There were several banners, with appropriate inscriptions, the whole presenting such an imposing appearance as has not been exhibited to the inhabitants of this neighbourhood for many years. After the procession, between three and four hundred persons sat down to tea in the British School, Rastrick, after which a public meeting was held in the same place. The Rev. J. White, of Northowram, the chairman, gave an excellent opening speech. A short report was read, stating that the Brighouse and Rastrick temperance society commenced its operations, on the total abstinence principle, in March 1836. At that time it only numbered about eight or ten individuals. The public mind was much prejudiced against it, inasmuch that persons who were known to be connected with it were frequently the subjects of persecution. As it would be tedious to enter into a minute detail of the different obstacles with which they have had to contend, suffice it to state that, under a deep conviction of the truth of that for which they were contending, and encouraged by reading the various temperance publications, they have been led to advocate the cause to the present time. The number of adult members is now about 250, (amongst whom there are 12 reformed drunkards) and the same number of youths. The

meeting was very numerous attended, and appropriate speeches were delivered by Mr. Catheral, of Halifax; Mr. Larner, from Suffolk; Rev. W. Morgan; and Mr. F. Hopwood, of York. On Thursday evening another meeting was held in Bethel Chapel, which was ably addressed by the Rev. R. Martin, of Heckmond-wike, and Mr. F. Hopwood. On Friday and Saturday evenings meetings were held in Bethel School, Brighouse, and New Road School, Rastrick, both of which were addressed by a number of reformed drunkards. The result of the above proceedings has been very gratifying. In addition to a goodly number of youths, nearly one hundred adults have signed the pledge.

H. RAYNER, Sec.

MEXBRO, near Rotherham.—On Tuesday evening, October 10, we were favoured with a most argumentative lecture from Dr. Lees, of Leeds, who exhibited, with great effect, the 10 *Colossal Drawings of the Human Stomach*, in health and under alcoholic disease. The meeting was full and attentive, held in the Methodist chapel; the chair being taken by George Woolam, Esq., M.D. M. R. C. S., who, as a medical man, gave the most decided testimony in favour of teetotalism.

HULL.—The neat chapel of the *Christian Temperance Church*, under the pastorate of Mr. T. J. Messer, has been opened during the past month. Mr. Jabez Barnes, Baptist minister, of London, and other friends, assisted in the services, but we have not been furnished with particulars for publication. We wish every success and blessing to the pastor and congregation in their holy undertaking.

TUTBURY.—It is with feelings of unspeakable pleasure I inform you that the open hostility which has been so determinately arrayed against teetotalism here has in some measure abated. The drunkards begin to see that temperance advocates are their real friends, and that their personal interest is inseparably connected with total abstinence. Many of the moderation party begin to see the insufficiency of their plan to prevent drunkenness, or to reclaim the drunkard, and I am happy to say that the more respectable orders begin to entertain quite favourable opinions of our system. One gentleman, the proprietor of a public-house, told his tenant, the landlord, last week, that if he would pull his sign down, and turn the house into a coffee-house, he would lower the rent. Several, who have been reclaimed from the most degraded and hopeless condition, are now found clothed and in their right mind, treading the courts of Sion. We have four glass-blowers, and if they can stand the heat and labour of their employment, who can not? We have a labourer that was a drunkard for at least 30 years, who has laboured through the hay and corn harvest on the cold water system. He declares it has been the easiest harvest he has ever wrought, and that he has done much more work the last than any preceding year. His employers speak highly of him, and although they expected he would be knocked up at the commencement, they declare him to have been the ablest man throughout. We owe much for our present hopeful prospect to Mr. S. Smithard, of Derby. He visited us last week, when we had two lectures; that on Monday in the open air, numerously and respectfully attended; and that on Tuesday evening in the Independent School-room. The enemies to total abstinence expected a treat in the opposition of a townsman, who is far from being a teetotaler. They were, however, miserably disappointed; for, at the close of the opening address, and again after Mr. S.'s lecture, instead of raising any opposition, he declared that all he had heard was very good, and perfectly true. We have cause for encouragement and perseverance in this good work.

J. B. ALSTON, President.

MILBORN PORT.—The second anniversary of this increasing society was held at the Town-hall, on Monday, the 9th inst., and in numbers and respectability it far exceeded any previous meeting held at this place to annihilate drunkenness, and its necessary accompaniment, misery, and promote sobriety and comfort. After tea, at which the most kindly feeling was manifest, the public meeting commenced, when Sir W. C. Medleycott, Bart, was unanimously invited to the chair. The invitation was cheerfully complied with, and, after a short religious exercise, the worthy baronet feelingly expressed his sentiments as favourable to the purposes of the society, and his willingness to aid its promotion, believing it had already done much good, and was calculated to be productive of the greatest benefits to the community at large; assuring his hearers that his services should be ever available to forward its success, and, as an evidence, he should feel it his duty to give a decided preference to men of sober and steady habits in those he selected for employment. He then requested the Rev. W. W. Robinson, of Yeovil, to address the meeting, and it is only repeating, in substance, what may have been often before stated of this amiable advocate of the principles of total abstinence, that his manner and matter were most effective. The Rev. Mr. Williams, a dissenting minister, from Bird Bush, near Shaftesbury, then addressed the meeting with great ability. With much christian feeling he observed that, while the society beheld with compassion the lamentable situation of the drunkard, they appealed

with affectionate solicitude to the moderate drinkers, as to how far they ought to become *helpers*, rather than *obstructions* in this vast work of moral reformation. At the conclusion of this very excellent address, Mr. Robinson again came forward, and stated that he would take an opportunity to attend another meeting, upon the condition that Sir Wm. Medlicott would consent to preside. Immediate assent was given by the highly esteemed baronet, when, after a few remarks from the rev. gentleman, expressive of his gladness at the quiet and attentive demeanour of the crowded assemblage, the doxology was sung, when the company separated highly gratified with their intellectual treat. Many took the pledge, and amongst them persons of influence.—*Sherborne Journal*.

IRELAND.

CORK.—Several festivals have been held in honour of the return of Mr. Mathew from England, and the successful results of his mission, which have been attended by the *élite* of the town. On Monday evening, October 23d, the Church-street Festival was celebrated, which was a delightful re-union of the friends of the great cause. After tea and coffee, the chair was taken by JOHN BESNARD, Esq., by whom this splendid festival was given. The pledge was administered to several gentlemen, by Mr. Mathew, before the meeting commenced. The chairman, in proposing the health of Father Mathew, said—"He had known him now for a period of nearly thirty years. During that time he had seen Mr. Mathew the ever-constant friend of mankind, the benefactor of the poor, the assuager of the pains of the widow and the orphan, the philanthropist irrespectively of creed or party, and the sterling advocate of every measure calculated to improve the social and moral condition of the people." Father MATHEW replied in a very excellent speech. The chairman then gave, as a sentiment, "The Physicians who have aided the temperance movement, and Dr. O'Connor and Alderman Roche." Dr. O'CONNOR painted the horrors of drinking in the sudden deaths, suicides, madness, murders, &c., by which it was almost uniformly accompanied. With respect to moderation in drinking, he thought there could be no such thing in the generality of cases." Dr. BRADY said—"Poisons were sometimes used medicinally—but when the body was in a healthy state, they were not used. Alcohol was as much a poison as prussic acid, or arsenic, or any other of the deadly poisons, and if it were ever of use, it should be administered only as the other poisons were—namely, by prescription of a medical man, and in sickness." (Loud cheers.) Several other gentlemen, including Counsellor Walsh, Rev. Mr. Sisk, &c. addressed the meeting.

An immense meeting was held the following evening in the New Market, addressed by Father Mathew, Rev. James O'Regan, Counsellor Walsh, Mr. Dowden, Mr. William Martin, Alderman Lyons, and Mr. Kenna, at which 2000 postulants took the pledge.

TEMPERANCE MONUMENT.—October 30, the interesting ceremony of laying the first stone of a beautiful Gothic Tower, (intended to commemorate the advancement of the temperance cause, and particularly the several demonstrations of respect and approbation shown to Mr. MATHEW by the citizens of London, without distinction of sect or party, on the occasion of his recent visit to the British Metropolis,) took place at Mount Patrick, the residence of Mr. W. O'CONNOR, of Marlborough-street, by whom this splendid testimonial is about to be raised, and whose most praiseworthy and liberal conduct entitles him to the warmest approbation, not alone of his fellow-citizens, but of every friend and admirer of the temperance movement through the country. The event was looked forward to with much interest by a very numerous and fashionable company invited to attend, and truly a more beautiful or animated scene could scarce be imagined than was presented on arriving at the place so judiciously selected for the erection of the monument. The scenery in every direction from the commanding eminence of Mount Patrick was of surpassing beauty, and could scarce be rivalled by the most picturesque of those continental localities which tourists delight in exploring. The day was beautifully fine, and the atmosphere clear and bracing. Standing on the site of the intended building, the landscape in front was the most varied and romantic that could be presented in any other position from which the unrivalled scenery that surrounds our "beautiful City" might be witnessed. The lovely and fertile valley of Glanmire, with its rich plantations, and handsome demesnes, extended far away in the rear, and in front the highly cultivated land of the little and great Island stretched along to the left, intersected in several places by the estuaries from Long Mahon, which spreads its broad and placid surface in the foreground, and was studded with many a noble craft, which, with flowing canvas, seemed to

"Walk the waters like a thing of life."

Still further in the distance might be discerned the noble Harbour of Cove, with the forts of Spike and Hawlbowlane, and to the eastward an extensive range of country terminating in a fine view of Youghal bay. To the right, the city was seen to much advantage, and the "pleasant waters of the river Lee" could be traced along their devious course, through a rich and lovely valley,

almost from the romantic spot whence they spring. Indeed in every direction the prospect was most enchanting, and the changing hues of the luxuriant foliage at the opposite bank of the river, gave a pleasing and panoramic effect to the contrasted verdure of the fields and shrubberies that surrounded many of the splendid and tasteful residences spread over the face of the country.

At one o'clock the music of several bands announced the arrival of the revered and illustrious individual in celebration of whose moral triumphs the proceedings of the day were about to take place, and on reaching the hill he was greeted by the assembled crowds with the warmest demonstrations of attachment. He was accompanied by several friends, and preceded by that truly admirable *corps musicale* of youngsters, "Father Mathew's Band." The Globe Lane Band was also in attendance, and a very fine band from Riverstown. Captain J. C. IRVINE laid the foundation stone with the usual masonic ceremonies, a massive silver trowel being presented to him on the occasion. After several eloquent speeches, the company adjourned to an elegant *dejeune* laid out at Mr. O'Connor's residence—but with what astonishment did we read in the *Cork Southern Reporter*, that "the entertainment consisted of every delicacy of the season, with a profusion of Champagne, Madeira, Port and Sherry."

"O, what a falling off was here!"

Such is fashionable patronage of teetotalism! O, these "give-and-offer" men!

FRANCE.

Dr. Lees; Dear Sir,—I ought to have written long before this, to thank you for the two copies of the *Advocate* kindly forwarded us monthly since I wrote to Mr. Andrew. The low state of our society has prevented me writing sooner, and I was still hoping to have something encouraging to communicate. We did pretty well for a few months, and had between 30 and 40 signatures. Some of these, according to their own confession, had done themselves and families much injury by drinking. They signed the affirmation, and in a few months, the change (I need not say, change for the better) which took place upon themselves and families was wonderful. One night at our meeting a young man said:—"After coming into this country I took to the drinking of this cheap drink, but I know it was very near doing my job. It was not long till it brought me down in flesh and pocket; and I soon began to feel that if I wanted to live any longer I must give it up. I gave it up, and I have gained both flesh and money, and am now as stout and healthy as ever I was. This is what teetotalism has done for me, and I would recommend every one to try it." Another evening a female said:—"Before New Year's Day we had nothing that we could call shoes to our feet, and as it was with shoes, so it was with all our clothes; indeed, though we were earning as much money as we have been doing since, we could scarcely get food and fire. But on that night my husband gave you his name, and since that we have spent as happy a time as ever we have done since we have been married; and now we have all good shoes, [holding up the feet of the child on her knee to show us them] and comfortable clothes, and we are not without a few sovereigns besides. This is what teetotalism has done for us: my husband is present, and can tell the same." Another female said:—"I shall tell you what drink did for me. It caused my husband and house to be neglected; it threw me in the dirt on the street; it tore my gown and petticoat; it broke my nose, and blackened my eyes; it made me a laughing-stock in my neighbourhood; and it carried my clothes and things out of the house to the pawn. This is a little of what drink has done for me; but I have reason to be thankful I was led to give it up, and to give you my name. You see me now;—I am comfortable, healthy, and happy, and [addressing herself to me] you know what a change there is in my house." And I do know, and can testify that I think I never saw so great a change, in so short a time, as that which passed upon this woman and her house. Query. If any, or all, of these individuals still retained such a strong love for that drink which had led them, step by step, into such wretchedness, as to induce them to return, like "the dog to his own vomit," and like "the sow that was washed to her wallowing in the mire," would the society, or its principles, that found them in their low and almost lost state, took them by the hand, and led them to the comforts and blessings of sobriety, deserve to be reproached with the disgrace of their fall, or the misery of their present state? [The guilt would rest with the temptations which society places around them.—Ed.] We have found it very difficult work to swim against the stream, which is a very strong one in this place, and is strengthened in a great degree by the cheapness of what they call here *eau de vie*—"water of life"—but which we have named *eau de mort*—"water of death." We see by its doings that this is the best name for it. I know a man it was the means of throwing into the fire, and it was almost a miracle he was not burnt to death. His face was so much burnt, that it was for some time doubtful whether he would not lose his eyes: however, after many months, he is recovering. I know another, an old man, it caused to attempt to hang himself: he was cut down half-dead; and in a few weeks after it threw him down, and broke his arm.

But I could fill a long letter with accounts of the ravages, physical and moral, which the *eau de mort* has made here.

Since the commencement of the work for the Rouen and Havre line, we have revived a little. On Friday, a gentleman, Mr. H., got up in our meeting, and animadverted on what he called the "unscripturalness" and "unreasonableness" of our principles. First of all, he "thought we had strained something to find the word *teetotal*, and could not tell where we had found it." Secondly, he would have it that "our affirmation was an oath! and that it was not lawful, according to the Gospel dispensation, to swear. He was told that we also did not think it right to swear, but that we did not think our's was an oath—that it was simply an agreement or affirmation; and we read the pledge to him. But still he would have it an oath, and he told us that the Turks swore one way, and other nations other ways—the French one way, and the English another, and that even the 'Friends' had a way of their own; but that, however they might differ, they were all oaths!" Thirdly, he was sure we were wrong, because Noah and Lot got drunk, &c. The issue was, that he and one of our friends, Mr. Cunningham, agreed to discuss the points. They met on Monday evening, July 31st; and we had our little room well filled. Mr. H. was talented, but friend Cunningham, I think, proved the soundness of the principles of teetotalism, to the great satisfaction of every one in the room, not excepting Mr. H. himself, who said, at the close of the meeting, "I believe I shall be the means of bringing you some drunkards, and if so, I am sure I shall rejoice." They are to continue the discussion.

I shall do what I can to have the *Advocate* distributed among the hundreds of English that are here, and if any other proprietors of stamped papers would do as you have done, we shall be very thankful, and I hope good may yet be done. Please address—"ROBERT MACK, Rue du Champ des Oiseaux, 37, Rouen, France." Rouen, August 2, 1843.

Correspondence.

PROPOSED TEST OF THE WATER CURE.

Fitzwilliam-square, Dublin, Sept. 13, 1843.

SIR,—It is, I believe, alleged that the water treatment, so called, is sufficient to cure all curable diseases, and that medicines are therefore useless, if not injurious. It occurs to me that it might be ascertained by a very easy experiment, not whether the above allegation be true, for that could not be ascertained in the positive, except by an inquiry almost as boundless as animated nature itself, and occupying not the life of one man, but many successive ages; but whether the water treatment is sufficient to cure one single disease.

Let a given number of patients, say six or twelve, labouring under the same disease, be placed in any public hospital—let the water treatment be applied to one-half the number, and the ordinary medical treatment to the other half, and let the result be examined, and reported on at the end of a given time.

It will not be right to select for the experiment patients in fever, small-pox, measles, or scarlatina, because recovery takes place in all these diseases, more or less frequently, under every method of treatment, and cases of recovery under medical treatment are not regarded, except by the quack or ignorant patient, as cases of cure, but only as cases of recovery, more or less aided by the medical treatment.

It will not be right to select rheumatic, gouty, dyspeptic, or hypochondriac patients, both because they also recover under a great variety of methods of treatment, and because gouty and rheumatic pains, and hypochondriac and dyspeptic sensations, may be simulated, or recovery may be alleged to have taken place where it has not, or not to have taken place where it has.

A disease should, therefore, be selected which is, First—Of such a nature that an experiment may be made on it with safety to the patient.

Secondly—Which is visible and tangible, and which cannot be simulated, or misrepresented, or misunderstood.

Thirdly—From which there is no spontaneous or natural recovery, and in which, therefore, if recovery takes place, it is fairly attributable to the remedies used; and,

Lastly—A disease for which medical art at present possesses a certain remedy.

The disease commonly called *psora*, (itch) possesses all these requisites. Let six patients, therefore, be subjected to the water treatment, and six more to the common medical treatment by sulphur, and let the results be compared at the end of a fortnight. It will then be ascertained whether the water treatment can cure one single disease; and if it does, whether it does so as speedily, as certainly, and with as little trouble and expense to the patient, as the medical method.

If the result of the trial is favourable to the water case, further trials upon a similar plan may then be made on other diseases, and the real merits of the system satisfactorily ascertained. If the result of the first experiment be unfavourable to the water cure, the statement of its propounders and partisans must be modified,

so that instead of saying it cures all curable diseases, they must limit themselves to the statement that it cures all curable diseases except the simplest and most easily curable of all, the itch.

I am, Sir, your obedient humble servant,

JAMES HENRY, M.D.

To the Editor of the National Temperance Advocate.

SIR,—Dr. James Henry, of Dublin, has lately published, in the *Freeman's Journal*, what he calls a "Proposed Test of the Water Cure." He says: "let a given number of patients, labouring under the same disease, be placed in any public hospital—let the water treatment be applied to one half, and the ordinary medical treatment to the other half, and let the result be examined and reported." So far so good—nothing can be fairer. "But," continues Dr. Henry, "the cases selected must not be cases of fever, nor small-pox, nor measles, nor scarlet fever, nor rheumatism, nor gout, nor dyspepsia, nor hypochondriasm"—rather a large exception this! But why must not any of these diseases be selected for the trial? "Because," says Dr. Henry, "these diseases will sometimes get well under any treatment." This may be true; but the real questions are, "Under which treatment will they get well the soonest?" "Under which treatment will the fewest number die?" "Under which treatment will the least amount of injury be inflicted on the stomach and other organs?" These are the true questions which the public desire to have decided; and, in order to settle these questions, no better cases can possibly be selected for the trial than those which Dr. Henry seems desirous should not be made the subject of experiment; for these very diseases are precisely the most important to which the human system is liable, productive of the greatest amount of human suffering, and are of infinitely more frequent occurrence than any others, and are more-over exactly those for which medicine can do the least good—as, for instance, indigestion, hypochondriacism, gout, rheumatism, &c. Can there be any doubt as to the reason why Dr. Henry does not like that these diseases should be made the subject of experiment in the proposed trial of strength between physic and water? Dr. Henry objects to gout, dyspepsia, rheumatism, &c., because these are disorders which can be simulated, and in which recovery can be alleged to have taken place when it has not. The extreme caution with which Dr. Henry so carefully stipulates that the experiments shall be conducted, is quite sufficient to prove that he is fearful of the result. Now, in the first place, it is clear that the swollen and inflamed hands and feet of gout can not be simulated; nor can the foul tongue of dyspepsia, nor its expulsions of gas from the mouth, nor its tainted breath, nor its ejection of clear water, called *water-brash*. But, besides all this, it is obvious that the cases might be all selected before the patients were suffered to know the object of their selection, in which case simulation would be impossible. But Dr. Henry says that patients might allege that they had recovered, when they really had not. Here again Dr. Henry is at fault. For if the hands and feet of a gouty patient were still swollen and inflamed, it would be in vain to allege that he had recovered from the gout. While the tongue of the dyspeptic still remained foul, his breath offensive, his stomach flatulent, &c., &c., it would be quite in vain to allege that he had recovered. So long as the patient with lumbago was unable to stand upright, or to rise from his chair without making wry faces—so long as the patient with rheumatic inflammation of the sheath of the great sciatic nerve, was unable to walk, or to run, or to leap, without going lame—it is quite clear that it would be in vain for these patients to allege that they had recovered.

But, Mr. Editor, of all the diseases to which humanity is liable, which one do you suppose Dr. Henry has selected to be the subject of experiment, in order to try the great question of superiority between the remedial powers of medicine and the remedial powers of the Hydrotherapeutic treatment? The disease which he proposes is neither more nor less than the *itch*—*risum teneas!* But in this part of his letter Dr. Henry is just as unfortunate as in every other. "Let six itch patients," says Dr. Henry, "be subjected to the water treatment, and six more to the common medical treatment by sulphur, and the results be compared at the end of a fortnight. If the results of the trial be favourable to the water case, further trials on a similar plan may then be made on other diseases. If the result of this first experiment be unfavourable to the water cure, the statement of its propounders and partisans must be modified, so that instead of saying it cures all curable diseases, they must limit themselves to the statement, that it cures all curable diseases—except the simplest and most easily curable of all, viz., the itch." It is easy to see the sneer implied in this statement. But is the statement a true statement? With all deference and respect to Dr. Henry, I say that it is not a true statement. So far is the itch from being the "most easily curable of all diseases"—that is, by medicine—that I believe there is not one medical practitioner in the three Kingdoms, not even Dr. Henry himself, who would even attempt to cure it with medicine at all. The itch is cured by the external friction of sulphur ointment. But surely Dr. Henry does not give the title of medicine to a pot of sulphur ointment? He might as

well give the title of *medicine* to a blister, or a steel lancet, or an issue pea, or a cold lotion, or a liniment of croton oil, or a flesh-brush, or a bandage applied to a broken leg, or, lastly, to the *wet bandage* of the Hydropaths! The itch is a disease caused by, and depending on, the bite of a little animal concealed within the texture of the skin; and, in order to cure the disease, it is necessary to *kill the animal*. This animal is *poisoned by sulphur*. And supposing that the term *medicine* can be justly applied to an external application, then, in this case, the *medicine* is *administered to the animal*, and not to the man. We do not profess, by the Hydropathic treatment, to *kill little animals*! but, whenever the object is to *kill little animals*, we fulfil that object—how?—*by giving them medicine*—as in the case of the itch. But it is absurd to give the title of *medicine* to such curative means as these. Suppose a wild dog fixes his fangs in the flesh of a man, and his friend shoots the dog. It would not be a whit more preposterous to give the title of *medicine* to the bullet which *kills* the dog, than to the sulphur which *kills* the itch-animalcule. Dr. Henry has been extremely unfortunate; for, in the case which he has himself selected, his so-called *medicine* only succeeds in curing the animal to which it is *not* administered, by *destroying the life* of the animal to which it is administered. The *destruction of animal life* is the *modus operandi* of the *medicine*—if it did *not destroy the life* of the animal to which it is administered, it could *not cure* the itch—so that it only cures by *killing*.

HYDRO-MEDICUS.

To the Editor of the *National Temperance Advocate and Herald*,

Birmingham, 11th mo. 4th, 1843.

A gentleman to whom you have sent your periodical gratuitously, called on me a few days ago, and expressed his obligation for it; and, though he is not yet a teetotaler, the reading your *Advocate* has convinced him of the soundness and usefulness of the practice; and in order to render your gift as useful as possible, he has lent it to his neighbours, who also are quite interested in its contents. One party, a farmer, has been so thoroughly satisfied with the correctness of teetotalism, that he has practised it this summer, and found it suit him every way better than ale and beer drinking; besides which, he discovers he can plough, mow, sow, and reap, better without them than with them, and enjoys a better state of health and spirits.

This is one of the many instances I have met with of the good resulting from the circulation of the *Advocate*; and I hope it may operate as an encouragement to the friends of the cause liberally and extensively to aid in carrying out the very excellent and desirable plan of distributing it gratuitously among those who are not yet convinced of our principles. It has been done here many years most advantageously, and I strongly recommend every one who has a spare pound, to expend it in sending twenty of your *Advocates* for the next twelve months to twenty of their acquaintances whom they know to be uninformed or unconvinced.

I should have mentioned that the gentleman left with me 10s. for your service, which I will forward. Your friend, &c.,

JOHN CADBURY.

P.S.—Since writing the above I have received a letter from another gentleman, in which he says—"We have now 11 *Advocates* monthly, and they are lent about to all who will receive them. This is the fruit of your gratuitous copy to me." I may add, the writer has become a member of a temperance society, and an ardent friend to the cause. Do, therefore, stir up your friends and readers to aid the extensive gratuitous distribution of your paper.

J. C.

Varieties.

A "NOBLE" EXAMPLE TO THE NOBILITY.—A deputation of the *Melbourne Temperance Society* lately waited upon Lord Melbourne with a report of their proceedings, with which his lordship expressed himself as well pleased, and that he also highly approved of the temperance cause generally. His lordship very generously presented the society with £10.—*Bristol Journal*.

IMPORTANT NOTICE.—A few liberal friends to the cause of abstinence have offered "*The Address of the National Temperance Society*," to societies and individuals, for *gratuitous distribution*, on these terms:—100 to 1000 copies on paying only *one-third* of the regular selling price (9s. per 100): thus by sending the sum of *three shillings*, ONE HUNDRED copies of the Address may be had. This will be a *gift of two-thirds* of the number sent. This plan is preferable to giving the whole. By *special subscriptions* for this object in different localities, there surely can be no great difficulty in raising at least the small sum of 3s. Those who wish to obtain a grant must apply, with remittance, *before the 7th of December*, at the office of the National Temperance Society, 39, Moorgate-street, London; after which the requisite number will be printed off, and forwarded as parties direct. Small quantities may be advantageously forwarded in country booksellers' parcels.

AN EXAMPLE WORTHY TO BE COPIED.—On Sunday, the 2nd July last, the Rev. John Storie, minister of the Scotch Church, North Sunderland, after the celebration of the Lord's Supper, entertained according to previous announcement, those aged members from the country who were desirous of hearing the afternoon's discourse, with a plentiful supply of "beef and plum pudding," gratuitously from his own hospitable board. The truly praiseworthy act, we are told, was instigated by a desire to discountenance the practice of spending the interval between services at the public-houses. This, we believe, is the first example of the kind which has occurred on this side of the Tweed; but we are sanguine in the anticipation that it will not be allowed to remain long without imitation by other congregations; the more especially when we look back upon the many indecent irregularities, too frequently bordering upon visible intoxication, which such solemn occasions supply us with in these border localities; not to mention the great inconvenience and absolute straits to which many are put to obtain the sum requisite for such public-house entertainments.

W. C.

A MISSIONARY TOUR.—A short time since, accompanied by a valuable fellow-labourer, I made a nine days' tour among some of the fells and dales of Cumberland. The hills are rich in lead ore, and many of the dales are fruitful and beautiful. Our office and errand united with the generous kindness of the inhabitants to secure a hearty welcome, and considerable contributions to the cause we advocated. We were highly gratified at the evident absence of that oppressive poverty which, alas! we witness so frequently in our crowded towns. We thought ourselves justified in attributing this to their fervent piety and extensive sobriety. Pure water abounds, and they use it freely. They set it before the visitor so as to indicate that water is their beverage. In a journey of 200 miles and of nine days, not a drop of spoiled water was set before us, or even named, except to commend God's gift, and condemn man's dangerous invention. I was happy to close this visit with a sermon and a festival on total abstinence. Your readers may feel assured we both returned to our usual scenes of labour without the least consciousness that either had needed even one drop of liquid fire. Would to God that all men were as free from this giant evil as, through the mercy of God, we were.

Blyth, July 3, 1843 R. TABRAHAM, Wesleyan Minister.

DEATH OF A PATRIARCHAL WATER-DRINKER.—Died on Saturday, September 23, in the parish of St. Aldate, Oxford, Mr. William Dupe, aged 95 years (a *memoir* and portrait of whom we gave in the *September Advocate*.) He possessed the inventive faculty in a high degree; and was also exceedingly curious and persevering in his inquiries into vegetable organization. In the spring of the present year he might have been seen several miles from Oxford collecting specimens. In the summer of 1841 he made a discovery relative to the growth of trees, for which Lord Abinger gave him the sum of five pounds. His eldest surviving child is 60 years of age, the *youngest* an infant of two years. Up to a very recent period he exhibited no marked symptoms of either mental or bodily decay; and at Christmas last he addressed a large meeting at a temperance festival. The most remarkable fact in connexion with the long life and great vigour of the patriarch is, that he was the son and grandson of water drinkers. The united ages of these three persons exceed three centuries; the grandfather attaining 108 years, the father to 102. Two facts exhibit the strength and consistency of Mr. Dupe's attachment to water. When a young man he was most rudely threatened with strong drink on compulsion; he at length defended himself by a blow which broke his assailant's jawbone. When the lamp of life was flickering, he steadfastly refused to take wine ordered by his medical attendant, and made it one of his last requests that there might be no drinking at his funeral. It is melancholy to add, that this highly intelligent and interesting man died in poverty, and has left a widow to struggle with the world.

A REMARKABLE MAN.—Colonel Lemanousky, an old officer under Napoleon, and now a missionary in Illinois, preached on Sunday at Marlboro' Chapel, Boston, to a crowded audience, from 2 Tim. 2d chap. 5th verse. His discourse was an excellent one, and characterised by unusual animation in its delivery. According to his own account, when speaking on a former occasion, his experience as a military man under Napoleon is as follows:—"I am a man of 70 years of age. I have been 23 years a soldier in the armies of Napoleon Bonaparte. I have fought 200 battles, have 14 wounds on my body, have lived 30 years on horse flesh, with the bark of trees for my bread, snow and ice for my drink, the canopy of heaven for my covering, without stockings or shoes to my feet, and with only a few rags for my clothing. In the deserts of Egypt, I have marched for days with a burning sun on my naked head, feet blistered in the scorching sand, and with eyes, nostrils, and mouth filled with dust, and thirst so tormenting that I tore open the veins in my arms and sucked my own blood! Do you ask how I could survive all these horrors? I answer that, next to the kind providence of God, I owe my preservation, my health and vigour, to the fact that I never drank a drop of spirituous liquors in my life.—*American Paper*.

HYDROPATHY.

Great Doctor, the art of curing's cured by thee,
We now thy patient Physic see;
From all inveterate diseases free,
Purged of old errors by thy care;
Now dieted, put forth to clearer air;
It now will strong and healthful prove;
Itself before lethargic lay, and could not move.—*Old Poem.*

In the face of opposition—in spite of the strong and continuous struggles of those who deem every novelty a mischievous schism, a heresy to be cut up root and branch by the Catholic defenders of the faith, Hydropathy has already assumed her place among the worthy daughters of Science and Truth.

There are already founded above twenty water establishments in different parts of the kingdom—and they are increasing in number daily. Very eminent members of the faculty of physic have embraced the new doctrines, including Drs. E. Johnson, Graham, King, Sir Charles Scudamore, Hume, Weatherhead, and many others. A great number of very respectable clergymen are likewise enthusiastic in a cause from which they have already derived very great benefit, and anticipate so much more. Gentlemen of the legal profession have also publicly advocated it, and written in its favour. It has received a large accession of followers from Ireland, both medical and non-medical. In Scotland it is progressing beyond expectation. Such being the present condition and future prospects of this great discovery—even more wonderful, if possible, from the simplicity, than from the potency of the remedy—it must appear surprising to the public that hitherto no zealous hydropathist has endeavoured to strengthen his faction by the support it could not fail to derive from a periodical expressly devoted to an investigation of its merits. We will not here endeavour to explain this neglect, but rather how we propose to obviate it, viz. by the publication of the *HYDROPATHIC JOURNAL*. This Journal will consist, principally, of cases drawn from the English establishments, and authenticated by the signature of the gentlemen under whose care the cures have been conducted. In some instances the patients' own account will be printed *verbatim*, with their names and addresses. Nothing, therefore of questionable authority will be found in our pages. Thus we shall establish a trustworthy channel of communication between the professors of Hydropathy themselves, and between the professors and the public. This will at the same time meet the complaint of the *Literary Gazette*, "that we publish no English cases, that Englishmen are not satisfied with knowing what has been effected abroad, they want to know what we are doing here at home." Hydropathists themselves were anxious to gratify this demand, but as yet they have enjoyed no opportunity; consequently many wild and improbable stories have been bruited abroad, to the injury of society as well as of hydropathy, by malicious and interested persons, and have remained but partially contradicted. Indeed, the question with some "lean and starved apothecaries" is, not whether Hydropathy be a "breath from Heaven, or blast from hell," but whether it is not a famishing food to live on. Such as these will of course heap slander upon slander, and lie upon lie; and equally of course will not be believed by those whose wit lies anywhere but in their heels. Although we speak thus disrespectfully of the grosser members of the faculty, to the faculty itself, as represented by the learned and discreet portion of it, we pay the greatest deference. There are many conscientiously opposed to us, and when that opposition is displayed in a calm, reasoning, and philosophic manner, we know how to honour and, we hope, to answer it; but when all the village curs throng yelping round us, no wonder if we avail ourselves rather of our heels than our heads.

We pledge ourselves to carry on our undertaking in a spirit of good faith with the public—we will exaggerate nothing that makes for Hydropathy—we will extenuate nothing that tells against it. As we have said, we wage no war with the medical profession. We do not consider them as knaves and pickpockets, and we must be excused if we add that neither do we account Hydropathists quacks and impostors. The great supporters of Hydropathy are themselves regularly educated and qualified to practise medicine. Most of them have relinquished very lucrative practices, in order to adopt the new system. We must suppose they had some motive, and if we are not charitable enough to attribute to their conduct the right one, how can we imagine that they would allie their fortunes to a system which they believed to be founded in quackery, and therefore liable to be blasted in an instant by some lamentable catastrophe, or by the first clear and critical examination into its true value? They were well acquainted with the deserts of physic, but they preferred water—others prefer physic. We do not dogmatically say that the latter are wrong-headed fools—we merely think they have not sifted the matter thoroughly, and we invite them to further inquiry. Let us go hand-in-hand in our investigation; on our part we promise perfect fairness and gentlemanly feeling towards all parties, assured as we are that such impartiality is the only method of arriving at the truth.

Having thus detailed our plans and objects in venturing before the public, we shall close our prospectus, confident, not only from the real efficacy of the water-cure, but likewise from the tenor of

the latest literary notices on this subject, such as those in *Tait and Ainsworth*, that a very favourable opinion of the practice is every where springing up in society, and, consequently, that the present Magazine will incur neither critical condemnation, nor pecuniary loss.—THE EDITOR.

Advertisements.

CHARGES:—Under 50 words, 3s. 6d.; under 70, 4s. 6d.; under 90, 5s. 6d.; under 100, 6s.; under 120, 7s.; under 150, 8s. If more than this number, the charge is repeated as for another advertisement.

N.B. If an advertisement be ordered to be inserted, unaltered, three times in succession, it will be inserted a fourth time without charge.
Payment, per post order, in advance.

HYDROPATHIC JOURNAL.

No. 1 (see preceding Prospectus) will be published on the first of December next, by GEO. F. COOPER, Law and Hydropathic Publisher, Carey-street, Lincoln's-Inn, London. ADVERTISEMENTS for *Hydropathic Establishments* inserted at 1s. per line, until the 20th inst.

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Respectfully informs his friends and the public that his House is within five minutes' walk of the docks and the principal public-offices, uniting privacy and contiguity to the centre of business.

W. P. has long been a teetotaler and a Rechabite, and he trusts that personal attendance to the duties of his house, careful and unremitting attention to the comforts of his patrons, and his long experience with the shipping business, will secure a share of public patronage and support.

N.B. Every information can be furnished to his friends, (either personally or by letters, post paid, enclosing a stamp,) respecting the departure of Packets and Vessels to all parts of America.

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An opportunity now offers itself for two well-educated Young Gentlemen, possessing a taste for the Fine Arts, of being instructed in Architectural Drawing by a practical man, of considerable experience as a Builder, and who is professionally an Architect, having been employed by the Nobility and Gentry of his immediate locality in that double capacity, for many years. Having now declined the Building department, he has an opportunity of devoting his time entirely to his profession as an Architect, and to the instruction of any Young Gentlemen who may be entrusted to his care, who will be liberally boarded and lodged, and also taught, if desired, the rudiments of the French Language, without interfering with their professional studies.

The Advertiser is a Teetotaler and Rechabite.—For further particulars apply (if by letter, prepaid) to Mr. SAMUEL FRUER, Architect, Framlingham, Suffolk.

Medical Lectures on Teetotalism.

DR. GRINDROD, (author of "*Bacchus*," &c.) at the urgent and repeated solicitations of numerous Societies, has consented to deliver a SERIES of LECTURES on the injurious effects of Intoxicating Liquors on the human frame.

The splendid Drawings by which these Lectures will be illustrated will include representations of the stomach in a healthy state—The stomach of a moderate drinker—Stomachs of the drunkard—Stomachs in an ulcerated and cancerous condition—The stomach and brain of persons after death from delirium tremens—The brain of drunkards after death by apoplexy—The Drunkard's Liver—Kidneys—Blood-Vessels, &c.—Drawings exhibiting the wine and grog blossoms of the drunkard's face—The face of the beer-bibber, &c.

Specimens of the Drugs used in the adulterations of strong drinks will be exhibited, including Cocculus Indicus, Paradise Grains, Nux Vomica, Foxglove Leaves, Lead, Arsenic, Logwood, Coriander Seeds, Fabia Amara, Salt of Tartar, Headings, Opium, Henbane, Bohemian Rosemary, Salt of Steel, Sulphate of Iron, Colouring Ingredients, Black Extract, Cherry Laurel Water, &c.

The engagements of Dr. Grindrod only permit him to devote the ensuing winter to the delivery of these Lectures, and societies or districts will be entered on his books as far as practicable in the order of their application.

All letters (post paid) to be addressed—"Dr. GRINDROD, Manchester."

TEETOTAL FREE DAY SCHOOL, HULL.

Opened in September last, for Children of all Denominations.

Supported by Voluntary Contributions.

Amidst the numerous schemes of christian benevolence in establishing means to counteract vice and extend morality—to alleviate the sufferings of mankind, and promote their best interest for this life and that which is to come, there is none that seems to possess a more noble, honourable, and disinterested principle than the design of the institution we are now advocating: it will ever be the aim of the Managers of this School, (in addition to a sound English Education,) to teach the Children their duty to their Heavenly Father, obedience to their parents, and the relation in which they stand to all mankind; likewise, the baneful effects of intoxicating drinks, snuff, and tobacco, together with the ten thousand blessings of Temperance, will be strongly pointed out.

A short Lecture will be delivered to them weekly, by the Minister or some friend. Every Friday evening a Public Meeting will be held, where the Scholars and others may have an opportunity to sing, recite, &c.; and in order to keep up the interest in the minds of the children, they will be encouraged to have a procession occasionally. The spacious School Room in Moxon Street has been engaged for the purpose, and Mr. Boddy, of Leeds, as the teacher; Mrs. Boddy and Daughter will be engaged for Girls as soon as funds allow. The School opens and closes with singing and prayer. A Tract Society is established, and the elder boys appointed to distribute the tracts; thus making them into a band of Teetotal Town-Missionaries. If, then, there be an institution that deserves the encomiums of the poet, the attention of the philosopher, the benevolence of the philanthropist, and the utmost help of the church, such, most assuredly, is the Teetotal Free Day School. We embrace the present opportunity of thanking those kind friends (especially the conductors of the *Temperance Press*), who have already sent us donations, and kindly promised future help; and beg leave to inform them, that an *Annual Report* of the School will be printed, and copies sent to each collector and subscriber of 2s. 6d. each, and upwards. Books, Tracts, Medals, &c., for the School, will be thankfully received. If the friends will kindly remit (in letter-stamps, or post-order) what they may be able and willing, it will save our Minister the trouble, fatigue, expense, and humiliation of personal application; and much time that might be more advantageously employed. Letters declining, if circumstances render it imperative, will be preferred to no answer at all. Temperance Societies and friends at a distance, who may not be in circumstances to send much, perhaps would engage some one to fill up the card which may be sent with the circular, or forward it to some influential friend.

It is the intention of the Minister and friends to erect a large Chapel and School Rooms in the Spring, should Providence continue to smile upon them. For progress of the School, encouraging letters from friends, &c., see *Messenger of Mercy*, Vol. 2, Published by STEIL, London, and all Booksellers; Price 1d. each number.

Signed in behalf of the Temperance Christian Church,
J. STAMP, Minister, 16, Frances-st. West, Hull.
J. THORLEY, Treasurer, 7, West-street.
Mr. BODDY, Assistant Secretary.

November 1st, 1843.

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TO TEMPERANCE SOCIETIES AND ADVOCATES.

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 - 3rd.—A DEFENCE OF THE TEETOTAL WINE QUESTION from the reasonings and criticisms of the Rev. DENNIS KELLY, of St. Bride's, and the Rev. EDWARD NANGLE, in the Church of England Magazine; and
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PER MR. J. ANDREW, JUN.

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Notices.

ERRATA.—Page 123, col. 1st, line 24, for "religion" read "teetotalism." The Advertisement of Temperance Yeast will be found in our August No., not September.

A correspondent says that the Welsh Impostor, R. PARRY, is not now in Ireland, but in NEW YORK: we hope he will there lead a better and more consistent life than he did here.

Mr. T. HUDSON (the excellent agent of the National Society) advises us that he has been confounded in some places with one "E. Hudson," designated of the "Royal Navy." We trust the distinction will now be understood.

J. S.—Obliged for the *Reminiscences of a working man*, the first part of which shall appear with our new volume.

"J. WATERWORTH, Catholic Priest."—We had no intention of offending in using the term "Romanist," any more than in using "Wesleyan" or "Calvinist." We did not assail either his "faith" or his "church." We did not even use the word. His letter, however, with vindictory remarks as to the accuracy of our allusion to Galileo and Columbus, and a full reply to the various attacks of the Tablet newspaper against "Protestant Teetotalism," will appear in a Supplement to the Advocate.

* * * Prepay all letters, and enclose stamp for answer, when needed.

Printed by JOHN LIVESLEY, Athol Street, Douglas.

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THE NATIONAL TEMPERANCE ADVOCATE AND HERALD.

THE ORGAN OF THE BRITISH ASSOCIATION FOR THE PROMOTION OF TEMPERANCE,
AND OF THE IRISH TEMPERANCE UNION.

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

No. 13.—VOL. II.]

DOUGLAS, DEC. 18, 1843.

[1½d. per No.; 1s. 6d. per Year.

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THE CORN-LAWS.

There are two distinct Corn-Laws now sought to be repealed—one by the *Politicians*; the *other* by the *Teetotalers*. The *Politicians* affirm that the law which *they* want repealing was enacted by the power of INTEREST; the *Teetotalers* assert that the other is upheld by the force of FASHION and the tyranny of APPETITE. This latter law they declare to be worse than the former; inasmuch as the law which *destroys* grain, and converts it from *solid food* into *liquid poison* and "distilled perdition," must be more absolutely wicked than a law which merely *limits* the distribution of that food within a district or a nation. Further, they affirm that the *means* for the destruction of this greater evil are not only cheaper, but more completely within reach and command. The methods for the repeal of the parliamentary law are individually expensive, annoying, and uncertain; but for the abolition of the self-made law, every consumer of intoxicating drink—in other words, every *destroyer of grain*—is already in the possession of the free franchise. The people, *here*, are their own law-makers, and their own Parliament, constituted by *universal suffrage*. If *duty*, therefore, be in proportion to *responsibility*, and responsibility to *means*, how imperative the call for the abolition of *this* Corn-Law!

Reader! do you wish for any proof of the *superiority* of the *POLITICAL ECONOMY* of Teetotalers over that of the *mere* party Politician?—look at the results of teetotalism in Ireland—results which challenge the admiration of the civilized world! Given the *alternative*, that

ENGLAND should in this respect rival Ireland, and free herself from the DRINKING SYSTEM, and all its sad concomitants and consequences, social, economical, and political—or merely from the LEGAL CORN-LAW—which would the enlightened Patriot and the pure Philanthropist prefer? In merely an industrial and present aspect, they might be *equal*; but in varied, valuable, and enduring consequences, how infinitely more comprehensive and superior would be the alternative of universal sobriety!

But what is the actual relative position of the two questions, as regards their reception by the public and the press? Alas! it displays, but too correctly, how easy it is to excite and arouse the public mind on a question of less moment, but of a more conventional aspect, than on behalf of grander and Catholic objects! The whole energies of a mighty press shall be wielded to advance a lesser good, while it remains apathetic or hostile to the progress of a loftier principle and a sublimer cause: in one night £12,000 shall be raised to compass a remote and limited object; but will £10,000 be subscribed throughout the whole of wealthy England to promote the nobler principle—the moral, and social, and political effects of which will be felt not only now, but throughout all time, forming the only safe and certain basis of national institutions, character, and greatness—and to consummate an aim which includes the liberation of man, not merely from Corn-Laws, self-imposed or compulsory, that limit the supply of the bread which perishes, but from laws and influences which keep the teeming population of the land in darkness and degradation—an aim which contemplates the period when he shall pass from the "valley of the shadow of death," in which he has reeled and staggered amidst pitchy darkness, to the light of day, and awake to the full consciousness of his nature and dignity, for the working out and development of which this TIME and WORLD were the appointed theatre?

We seriously urge upon politicians, of all parties, the desirableness of destroying the *self-imposed* CORN-LAW. If you would abolish or preserve the other, well and good—it is not *our* province to dictate or intermeddle with your political views; but we suggest, that whatever motive or interest urges you to adopt either course, as Landholders or Leaguers respectively, *ought to induce you earnestly to unite with us for the destruction of this self-imposed Corn-Law*. Here your views and interests meet as on a common platform; and how pleasant are such unions, free from the unchristian asperities of party, they only know who have *thus* banded themselves together for the destruction of a common destroyer.

"Sir ROBERT PEEL, [we quote from the *Spectator*] speaking at a Farmer's Club in Tamworth, to agricultural England, says:—Improve your agricultural skill, and defy competition. He exhorted farmers to extend their observation, to read, to experimentalize: he ex-

horted landlords to help their tenants, by conducting the more expensive and doubtful experiments in the presence of their tenants; and he himself sets the example. He tells the farmers that it is the business of farmers' clubs to attend, not to *protection*, but to *promotion* of agriculture; dwells on the *fertility of soil* which farmers have heretofore neglected to improve; urges agricultural chemistry as a grand instrument; and points to prosperous manufactures as creating the best of markets. We do not observe that the words *free trade* or *repeal of the Corn-Laws* ever passed his lips; but let landlords and farmers follow his injunctions, and the Corn-Laws would be repealed *ipso facto*. *It would matter little what restrictive laws were on the statute book, if corn were abundant and cheap in the land.*

"The course urged by Sir ROBERT PEEL and the most intelligent agriculturalists, is supported by two considerations: it alone would fortify the landed interest to sustain the change of the Corn-Laws without injury; and, by rendering us truly '*independent of foreign supply*,' it would at once obviate the principal risk which some apprehend from the now inevitable repeal of the Corn-Laws; for the best kind of independence is, not to refuse help, but *not to need it*."

Now, almost every word of this argument may be applied to teetotalism. Do you wish to increase "the fertility of the soil?" Then abolish that drinking system—repeal that self-imposed Corn-Law—compared to the consequences of which, a blight and mildew upon the produce of 3,000,000 acres of our richest land, would be a positive blessing! God does not curse our country: he fills it with plenty; but when man steps in, and converts fruit and grain to the value of £20,000,000 annually—(which would purchase more than four THOUSAND MILLIONS OF QUARTER LOAVES, and supply 3,000,000 of persons with more than 2lbs. of bread per day the year round)—not merely into that which cannot feed, but into that which degrades and destroys—the *consequence* is not only *the same*, but much worse than if blight and barrenness were to fall upon the land! Better, far better, destroy "the fertility of the soil" than convert its richest produce into rankest poison! The prevalence of teetotalism, therefore, would directly have all the effect of an increased fertility of soil, to say nothing of the consequences as regards improved habits of industry: it would be at once equivalent to the addition of an immense territory to the agricultural resources of England.

Does the farmer wish for "*abundance*" of corn? The free-trader here meets him on common ground. Let teetotalism prevail in England as it does in Ireland, and corn will be both "*abundant*" and "*cheap*." Destroy the self-imposed Corn-Law, and the other becomes a *dead-letter*. It will, *ipso facto*, be repealed. If the Leaguer feels called upon to adopt means for the repeal of the parliamentary enactment, again we say, well and good; but while you do this, leave not the other undone.

When the millions of our manufacturing population cease to drink the fiery or fermented liquors produced from the destruction of fruit or grain, the grain being no longer wanted for making *drink*, will go immensely to increase the supply and cheapen the price of food. By the abolition of the drinking system, more than 40 millions of pounds will be annually saved, to be directly reciprocated—without loss of labour or profit in foreign interchange—between the home-grower and home-producer. At the present, not even £1,000,000 of this immense sum (which is only the *direct* expense of the drinking system) are distributed to the *labourer*; but, being interchanged for food, furniture, or clothing,

under the teetotal system, nearly £7,000,000 would pass directly into the LABOUR MARKET.

"Thus might the crowds, who suffer, be themselves
The best promoters of our social weal,
And work their moral greatness, without aid
From those who lead them only to deceive;
For men are false when principles are true.
Then let us (since the cure is in ourselves)
Lament no more our troubles, nor expect
That time will bright us, when we wrong ourselves."

The interests of LAND, of CAPITAL, and of LABOUR, are all involved in the Temperance Question. Every just and honest end sought by these interests, will be powerfully promoted by the progress of Teetotalism. Let all parties, then, unite on this common ground. Let one grand LEAGUE be formed, and one grand effort be put forth, for the deliverance of our country from the domination of the giant evil of INTemperance.

SIGNS OF PROGRESS.

Returns obtained from 10 of the principal brewers of the metropolis exhibit a *decrease* in their consumption of malt from October 10th, 1842, to Oct. 1843, as compared with the returns from October 1841 to Oct. 1842, of no less than 18,140 quarters. This decrease in the destruction of grain and the use of hop, by these ten brewers alone, is equivalent to the absolute addition of 6,500 acres of good land to the county of Middlesex.

TRUTHS FOR TEETOTALERS.

BY THOMAS SMEETON, IPSWICH.

1. BE UNITED.—Nothing weakens a good cause so much as disunion amongst its adherents. If you cannot all *think* and see alike, be sure to *act* alike in endeavouring to dethrone strong drink, the belly tyrant of England. Think of the old fable of the bundle of sticks. The faggots could not be broken *while they were bound together*; but *when separated*, were easily destroyed. Be careful to be kept together by the bond of unity, and you will prove successful. "A house divided against itself, cannot stand." Avoid divisions among yourselves, and your house of temperance effort shall stand until the last moment of the evening of time gives place to the morning of eternity.

2. BE CONSISTENT. Adorn the system you espouse and advocate, by an earnest attachment to truth and propriety. Remember the importance of your pledge, and keep it inviolate, or else give it up openly and honourably. If you break your pledge, you *lose your character*. A man who will break his word in *this instance*, will, if occasion serve, prove unfaithful in *any other matter*. Show me a pledge-breaker, and I see a person whom I should be loath to trust as a servant, a friend, or a confidant.

3 BE ZEALOUS. If the system be unworthy of strenuous defence and determined espousal, it is not worthy of your countenance in any degree. I have no sympathy with lukewarm and sleepy teetotalers, while warmth and wakefulness are required. "It is good to be *zealously affected* *always* in a good thing."

4. BE THOUGHTFUL. Inconsideration is, frequently, the bane of our societies. Let rashness and imprudence be banished from our borders. Unless we improve *mentally*, we shall not benefit fully, by the adoption of teetotalism. It is often said, "when men cease to *drink* they begin to *think*." Do not allow your thoughtlessness to bring reproach and denial upon this statement. In your reading be *select* and *meditative*. In other words, peruse *good books*, and *digest* what you read. It is a shame, other things being equal, to see the consumers of a brain-enfeebling fluid surpassing in intelligence those who imbibe the beverage of Horeb and of Eden.—*Temperance Recorder*.

[To these excellent remarks we would add—

5. BEWARE OF THE PUBLIC-HOUSE! If *business* imperatively call you there, transact it, and depart. "Be not among wine-bibbers," even though you drink water. Traps and gins will be laid for you by the drinkers, who would *glory* in your fall. Your practice silently reproves them, and they will thus seek to make you even as themselves. We have known *bets* made by their drinking companions, on the stability of such unwise teetotalers; and, in some instances, the tempter has but too fatally succeeded!

SHUN, we say, THE PUBLIC-HOUSE! No man, but especially no reformed one, is safe who persists in spending his time there. It is spending without return—a profligate expenditure of a precious opportunity. "*Redeem the time.*" This is a sacred, and, if you understand what it meaneth, a solemn duty! Can you do it in the public-house? There you necessarily meet with much that offends a delicate and reflecting mind. For one grain of sense or seriousness, you will find a bushel of chaff. If you are ignorant, you will not be better informed *there*. If you have any pretence to intellectual power and cultivation, you ought to feel ashamed in finding yourself *there*. Showy pretence and noisy gabble you may meet with; but serious, and philosophic, and elevating thought and converse, will not be found *there*. If you would rise in the scale of being, and comprehend the nature, the dignity, and the destiny of creation and of man; if you would enjoy true mental independence; if you would converse with the great and the good, and, by redeeming the time, finally realize the truth of the declaration—

"My mind to me a kingdom is"—

you must shun the public-house, and its shallow and sensual frequenters. "*Avoid the very appearance of evil.*" steer clear even of the semblance of vice, and strive to be BETTER as well as *sober* men!—Ed.]

NOTES ON TEXTS OF SCRIPTURE.—No. II.

ROM. XIV. 21. (1 COR. VIII. 13.)

The first passage to be examined in this article is one on which very much has been written. It has been largely insisted on by temperance writers, in consequence of the foundation it furnishes for what is called *Christian expediency*, as an argument in favour of the principle of abstinence from intoxicating drinks. "It is good," says the Apostle, "neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak."—Rom. xiv. 21. A few observations regarding the circumstances of the church at Rome, to which this statement refers, may help us to a correct interpretation of it.

It has been supposed by some that the same circumstances are here referred to as in 1 Cor. viii.; but the language of this latter passage is much more definite, and there is nothing in the former passage to make it certain that the reference is the same. There is, therefore, room for diversity of opinion on this point. There may be a reference to meat offered to idols, but there is no necessity for supposing that there is; and something more than such a reference is necessary to be understood in order to an explanation of some of the language used; as, for instance, at the 5th verse of this chapter, where the Jewish holydays are mentioned. The Apostle's observations were intended to instruct the Christian Gentile converts regarding the manner in which they should treat their brethren from amongst the Jews, who retained certain prejudices in favour of the ceremonial law. They were to respect the conscientious scruples of their Jewish brethren, and to guard against wounding their feelings. "It is good neither to eat flesh, nor to drink wine," &c. The expression, "it is good," is here evidently to be understood in a moral sense. Professor Hodge (*Com. in loco*) expresses the sense well thus:—"Abstaining from flesh, wine, or any thing else which is injurious to our brethren, is right, that is, *morally obligatory*." It is opposed to the expression, v. 20, "it is evil," which denotes that which is *morally wrong*. "It is right not to eat flesh." Many commentators suppose that this refers to the flesh of animals which had been slain in idolatrous sacrifices, part of which was often exposed for sale in the market, and which the Jews refused to purchase, from their extreme detestation of idolatry. This affords a good enough illustration of the text. Apart from this, however, a Jew had reasons

for abstaining from flesh which had been prepared by a heathen. A Jew, when in a heathen country, abstains from flesh, "because [as Dr. A. Clarke observes, *Com. on Rom. xiv. 2.*] he cannot tell whether the flesh which is sold in the market may be of a *clean* or *unclean* beast; whether it may not have been offered to an idol; or whether the blood may have been taken properly from it." "By the law," says KITTO, in his *Cyclopædia of Biblical Literature*, art. ABSTINENCE, "abstinence from blood was confirmed, and the use of the flesh of even lawful animals was forbidden, if the manner of their death rendered it impossible that they should be, or uncertain that they were, duly exsanguinated (*Exod. xxii. 31*; *Deut. xiv. 21*)." We are not to suppose that the Jews at Rome abstained entirely from flesh, but merely that they avoided it when liable to any of the objections now specified. "Is it likely that the great body of the Jews living at Rome went entirely without meat, merely because they could not eat that which was sold in the heathen shambles? Doubtless they had their own butchers at Rome, as they have now in London, although their only objection to the meat of our butchers is, that they consider it improperly slaughtered."—(*Pictorial Bible*: note on Rom. xiv. 2.) So much for the abstinence from flesh enjoined by the Apostle.

It is remarkable that almost all commentators have entirely overlooked the mention of *wine* in this text. The generic term (*oinos*) is here used. Professor HODGE says,—"The ground on which some of the early Christians thought it incumbent on them to abstain from wine, was not any general ascetic principle, but because they feared they might be led to use wine which had been offered to the gods; to which they had the same objection as to meat which had been presented in sacrifice." This limits the reference of the text to that which is offered in sacrifice to idols. Dr. MACKNIGHT's remark on the 17th verse of this chapter may, however, be regarded as better indicating the reference here. "Perhaps [says he] some of the more zealous Jews abstained from drinks prepared by the heathens, thinking them impure." The Apostle here lays down a general principle for the guidance of Christian conduct, containing an extension of that laid down by him in the first epistle to the Corinthians. There is reason to believe, and it is generally admitted, that the first epistle to the Corinthians was written about a year prior to that to the Romans; and this circumstance in part accounts for the extension of the principle we have referred to. It was an important rule of conduct, and the Apostle did not wish it limited to the circumstances of the Corinthian Church, to which it was first applied. The wine here mentioned, we presume, was *harmless*, and proper to be used by the individual in ordinary circumstances; but it is *prohibited on the ground of the injury which his use of it might inflict on others*. It is necessary that this remark be borne in mind when the principle is applied to the use of intoxicating drinks; for they are not adapted to the nourishment of the body, and their habitual use, however moderate, necessarily injures the physical system. In reference to our intoxicating wines, Dr. E. JOHNSON (*Life, Health, and Disease*, p. 268,) justly remarks,—"If wine be productive of good, what is the nature and kind of that good? Does it nourish the body? It does not, for the life of no animal can be supported by it." We, then, have a stronger argument for abstinence from intoxicating wine than the Apostle uses for abstinence from that which is harmless and nutritive. The articles he mentions as proper to be abstained from in certain circumstances, are such as the God of nature has provided for us, and has adapted to impart firmness and vigour to the constitution of laborious and active men. "Who now (after the light that of late years has been thrown upon the subject) will venture to make as high claims as these for intoxicating liquors? Has God provided them? No; but they are the result of man's contrivance, the product of all-inventing art. Has God made our nature so as to be invigorated and nourished by them? Just the contrary; nature abhors them; our physical system spontaneously treats them as poison. Has he [sanctioned] the habitual use of *strong drink* in his word? Just the contrary. What apology, then, can be made for the use of it? Will it be said that none but weak brethren are offended by it? Even this is not true; but if it were, it would be nothing to the purpose. The Apostle decided against the use of meat, and of wine, (*Rom. xiv. 21*) *even when only weak brethren were offended*. If, now, a thing in itself natural, and lawful, and useful, (although not absolutely necessary,) is to be refrained from when weak brethren will be offended, and Christ and the church are sinned against (1 Cor. viii. 11) in case this be not done; then what can we say of him who will not refrain from what is mischievous, and against the welfare of our natures, when he knows that not only some weaker brethren may be offended, but that a multitude of those who are conspicuous in the church for talent and piety, will be offended? How can we say otherwise than that *he sins against Christ and his church*? We cannot; there is no alternative left. The case is too plain to need any further illustration."—(Professor STUART'S *Essay*, p. 35, *Glasg. ed.*, 1831.) These sentiments of Dr. STUART were expressed by him more than ten years ago, but they are considerably in advance of those at present entertained by many of the advocates of what is called the *principle of expediency*.

Flesh and wine are particularly specified in our text, but the principle of abstinence is not intended to apply exclusively to them. Hence it is added,—"Nor any thing whereby thy brother stumbleth." The language is elliptical, and the ellipsis may be thus supplied,—"nor to eat or drink any thing;" or, more briefly, "nor to do any thing." Three words are employed by the Apostle to indicate the extent to which this principle ought to be carried. They are similar in signification, but that which is specially appropriate to each is easily discriminated. The first (*proskoptei*) literally signifies to strike against; hence to dash one's foot against something, and be slightly injured. The second (*skandalizetai*) is a stronger word, signifying to cause to fall, as into a snare or trap. The third (*asthenei*) expresses the result of the two former; namely, being weakened by a fall. The verse may be rendered thus,—"It is good neither to eat flesh, nor to drink wine, nor to do any thing by which thy brother stumbleth, or is caused to fall, or is weakened." Dr. Macknight's explanation of the reference of the concluding words, is excellent. He says,—"The first of these words is used to express the case of a person who, being tempted to commit sin, yields a little to the temptation, but recovers himself: the second expresses the case of one who, through temptation, actually commits sin, contrary to knowledge and conviction: the third expresses the situation of a person who, by sinning, hath his integrity and sense of religion so weakened, that he is in danger of apostatizing."

Our readers are now in possession of what we believe to be the true sense of this text. They are, therefore, able to judge how far it is available as an argument in favour of the principle of abstinence from intoxicating drinks. It may be useful to some; but many begin to question its perfect applicability. To those who think that, apart from the danger of excess, personally, or in the case of others, there is no impropriety in the habitual use of such drinks, it may, and if duly considered will, serve as a motive for abstinence. Those, however, who deem their use as a beverage altogether improper, and that the repugnance to them which the Author of our existence has implanted in our natures is a clear intimation that he never designed them to be so used, will have a reason for abstinence, in all circumstances, which he who wishes to regulate his conduct by the Divine Will cannot overlook. If our principles are acted on, it is of little importance from what motive such action proceeds. We, therefore, blame not those who occupy the low ground of expediency, unless when they render themselves culpable, after shutting their own eyes against the light on this subject, by branding with opprobrious names those who deem it their duty to abstain in all circumstances, and endeavour to bring others up to this point.

It may be proper to notice, briefly, the passage repeatedly referred to in the course of the preceding observations: (1 Cor. viii. 13).—"If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." We have already explained the term rendered here *make to offend*, in the sense of causing to fall into sin. It is plain from the first verse of this chapter that the Apostle is here speaking of "things offered unto idols." The Apostle's language is so definite that we can scarcely mistake the circumstances to which he alludes. HORNE, in his Introduction, (Vol. III. pp. 353, 354,) has given a brief, but satisfactory, explanation of these circumstances. He says,—"After the usual portions of the victims had been burnt on the altar, or given to the officiating priests, the remainder was either exposed by the owner for sale in the market, or became the occasion of giving a feast to his friends, either in the temple or at his own house. Meat of this description, termed *εἰδωλόθυτα* (*eidolothuta*), or meats offered to idols, in Acts xv. 29, was an abomination to the Jews; who held that not only those who partook of such entertainments, but also those who purchased such meat in the market, subjected themselves to the pollution of idolatry. The Apostle JAMES, therefore, recommends that the Gentile Christians should abstain from all meats of this kind, out of respect to this prejudice of Jewish Christians; and hence he calls these meats *ἀλλογενήματα* (*allogemata*), pollution of idols; that is, meats polluted in consequence of their being sacrificed unto idols. (Acts xv. 20.: compare also 1 Cor. viii. 1. 4. 7. 10., x. 19. 28.) It appears from Judg. ix. 27, that feasting after sacrifice in the temples of idols was not unknown to the Shechemites." We repeat an observation made on the previous passage, that the meat here referred to was proper to be used as an article of diet—a remark which cannot with truth be made of intoxicating drink.

The passages now examined are frequently used in reference to what is called the *Communion Question*. We have no objection to such an application of the Apostle's general principle, but it must be admitted that such a use of it differs very considerably from his. We may suggest a case for illustration. Suppose that in reference to an individual reclaimed from intemperance, and admitted into the fellowship of the church, it was found that the use of intoxicating wine in the Eucharist revived his appetite for strong drink, and threatened to cause his fall—would it not be plainly the duty of such a church to remove the stumbling-block from this brother, by adopting unfermented wine for the Eucharist?

There could scarcely exist a doubt on this point. Such a case has occurred. We quote from a letter of the Rev. JOHN FROST, in *The Enquirer*, an American periodical, conducted by E. C. DELAVAN, Esq.:—"I administered the sacrament of the Lord's Supper the last Sabbath, to the Congregational Church at Westmoreland. I was gratified to find, when I partook of the cup, that its contents were unfermented wine, made from the raisin or dried grape. I was expressing my gratification to a member of the church, after service, and inquired how long it was that they had used unfermented wine. The reply was, about two years; and that one thing which led to this change was, that one of the members, a young man by the name of Thomas Norris, who before uniting with the church was addicted to an intemperate use of strong drink, was soon, after partaking of alcoholic wine at the communion, overtaken with his besetting sin. He made a confession to the church, and stated that the wine at the communion-table excited his appetite, and was the occasion of his fall. The question was discussed in the church, whether they ought not to introduce unfermented wine. Several opposed, but a majority were in favour of it. I saw, in the evening, the father-in-law of this young man, Dr. Sheroll, and stated what I was told respecting his son-in-law, and he confirmed the same. This young man belonged to one of the most respectable families in the place."—(*Eng.* p. 42.) A number of other similar cases are cited in MEARN'S "Brief Illustration of the Evidence in favour of the Use of Unintoxicating Wine in the Lord's Supper" (§ 17).

A general principle admits of application in a variety of circumstances. In the present article we have shown how the principle stated in the passages considered, is capable of application to the temperance question, or that branch of it which relates to the Lord's Supper. The subject admits of much fuller illustration; but, having indicated the method of conducting it, our readers may easily apply it more extensively for themselves. The Apostle's principle is of course susceptible of application to many other subjects not falling within our province. THETA.

Reviews.

[All books for review, too large to be sent direct per post, must be left for the Editor, care of W. Brittain, Paternoster Row, London.]

THE PICTORIAL HISTORY OF ALCOHOL and Pathology of Drunkenness, abridged from "THE ILLUSTRATED HISTORY OF ALCOHOL, by Dr. FREDERIC R. LEES, F.S.A.," with nine coloured Plates of the Stomach in health and disease. Bound in cloth, price 4s. Sold by W. Brittain, 11, Paternoster Row, and J. H. Storie, 166, High Holborn, London. (Royal octavo.)

This work is intended as a cheap PEOPLE'S EDITION of the larger "Illustrated History," containing eight of the engravings from that work, with letter-press descriptions. This edition of the Delavan, or rather SEWALL PLATES, is a decided improvement upon the American quarto form, which is inconveniently large for pocket or domestic use, and too small for public exhibition. The American edition only gave a view of four stomachs; this displays, in full contrast, the seven different stages, and has two additional drawings illustrative of the remarkable case of St. Martin.

FALLACIES OF THE FACULTY; with the Principles of the Chrono-Thermal System of Medicine. By SAMUEL DICKSON, M.D. People's enlarged edition. [See advertisement.]

One of the most remarkable works of the day. It is vigorously written, and combines amusement with philosophy. It has strongly impressed us with the conviction that the author is much more of a philosopher than the medical reviewers who have so shamefully derided the work of Dr. Dickson, while they have bepraised the more fashionable propounders of his principles as eminent philosophers—their philosophy, as far as we can see, being merely second-hand—borrowed, and without acknowledgment, from our author himself! All this, however, might have been expected; for persecution has ever been the reward for telling the truth, before that truth had made itself sufficiently fashionable. Accordingly, this penalty Dr. Dickson has had to pay: he has had to run a-muck through the lines of the opposing reviewers, with lance, or rather *Lancet*, in hand; but, not being of the puling or thin-skinned tribe of authors, Dr. Dickson appears to have come forth unscathed, and has proved himself more than a match for his enemies. He here appeals from the "faculty" to the "people"—from the "college" to the "country"—and in the teetotal world he will find a jury of the most impartial kind.

Do some of our readers inquire what we have to do with this work, or what it has to do with teetotalism? We answer—a good deal. The medical profession as a body (and with only a few honourable exceptions) has chosen to place itself in opposition to teetotalism (though compelled to admit its fundamental principle)—some of the most fashionable medical authorities of the day, or hour, as Pereira, James Johnson, and others, have chosen to come out against teetotalism—and the moderate combined poison-drinkers have as eagerly snatched at their authority to save their

doomed system, as a drowning man will snatch at a straw. Drs. Prout, Pereira, &c., having given (FOR A CONSIDERATION) the sanction of their names to *BASS' PALE INDIAN ALE*—which *base* compound differs only from the common ale which they at the same time condemn (though heretofore so bepraised), in its excess of HOP, a narcotic poison, and in its being more perfectly fermented, and containing therefore more of the narcotico-acrid-poison alcohol—(see their authority paraded by the ALE-QUACKS in advertisements)—and their purchased authority and sanction being in various parts of the country referred to by the small fry of the profession in proof of the excellence of alcoholic beverages—it becomes our duty, as defenders of the temperance faith, to show what that authority is worth. Now, in Dr. Dickson, himself an experienced medical officer, we find an able coadjutor. Let any one read the clever *exposé* of medical quackery and authority—we mean theory and authority apart from established facts—contained in "*FALLACIES OF THE FACULTY*," and we shall pity his intellect and soul if he rise from its perusal disposed to accept any medical theory or authority whatever as an argument of any weight against the facts of teetotalism. "Reform," Dr. Dickson rightly observes, "not often proceeds from *within*, and in no time or country did it ever make much progress unless assisted from *without*." This is true of teetotalism and hyriatristism, which, as popular outward movements, will yet effect great changes *within* the schools and colleges. The medical world, we dare say, will be the last part of the world to be convinced on these, as they were last on other, subjects. Teetotalers! read Dr. Dickson's book; you will find that its principles and your facts are mutually confirmatory. "Until mankind cease to prefer signs to sense—men's words to the examination of God's works; until they take the trouble to make themselves acquainted with the laws of their own economy, they can never learn to distinguish the true physician from the mere pretender—whether the latter be a literate person with a diploma, or an unlettered quack without it." Such is Dr. Dickson's principle, and, as teetotalers, it is *your's* and *our's*.

THE VEIL LIFTED; or, Incidents of Private Life. A Series of Original Tales, by Mrs. PAXTON. (1 vol. 2s. 6d.) Fletcher, Newcastle; Britain, London. pp. 292.

Another volume, from the pen of a lady, consecrated to the service of temperance. This is as it should be; for the vice of intemperance is one which has especially blighted the hopes and blasted the happiness of woman. Generally, she has been the severest sufferer from the brutality and beggary connected with the drunkenness of man—while often, too often, she has also shared in the guilt and the shame! The "*Incidents of Private Life*" are narrated in a good and graphic style, and conceived in a chaste and correct spirit. Some of them recal to our mind fair forms and familiar faces—images of those who have become the victims of fashionable customs and drinking usages—and who, alas! have prematurely gone down, in darkness and disgrace, to the drunkard's grave! While some of these "over-true tales" lift the veil from scenes of the most mournful and melancholy character, others raise it upon views of a fairer and more cheerful kind—where the beauties and blessings of true temperance are embodied in many delightful domestic scenes, which powerfully contrast with the wretchedness and ruin, physical, social, and moral, exhibited in the pictures of the drunkard's progress. Mrs. Paxton, we must observe, while not neglecting to "adorn her tale," never forgets to "point the moral" of her story, but distinctly displays the peculiar and physical nature of the drunkard's appetite, and strongly warns against its insidious encroachments and the social snares and seductions by which its formation is fostered.

PRINCIPLES OF THE WATER TREATMENT; by E. G. MARTIN, M.D., &c. [See advertisement.]

Dr. Martin, of Weymouth, is another professional convert to teetotalism and hyriatristism who, amidst much ungenerous opposition from his fee-lose-opphal brethren, has had the boldness to avow his convictions, and act them out. The cheap pamphlet before us is an able *resumé* of the water system. The sections on *Water-Drinking* and *Diet* we especially recommend. The work closes with some useful chemical analyses of the blood, bile, &c.

PUBLICATIONS RECEIVED.

NINTH ANNUAL REPORT of the British Association for the Promotion of Temperance. Read at the Annual Conference of Delegates, held in York, July, 1843. (32 octavo pages.) Sold by W. Britain, Paternoster Row, London.—[This cheap and well-arranged report ought to be in the possession of every temperance secretary and advocate. It is one of the best that has been issued in this country, and indicates the path to reports still more perfect.]

AN ADDRESS to the Teachers and Friends of Sabbath Schools, on the subject of Temperance. (50 for 9d.) Sold by W. Britain, 11, Paternoster Row, London.—[A few copies of this excellent address of the committee of the *British Temperance Association*, may still be had: we earnestly recommend their circulation amongst the teachers and friends of Sabbath schools.]

ILLUSTRATED HISTORY OF ALCOHOL: by Dr. LEES, F.S.A. W. Britain, 11, Paternoster Row, London. No. 3. 1s. 6d.—[This number contains three beautiful plates of the stomach's appearance under alcoholic disease; viz., the drunkard's stomach after a debauch; the scirrhus and cancerous stomach; and the *delirium tremens* stomach.]

THE PLEASURES OF TEMPERANCE; in Blank Verse. By H. H. HORTON. Dyer, Paternoster Row, London; J. W. Showell, Birmingham. 6d.—[This neat little pamphlet, though its author never designed it to stand the test of literary criticism, contains some very passable poetry. Many of the passages exhibit pregnant truths well expressed, which may impress many minds more strongly in the elaborate garb of blank verse, than in a plain suit of prose. We have marked several errors and inelegances of punctuation, orthography, and composition, which the author would do well to correct in any future edition. The eulogium on WATER, p. 17, is very chastely and correctly conceived.]

A WORD TO PEOPLE OF COMMON SENSE; by a Member of the University of Cambridge. (See advertisement.) 2s. 6d. per dozen.—[The friends of temperance cannot do better with a spare half-crown than purchase a dozen copies of this pamphlet. It is one of the most vigorous, acute, and telling tracts we have recently seen; and we shall beg leave to borrow liberally from its pages in future numbers.]

AN ADDRESS TO THE SOCIETY OF FRIENDS on Total Abstinence, from a Meeting of Members. C. Gilpin, 5, Bishopsgate Street without, London. 14d.—[Most cordially do we recommend the circulation of this valuable address.]

THE NATIONAL TEMPERANCE ALMANAC, and Advocate's Text-Book, for 1844. Compiled by T. Cook, Leicester; sold by W. Britain, London.

In form, style, typographical arrangement, and paper, this almanac is a very decided improvement upon those for preceding years. We have here all the usual almanac and other matter of excellent quality, while in point of quantity it is absolutely unrivalled. The almanac is not a pamphlet, but a volume of 120 pages—and for 3d. only!

We notice, however, several typographical errors. The case "*COFFEE v. BEER*," p. 52, happened at "Halse," not "Hala." At p. 57, line 2, "Wood-gate" should be "Wood Street." At p. 81, between the advertisements of "Temperance Library" and "Tirosh lo Yayin," a rule (—) ought to be placed. Our readers can make the alterations with their pen.

WHAT IS COMMON WINE?

"We have been requested to draw the attention of the wine-drinking public to the fact that large quantities of trash are imported from the Channel Islands, *via* Ireland, at a duty of 24d. a gallon, or per 108 gallons at £1 4s. 04d., whereas upon genuine foreign wine the duty is £31 3s. 9d. The trash thus received here is called *port* and *sherry*, WITHOUT A DROP OF THE JUICE OF THE GRAPE IN IT. A correspondent of the *Morning Advertiser* has the following remarks on the subject:—'The facility given by the Tariff to admit this filth into consumption, cannot be better exemplified than by quoting the Customs Order, dated the 1st of Feb., 1842, per Act 3d Victoria, c. 17, sec. 2, which runs thus—'Made wines, the produce of the Channel Islands, are to be charged with the following countervailing duties, viz., if imported into England, 9d.; into Scotland, 4d.; and into Ireland, 24d. per gallon.' By the differential duties, the revenue is cheated and the public poisoned.'

"This is a subject demanding the attention of the Government. There is no port or sherry made from the produce of the grape, the growth of the Channel Islands; but the stuff thus introduced into London, *via* Ireland, is mere poison. Cheap-wine drinkers ought to be made aware of the fact we have just noticed."—*Mark Lane Express*, May 29.

[Preachers and churches are so infatuated as to take this "trash," "filth," and "poison STUFF," without remorse, as an emblem of that pure and holy Being who saw no corruption; but mercifully exclude from church fellowship those pious and enlightened teetotalers who use the true "fruit of the vine." The pure juice of the grape, with a portion of the water evaporated, Mr. Bromley called "STUFF;" while he says nothing against the use of that stuff which has "not a drop of the juice of the grape in it."]

ADULTERATED WINE.—The *Moniteur Parisien* states that 700 casks of adulterated wine had been seized at Bercy, in the stores of one of the most honourable merchants in the capital, and that on Tuesday last this enormous quantity of an imitation of "*white Bordeaux wine*" was, after the usual formalities, thrown into the river, having been found to be made up of cider and spirit of wine! Judicial proceedings have been commenced simultaneously at Paris and Rouen, where the "*wine*" had been fabricated. The fraud appears to have been carried on to a considerable extent.—*Bath Gazette*, Oct. 25th, 1843.

Progress of Temperance.

KIPPAX.—On the 4th inst. a crowded meeting was held in Mr. Carter's Temperance Hall, when Dr. Lees gave an instructive lecture, illustrated by ten colossal drawings of the stomach. The Kippax temperance brass band was in attendance, and agreeably varied the proceedings.

LEEDS AND WAKEFIELD DISTRICT UNION.—*Jarvis Crahe's Report.*—In presenting you with a brief report of my labours for the last ten weeks and three days that I was in the Union, I feel thankful for any degree of success that has attended my exertions. My labours altogether in the district must be considered as seed-time rather than harvest. In many places there is much opposition even to the sowing of seed, an instance of which occurred at Thorpe Arch, and from a minister too. I have distributed 4,700 tracts; entered at least 4,300 houses; and held conversations with many of the people; delivered 61 addresses, 22 of them in the open air; and obtained 129 signatures, which is but a small number, yet I hope much good has been done. In Batley, through the instrumentality of the Union, the foundation of a flourishing society has been laid. At Knottingley and many other places the societies have been aroused to activity, and at Tadcaster there is a prospect of establishing a society.

J. C.

OVEDEN.—The first festival of the Oveden and Wheatley temperance society was celebrated on Monday, Sept. 6th, in the school-room of the Independent Chapel, Oveden, kindly lent for the occasion; when upwards of 240 sat down to a comfortable tea. After which a public meeting was held (the Rev. J. Harrison in the chair), addressed by the Rev. J. White, of Northowram, Mr. James Tenre, Mr. Thomas Wood (a reformed character from Ambler Thorn), and other gentlemen. This society is the fruit of a few labouring men, who have thought it their duty to turn out into the streets and lanes on a Lord's-Day morning, to proclaim the truths of total abstinence, and do all they can to stop the torrent of intemperance, which was carrying away many victims in these villages. The seed has not been cast into barren ground, but has reached the ears and hearts of a number of drunken individuals, and has been the means of a real reformation in their lives. Nevertheless, several of the ministers have begun to harangue against us in public and private! asserting that it is decidedly wrong and sinful to hold a temperance meeting on a Lord's Day; but it is mere assertion without proof. Is it "not lawful to do [such] good on the Sabbath," if lawful to pull an ass out of a ditch? Let them show proof from the New Testament, which is the rule for Christians. A clergyman, not far from us, has been preaching two sermons against total abstinence, pretending to prove that ALL the wines of Scriptures are intoxicating, and had the blessing of God upon them! but, of course, no one was allowed to call in question his authority, nor ask him any questions! A friend, the day following, thought it his duty to visit him, and show him his way more perfectly, and to convince him of the error into which he had fallen. His reply was, "that he went to the church to teach, and not to be taught;" forgetting the exhortation of Paul in his letter to the Thessalonians—"Prove all things; hold fast that which is good." When publications were offered him gratis for his perusal, he said that he would neither read, converse, nor discuss the subject; so that it is evident his mind is prejudiced against the truth, and that he is determined to remain in darkness; and if the blind lead the blind, both will fall into the ditch. He was called upon by the Halifax friends, to present to the society the manuscript copy, in order that they might print the sermons, and a reply along with them; but he would neither print them himself, nor allow others.

N. BURROWS, Secretary.

GLOSSOP DALE TEMPERANCE ASSOCIATION.—On the 4th of Nov. a temperance meeting was held in the Primitive Methodist Chapel, Green Vale, Mr. E. Holdgate in the chair, who, after a brief introduction, called on Mr. Hughes, (paper manufacturer) from Chapel-le-frith, who was particularly happy in delineating the good results and progress of temperance in his own circuit.—Mr. T. Birkett next rose. He said,—"I declare before this audience that I have always had the noble cause of temperance at heart, and especially have I felt the excellence of that great principle by which it was formed and is still carried on; and it behoves every pious and good man, of every religious denomination that makes the Bible the standard of faith and the rule of practice, to unite in the glorious attempt to diffuse total abstinence, which is so eminently calculated to promote public as well as private prosperity.—He read, and commented on, an elaborate arithmetical calculation which he had got up for the occasion, showing minutely how much bread might be bought, how much wearing apparel might be purchased, and how many useful and charitable institutions might be erected annually, with the money expended on the poison alcohol. He concluded with an admonition to the members not to weary in well doing, bidding farewell (before his departure to America) to a grateful audience.—After the lecture, Mr. George Doxon, secretary, rose and presented an address to our revered friend, Mr. Birkett, acknowledging the great obligations under which the society rested to him for his frequent and valuable aid.

W. B.

COLNE.—We have a pleasing revival of the temperance cause here. The society had become all but extinct at Colne, and in the adjacent villages great apathy prevailed. During July last, some old teetotalers of the working class became anxious to recommence the temperance agitation. They held meetings out of doors on Sundays. On one of those occasions some friends from Burnley introduced a Mr. Glover. His address was effective, and he was retained during a part of the week ensuing. Many signed. Since then we have had three lectures from Mr. John Hockings; two visits from Mr. T. B. Thompson (late agent of the Rochdale District Union, to which our society is now attached); two lectures from Mr. Teare; and another visit from Mr. Glover, whose lectures were again well received. We had a visit from Mr. Larner, the talented agent of our District Union, who is again labouring with us. During the intervals, when public advocates do not visit us, our local advocates are listened to with good attention. During the last four months 100 members per month have joined and kept their pledges, making up our numbers about 500. Some striking instances of reformation have occurred. One individual had so reduced himself that he even attempted suicide, was providentially restrained, and signed the pledge, and, being an excellent workman, he is now prosperous, and likely to continue so, for he neglects no means of maintaining his constancy. Another signed, who had not been known to have a suit of new clothes for 30 years, and teetotalism has now provided him a new suit. In that part of the town called the Water-side, heretofore remarkable for the intemperance of its inhabitants, a striking effect is produced; upwards of 50 drunkards have been reclaimed. The performers of a brass band in that part have all joined the society and do good service at the public meetings. An elegant flag is being purchased, and the better informed are instituting an evening school for the benefit of those teetotalers who feel desirous of their assistance. Twenty or thirty other characters are reclaimed in other parts of the town. Violations of the pledge are less frequent. We have been anxious to arouse the neighbouring villages, and with delightful success in some of them.

JAMES DOUGLAS,

HENRY GREENWOOD,

} Secretaries.

DEVONPORT. *Example to Societies!*—Dear Sir,—The committee of the Devonport total abstinence society, having a threefold object in view—1st, the benefit and encouragement of the members of the society; 2ndly, the general advancement of the temperance cause, by the diffusion of sterling information on the subject; 3rdly, the more extensive circulation of your valuable periodical—have resolved to present a copy of the "Advocate" gratis, every month, to each subscriber to the society's funds to the amount of a penny per week and upwards. At the commencement of the year [when Mr. S. Aunger introduced it] there was not a single copy of the "Advocate" in circulation in this town; but it is so well liked that I believe in a short time we shall circulate 100 copies per month. Hoping that other societies will "go and do likewise."

Yours, J. RYAN.

SUFFOLK.—It is now three months since I entered upon my duties in this interesting district. I commenced my labours with much fear and trembling, feeling the vast importance of the work, and my own inability to advocate the claims of teetotalism as their real value demands. The feelings of despondency which pressed heavily upon my mind, at the beginning of my work, were very soon removed by the kindness of my new friends, and the evidence afforded in different places that I did not labour in vain, by additions to our numbers. It is gratifying to be able to report that the cause in this union, on the whole, is in a healthy, and, in some places, in a flourishing condition. I do not however estimate the success of our cause by the uncertain standard of pledge-taking at our public meetings (as it is a well-known fact that some who have done that hastily and without due consideration, have soon left the society); but by the change that is produced in public opinion, and the alteration that is effected in the habits of the people.

J. ADDLESHAW, Agent.

"COSSEY, near Norwich, Nov. 10, 1843.—Dear Sir,—As you were pleased to record in the October Advocate a short detail of the visit of Father Mathew to my house, and his address to the people, you may like to know how we have gone on since his happy commencement of the good work in this place.—Father Mathew having publicly delegated to me the honourable commission to act as his deputy, and administer the pledge in his name, I held my first meeting for that purpose a few days after his visit, as your report mentions; and after addressing about 350 persons, crowded into our school-room, I gave the pledge to 62 of those persons. About a month after, I held a second meeting, and pledged 13. Yesterday evening I had a third meeting, and after an address at some length, as on the two previous occasions, I gave the pledge to 14 persons. Some have come to my house and taken the pledge privately. So that we have in all, in our own village, now about 150 persons who have taken Father Mathew's pledge. No exertion of mine shall be wanting to extend the blessings of total abstinence, and increase the numbers of our noble society.—I remain, dear Sir, your obdt. servant, and brother T. T.,

"F. C. HUSENBETH, Catholic Vicar-General."

RAMSGATE, Dec. 1, 1843.—On Sunday evening last, Mr. Mortlock Daniell preached his annual sermon against teetotalism—subject, “the Saviour turning water into wine.” Close upon the same date, the tract which I herewith enclose was exhibited for sale in a bookseller's shop in this town, and also in the window of Mr. Skrimshire, chemist, who generally sells Mr. D.'s trashy anti-teetotal publications. The tract, though printed at Sandwich, is said to be the rapid production of a minister's clerk, revised and corrected by the minister. The sermon was a melancholy exhibition of drivelling juvenility, like all Mr. D.'s other anti-teetotal essays, and showed the rev. gentleman's utter ignorance of the nature and properties of alcoholic liquors, as well as of their history. Would you believe it, Sir?—he asserted that the wines of Scripture were ALL intoxicating!!! No person was ever so completely vanquished as was Mr. D. in the discussion with Dr. Lees; and yet, notwithstanding, he is once a-year preaching the very substance of what he brought forward at the discussion. Like Goldsmith's schoolmaster, the rev. gentleman,

“E'en though vanquished, yet can argue still.”

The pamphlet is a concentration of all that is stupid and ignorant, and has been productive of (what was far from its concoctors' intentions) good to the cause of teetotalism. A more frequent repetition of such sermons, and a liberal issue of such tracts, would do us much good. It is no wonder, however, that drunkards take encouragement to drink, when ministers can be found to keep them in countenance by their crooked commentaries. Would that some did not countenance them by their practices! Would that we had not too many countenancing them by their excesses!

WHITEHAVEN.—Mr. Edwards, of this town, (who has been placed upon the list of the National Temperance Agents' Register) has delivered several lectures in the neighbouring towns, which have proved highly satisfactory, and been the means of adding several names to the cause. J. DIXON, Surgeon.

IRELAND.

CORK.—The members of the St. Joseph's Temperance Hall, Evergreen, entertained their beloved president, the Very Rev. Mr. Mathew, on the evening of the 26th ult. The spacious room of the society was on that interesting occasion crowded in every part by the industrious residents of that locality, who, by their presence, were anxious to testify the respect in which the great Apostle was held by his faithful disciples, and to exhibit to the visitors who were expected to attend how much they had been benefited in purse and person by adhering with fidelity to the pledge he had administered. Among the guests were Dr. Anster, LL.D., the accomplished translator of Goethe's *Faust*; the Rev. Jas. O'Regan, the Rev. George Sheehan, Counsellor Walsh, &c.—After tea, coffee, and their accompaniments, had been disposed of, Counsellor Walsh was called to the chair. He said intemperance had produced most of the crimes, depravity, and destitution which so long disgraced his country and its inhabitants. That neighbourhood in particular abounded in those dens of iniquity where man's noblest faculty, reason, is stolen from him, and he is degraded to a level with the brute; in which state crimes of the most atrocious description are perpetrated, and the laws of morality and religion unblushingly violated. In the very apartment where they were then enjoying such unalloyed pleasure, when devoted to a different purpose it might be easily conceived what scenes were enacted there. Many females, young and interesting, like those he saw around him, had been contaminated, perhaps, within its precincts, by vicious example, and afterwards destined to drag out a miserable existence in shame and infamy, suffering from remorse of conscience, embittered by the conviction that they had been the cause of bringing their broken-hearted parents prematurely to the grave. How grateful they ought to be to him who had devoted his powerful energies to the removal of that giant vice!—how their hearts should throb with delight in having amongst them their beloved president, whose name and character were revered and admired all over the world!—FATHER MATHEW said there was one observation made by their eloquent Chairman, in the propriety of which he fully concurred: it was that he had been guided by Providence in his efforts to promote the happiness and alleviate the miseries of his kind, through the instrumentality of the movement with which he was so closely identified. Without that assistance he could never have succeeded in the wonderful manner he had. The good seed had been sown in a favourable soil, was blessed with increase, and they, in common with their brother teetotalers in every quarter of the globe, were enjoying the fruits. 'Tis true that some tares had sprung up in their abundant harvest, but these had been carefully weeded out; the strayed sheep were coming back to the fold of the shepherd, nor was there any likelihood of their again wandering from its security, as he had the happiness to announce to them that some of the most exemplary clergymen had undertaken to watch over the respective temperance rooms in their vicinity. After bestowing high praise on the Rev. Dr. Kane, of Midleton, and on the enthusiasm of the people who came forward in that town on Thursday and Friday, in thousands, to take the pledge, he concluded by passing a deserved eulogy on the eloquent Chairman.

DECREASE OF DRUNKENNESS.—The following weekly statement of the returns of committals for drunkenness in Cork, for the past month, accurately taken from the Police Returns, affords a convincing proof of the benefits resulting from the labours of the Apostle of temperance:—

Monday, November	6th.....	39 persons.	
Monday,	13th.....	20	— decrease 18
Monday,	20th.....	21	— decrease 18
Monday,	27th.....	11	— decrease 28

“The accounts received of the increased demand for superior descriptions of provisions, particularly wheaten bread and meat, attest the improved habits of the people—the decrease of committals for drunkenness to Richmond Bridewell, upwards of eight hundred less in 1842 than in 1841—the immense increase in savings' bank deposits, a large portion of which is to be ascribed to the spread of temperance—the increasing thirst for mental improvement amongst the people, has produced from their own ranks a band of gratuitous scientific lecturers—the large number of members in the Mechanics' Institution, and the flourishing state of their schools—these, and a thousand other evidences, attest what great things temperance has done, and will yet achieve, for the Irish people.”—Report of the Irish Temperance Union.

HELP WANTED IN THE WEST INDIES.

Sir,—You will perhaps be surprised to receive a communication from this part of the globe, with reference to the glorious cause of temperance. But the benefits, physical and moral, ever connected with its triumphs are not to be restricted to any one people or country. Here have we heard with delight of the all-recompensing results which have attended the efforts put forth by the friends of the cause both in Britain and America; and here, too, are we anxious to follow in “your works of faith and labours of love.” As Christians, we are especially desirous to carry on the work, that drunkards may be saved from degradation, misery, and vice; raised to a respectable standing in society, and, above all, be led, with a clear brain and unsullied intellect, to hear and embrace the proffered offers of “mercy through the blood of the Lamb.” We have to mourn the all-pestilential influence of *British Sailors and Soldiers* on the morals of the people of this colony. From them our rum-shops (daily on the increase) derive their principal support; while in those of the natives employed by merchant vessels to assist in receiving and discharging cargoes, do we behold with pain an adoption of those disgusting, soul-sickening practices which mark Englishmen wherever they go.

Jamaica has been denominated “The European's grave.” No wonder, when there are so many who, through swallowing the accursed poison, made more destructive by the heat of a tropical sun, fall victims to their madness and folly. The sin of drunkenness cannot be charged to our native population as a whole, but it will be allowed by all, even by superficial observers, that there is a large consumption of new rum, and that we are far from improving on our character as a temperate people. This fact known, it need not be said that we have reason to fear lest the evil, even now difficult to remove, should grow so powerful as to defy all our efforts—mock all our endeavours—and proceed with its ravages, to the terror of the church, the curse of the land, and the ruin of many immortal spirits.

A society has been formed here. Meetings have been held, the subject advanced and defended; and, considering all things, we have reason to be encouraged. 72 have signed the out-and-out teetotal pledge. Now, through the *National Temperance Advocate*, do we make our appeal to the *British Association for the Promotion of Temperance*; plead our cause; and here are your arguments. We are young and tender, but beginners in the cause. Our wants are tracts, periodicals, and pamphlets. We want these to scatter far and wide, so that attention and interest may be extensively aroused. These silent messengers can penetrate even to those who would despise the idea of being at a temperance meeting.

Having heard of your kindness to other beginners, we do hope our petition will be favourably received, and if you, with your accustomed liberality, make us a good grant, we will heartily thank you—reclaimed drunkards will thank you—and the Church of Christ in Jamaica will thank you.

Any Tracts will be forwarded safely if sent to 6, Fen Court, Fen-church Street, London, for me, care of Rev. W. Knibb, Falmouth, Jamaica. I am, Sir, on behalf of the Falmouth Total Abstinence Society, your respectful applicant,

AMOS SILVERTHORNE, Secretary.

[Any friends who are disposed to assist our West India brethren, have the opportunity of doing so by sending our periodical, which goes there *post free*, being a colonial paper, at the rate of 8 copies for 10s.]

NEWFOUNDLAND.

[Extracts from Letters of the Rev. J. Vickers, a clergyman of the Church of England.]

“I am become a teetotaler, and within six weeks from my taking the pledge, more than seventy had followed my example; the

greater portion of whom had been drunkards. The results already have been most gratifying, as well as remarkable. This harbour, which during Christmas used to exhibit shocking scenes of drunkenness and fighting, was last year quiet and sober. Scarcely a drunken man was to be seen. *Several who have rarely entered the church, are now regular attendants. Those who were listless and drowsy hearers, are now the most attentive and serious. Almost all the public-houses are knocked on the head.*"

HAYTI, OR ST. DOMINGO.

Perhaps no new portion of the globe beams with brighter promise than HAYTI, the land of negro freedom and independence. Through the exertions of S. Linstant, the son of one of the most influential residents of that interesting island, the temperance question has been introduced there under the most prominent auspices.

INDIA.

Dr. Judson, the oldest missionary in India, has joined the teetotal ranks. This much-esteemed and beloved minister has been for a long course of years the pastor of a strict temperance church (Burmese), consequently never united with any temperance association; but has now honoured us by becoming a member of our society.—*Journal South India Temperance Union.*

VAN DIEMEN'S LAND.

[Extract from a Letter addressed to T. Corfield, Esq.]

"We have a flourishing teetotal society, which, out of a population of about five thousand, numbers, I believe, between seven and eight hundred consistent members. There is also a distinct and separate branch, called the *St. Joseph's Society*, composed almost exclusively of Roman Catholics, under the direction of the Catholic priest. This society confines itself to the short pledge: whilst the larger and more general one, called the *Tasmanian Society*, administers only the long pledge. The Tasmanian Society holds a meeting every alternate Tuesday, in a commodious building used as an infant school: they are invariably well attended, sometimes crowded to excess. The society has been in existence some years, but it is within the last few months only that it has excited much interest in the colony, or appeared on the increase. Since the efforts of the society, however, have become more publicly manifested, they have been followed up with untiring zeal. The first public display of the strength of the body was made on the 26th of Dec. last. A fine procession, that would have done honour to the fair town of Shrewsbury, paraded through the streets, and finished the day with a public tea-meeting, held in the new Horticultural Gardens, at which were present nearly all the respectability of the town and neighbourhood; and I suppose nothing ever gave our good townspeople so much surprise, or created such general satisfaction, as the proceedings of that day. The members of the society have long contemplated the erection of a *temperance hall*, and have taken occasion to visit the governor, to petition his Excellency for a grant of land for that purpose. Sir John has complied with their request, by promising to select a piece for them very shortly; and I have no doubt there will soon be a handsome building erected, as I understand that a considerable part of the necessary funds are already subscribed. We have a *teetotal newspaper*, published weekly, of which I shall take occasion to forward you some copies shortly, and I think you will confess that it is in no way a discreditable publication. I should mention, also, that there has been a *teetotal library* recently formed, which promises fair, and already numbers many members. The president of the society, Mr. Sherwin, is a man of wealth and untiring zeal, and there are other men of high character and respectability connected with it, who are not likely to let the cause sink whilst they have the power to uphold it. I therefore think in a short time it will extend itself widely through this land: this truly is a fine field for its labours, for drinking has been, and indeed still is, carried to great excess, and its baneful effects are plainly manifested. Now, however, the voice of inquiry is heard on the subject, and there are few, if any, who will not confess that teetotalism has proved itself a powerful instrument, in the hand of the philanthropist, in rescuing many a weak and fallen brother from the ruinous state into which he had sunk through his inclination for intoxicating drinks."

NEW ZEALAND.

Sir,—My twin sons, Caleb and Joshua Robinson, having recently settled at AUCKLAND, in New Zealand, with their families, I take the liberty of sending the following extract from a letter lately received from them. Joshua is a teetotaler of eight years' standing, and Caleb of six years:—"We [the families] are all thorough-going teetotalers. We find the practice of its principles in every way advantageous to us: you need not fear our adherence to the cause. When we first arrived we found some who had been members in England, but had not courage to advocate the good cause here. We sought them out, and as soon as possible a meeting was held; when, after much opposition from moderation men, grog-sellers, and their train, we succeeded in establishing a society, and in a few weeks we obtained one hundred signatures. However, when the novelty of our meeting had worn off, some few of those

who ought to have been our principal support and advocates, fell back into their old habits, and injured many of the new members; but we still go on, and, by God's help, we will proceed in the laudable work of endeavouring to raise our fallen fellow-creatures to act the part of reasonable, and we pray them to become religious, men. The late Governor was very favourable to our cause; but the person who now acts as a substitute till the new Governor arrives, is a decided enemy. We are aware that his sanction would be of great use; but if he will not, God can raise us up other aid, and we have no doubt he will, while we commit ourselves and our work to him."

Your's, &c.,

W. ROBINSON.

SANDWICH ISLANDS.

The temperance cause is advancing here. At Honolulu, the King, the governors, and the chiefs, and many thousands of the people, have signed the pledge of total abstinence.

Correspondence.

THE WATER CURE.

To the Editor of the *National Temperance Advocate and Herald*.

SIR,—I have read in your paper of November 15th, certain strictures on a letter of mine republished from the *Dublin Freeman's Journal*. Even if those strictures had been authenticated by the writer's name, I should not have replied to them, but would have remained perfectly satisfied with the substantial refutation of them contained in the very letter which they profess to criticise. Being unauthenticated, I am still less disposed to reply to them, or to enter into a contention with an individual of whom I know nothing, except the readiness with which, while imputing fear to others, he himself endeavours to stab in the dark.

I am, sir, your obedient servant,

Fitzwilliam Square, Dublin, 23d Nov., 1843. JAMES HENRY.

["HYDRO-MEDICUS," we feel called upon to say, is a highly talented and respectable Physician, and we cannot perceive that our readers had any thing to do with his name. His letter was inserted because of its argument, and we should have gladly admitted a reply to that, if capable of refutation.—Ed.]

TEETOTALISM AND HARVEST LABOUR.

To the Editor of the *National Temperance Advocate*.

DEAR SIR,—Truth is mighty, and shall prevail, despite of the ignorance, prejudice, depraved appetites, and old-established customs of the age. The idea so prevalent, that strong drinks are essential for the accomplishment of *hard labour* amongst the agricultural part of the community, *facts* have proved to be utterly fallacious. The following aggregate numbers of individuals, promiscuously taken, have thoroughly tested the principles of total abstinence during the late harvest, in this locality:—BRIDLINGTON, 46; FLAMBRO', 21; SKIPSEA, 30; Mr. J. Brigham's, OCTON GRANGE, 38; HUNMANBY, 21; NORTH BURTON, 15; FOXHOLES, 12; BARMSTON, 12; HAISTHORPE and THORNHOLME, 10; BUCKTON and BEMPTON, 8; HARPHAM, 5. The above numbers comprise 73 mowers, 52 gatherers, 47 binders, and 46 rakers, stookers, and band-makers: their ages vary from 64 to 10 years. Although a majority of them are not members of abstinence societies, yet their testimonies have been given most decidedly in favour of the cold-water or coffee system, in common with those who are pledged members: *less thirst, less fatigue, better appetites* for substantial food, together with a *general improvement in the system*, have been the unequivocal testimony of one and all. Cheering as are the triumphs of truth, achieved over error, in the harvest field, they do not stand unrivalled. The same delightful affirmation in favour of total abstinence from all intoxicating drinks, is given by the hardy sons of the deep. At BRIDLINGTON QUAY we have 14 or 16 seamen who perform their arduous work without the aid of stimulants. Their strength and qualifications have repeatedly been tested by those who sing to the praise of strong drink, yet with signal success in favour of teetotalism. At FLAMBRO', a small fishing town, about 30 fishermen perform their labour on the abstinence principle, without any desire, after 15 months' experience, to return to their old practices, many of whom had used the "fire-waters" to excess. During the past summer a party of 16 of them performed voyages to Boston and Lynn deeps for muscles, esteemed a hard trial, without the assistance of strong drink; and, what is worthy of remark, they are all in *better health*, having taken in larger cargoes, and in much less time, than were ever performed by the assistance of ale. Individuals who would have ventured this undertaking five years ago, without a barrel of ale, would have been deemed fit subjects for a lunatic asylum; nay, they would almost as soon have thought of putting to sea without rudder and compass, as without this once fondly-favoured, but now justly-despised, beverage.

Encouraged by the past, which is only the earnest of the future, let us not rest satisfied until our moral and renovating system receive universal adoption.

Your's truly,

GEO. POTTER,

Bridlington, No. 15, 1843.

Cor. Sec. Temp. Society.

* This is the fourth year the whole of Mr. J. Brigham's corn (consisting of three large farms) has been reaped without the assistance of fermented liquors; coffee being the beverage supplied.—G. P.

Varieties.

THE HYDROPATHIC JOURNAL, announced in our last as to be published on the 1st inst., is postponed to the 1st January, 1844. BREWERS' YEAST has been selling at 1s. a lb. at Newark! Mr. Edwards' receipt for *teetotal* yeast (advertised in *August Advocate*) will surely be in request.

WIDOW OF WILLIAM DUPE, THE PATRIARCHAL WATER-DRINKER.—The Leyburn temperance society suggest that collections should be made for the benefit of the distressed widow. We shall be very happy to receive subscriptions on her behalf.

MEDICAL LECTURES ON TEETOTALISM.—Thomas Beaumont, Esq., surgeon, vice-president of the British Temperance Association, and other friends, express their earnest hope that our various societies will embrace the opportunity of availing themselves of the lectures of Dr. Grindrod. [See Adv. in Nov. *Advocate*.]

NOBLE EXAMPLE.—By way of commencement towards raising £10,000 to enable the *British Temperance Association* thoroughly to agitate and enlighten the whole kingdom, the *Leeds Society* has voted £50, and the esteemed President of our Association, John Wade, Esq., of Hull, has offered to give £50, if other 49 persons can be found to do the same. Surely, in opulent England, 50 such men can be found!

TO CHRISTIAN CHURCHES.—At a Convention of the Midland Association of Baptist Churches, held at Stourbridge, on June 6th, 1843, Mr. John Meadows moved a resolution, which was seconded by the Rev. Thomas Swan, and produced a long discussion. It was ultimately passed in the following form:—"Inasmuch as the drinking customs produce such a mass of misery in the world, and in the church, we, at this Midland Association, do agree to recommend earnestly, to all the churches, the total abstinence principles."—Mr. Meadows has taken pains year after year to call the attention of the Convention to this question.

CHEAP COFFEE VERSUS BAD BEER.—At Halse, a village a few miles from Tamton, a teetotal society has for some time existed. Being an agricultural locality, considerable opposition has been manifested towards the principles of the society. To enable himself to become fully convinced, and, if possible, to satisfy others, John Hancock, Esq., who is himself an extensive brewer, offered during the past summer to employ 18 men on his estate to reap; 9 of whom were to be selected from amongst the teetotallers, and 9 to be friends of the crop. The men were to reap nine days, and each party to be paid 7s. 6d. per acre for the quantity of work performed. The day was fixed, and operations began; the teetotallers satisfying their thirst with teetotal beverages, and the anti-teetotallers indulging in their accustomed drinks. At the end of the specified time it was found that the teetotallers had reaped 86A. 3R. 35P.; whilst the extent of land reaped by their opponents amounted to 70A. 0A. 33P. only! The anti-teetotallers drank during the time 162 gallons of ale and cider, amounting, at 7d. per gallon, to £1 14s. 6d., leaving £21 12s. 3d. to be received by them for their labour. The cost of the teetotallers' drink was 18s., they having to receive £31 7s. 0d., or £9 14s. 9d. more than the others. The teetotallers possessed no undue advantages over their opponents.—*Somerset County Gazette*, Nov. 4, 1843.

THE REPORT OF THE POOR-LAW COMMISSIONERS, on an inquiry into the Sanitary Condition of the Labouring Population of Great Britain, has the following:—The Rev. Whitwell Elwin states,—"I was lately informed by a master tailor of Bath, that one of his men, who had earned £3 a-week at piece-work for years, had never within his knowledge possessed table, chairs, or bedding. I found the statement, on examination, to be strictly true. Some straw (on which he slept), a square block of wood, a low three-legged stool, and an old tea-caddy, are the complete inventory of the articles of a room, the occupier of which, with only himself and his wife to maintain, was wealthier than many in the station of gentlemen. He had frequently excited lively compassion in benevolent individuals, who, supposing that he was struggling for very existence, furnished him with a variety of household goods; which were regularly pawned before a week was out, and afforded to the superficial observer fresh evidence of the extremity of his distress. The cause of all this is quickly told: the wife was to be seen going to and fro several times a day, with a cream-jug of gin; and to gratify this appetite, they had voluntarily reduced themselves to the condition of savages. I could add numerous instances of a similar kind."—The following fact is related by Sir Charles Shaw, the chief commissioner of the new police force in Manchester:—"A week since [says Sir Charles] I sent an inspector of police to examine a lodging-house. He came back to state that he had never witnessed such a sight. He found in one room, totally destitute of furniture, three men and two women lying on the bare floor, without straw, and with bricks only for their pillows. I observed that I supposed they were drunk. 'Yes,' said the inspector, 'they were; and I found the lodging-house keeper himself in a tolerable bed, and in another room I found bundles of fine fresh straw. I blamed the man for not giving that straw to his lodgers. He answered, 'I keep that straw for the people who prefer purchasing it to gin: those above stairs preferred the gin.'"

Doings of Strong Drink.

"Wine, wine!" said he. "Wine, whose praises are clamorously rung around the festive board, and whose virtues supply the song with brilliant thoughts and ardent syllables, what need of eloquence and verse to sound thy fame, whilst murder and seduction bear ghastly witness to thy potency! Is there a greater crime than these? Name it, and Drunkenness shall claim it for a child!"—*Caleb Stukely, in Blackwood*.

ALE A POISON!—One Sunday, at Worcester, in the "Rainbow" public-house, a mother gave her child a drink of "swig," (warm ale, nutmeg, ginger, &c.) The infant, eleven months old, died instantly.

DRINK AND DROWNING.—On Saturday, Nov. 11, an inquest was held on the body of Andrew Penman, aged 22, hair-dresser, Postern, who fell into the river Tyne, and was drowned, on the preceding evening. Deceased had been drinking on board a vessel lying at Newcastle quay; and in stepping from the vessel to the shore, he slipped his foot and fell into the water.—*Gateshead Observer*.

IGNORANT VERDICT.—A Child Poisoned with Gin.—At Penrith an inquest was lately held on the body of Isabella Jameson, aged four years. Deceased had been sent to the bed-room of Thomas Boustead and Roger Jameson, to call them to breakfast, and they gave her some gin to drink, which made her frantic, and finally caused her death. Verdict, "Died by accident!!!"—[The jury must have been as ignorant as the fools who poisoned the child with gin.]

A FATHER POISONING HIS SON WITH GIN AND BEER.—On Monday a coroner's inquest was held at Arundel, to inquire into the circumstances attending the death of George Nye, a youth scarcely 18, the son of a pork-butcher. The boy had been with his father to a neighbouring inn, and assisted him in killing a pig. After they had finished, they drank gin and beer till the boy became insensible. His wretched father was in a state of inebriety. They left the public-house at 11, but did not reach home till 4 in the morning. The boy was put into a warm bath, but expired before medical assistance arrived. Verdict, "The deceased died from natural causes (!) produced by drinking spirits to excess."—*Hereford Times*, Nov. 18.

IMPROVEMENT IN VERDICTS ON INQUESTS.—Lately (on a Sunday) a young man, named Coleclough, entered the "Bottle-in-Hand," Atherstone; and having pressed a respectable person to treat him with a pint of gin, which was drawn in the absence of the landlord, Coleclough drank it off. Its poisonous effects were soon felt. He was speedily attended by several medical men; but all attempts to restore him being fruitless, he died in the greatest agony the same evening. A lengthened inquest on the body was held, when the jury concluded that the deceased "died of apoplexy, from the effects of gin given him by Thomas Gutteridge."

ANOTHER!—Mr. Stoker held an inquest on Monday, on the body of John Russell, aged 56, residing at the Ballast-hills, who, on the Saturday previous, had drunk so much spirit that his death resulted. Verdict, "Died from excessive drinking." The jury, at the same time, severely censured the conduct of the party who had supplied the liquor.—*Gateshead Observer*, Oct. 15.

At the Halfway House, near Carlisle, James Brunskill and his "friends" were drinking through the day, and at last it was proposed by Charles Easton, a Cummersdale calico-printer, to give him as much whisky as he would drink, in order that he might be "polled off." A gill was set before him, which he was to have for nothing, if he drank it within ten minutes: he drank it in seven. A second was called for, and this he swallowed at a draught. In a few minutes he fell from his chair, and was carried by his companions to a stable, where he died. An inquest was subsequently held by Mr. Carrick: verdict, "Died from excessive drinking," with a severe reprimand to the landlord. Deceased was a Cummersdale bleacher, aged 35.—*Gateshead Observer*, Aug. 5.

A PUBLICAN POISONED BY DRINK.—An inquest was held at Kingscourt, on Friday the 8th Sept., on view of the body of Peter Connolly, of that town, before Dr. Faddan, coroner. It appeared that the deceased was the proprietor of one of those low licensed public houses, termed in England "beer-shops, or pot-houses"—and, as almost a necessary consequence, much addicted to tippling and intoxication. On Thursday, the 7th, he went out to the townland of Rahens, where his father resides, to superintend the shearing of some con-acre oats; and in the evening, on his return home, went into a public-house to treat the reapers. He there indulged in his favourite beverage until intoxicated, and at eight two of the persons whom he had in his employment, after considerable difficulty, succeeded in prevailing on him to return home. Having been placed on a horse, one on each side holding him, his head leaning forward on the horse's mane, from his sonorous breathing they conceived that he had fallen into a sound sleep; but on the respiration ceasing, they stopped the horse, and ascertained that he had ceased to exist! A jury returned the following verdict:—"We find that the deceased, Peter Connolly, died from suffocation, from the effects of spirits."—*Newry Examiner*.

DEATH KEEPING CHRISTMAS.—During last Christmas week there was a vast increase in the number of deaths in the metropolis, as compared with the previous week. During the week ending Dec. 25, the total number of deaths was 795; while on the following week they amounted to 1,037: making a difference of not less than 242 in one week. January is the most fatal month throughout the year, on account of the cold, which carries off a great number of persons advanced in years, or of debilitated constitutions; but this cannot be attributed as the cause of the large increase during the last week, for the thermometer was never below 30 degrees. It arose probably, therefore, from the great intemperance which prevails during that season. The greatest increase of deaths occurred among persons affected with diseases of the lungs, being not fewer than fifty over those of the preceding week. Intemperance might have been the cause of this to a certain extent. About the others there can be little doubt, as they were caused chiefly by intemperance, diseases of the brain, diseases of the stomach, and diseases of uncertain seat.—*Sun*.—[We trust the ensuing Christmas will be an improvement on the last.]

SELF-MAIMING.—On 5th day, 9th mo., as I was passing a carpenter's work-shop, my attention was attracted by seeing the men suddenly leave off their work, and look towards the opposite part of the shop. In a moment one of them called to me, saying that a man had chopped his finger off. I immediately entered the place, and the man passed me and hurried out, evidently frightened at what he had done, and leaving a stream of blood behind him. I thought at first it had been done by accident; but, on inquiry, found it to have been entirely a drunken freak. I took the finger from the plank where he chopped it off, and found it to be the fore finger of the left hand, severed between the first and second joints. I have it in my possession, preserved in spirits of wine. I inquired at the work-shop since, but they know nothing of the man, except that he has occasionally worked there as a sawyer, and that he had been drinking all the day with two other men. In this instance we see the awful effects of strong drink powerfully developed. Here is a man leaving his home in the morning, possessing the incalculable blessing of health, reason, and use of his limbs; and returning in the evening as helpless as a child, as senseless as the brute, and with the loss of a limb. This great change, that took place in so few hours, was effected by a poisonous liquor used and recommended by a large majority of the people of this Christian country, and which is proved by the best medical authorities to be useless except as medicine.—J. H. (Brighton.)

CUTTING AND MAIMING has lately been on the increase, especially in this county, and one cannot contemplate that fact without inquiring into the causes which have led to that increase, and of considering the most available and best means of arresting the progress of so fearful an evil. In the greater number of the cases reported in the public papers, we find that a drunken brawl has preceded the use of the knife. Drunkenness, the disgrace of England, and the prolific parent of crime, has in every case tried at the late *Somerset Assize* been the forerunner of the mischief. A number of young men meet together, with a few pence in their pockets, and go to the beer or cider-shops, where they sit hour after hour, until the influence of liquor has deprived them of their senses, and, as a matter of course, a fight ensues: one is worsted, and in revenge he deliberately draws his knife and stabs the other, careless of the life of his opponent, and reckless of the consequences to himself. Such quarrels generally have their origin in beer-shops, which, notwithstanding the progress of the temperance cause, are to be found in every village in the country. We believe that of the eight prisoners tried for stabbing at Bridgewater, there was not one who did not commit the deed under the influence of liquor, and we need not enter into an argument to show the necessity of getting rid of one-half the beer-shops, and of enforcing the observance by the others of such rules and regulations as shall make them houses of accommodation, instead of pests to the neighbourhood in which they are situated, and injurious to society at large.—*Sherbourne Journal*.

CAUTION TO POSTMASTERS.

Having lately received several complaints of country Postmasters illegally charging postage on this *Journal*, we print the following letter, in order that our subscribers, in the event of such a charge being again made, may show this letter to such Postmaster, and rectify the mistake without further application.

"General Post Office, 31st October, 1843.

"Sir,—In reply to your letter of the 20th inst., respecting the charge made at Oswestry upon the *Advocate* newspaper, I beg to inform you, that the Postmistress of that town taxed the paper under the impression that an unstamped newspaper could not pass free of postage. She has now been instructed that newspapers published in the Channel Islands are exempt from the stamp duty; and I have desired her to refund the 4d. charged.

"I am, Sir, your obedient servant,

[Copy] (14,284.) "JAMES CAMPBELL, pro. Secretary.

To Temperance Advocate Office, Douglas, Isle of Man."

Should any Postmaster still attempt to charge postage on the *Advocate*, our subscribers are requested to send a letter of complaint, directed "To the Secretary of the General Post Office, London," in form as follows:—

"Sir,—I beg to inform you that the Postmaster of this place has illegally charged me with postage on the *Temperance Advocate*, Isle of Man newspaper, (though I have shown him a copy of your letter to the proprietor, dated Oct. 31, 1843, No. 14,284,) and shall be obliged by your attention to this matter.

Your's, &c."

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CHARGES:—Under 50 words, 3s. 6d.; under 70, 4s. 6d.; under 90, 5s. 6d.; under 100, 6s.; under 120, 7s.; under 150, 8s. If more than this number, the charge is repeated as for another advertisement.

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THE THIRD ANNUAL MEETING of this Society will take place at the Office, on TUESDAY, the 2nd January, at 1 o'clock precisely, when a highly satisfactory Report will be presented.

During the last month 50 assurances were effected, and upwards of 40 in the last fortnight.

Members can be admitted to share in the Profits with those of the current year, up to the 29th December.

THEODORE COMPTON, Sec.

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Life as it Is.

On January 1st, 1844, will be published,

THE BERWICK BURGESS: being No. 1 of a new series of Tales, by Mrs. PAXTON, author of "The Veil Lifted," entitled LIFE AS IT IS.

From the encouraging reception of "The Veil Lifted," and from the general regret expressed at its termination, the author is induced to publish another Series.

"Life as it Is" will, like the former work, be based on facts; and will endeavour to expose the evils which afflict society through all its ramifications, more particularly the great sin of our country—Intemperance. At the same time the distinctive feature of "The Veil Lifted" will be kept in view, namely, that reformation, to be real and lasting, must be based on the only true morality, religion.

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London: DARTON & CLARK, Holborn Hill; and W. BRITAIN, 11, Paternoster Row.—S. FLETCHER, 7, Cross-street, Manchester; R. FLETCHER, Newcastle-on-Tyne; and of all Booksellers.

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Notices.

THE LINCOLN CASE.—Messrs. Kaye and Horton.—We have received a letter from a correspondent, asking us if the statements of this case are correct. We believe they are so; but, if not, we shall in this, as in every other instance, be happy to have any errors pointed out by the parties aggrieved. Our correspondent says that Mr. Horton, when in the Stockport district, was esteemed an "amiable and exemplary man." Probably he might; but does not our correspondent know that good men will say and do, under the blinding and frenzied influence of any kind of passion, prejudice, or bigotry, things of which, in a more sober and clearer state of mind, they would be justly ashamed. Granted that Mr. H. is esteemed as "amiable and exemplary," that is equally true of the persecuted parties. Our correspondent fears that the insertion of this case of persecution may injure the *Advocate*. Perhaps it may. We know that many parties use their influence to injure the *Advocate*, because it speaks the truth too plainly. So be it: we would not conceal one statement which truth or duty demanded to be made, even were the sale of the *Advocate* to fall from 10,000 to 100. Let it be the business of those teetotalers who value truth and humanity more than personal or sectarian feelings, to protect their organ, by increased exertions to extend its sale and influence. When we were ourselves at Lincoln, we had severely to expose a calumny of this same "amiable and exemplary" gentleman. He was instrumental in spreading an impression in Lincoln that we were infidels. After the exposure of this wicked calumny, Mr. Horton wrote to us, and stated that the observation was intended to apply not to ourselves, but to ANOTHER temperance advocate! We know who was meant by this "other advocate;" but the statement is EQUALLY FOUL and FALSE in reference to that advocate, as to ourselves. In fact, we have to our knowledge NOT ONE INFIDEL amongst the host of the accredited agents and advocates of the temperance society. A man who could, under the spirit of anti-teetotal bigotry, spread such calumnies, is quite capable of acting as was represented. But, if facts are misstated, our columns are always open to their correction.

CAUTION.—The letter to *Irish Temperance Societies*, by Mr. S. C. Hall, advertised in the papers, is purely a political one. We therefore caution teetotalers against being deceived by the title into its purchase.

ERRATA IN LAST No.—In paragraph headed "Remarkable Man," p. 141, for "30 years," &c., read "30 days on horse flesh." Page 139, col. 1, 11th line from bottom, for "Long Mahon," read "Lough Mahon." Page 134, 11th line from bottom, for "sugar 1½ oz." read "sugar 1½ oz." In Mr. Cadbury's letter, page 141, for "to the Editor," read "Editors."

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AND OF THE IRISH TEMPERANCE UNION.

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THE DOCTORS DISSECTED.

"Reform not often proceeds from *within*, and in no time or country did it ever make much progress unless assisted from *without*."—DR. DICKSON'S "Fallacies of the Faculty."

The most certain *principles* of medical science—if medicine can pretend to such a title in its present state—are, beyond all question, in perfect accordance with the doctrine of total abstinence from *intoxicating* (i.e., etymologically, poisonous) *beverages*. Nay, the very claim set up for their use, as "beneficial in the cure of *certain diseases*, accompanied with great sinking of the powers of life,"* is, to the rational and reflecting mind, conclusive evidence of their noxious character in *health*. Medicines are useful precisely *because* they produce an *unnatural* effect; and hence they are, *per se*, evils. "No disease," observes Dr. TRUMAN in his work on food, "can be cured [by drugs] without injury to the health, for the *remedies* employed for this purpose always cause some excessive and unnatural action in the body, which lessens its [vital] power." If the use of wine, therefore, even as a remedy in disease, is but the infliction of one evil to avoid a greater—its use in health, or as a beverage, must be an evil without mitigation and without apology. If it be *right* to use alcohol as a *medicine*, it must be *wrong* to use it as a *BEVERAGE*.

Not only are the proved principles of medicine in favour of teetotalism, but also, as we have elsewhere shown,† the greatest medical *authors* of past times. In the language of Dr. BEDDOES, forty-two years ago, "The greatest authorities are *against wine*; there are *none worth regard* on the opposite side."—(*Hygeia*, 1802.)

Nevertheless, with only a few honourable exceptions, the bulk of the medical profession are the victims

* *Treatise on Diet*, by W. DAVIDSON, M.D., Lecturer on Materia Medica, Glasgow.

† *Standard Temperance Library*, containing reprints of medical works on teetotalism, &c. Britain, London. 2s. 6d.

of the most foolish fallacies on the subject of alcoholic drinks. On no question have we ever seen so much of the merest twaddle put forth, or such an amount of ignorance displayed, as by the "faculty" on *this* subject! This, too, not by the small fry of the profession only, but even by the *professors* and *teachers* of medical art—Drs. PEREIRA and DAVIDSON to wit! But do these sagacious theorists dare to impeach the foundation principles of teetotalism. Not they! Can they deny that *ALCOHOL* is a poisonous or unnatural agent, distinguished by properties diametrically opposite to those of ordinary food or drink? No! Dr. PEREIRA defines alcohol, and even alcohol mixed with water, as "a powerfully irritant and caustic poison"—Dr. DAVIDSON as "a most violent poison."

How, then, shall we account for such men—men well educated and of good abilities—not only stopping short of the correct conclusion, that the modified effects of such an agent are but modified mischief; but actually arriving at the opposite conclusion, by the grand *a priori* road, that the modified effects of this irritating and caustic poison are, by some strange process, transformed into *positive good*?

Such opinions appear to us as the dregs of antiquated dogmas—the remnants and sediments of exploded theories—still, unfortunately, retained in minds of a certain cast and of illogical character. It is a common fault in the education of the times, to *stereotype* the mind with systems and hypotheses, and confirm them by partial *facts*; and thus opinions the most groundless become *fixed* in the intellect beyond the power of reason to remove them. These men do not first make a *wide induction of facts*, and then, from those collected facts, *deduce* their system; but, on the contrary, they are first taught, or *first build, their system*, and then, from the multitude of facts around them, they wrest from their real connexion a *few* of such as will most plausibly confirm their preconceived hypothesis.

An eminent philosopher of the last century has aptly described two distinct methods of reasoning which are pursued—the *SYNTHETIC* and the *ANALYTIC*. In pointing out the nature of the first, which our system-ridden doctors adopt, he has revealed the flowing fountain of numerous fallacies.

"The *synthetic* begins from (assumed) principles and causes, and thence passes to appearances and effects: thus proceeding from the mental to the material, from universals to singulars, hence to experience, to confirm prior conceptions. The *analytic* method, on the contrary, ascends from effects to causes, evolving principles from phenomena, consequently universals from the experience of particulars, the inward principle from the outward form, the simple law from the ultimate compounds; in fine, the prior from the posterior.

"*Synthesis*, commencing with its thread of reasons from (assumed) principles, evolves and unwinds this

(fabricated) thread until it reaches to effects and phenomena, and hence selects some particular principle favourable to the intellect as moulded by previous ideas, which, however subject it may be to question or controversy, is seized and laid down as a truth; and thus presumed, defined as a law, when confirmation is sought first theoretically, next empirically. Should any thing adverse or deformed appear, synthesis polishes away, represses, and removes it, until at last it can be paraded on the stage as truth, naked at first, but afterwards bedizened and ornamented; all this being the method of analysis inverted. Synthesis, in truth, is no more than a vague, precocious, and pitiful analysis: it gives out nothing but what has crept confusedly into the intellect and its ideas, by way of the senses, from a few phenomena of experience, without bond or orderly connexion, and chiefly in the first impetuosity of the judgment. These hasty conceptions become opinions and hypothesis, and are finally erected into systems. All this is charming [especially to minds of a loose and illogical construction, who prefer being dazzled and delighted with these phantasm, to the severe examination demanded by analysis], and it is wonderfully accommodated to the common mind: it enables each to indulge its own tastes, to favour its own state. We are very soon seduced into ideal games of this sort, which, indeed, are races of our thoughts from assumed starting places to the very goals we long to reach. It flatters, too, our self-love and self-glory, for when our minds have conceived or fancied any thing, and confirmed it by plausibilities, we suppose that we have discovered the pure reality, opened the true Delphos, or heaven itself, and unlocked oracles which the genius of our predecessors could never penetrate. Whenever affirmative reasoning is applied to a preconception, a number of particulars, all voting the same way, fly to its aid, and both the ordinances of ratiocinative philosophy and the facts of the material universe, are viewed in a fallacious light. In fact, there is nothing which may not form an integral part in different series of reasonings or systems, if not directly, at least obliquely.*

It is this fragment of truth, though displaced or perverted, which gives *seeming* and *plausibility* to erroneous systems. Were it not for this, error would have no disciples.

"But [continues the same writer] those who commence with this species of scholastic exercitation—who set out depending on mere ratiocination, unfortified by the sure patronage of experience—will never reach the goal; for they *begin* from the goal, and hurry to the starting-place; bending their path outwards instead of inwards, contrary to the order which the nature of the human mind ordains for the discovery of hidden truths."

There might be selected from the various opponents of teetotalism, which is essentially a system of *facts* as opposed to *theories*—from medical writers with their medical crotchets, and ministers with their preconceived biblical criticisms—many illustrations of the accuracy of the preceding remarks. Dr. DAVIDSON, however, must serve our purpose for the present. We shall extract a passage or two from his work, which, though brief, exhibits the concentrated spirit of *theorizing*, in opposition to all the facts of *analysis*. Dr. DAVIDSON, it must be premised, in accordance with the loose opinions of his countrymen and his profession, has got the impression on his mind that *wine is a capital thing*, and never thinks of analytically reviewing the evidence on which the impression rests. It is there; he assumes that it has a *right* to be there; and, this being so, his only object, as a "Lecturer on Materia Medica," appears

to be, to make a theory—a fine-spun, verbal theory—on the subject. Now for the theory and the logic of the Glasgow professor, which, for the convenience of comment, shall be divided into anatomical sections.

- (1.) "The moderate use of *good wine*, such as two, or perhaps three, glasses daily, to a *healthy individual*, *STIMULATES DIGESTION*!"
- (2.) "*Excites the energies* of the system,!!
- (3.) "And *increases the power* both of the mental and corporeal *functions*."
- (4.) "*WINE* appears to be *capable of assimilation*!!!
- (5.) "FOR [!] persons are often rendered *plethoric* or *corpulent* by indulging in it to excess.
- (6.) "This cannot be accounted for from the quantity of *extract* it contains, for *this is very small* in many wines.
- (7.) "Such effects occur also with drinkers of *PUNCH* or *TODDY*:"
- (8.) "Hence, it seems probable that *ALCOHOL*, when combined with alimentary matters (or *mer-organized*, according to Dr. PROUT's phraseology), is *ASSIMILATED like many other CARBONACEOUS substances*."!!—P. 203.

Here we have as pretty a specimen of theorizing as the most arrant synthesist could desire! "But all things have their day; among the rest, the produce of the human faculties—particularly those mis-shapen offspring, the monsters of hypothesis. They are conceived, they are born, they grow to maturity, they grow old, at last they die. But from the ashes of each new ones arise; and every hydra-head lopped off by the youthful Hercules, produces hundreds of others: when spectres of similar brood prevail for ages, and, like enchantresses, distract the human mind perennially. Hence errors, mental obscurity, fallacies, and strife; civil wars between the soul and the body; scholastic contentions about straws and trifles; the flight and exile of truths; stupor and thick darkness in those very things where the light is most brilliant; and this to such an extent, that the very altars and their sacred fire are contaminated; which is the reason why the philosophy of the human mind is proscribed in the divine records. All these things flow from that single source—we mean, from the habit and the propensity of reasoning *synthetically*.

"ANALYSIS commences its web of ratiocination from the *facts*, *effects*, and *phenomena* which have entered through the senses, and mounts to causes, and causes of causes—i.e., to the simple principles of the mind—and thus *unwinds the thread* of the web. In the first place, it searches for *certain and evident materials*, and collecting them from all quarters, heaps them together, and again selecting them from the heap, reduces them skilfully into order. If the monument she is essaying to construct may be compared with a palace, a mansion, or a pyramid, she may be said now to lay the foundation first, then to raise the walls, and surrounding the edifice with ladders and scaffolds, gradually to carry it to the summit. Thus the mind, keeping along the path of analysis, founds and rears her palace, not in the air, or in an atmosphere too high for her, where there is no support, still less foundation, but on the solid ground."*

Now let us apply the Socratic and analytic method to the theory of Dr. DAVIDSON.

(1.) The subject given is "*a healthy individual*." In such a one, says he, "*two or three glasses of good wine, daily, stimulates digestion*!" But does a "*healthy*" digestion *need* to be stimulated? Is not a "*healthy*" digestion in *healthful activity*? Does *healthful action* require a *spur*? What can the spurring do for it, but make it move faster? And can it be desirable to push on any vital process in health, more rapidly than is *natural* to "*a healthy individual*"? If *healthy action* is proper action, must not action beyond that be *excessive* action? Can excessive action occur without inducing

* *Regnum Animale*, by E. SWEDENBORG, Ph. D., &c. Hague, 1744.

* *Regnum Animale*, translated by WILKINSON.

proportionate and subsequent depression? Will Dr. DAVIDSON have the candour to answer these common-sense queries, or to acknowledge that he has been theorizing in utter forgetfulness of FACTS?

"Stimulates digestion"! What can this mean? Does our "Lecturer"—and "Lectures on Materia Medica" ought to be precise in their phraseology—intend to affirm that alcohol helps to dissolve the food, or to improve the digestive powers of the gastric juice? Dr. DUNDAS THOMPSON, Professor of Chemistry in the Glasgow College, affirms that alcohol mixed with that juice, destroys its digestive powers; and every tyro in chemistry, from Dr. DAVIDSON himself down to his youngest pupil and rawest apprentice, knows that alcohol is an *antiseptic*, which must *harden*, but can never possibly *digest*, food. "Stimulates digestion," forsooth! Alas! that men should accept phrases for facts.

But, perhaps, Dr. DAVIDSON is only joking, under an abbreviated and equivocal phraseology? Perhaps he *does* mean to assert, literally, that wine merely *goads* the stomach when taken during the *digestion* of the food? If so, he is quite right: it really does, as is evidenced by the experiments of Dr. W. BEAUMONT on St. Martin, and by the experience of thousands of teetotalers, who now take with impunity food that never agreed with them so long as their stomachs were goaded or "stimulated" by "two or three glasses of wine daily."

(2.) "*Excites the energies of the system*"! This, again, is another ambiguous sentence. If the language be taken literally, it is perfectly true—at least, what possible literal meaning it conveys is true. Alcohol *does* excite the living organs; so do the floating vegetable and animal poisons which produce fevers and pestilence. Every sensitive part which alcohol touches is "excited," "roused," and "stirred" up to unnatural action, in order to resist its caustic influence. (What "energies" means, we cannot exactly divine. Literally, the sentence may be translated—"Stirs up the *operations* of the system"! which is putting the cart before the horse—or, "Stirs up the *forces* or powers of the system," which is merely a meaningless metaphor.) Now, "excitement" is not necessarily a thing to be desired, nor does our lecturer say that it is; though his readers, honest folk, would, we fear, not understanding the Doctor's joke, conclude that he was *praising* "good wine" for this same power of "stirring" up "the system" of "a healthful individual," who, by the proposition, is already "wide awake"!

(3.) "*And increases the power of the mental and corporeal functions*"! This is a third ambiguous declaration. What can be meant by "the power of functions"? The only meaning we can conceive as possible to "function" here, is "the office of any organ." But what shall we say, physiologically, of "the power of office"? This language may have meaning in Downing Street, but we can see none in it as used by a medical lecturer. Alas! Dr. DAVIDSON is merely evincing his propensity to polish periods and to build pretty palaces of words, instead of gathering wisdom! Well, then, let us amend his position, and affirm what, probably, he may have designed to express.

"*Wine increases the power of the brain and other organs*"! We hope, now, that there is no equivocation concealed in the word "*power*," which will be understood to signify "*strength*." Is it, then, true that wine renders brain more capable of continuous thought, and muscle of physical labour? Ten thousand facts demonstrate the reverse of this. Millions of teetotalers—and each teetotaler is a *living fact*, and the whole body of them a *GREATER FACT* even than the League—*know* that they can *think* better and *work* better with the

pure, God-formed drink, water, than with wine or any other fabricated potion. But where are Dr. DAVIDSON's facts? It is easy to say that "wine increases the power" of nerve and muscle, but we apprehend that the assertion is utterly incapable of proof. It is, too, a complete contradiction of the preceding propositions. To "stimulate" and "excite the system," is *not* to "*increase*," but to EXHAUST or expend its "*power*." To affirm that wine is an excitant and stimulant, is the same as to affirm that it is *not* a nourishing or power-restoring agent. These two things differ just as widely from each other, as the spur applied to the horse's side differs from the corn and water on which he lives. Food and rest are the sole means of increasing or accumulating *power*—because they furnish the means and material for restoring the waste of the nerves, muscles, and tissues of the body. Alcohol can never do this—for it is a liquid, not a solid, and it produces either excitement or paralysis, not repose; and, therefore, can never "*increase the power*" of either body or mind.

"BEER, WINE, SPIRITS, &c.," says Professor LIEBIG, the first analytic chemist in Europe, "*furnish no element capable of entering into the composition of blood, muscular fibre, or any part which is the seat of the vital principle.*"*

DIEFFENBACH, of Berlin, perhaps the most eminent surgeon of the present day, states "that, in amputating limbs after accidents, he invariably found the severed muscles of *wine drinkers* of a much more vivid red-colour, of *greater compactness and more contractile*† than in any other individuals."

These are *facts*, and truths arrived at by analysis and experience; but what of that? Do not the Glasgow system-mongers oracularly declare that "wine, *good wine, increases power*"? Of course they cannot fall into such a vulgar error as mistaking the *expenditure* of "power" for its "*increase*"; of course they could never, like drunken Falstaffs, confound the *feeling* of excitement with the *reality* of strength, and thus illustrate the remark of SOLOMON—"Wine is a *mockery*"; of course the SON-OF-DAVID might be mistaken, but how could Dr. DAVIDSON?

(4.) "*Wine appears to be capable of assimilation*"! This is a fourth ambiguous expression. There is barely room for a special-pleader to put something like a tenable sense upon it, but one which a reader, not quite awake to the Doctor's jokes-equivocal, would not very easily discover. He says "*appears to be*"—not is—"capable of assimilation"—and this is sufficient to lead his reader's thoughts into a false track, for "appearances" with the undisciplined and undistinguishing minds of the majority, as with children, are soon mistaken for realities—especially if they are previously wishful of proving the "appearance" to be "*reality*," as in the present instance. Wine drinkers, at least drinkers of "*good wine*," naturally desire to prove it good for *some end*. How, then, can they neglect so fair an opportunity? They *mean*, of course, when they speak of wine "*increasing power*," that it *nourishes*—or, as the vulgar express it, *feeds*. But the word "*feed*" would not exactly suit our scientific "Lecturer;" it is somewhat too equivocal, since every butcher in the country, to say nothing of Doctors of Medicine, knows that "*feed*" may signify too very different things—either, the *feeding flesh* or muscle, or the *feeding fat*, i.e., filling the tissues with tallow. Dr. DAVIDSON, therefore, selects a less equivocal and suspicious word, but uses it in an equivocal and unauthorized sense: he says that "wine appears to be

* *Lectures on Chemistry*, by JUSTUS LIEBIG, M.D., Ph. D., &c. p. 57.

† We do not anticipate that Dr. D. will deny that this is evidence of superior "*power*," or argue that, unlike any other rope, muscle is less strong for its greater compactness.

capable of *assimilation*," dexterously omitting to inform his readers to WHAT it is capable of being assimilated.

Dr. DAVIDSON is not himself remarkable for making very nice though necessary distinctions, or, if he be, he displays remarkable dexterity in avoiding all record of them. Thus, passing from his major proposition, to his logical proof, he thus reasons:—

(5.) "For (!) *persons are often rendered plethoric or corpulent by it!*" Here, again, he eludes the distinction we have pointed out, by the use of the word "*corpulent*"—which may mean either stout-in-flesh, or bloated with fat, or a combination of both flesh and fat. The "*FAT FALLACY*" we have exposed elsewhere* at length. It will here be sufficient to refer to the previous quotation from Professor LIEBIG, which asserts that alcohol *cannot possibly be assimilated to any living part*, for it is destitute of many of the requisite elements of tissue, nerve, and fibre. Alcohol, then, cannot become a *part of man*—and cannot nourish his *flesh*. To what, then, does Dr. DAVIDSON imagine it becomes *assimilated*? It can only be, not to the body itself, but, to the grease or fat which is *secreted* in the tissues for the purpose of purifying the blood! But even should our lecturer attempt to avoid being convicted of gross ignorance of the present state of physiological science, by this unworthy and equivocal play on the word "*assimilation*"—he will still remain liable to the charge of blundering. The fact is, that he has no warrant for asserting that alcohol can even be assimilated to the abnormal secretion called "*fat*"—the mere fuel of the animal system—for, though alcohol frequently *promotes* the formation of fat—impurifying the blood by robbing it of oxygen—and leaving it full of "*carbonaceous substances*"—yet that is a widely different thing from the alcohol *itself* being *changed* into *fat*. All the truth, therefore, contained in Dr. DAVIDSON's discovery is this—that wine, punch, toddy, &c., bloat the system, or fill the tissues with fat—which is the same as saying that alcohol has a remarkable tendency to load the vital fluid with dead *charcoalized* substances, and "*assimilate*" the red arterial blood to the dark venous. What a recommendation!

(8.) "*Hence alcohol is assimilated like many other CARBONACEOUS substances!*"

Oh! lame and impotent conclusion!

Now, what are the *facts*? First, that alcohol cannot possibly be assimilated to the body of man—and cannot therefore nourish the human frame. Second, that *fat* is no part of the living system—no more a portion of the man than *coal* or fuel is of the *grate* in which it is put. Third, that there is no evidence that alcohol itself is ever transformed into the "*carbonaceous substance*" fat. Fourth, and consequently, that it is a mere *assertion* that alcohol is assimilated (even to fat) *like* many other "*carbonaceous substances*." Fifth, and lastly, that, in the proper sense of "*assimilate*," as applied to this subject, no "*carbonaceous substances*" whatever are assimilated—those substances being destined, not for assimilation at all, but to be consumed or burnt up in the system, for the production of animal heat.

If, in this dissection, we have done Dr. DAVIDSON's, argument injustice, we shall be happy to admit his defence into our columns.

* ILLUSTRATED HISTORY OF ALCOHOL, Appendix, p. xii.

MEDICAL TESTIMONY—In a recent work, surgeon Forbes Winslow, after retailing the absurd calumny that our reformed drunkards use *opium* instead of alcohol, thus refers to temperance societies—"It is my sincere belief, founded on long practical observation, that the societies in question are sowing the seeds of a moral revolution, which must inevitably enhance considerably the happiness and prosperity of the people of this great country."

BRITISH ASSOCIATION FOR THE PROMOTION OF TEMPERANCE.

PROPOSAL TO RAISE £10,000.

TO PHILANTHROPISTS OF EVERY CLASS.

During the last few years many special appeals have been made to the benevolent and religious public, and not in vain. The cry of suffering humanity, in almost all its varied and deeply affecting aspects, has come before you. Your sympathies have been excited, your energies aroused. An additional appeal is now presented to you, in the confident expectation that it will not be a fruitless one. The friends of temperance intend to make a strenuous and combined effort to advance "*a great and good cause*;" and they respectfully, but urgently, solicit the kind and generous aid of every christian philanthropist. The Executive Committee beg to submit the case, briefly, to your consideration, trusting that you will decide under a deep sense of that responsibility to God and to society which ought to fill the breast of every human being, especially of such as are possessed of superior talents, wealth, or moral and christian influence.

At the last Conference, held at York in July, it was a source of frequent regret that the want of funds had hitherto so much limited the operations of the Association. All the delegates were deeply convinced of the necessity of a special effort. Agents are wanted in districts in which there are very few persons to bear even a small portion of the necessary expense, and tracts are required for them to distribute from house to house. A wider diffusion of temperance publications of different kinds is especially needed. A large portion of the population manifest a lamentable indifference to those very principles which most vitally affect their own true interests. To gain access to their minds, the truths on which the temperance society is based must be proclaimed again and again, in different forms, and with every variety of fact and illustration. The temperance cause has to contend against the prejudices and opposition of a population deeply in love with strong drink. The evil to be removed is appalling in its ravages, and wide-spread in its influence; but the practicability and efficiency of the total abstinence system, as a remedy, are no longer problematical. The beneficial results of the efforts which have been made, should stimulate its friends to increased exertions. The present appears to be the time for a mighty and unexampled effort to extend the cause, and diffuse its blessings throughout the empire. Such were the views and feelings of the delegates; and, in the warmth of their hearts and the largeness of their souls, they recommended to the Executive Committee the propriety of endeavouring to raise the noble sum of £10,000. By this decision they are placed in a novel and difficult position. They are called upon to "*attempt great things*;" and they are ready to do this, provided they receive the zealous aid of the teetotallers in general, and of many of the friends of morality and religion, not yet identified with them. The cause has especial claims on the thousands whose temporal circumstances have been improved by their connexion with temperance societies, and on that large number whose expenses have been reduced by the spread of temperance principles. The Committee would remind the benevolent, that in contributing to this object, they *materially aid every valuable institution in the land*. To those PHILANTHROPISTS, united with the temperance society or not, who, with a noble generosity, are accustomed to give their hundreds and their thousands to mitigate the sufferings of their fellow-creatures, they would respectfully but earnestly appeal. In what way, they would ask, can you so effectually accomplish the wish of your hearts, as by vigorously aiding the movements of temperance Societies? Where will you find so fruitful a source of poverty, ignorance, immorality, and crime, as in the vice of intemperance? And how can you so surely lessen the miseries of our population, render them moral, industrious, virtuous, and happy, as by extending, as widely as possible amongst all classes, the principles of true sobriety? Were but a fraction of the annual cost of intemperance to the United Kingdom devoted to the promotion of the temperance cause, Society, demoralized as it is, would soon assume a brighter aspect. The beneficial results that would flow therefrom, directly and indirectly, are beyond all calculation.

To every AUXILIARY of the Association, this appeal is most earnestly directed. Every Committee is intreated to consider the subject in a liberal and enlightened spirit. The Executive Committee are quite aware that most of your funds are requisite for local expenditure; but this should not prevent you from rendering liberal assistance to this project. In various ways *your own district* will derive benefit from the expenditure of the money raised. It is, remember, the cause of humanity and religion; and you have an equal interest with them in its advancement. Let each society do something, either by a vote from the funds, or by an effort to raise special contributions.

It will, no doubt, be asked—"How is the proposed fund to be expended?" Whatever sum be raised, will be spent in employing suitable agents—in printing and issuing tracts and other publications—in forming and organizing county and district unions—in supplying libraries and mechanics' institutions with the standard temperance works—in the gratuitous distribution of the

Advocate, both at home and abroad—in getting up the petition to Parliament (inserted in the Appendix to the last Annual Report), copies of which will have to be forwarded to every part of the United Kingdom—and in adopting all suitable measures to extend the cause, and place it on a sure and permanent basis.

The case is now before you: it commends itself to your judgment and best feelings. The times call for vigorous and enlarged effort. A spirit of holy and expansive benevolence ought to animate you in support of this God-like cause. Personal comfort must be sacrificed for the sake of that of others. Self-denial is essential to extensive usefulness. Thousands are on the brink of ruin, and will inevitably perish unless speedy efforts be put forth for their rescue. For the right employment of your property and talents you are accountable. *All are stewards, not proprietors.* Cherish this sentiment, and live under its influence. RICHARD REYNOLDS, one distinguished for extensive benevolence, was so sensible that what he possessed was not his own, that he said to a friend who applied to him in a case of distress—"My talent is the meanest of all talents, a little sordid dust; but the man in the parable who had but one talent, was accountable; and for the talent that I possess, humble as it is, I am accountable to the great Lord of all."

The Committee would express an anxious hope, that to advance this great work, which has hitherto been carried on with so much toil and difficulty, the efforts of all good men will now be directed. It is a work which demands their best energies, and for which their minds should be continually disciplined. Our prospects are brightening, and the incitements to a gigantic effort are increasingly numerous and powerful. It may be truly said that, like the "little cloud" which the Prophet's servant saw rising out of the sea "like a man's hand," the temperance cause has spread until it now "encompasses the globe. *Fast in its object*, it has become *vast in its extent*, and, as now acknowledged by all, *mighty in its results*." It has been eminently owned and blessed of God, and to Him be the glory of its success, through all time and in eternity.

Signed, on behalf of the Executive Committee,

JOHN ANDREW, Junr., Travelling Secretary.

Huddersfield, December 20, 1843.

CONTRIBUTIONS remitted to the Treasurer, Mr. W. DAWSON, Junr., Northumberland Street, Huddersfield, will be gratefully acknowledged.

The following gentlemen are authorized to collect Subscriptions:
Mr. Frederic Hopwood, York. Mr. Jas. Millington, Halifax.
Mr. Edw. Chimes, Rotherham. Mr. John Addleshaw, Briggs.
Mr. Edward Grubb, Belfast. Mr. T. Beggs, Nottingham.
Mr. John Andrew, Junr., Leeds. Mr. T. B. Thompson, Leeds.

Contributions already promised:—Leeds Society, £50; York Society, £25; Huddersfield Society, £20.

SOMETHING NEW AT LAST.

Some time ago one mortal column of the *Worcester Chronicle* was devoted to the lucubrations of a writer misnamed "VERAX." The first part of his letter consists of a vulgar attack on FATHER MATHEW, the second and last of misty metaphysics, and the third contains a *chemico-physiological* dissertation, worthy of the Professor's chair in Moderation College! VERAX actually asserts "that the [solid] residuum teetotalers exhibit after the distillatory process, is the product of combustion, [!!!] and not the same article as was suspended in the ale." This display of his entire ignorance of the real effects of combustion is, however, only preliminary to his new demonstration of the wonderful manner in which ALE is adapted to the wants and constitution of man! "Because," argues he, "water is the best drink for a horse, it does not follow that it is for a man!" This seems borrowed from Mr. BROMLEY, the Wesleyan preacher—and we like to restore to that gentleman his very precious and original idea—who said, in his celebrated Rotherham oration, "Water is the beverage of oxen and asses," but that, to "Play the man," we must drink port, &c. By parity of reasoning they might argue, neither does it follow that common air, the air of horses and asses, is the air for man; and straightway recommend the use of some improved air—say laughing gas in moderate doses!! No, says VERAX, man is something more than an animal: "his nature is two-fold, consisting of BODY and SPIRIT."

See, then, the demonstration! "Give to man something which in its constitution combines both SPIRIT and MATTER, and then we find the harmony preserved, and the legitimate end answered. Such are fermented drinks!" The alcoholic [or SPIRITUAL] principle gives a gentle excitement to the mental faculties—the solid matter sustains the [bodily] system—the water quenches the thirst, and (thus) the ALE, if genuine, is peculiarly calculated to meet the emergency." Q. E. D.—which was the thing to be demonstrated.

The communication of the *Chronicle's* correspondent bears a date, but does not record the locality of the writer. We would suggest to the enlightened editor of the *Worcester Luminary* the propriety of referring to the post-mark of VERAX's letter, as, judging from the contents, he seems to have been admitting into his columns some stray literature from Bedlam.

THE FAILURES OF TEETOTALISM.

As a firm teetotaler, I have been brought pretty much into contact with "moderate" men, and am well acquainted with the "stock" arguments urged against teetotalism. Perhaps none is more frequently adduced than the case of those who have, what is called, "tried the system," and found it ineffectual. "It may do all very well," say our opponents, "for a few, but all constitutions will not bear it: some persons require a little stimulus"—and forthwith are adduced the cases of John Snip, who tried teetotalism for—a whole month!! and brought himself to the grave's mouth, whence he was kindly rescued by the timely interference of Mr. Bolus, the surgeon: of Jeremiah Cinder, who found "it would not suit his constitution;" and a host of others who are brought as infallible proofs that teetotalism has at least been ineffectual in these cases. Doubtless many of these instances carry their own refutation, in the barefaced absurdity of the supposition that total abstinence would have all its virtues developed in the system of a man who, after a long period devoted to drunkenness, expects at once to be freed from all the inconveniences resulting from his former career!

Still, perhaps, putting the more silly cases out of the question, are there not some in which teetotalism, even after a fair trial, would be found to fail? Start not, good reader, at this; but remember that our "harp of thousand strings" was never made to be subjected to the rough usage of artificial society and barbarous, though "polished," custom. We should perhaps find that in the cases of Messrs. Snip and Cinder there is much to prevent the full development of the advantages of the water system. The one is a tailor, confined from morning till night in a cramped position, with his head and knees together, his chest confined, and all the organs of his body injured by his unnatural position. Mr. Cinder is a baker, who turns night into day, half roasts himself to death, neglects all proper exercise, perhaps drinks boiling tea by the gallon, and "finds that he must take a glass now and then to keep himself up." Who on earth can wonder that such habits and occupations should be unfavourable to teetotalism? The persons so engaged put themselves out of the pale of nature altogether. What benefit do they derive from the inhalation of pure air and blood-stirring exercise? Let them drink, if drink they must, but let the blame rest on the right shoulders—on their obstinate continuance in habits of life so repugnant to common sense. It is much to be feared that many teetotalers, in supplying the place of the intoxicating cup by the teapot, do themselves much harm, and go far to add to the number of those cases in which teetotalism is said to be "ineffectual." Even these cases, "few and far between," might be much reduced, if only a moderate attention were paid to ventilation, exercise, and diet. If men will persist in doing violence to nature and her laws, they must suffer the consequences.

I conceive that every man, by resorting to the cup, voluntarily consents to abstract from his future life, in order to add either to his present happiness, or supposed capabilities of enjoyment. He not only pawns the future, but, by impairing his constitution, renders himself unable to redeem his "pledge." This arises from the very nature of a "stimulus," and is quite in accordance with sound reason.

I rejoice at the spread of cold-water principles. Let every one see well to it that he understands them. R. B. E.

ON THE NECESSITY OF USING YOUNG CHILDREN TO WATER-DRINKING.

"It is particularly with those who have been accustomed to water-drinking in childhood that it will show its good effects in after life. During the first nine months the infant is to be nourished by its mother's milk, which serves as food and drink; it is then gradually accustomed to other sustenance during the period of weaning. After this is accomplished, however, the infant should have fresh water as well as milk. By water-drinking in childhood and youth, the foundation of a durable stomach is laid, as well as of a healthy body throughout life. The nervous and blood systems are over excited by taking viands, spices, beer, wine, chocolate, tea, coffee, &c., and thus a constant artificial state of fever is maintained, and the process of life so much accelerated by it, that children fed in this manner do not attain perhaps half the age ordained by nature. Besides this, experience has taught us that they generally become passionate and sensual, having neither the will nor the power to make themselves or others happy.—Furthermore, too exciting and nutritious food gives rise to many diseases to which they fall a sacrifice in early years. Parents should weigh this well: they should throw aside their prejudice against water, which they look upon as weakening, and ignorantly consider that the tender organism of children requires far more nourishing diet to bring it to maturity, than the already perfected body of the adult. This is a wrong notion. Children thrive best upon a simple, moderately-nourishing vegetable diet, milk and pure water. We see this daily confirmed in the cottage of the peasant."—Extracted from Dr. SMETHURST'S work, "Hydrotherapia, or The Water Cure." J. Snow, London.

WONDERS OF THE WATER CURE.

A friend now staying at Dr. E. JOHNSON'S Establishment, has, amongst other cases of cure, given us the following very remarkable ones:—

"One old gentleman, from Cork, left this morning (December 14, 1843), having recovered the free use of one leg, which had been much diseased." Another old gentleman, a 'Friend' from Waterford, who had travelled on crutches for fifteen years, and had had the advice of many physicians and surgeons (including Sir Benjamin Brodie), who at length pronounced the case incurable, after three months' residence at Blackheath and Stanstead, was able to walk without any mechanical assistance, and that as freely as any other man. He departed a fortnight ago, leaving his two crutches to be suspended in the hall of this establishment, as trophies of cold water. I enclose you a few lines written by myself on the morning of Mr. Peet's departure. Such cases afford encouragement to all the patients left behind. I had almost omitted mentioning the case of an Irish magistrate, who left yesterday, cured. He had been hydropathized for three months. His was a serious affection of the mucous membrane. His crisis was most severe, consisting of upwards of 100 boils on various parts of the body. He had gone through awful courses of mercury before he came."

IMPROMPTU.

A Quaker's Farewell to his Crutches, after being cured of Lameness by the Cold Water Treatment, at Stanstead Bury.

Farewell to my crutches—my limping is o'er;
Cold water alone hath accomplish'd the feat;
By giving a free locomotion once more
To its paralyzed votary, Friend WILLIAM PEET.

No longer with two extra legs I appear
As a quadruped herding and living with men,
For I am, by the use of cold water and clear,
Transform'd to a man and a biped again!

For fifteen long years these old crutches have borne
A body with limbs void of motion, [morn,
Though dress'd, drug'd, and physick'd, each noon, night, and
With blister, with pill, and with lotion.

But by the free use of the liquid that gives
To the meadow its beautiful green,
This crutch-borne old body in healthfulness lives,
And as nimble as ever, I ween.

Like a postman I stride, like a coach-horse I prance,
And, did not my tenets forbid it,
An elegant minuet now I would dance,
My lightness and strength to exhibit!

Then look on these crutches, ye invalid crew,
The trophies of water you see;
And be sure the same treatment will benefit you,
That cured chronic lameness in me.

L.

Reviews.

[All books for review, too large to be sent direct per post, must be left for the Editor, care of W. Brittain, 11, Paternoster Row, London.]

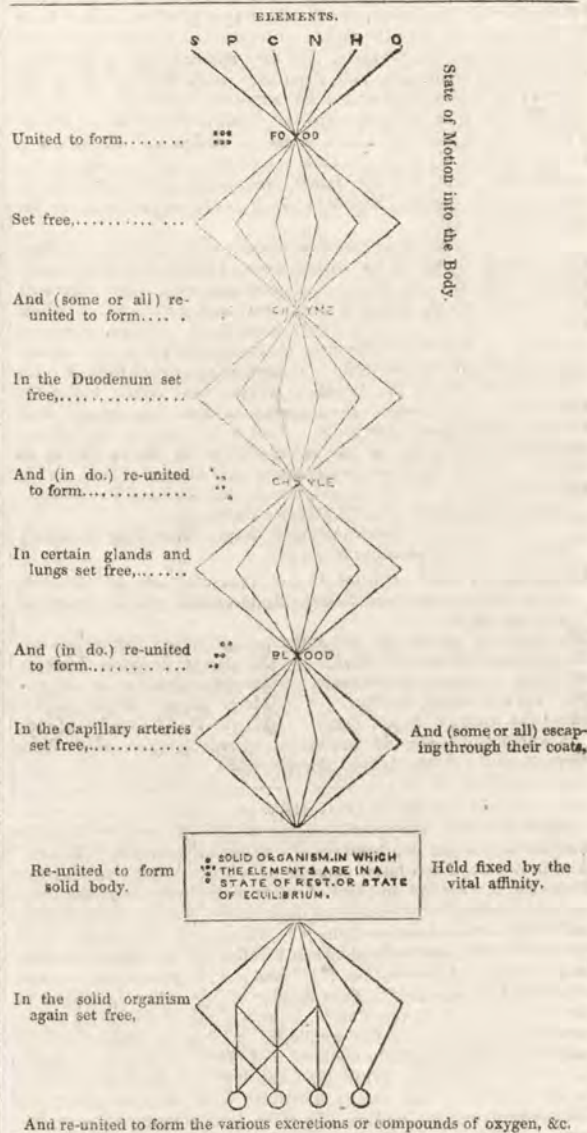
HYDROPATHY. The Theory, Principles, and Practice of the WATER CURE shown to be in accordance with Medical Science and the teachings of Common Sense; illustrated with forty important Cases. By EDWARD JOHNSON, M.D., F.S.A., author of "Life, Health, and Disease." *Second Thousand.* London: Simpkin & Co. 5s. 6d. pp. 360.

Our judgment on the general merits of this admirable work—which is at once a vindication, on the most certain scientific principles, both of teetotalism and the water cure—was given on the occasion of its first issue. We shall now, therefore, allow the book to speak for itself, by way of extract, and as it is difficult to quote detached portions where all is so excellent, we will select such parts as bear most strongly on the views of Drs. Davidson and Pereira, referred to in a preceding article. Dr. Davidson talks of wine increasing bodily power, in which assertion he displays his complete ignorance of the only cause of power; which cause, in fact, is most directly and powerfully opposed by that very agent which, he affirms, increases it! "All experience proves," says Liebig, "that there is, in the organism, only one source of mechanical power; and this source is the conversion of living parts into lifeless, amorphous compounds (or waste.)" Proceeding from this truth, which is independent of all theory, animal life may be viewed as determined by the natural action of opposing forces; of which one class must be considered as causes of increase (or supply of matter), and the other as causes of diminution (or waste of matter). The cause of waste is the chemical action of oxygen. The act of waste is called the change of matter: it occurs in consequence of the absorption of oxygen into the substance of the living parts." Again—"In the animal body we recognize as the ultimate cause of all force ONLY one cause, the chemical action which the elements of the food and the oxygen of the air mutually exert on each other." In the sequel it will be shown that alcohol impedes this mutual action on which power depends—that it deadens instead of vitalizing the blood—and, consequently, that it decreases power, not "increases" it, as Dr. Davidson asserts. The following extracts

will give our readers an idea of the tact with which Dr. Johnson popularises an abstract and scientific subject:—

ON CHANGE OF MATTER.

"I will attempt to convey a defined notion of the various transformations which our food undergoes, from the time it enters our mouth until it quits the body in the form of the various excretions, so that the reader may clearly understand what is meant by the transformation, metamorphosis, or change of matter, upon which so greatly depend the health and strength both of body and mind. The elements of which man's food is chiefly composed, chemical analysis proves to be Oxygen, Hydrogen, Nitrogen, Carbon, Phosphorus, and Sulphur, indicated in the diagram by their initials only.—It will be observed that all the tis-



ues of our body as well solid as fluid, the chyme, the chyle, the blood, the solid organism represented by the oblong square, are merely different arrangements, in different proportions, of the same six elements which constitute (chiefly) our food—sulphur, phosphorus, carbon, nitrogen, hydrogen, oxygen.

"The cluster of six black dots placed at every re-union represents the same six elements with which the diagram starts. But although these elements are the same, it will be observed that every cluster differs from every other cluster in the mode in which the elements are arranged. It will be noted that the elements of the cluster representing chyme are differently arranged from all the others, and so on. And this difference of arrangement of their elements, with the different proportions, one to another, in which they are united (amongst all bodies whose elements are the same) constitutes all the difference between one compound body and another—as for instance, between starch and sugar. The elements of starch and of sugar are the same. After the arrangement according to which the elements of starch are united, and you have sugar, instead of starch.

"The diagram also explains why the adult body always maintains one uniform size—because as fast as its elements are carried off by the motion of matter out of the body, their place is supplied by the motion of new matter into the body. How children grow to be adults is also explained—because, in children, the vital force or affinity which holds the elements fast in the organism, is more active than the transforming force of oxygen. And thus new matter moves into the body more rapidly than it is carried out. But, in adult life, these two motions become exactly balanced [static equilibrium]. Having attained the adult size, therefore, that size is preserved—and the body is now in a state of mutual resistance between two forces—the vital affinity, which constantly endeavours to hold the elements fixed, and the transforming force of oxygen, which constantly endeavours to overcome this resistance, and carry them off.

"Now, then, keeping the attention fixed on every part of the diagram, and supposing the integrant particles constituting the solid organism to be actual living animalcules (which, remember, they are *not*, though they are certainly living atoms, endowed with vitality that *quickly fades*, like insect life)—and supposing each animalcule to remain strong and active for *six hours*, and then to begin to droop and be sickly, and to die at the expiration of six hours more—then it will be clear that, in order to keep the whole mass of animalcules (i.e., the whole solid organism) constantly *alive*, it will be necessary that the whole number of animalcules be changed once in twelve hours, so that no part be suffered to remain in the body for more than that time. And it will be further obvious that, in order to keep the whole active and strong, the whole must be changed once in six hours.

"Of course I do not mean to say that six or twelve hours are the exact time. I only desire to show the reason why a rapid change of matter is of such vital importance to health and strength. It keeps the body perpetually young—the particles being removed, and their place supplied by new, before their vitality has had time to fade, and become flaccid and sickly. It is by accelerating the change of matter that exercise, so proverbially beneficial, operates on the body. It must be remembered that all the transformations shown in the diagram are effected under the influence of the nerves and of the vital principle—and that the same decompositions and recompositions would not always (though some of them would) be produced out of the body, even amongst the same elements."

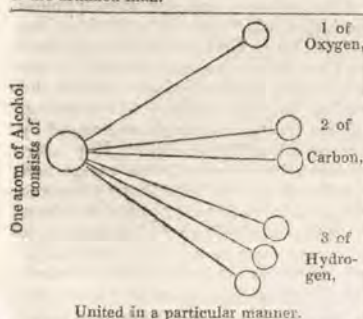
Thus Dr. Johnson popularly demonstrates, in the language of Liebig, "that every motion, every manifestation of force, is the result of a transformation of the structure;" but, as the next extract evinces, ALCOHOL, as an antiseptic, acts on the system precisely in a way reverse to the oxygen of the air and to exercise: it keeps the old and effete matter within the body, and opposes that transformation on which "every manifestation of force" depends. So much for the Davidsonian theory of alcohol "increasing power"! *

ALCOHOL ROBBS THE BLOOD OF OXYGEN.

"Repeated physiological experiments, by Sir B. Brodie and others, have shown that the effect of alcohol taken into the living system, is to convert arterial blood into venous blood—i.e., to convert the bright, vermilion, nutritious, oxygenized blood, into blood which is black in its colour, innutritious in its nature, and literally poisonous. That none of that poisonous black blood, therefore, peculiar to the veins, should be allowed to get into the arteries, and there mingle with the pure, vermilion, nutritious, and vital blood, is a matter of the very highest importance. For while, if it get into the arteries in large quantities, it will kill out-right; so, in smaller quantities, it will produce a degree of mischief proportioned to the quantity. It deteriorates the quality of the vital blood—deadens the sensibility of the heart and brain—diminishes the vital powers of the digestive organs—lessens the activity of all the vital transformations—impairs the memory, and all the mental faculties—diminishes the strength, and all the energies of the body—adulterates the sources and springs of life—and poisons the very root of the tree.

"The effects of alcohol on the body are precisely those which are produced by drowning and by apoplexy—viz., the introduction of black and poisonous venous blood into the arteries of the brain. The stupefaction into which the drunkard falls is, *de facto*, neither more nor less than a fit of apoplexy.

"But in what manner does alcohol act so as to fill the arteries of the brain with that black blood which is only innocuous when confined to the veins?—Alcohol consists chiefly of carbon and hydrogen. The blood of the arteries owes its vermilion colour and vital properties to the presence of oxygen.—Oxygen will enter into combination with carbon wherever it meets with it, and one of these combinations constitutes carbonic acid. 'Owing to its volatility,' says Liebig, 'and the ease with which its vapour permeates animal membranes and tissues, alcohol can spread throughout the body in all directions'—of course, therefore, to the brain. 'By the use of alcohol (therefore) a limit must rapidly be put to the change of matter in certain parts of the body. The oxygen of the arterial blood, which, in the absence of alcohol, would have combined with the matter of the tissues, &c., now combines with the elements. The ARTERIAL BLOOD BECOMES VENOUS, without the substance of the muscles having taken any share in the transformation.' Now all physical strength depends upon the transformation of the tissues by means of oxygen. But in a drunken man, the oxygen of the arterial blood, which ought to have gone to effect the transformation of the muscular tissue, has been expended, by combining with the carbon and hydrogen of the alcohol. Transformation, therefore, in the muscular tissue has ceased—and in consequence of this they have lost their strength—and hence arises (in great measure) the muscular weakness, the tottering, staggering gait of the drunken man.



of iron, as in venous blood. Thus the vital arterial blood is, by alcohol, converted into black and pernicious venous blood."

Alcohol, it is thus demonstrated, cannot do for the body what fresh air, free exercise, good food, cold water, and healthful repose are appointed by Nature to perform—i.e., accumulate or increase power, as Dr. Davidson asserts—but must inevitably deaden the physical and mental systems, and decrease their power.

HINT TO WINE-DRINKERS.—On Friday 103 hogsheds of adulterated wine were brought out from the *entrepot* at Paris, and their contents spilt into the Seine. "Immediately after this operation," says an eye-witness, "the surface of the river was covered to the distance of 200 yards with an innumerable quantity of fishes poisoned by that deleterious liquor."—*Galignani*.

Progress of Temperance.

MANCHESTER.—On Nov. 11th, the first annual advocates' tea party and Conference took place at Scott's Temperance Hotel, Green Street: upwards of 60 teetotal advocates sat down to an excellent tea. After the tables were cleared, business commenced. Mr. Taylor opened the meeting by appropriate remarks, and afterwards called on the secretary to read the minutes, and report of last 12 months' labours. Mr. Daniels, one of the joint-secretaries, read the minutes. The secretary read the report, which gave general satisfaction, and it was resolved that it be printed for circulation. After the officers being appointed for the next twelve months, resolutions were passed unanimously, thanking the past officers for their services, and re-electing Mr. T. Taylor as chairman, and T. Norcliffe as secretary, for the next year. We have a sub-committee for referring any case of neglect, pledge-breaking, or improper way of speaking by the advocates. Afterwards the following resolutions were passed by the meeting:—

Moved by Mr. Grimshaw, seconded by Mr. Mills, supported by Messrs. Leech, Baxendale, and Thorpe:

1. That this meeting pledge itself, for the next 12 months, to renewed exertions in the sacred cause of total abstinence, believing it to be connected with the cause of religion, and the best interest of the community.

Moved by Mr. Seddon, seconded by Mr. Pollard, supported by Messrs. Mabbott and Sanders:

2. That, as we have pledged ourselves for the next 12 months to renewed exertions, it is of the utmost importance that we should carry those feelings of unity and concord which have pervaded this meeting, into our different meetings in town and country.

Moved by Mr. Griffiths, seconded by Mr. Pollard:

3. That this meeting has no connexion, nor do they countenance temperance houses where gambling is allowed.

CHORLEY.—Teetotalism has again taken its stand in Chorley. For some time it had been on the decline, owing to the spirited leaders it once had having been compelled to leave here through want of employment. But another has been providentially cast among us—one of the right sort to help on our glorious cause—who hesitates not, either in the factory or the market-place, to assert its important claims. Four months have scarcely elapsed since he made his first appearance on the fish stones, and now we number a spirited society of 411 members. On Christmas-day we held a tea party in the school-room of St. George's Chapel (kindly lent by the trustees, to the society, to hold its public meetings in), Thomas Watts, Esq., one of the magistrates of the county, in the chair, to whom too much praise cannot be given for the interest he has taken in our welfare. In his opening speech all was very ably and feelingly explained, when he announced to a meeting of upwards of 700 persons, that he was a teetotaler himself, and took pleasure in making that public declaration of his principles, as he never could have consented to have taken the chair unless he could have practised the principles we had met to promulgate. The meeting was very effectively addressed by Messrs. Layland, Shuttleworth, Taylor, Grant, Entwistle, and, though last not least, Thos. Swindlehurst, of Preston. On our respected chairman calling on the audience to join our standard, about 40 responded to the call. On this occasion the workers were many, and all were actuated by one spirit. Thus ended the best demonstration of our principles ever held in this town.

LEEDS TEMPERANCE SOCIETY.—The annual festival commenced on Christmas-day, by a large and respectable tea-party, in the Music Hall, which was admirably arranged and conducted. The tables were gratuitously supplied with provisions, &c., by above forty ladies. The Leeds temperance brass band played at intervals in the gallery, and the whole scene was truly interesting, and could not fail to fill the breast of the benevolent with lively satisfaction. After the tables were removed, the Worshipful the Mayor was unanimously and enthusiastically called to the chair. He opened the business of the evening by a brief, but most suitable address, expressing the pleasure he felt in meeting the friends of Temperance on that occasion, and his warm approval of their objects. Although not a member of the society, he was a decided abstainer from alcoholic stimulants, and, as a general rule, from tea and coffee also. Such meetings were amongst the pleasing signs of the times, as they have a tendency to exalt the spiritual, and repress the merely sensual part of our nature. The principles of the temperance society had a tendency to enable persons to govern themselves, which was indeed the most difficult government of all. After some further remarks, the Mayor called upon the following gentlemen to address the meeting:—Mr. James Larnier, from Suffolk; Mr. Christopher Choat, of Sheffield, agent of the Temperance Provident Institute; Mr. F. Hopwood, of York; and Mr. Thomas Barlow, of Birmingham. Their addresses produced a deep impression on the audience. A vote of thanks to the ladies, for their liberal conduct in providing the tables, was very appropriately moved by Mr. Dobson, of Halifax, and seconded by Mr. David Briggs, of this town. It was then moved that Mr. Alderman Lupton take the chair, after which, Mr. James Hotham,

the treasurer, proposed a vote of thanks to the Mayor for his kindness in taking the chair, which was ably seconded by Mr. Richard Bayldon, of Hunslet, and enthusiastically carried. The Mayor, in acknowledging the vote of thanks, said that he had thought he could be more useful to the cause by not taking the pledge. What he had heard that evening would lead him to give the matter further consideration, and if he found that he could better promote their objects by enrolling himself as a member, he should not hesitate to take the pledge. On Tuesday evening, a second meeting was held in the Music Hall, when Councillor Carbutt ably presided, and addresses were delivered by Messrs. Barlow, Larner, and Hopwood. The following letter, addressed to the President of the Society, was read in the course of the evening:—

"SIR,—I was so delighted with your proceedings yesterday evening, surpassing in their high moral tone, and truly religious character, anything I had conceived, that I beg you will put down my name as an annual subscriber to your funds of five pounds.—I remain, Sir, your's sincerely,

"HAMER STANSFELD.

The reading of this called forth many hearty cheers.—The third and concluding meeting in the Music Hall, was held on Wednesday evening, when Mr. Thomas Plint was called to the chair. His opening address was rendered exceedingly interesting by the relation of some facts which had come under his own notice, illustrative of the change effected by teetotalism in the sister country. He rejoiced to find that the teetotalers in several places were directing their attention to mental improvement and the necessity of education, so much needed by many adults as well as young persons. The meeting was then addressed at considerable length by Mr. Larner, whose speech was replete with humour, happy illustration, forcible argument, and earnest appeal. After addresses by Mr. John Andrew, jun., and the Rev. John Guttridge, Wesleyan Association Minister, and thanks to the chairman, the meeting was concluded. Several valuable signatures to the pledge were then received. On Thursday and Friday evenings meetings were held in George's Street chapel, the former addressed by youths, and the latter by reformed characters.

BRADFORD.—The Long-pledged Teetotal Association, as you are probably aware, makes the medicinal and sacramental uses of alcoholic liquors very prominent subjects in the advocacy of the principles; indeed the pledge expressly requires total abstinence from their use for those purposes; and they are looking forward to some very strong and thorough-going articles in the *Advocate*, to be addressed to the medical profession. The association is doing well. We have averaged 50 signatures per week since its establishment on the 16th May last. 36 speakers on the plan. Have just established a country branch—several more in prospect—in one word the principles are spreading in all directions. Our pledge, considered a very singular one, is causing inquiry amongst the members of the different religious denominations, and two of the churches (the Methodist New Connexion and the General Baptist) have lately abandoned alcoholic wine from the communion table. We have reformed some of the most desperate characters in the town, a great many of whom have begun to attend religious worship, and are seeking for "a more enduring portion."

Your's very respectfully,

GEO. HALLIDAY, Sec.

SETTLE, Yorkshire.—The temperance cause here, during the past month, has received an impetus which will not soon cease. On Monday, Dec. 4th, we held our monthly meeting in the National School, Mr. R. Hartley, jun., in the chair, when addresses were delivered by Messrs. D. Iveson, W. Wilson, and T. Oates: six signatures obtained. On Friday, Dec. 8, and on Monday, the 11th, we were visited by Mr. B. Glover, from Liverpool, who delivered two lectures to large audiences in the National School: 14 signed the pledge. On Saturday, the 9th, a few friends from Settle, accompanied by Mr. Glover, went to WIGGLESWORTH, a village 6 miles distant, to hold a meeting in the Wesleyan Chapel. This was the third held in the village, and was crowded to overflowing. At the first two meetings, which were addressed by friends from Settle, and Mr. Slater, from Blackburn, 25 signed the pledge; at the third meeting, a landlord, accompanied by two or three foolish fellows, attended in order to create some disturbance. Much confusion was the consequence. At the conclusion 21 signed the pledge. On Christmas-day, about 300 members and friends took tea together in the National School. At six o'clock a meeting was held, J. Thomson, jun. Esq., in the chair; addresses were delivered by Messrs. T. Oates and W. Wilson; after which Dr. Lees was introduced to the meeting, who in an able and eloquent manner refuted a number of the objections brought against the principles of temperance societies. On Tuesday, the 26th, Dr. Lees delivered another lecture in the National School, which was also crowded to overflowing, many being unable to gain admittance. The lecturer, in the first place, explained the true meaning of the word temperance, thereby refuting the objection of many religious professors that teetotalism is not scripture temperance; he then explained the influence of alcohol on the living structure, and especially its effects on the stomach, illustrated by 10 colossal coloured drawings of the stomach in health and under alcoholic disease, and concluded by a powerful and eloquent

appeal to all present to unite and wage a moral warfare against the common enemy, under the banner of total abstinence. This was one of the most powerful and convincing lectures we ever had the privilege to hear, and we have no doubt great and lasting good will be the result. At the conclusion of both meetings 25 signed the pledge, and during the week 30 more, making the number to 75—a good conclusion of the old year. On Christmas-day the town was in a more peaceable state than it ever was in the recollection of its oldest inhabitant, and on all hands our principles were commended.

J. BALDWIN, Sec.

BIRMINGHAM.—Our anniversary was held on 21st November last, in the large room at Mr. Wilkins's Temperance Hotel, in Moor Street. The committee presented an excellent report, which, having been read, was subjected to such observations as the nature of the meeting, consisting exclusively of members, allowed full and free opportunity for, and was then passed with general approbation, and officers elected for the ensuing year. It has since been printed and extensively circulated. The adjourned anniversary was held in the Town Hall, on the 11th December, and was one of the largest which that noble building has ever witnessed, even the stupendous front gallery being well filled. Mr. John Cadbury occupied the chair, and, in an address of considerable length, adverted to portions of the report, and especially to the advance of temperance amongst the Irish population of our town since Father Mathew's visit, and the decrease of cases of drunkenness brought before our magistrates, commencing about the beginning of the year; in verification whereof he read some statistics furnished him by Mr. Stephens, the chief superintendent of police. He also read some interesting communications from Sir Joshua Walmsley, the late Mayor of Liverpool, and Mr. Whitty, the chief superintendent of the police there, in reference to the beneficial working of those provisions of the Liverpool Improvement Act which make it illegal to sell intoxicating liquors on a Sunday morning. The working classes there were loud in their praises of this wholesome regulation, which Mr. C. hoped might be incorporated in any new act for the government of our own town. He then paid a deserved acknowledgment to the borough magistrates, for their steady attention in the matter of licenses, and their care in inquiring into the characters and conduct of such as held them, and forbearing to extend them, not a single new one having been granted this year. He also bore testimony to the zeal and activity displayed by our late mayor, Mr. James James, during his mayoralty, in personally going round the town late at night for the purpose of ascertaining its state, whereby many irregular and illegal practices in the conduct of public-houses, had been brought to light.—The Rev. H. Gwyther, the Vicar of Yardley, followed with some excellent practical remarks, and several facts, showing the good which total abstinence had been the means of effecting in his immediate neighbourhood, where he had lately been induced to found a temperance society.—The Rev. W. H. Turner, Vicar of Banwell, Somerset, who was the chief attraction of the evening, in a lengthened and eloquent speech moved the 1st resolution, "That this meeting, fully impressed with the importance of correct views on the subject of temperance being entertained by young persons, recommend its consideration to all who are entrusted with the education and the formation of the moral characters of the rising generation."—Mr. Joseph Sturge made some observations on the diminution of the expenses of municipal management in the cities and towns of Ireland, owing to the spread of temperance; and the Rev. Thomas Swan then seconded the resolution, which was supported by Mr. Thomas Barlow. The use of the Town Hall had been bandisomely granted by the Mayor (Mr. Thomas Weston) gratuitously for the evening, and a vote of thanks to him for his kindness, and to the Rev. Mr. Turner, for travelling so far to address the meeting, formed the substance of another resolution, which was moved by the Rev. J. A. James, and seconded by Thomas Beilby, Esq. Mr. James's address was distinguished by his accustomed energy and solemnity both in language and delivery; but his anxiety to make it known that though a total abstainer of several years' standing, he was still not a pledged member, naturally caused surprise. It does not seem to comport with his known decision of character. If all had acted in like manner, where would now be our societies? Where, too, the results of Father Mathew's labours? It seemed strange also to hear retailed by him, with all the earnestness which implicit credence inspires, several of the worn-out accusations fabricated by the enemies of temperance, but which the very slightest inquiry would have satisfied him were inapplicable to our local society. Indeed, we question whether they could be substantiated against any, except a solitary individual here and there, whose notions it is unfair to impute to the entire body.—An American gentleman, who happened to be staying here, afterwards made some remarks on the state of the temperance cause in his native land, and its present and probable influence upon the institutions of the country.

EPWORTH, Lincolnshire.—On the 27th and 28th ult., we had two lectures in the Town Hall, which was crowded on each occasion, by Mr. Robert Firth, M.A. of Hull. Several persons signed, including a surgeon.

Trent, on the Trent.—On the 29th Dec., a society was established here, by Dr. Firth, of Hull. The meeting was held in the Methodist school room, and well attended. 18 signed, including 8 of the greatest drinkers in the town. Several of the local preachers signed the pledge.

STURMINSTER.—Literary and Scientific Association.—At a meeting of this institution, held on Monday, the 11th ult., a very animated discussion took place on the question "Whether total abstinence from all intoxicating liquors is, or is not, beneficial to the community."—Mr. Parry, the proposer, in a short speech contended that the human system required no other stimulant than plenty of nutritious food, dwelt on the evil of intemperance, and suggested total abstinence as the only sure remedy.—Drs. Good and Clapcott stated the benefit that would arise to society if the evils of intemperance were abolished, and delineated the evils they had witnessed, when studying their profession in London, in patients and others who had been drinkers of ale and porter, as well as in those who drank wine and spirits, remarking on the alarming prevalence of *delirium tremens* amongst the men employed in ale and porter breweries, there being alcohol, or poison, in all fermented drinks, and that a large quantity of drugs were used in breweries; they were likewise of opinion that manual strength was not assisted by the use of intoxicating drinks.—Mr. Jenkins and Mr. Harris took the other side of the question, the former arguing that the duty derived from intoxicating drinks could not be well dispensed with by the government, as it was wanted for the national support and to pay the interest on the national debt; and that the farmer could not do without the barley crop as a change in his mode of cultivation; (!) and Mr. Harris endeavoured to support the drinking system from Scripture; (!) both declaring that the moderate use of intoxicating liquors was beneficial to the community.—Mr. Colbourne addressed the meeting in a very eloquent speech, declaring himself an advocate of Father Mathew's principles, and representing the injurious effects of intoxicating liquors on the human system, as well as on the community at large. He completely answered Mr. Jenkins, as to what government would do without the taxes on drink, arguing that were all men teetotallers, the saving to the nation under the heads of prisons, hulks, hospitals, judges, police, &c., would be immense, and that the money not spent in intoxicating drinks would be expended on other articles, the real comforts of life, all of which would pay a direct or an indirect tax; which considerations pretty plainly demonstrated that the government in a financial point of view, would be in a better condition. In speaking more immediately to the question before the meeting, he asked if robberies, thefts, fightings and brawlings, were beneficial to the community? Were prostitution, Sabbath-breaking, murder, and insanity, to be reckoned amongst our national blessings? Were a diseased body and an imbecile mind to be accounted advantages? Did we account it an honour and credit to us that the homes of our labourers and artisans should present such frightful details as have been lately brought to light in this place? But, on the contrary, if to diminish the long dark catalogue of crimes committed against the peace of society; if to render our homes happy, our intellects clear, our bodies sound; if to raise every order of men in the social scale to lift them from the mire of sensuality, to elevate them in a moral, intellectual, and religious view, were advantages, then must teetotalism be hailed as a real blessing, admirably calculated to accomplish these objects.—Mr. Harris was answered by Mr. Spinney as to the wine used by the ancients.—The chairman, Mr. John C. Isaac, stated to the meeting the miseries that had followed the drinking systems in this and other nations, and the benefit that had always succeeded its abandonment; and that health and manual labour had been as well or better supported without intoxicating liquors; all of which he showed from authorities of the clergy, judges, doctors, and others duly qualified to speak on the subject—proving that the disuse of intoxicating liquors would be beneficial to the community.—Mr. Knott, an anti-teetotaler, moved an adjournment; but it was not seconded.

MERTHYR TYDVIL.—Wesleyan Persecution.—A perusal of the case of "teetotal persecution" recorded in the November *Advocate*, induces me to send you the following facts relating to a kindred case, which has caused no small stir in this neighbourhood:—It pleased the rulers of the Wesleyan body, about 18 months since, to appoint a certain minister from Liskeard superintendent of this district. Not satisfied with the notoriety arising from eccentric manners, he began to attack the friends of the temperance cause, and endeavoured to make himself of some consequence by his frequent severe remarks upon them. At length a Mr. Maddy, who had been for many years a faithful "local preacher," and an able advocate of teetotalism, took up his abode in Merthyr. Conscious of the immense amount of good which necessarily results from the adoption of teetotal principles, he immediately came forward to assist in the promotion of the good cause; and as Sabbath-day meetings were then held in the market square (at an hour which did not interfere with the usual services at the various places of worship), he was neither afraid nor ashamed to "do good on the Sabbath," by lifting up his warning voice to arrest his fellow-

immortals in their downward career; and never did he, on such occasions, neglect to exhort his hearers to seek "the one thing needful" to secure their eternal salvation. It happened one Sunday morning that the superintendent stepped out of the path of duty to animadvert on the follies and sinful absurdities of *Rechabitism* (!) Mr. Maddy, being the only Rechebite in the chapel, considered the minister's remarks as somewhat personal, and in the afternoon he defended himself and brethren from the charges made against them. In doing so, he mentioned no name, neither did he utter one word inconsistent with truth, or justly liable to censure. For this he was called before a tribunal of Wesleyan preachers, with the haughty little superintendent at their head; and on his refusing to sign a declaration that he would not advocate teetotalism "on the Lord's-day, or at any time when there was public worship at the Wesleyan Chapel in the same place;" and that he would not "expose any observations made by (his) brethren that were not in accordance with his own views," his name was struck off the plan; and subsequently he was excommunicated!! The strangeness of this procedure is only surpassed by the fact that this same persecutor, about the same time, actually refused to re-admit several brethren who had "erred through strong drink," unless they became pledged teetotallers! This unchristian conduct has created a considerable sensation both among his own flock and all others acquainted with the circumstances; and their indignation has been somewhat heightened by a declaration on the part of his spouse, that she would "rather see half the present number of members in the chapel, provided there were no teetotallers among them;" and further, that she would not give up her usual "little drop" "to save all the drunkards in the land!" Z.

MARAZION, Cornwall.—"Dear Sir,—Every number of your last year's journal came to me regularly, and we are well pleased with the matter. I wish it were more widely circulated throughout this country: if so, more good would be done. Right information on the subject of true temperance is much needed, and your excellent journal, I conceive, is calculated to impart it.

"S. THOMAS."

Correspondence.

"A MARE'S NEST" DISCOVERED AT LINCOLN.

We have received the following document, the body of it being written in one hand, and the signature in another:—

"SIR,—In my communication published in the *National Temperance Advocate* of Nov. 15th. 1843, I have misrepresented the conduct and statements of the Rev. S. Kay. These misrepresentations, however, have not resulted from personal disrepute to Mr. Kay, but from erroneous information received from several of the friends of Teetotalism."

"I am, Sir, respectfully yours, J. PLUMTREE."

Now, gentle reader, this innocent-looking little note conceals as pretty a piece of jesuitry as can be well conceived! On its receipt we made inquiry into its origin, and we will let thee into the secret. Refer to the article, signed "J. P. (Lincoln)," page 133 of the present volume of the *Advocate*, and you will find a keen exposure of the inconsistency between Mr. Kay's writings and conduct. It is followed, also, by another article exhibiting the intolerance of that gentleman and his compeer, in the fact and mode of Mr. Barker's expulsion from the Wesleyan Society. Now, it so happens that they cannot disprove those material charges of "inconsistency" and "intolerance," which, of course, they feel as an intolerable hardship! Well, what must be done? The hive is stirred up, and all is buzz and bustle, and at last a notable scheme is devised to throw discredit on the whole of the statements, by extorting a vague admission of supposed error on a very immaterial and very small part! First, a Mr. anonymous "VERAX" writes us, to say that Mr. B. was rejected as a preacher for want of ability, which, if true, does not affect the main point one jot. Second, the above letter is concocted, and, on what we call FALSE and FOOLISH PRETENCES, Mr. Plumtree is seduced into signing it! "Thereby hangs a tale." Mr. K. arraigns him before the Local Preachers' meeting, contending that Mr. P. had injured his character by representing him as the enemy of "true temperance!" Mr. K. admitted that he had made use of the terms "CHRISTLESS SYSTEM—GODLESS PLEDGE—CANT—CONCEIT, and OBSTINACY," but denied having done so in opposition to "true temperance"!! and defended himself on the plea that the two first expressions were "qualified!" and the last not used "personally"!!! Mr. P.'s informants admitted of course that Mr. K. had used words (we dare say a great many words) along with the phrases "Christless system—Godless pledge"—which, he insisted, qualified them—and hereupon Mr. P. was over-persuaded to sign a general admission, deceitfully designed to cast discredit on the whole of the article, tho' referring only to a few lines of it!

We must arraign Mr. K. in turn. The note above is intended to impress the public with the idea that Mr. K. is injured by certain unnamed "misrepresentations" published in our journal. But is it so?—It is NOT—and we plainly tell Mr. K. that the note he has so cunningly managed to persuade Mr. P. to sign, is itself, in essence, A FALSEHOOD, discreditable and disgraceful to its concoctors. In the article in the *Advocate* it is asked—"Is he

found *any* objection to the subject of TEETOTALISM? No! That system &c., he can denounce as a CHRISTLESS SYSTEM! and that pledge which has enabled reclaimed inebriates to maintain their steadfastness, "A GODLESS ONE!" pp. 134-5. He admits he used these words—"a Christless system—a Godless pledge"—but, forsooth! he "qualified" them! How qualified them? We defy him to tell us how he could qualify them? To say that "TEETOTALISM" is "a Christless system" as a system, and the teetotal pledge "a Godless one"—is language which may be contradicted, but cannot be qualified. The system and the pledge either ARE or are NOT what he called them—there is no medium—no alternative—no room for his quibbling! Consequently, Mr. K. has not, herein, been "misrepresented" by the *Advocate*; it is he who is attempting, very disingenuously, though not disengeniously, to "misrepresent" the *Advocate*. The catch on the words "true temperance," is contemptible: teetotalism is true temperance, and moderation in bad things intemperance.

Mr. K.'s twaddle about the sense in which he used the words "conceit, cant, and obstinacy" ought not to have deceived a meeting of upgrown men—schoolboys would laugh at it! He did not apply them "personally" indeed! Now no one said that he applied them to *this* person or *that*—he applied them *generally*, to ourselves included; and he consequently affirms that EVERY TEETOTALER in the kingdom, whose regard for the sacred character and appropriate elements of the Lord's supper will not permit him to observe it in what Dr. A. Clarke calls "a vile compound" of cyder, logwood, and brandy, is a specimen of "CONCEIT, CANT, and OBSTINACY"! Truly, he is as remarkable for endurance as for charity!

Mr. K. and his compeers, we think, have been making "much a do about nothing"! We now wish him joy of the retraction he has bamboozled out of Mr. Plumtree—and we are really sorry that it could not be inserted, as he intended, unexplained and unapraised—at our expense! But old birds are not to be caught with chaff.

ALCOHOL AS A MEDICINE?

My wife had been a total abstainer upwards of two years, until a few months since, when she partook of some home-made wine, and has continued occasionally to use the same, and also other fermented liquors. She has moreover declared, that during the time she practised total abstinence she was subjected to nervousness, accompanied with faintings and weakness; and not having experienced these effects *before* she left off stimulating drinks (and comparatively little since recurring to their use), she attributes the same to the disuse of those liquors which, when used moderately, preserved her from those infirmities and weakness; and though a well-wisher to the cause of total abstinence, cannot now, she thinks, in the face of these facts, continue to adopt the principle.

Poole, Dorset.

J. J.

MEDICAL OPINION.

DEAR SIR,—It would be impossible to prescribe *medicinally* for the patient you name in the letter you sent, not being personally acquainted with the nature of her complaints and circumstances.

Most females suffer from hysteria, faintings, &c., for want of exercise in the open air. Pure air is the best cordial—exercise the best stimulus. From two to four hours in the day should be employed in this way, where the time can be spared. I have found that a complete change of air, and relaxation from the cares of a family, have effected the desired purpose.

I do not think the female's nervous debility is produced by the withdrawal of alcoholic drinks, but by some other unknown cause. There is no doubt alcoholic drinks give *temporary* relief in hysterical complaints and faintings; but a repetition is required, and after a time an increased dose will be wanted, and eventually add to the complaint, and will be ultimately attended with direful effects. Alcoholic drinks are often a *cause* of hysteria, lowness, and faintings.—Dear Sir, your's truly, Jno. HIGGINBOTTOM, Dr. Lees. M.R.C.S.L.

ANOTHER.

"In reply to this case I say, in the first place, it is extremely difficult to form a just estimate of the nature of any case from the vague statements of patients themselves; but the common-sense view is this. The patient has some disease, connected probably with the uterine functions, and producing the symptoms complained of. This disease is probably nothing more than slow chronic inflammation, consisting in an engorged condition of the capillaries of the nervous filaments, with degeneration of the capillary coats. And this condition of capillaries, I should say, was brought on by the continual previous use of stimulants; that is to say, the inflamed, relaxed, and engorged state of the capillaries is the result of that nervous exhaustion which necessarily follows all unnatural excitement. While the stimulants were used, the exhaustion was temporary, and from day to day, prevented, by an unnaturally enforced secretion of nervous power into the capillaries of the parts; but, sooner or later, this exhaustion must have occurred, and in a ten-fold degree of severity. It was kept at bay, from day to day, as

the continual use of opium will keep pain at bay. But both the opium and stimulants, after a time, lose their power; and then it is found that some *temporary advantage* has been purchased at the expense of some deadly injury to the constitution. When she returned to the use of stimulants, the symptoms disappeared. Very probably—the stimulants had not yet entirely lost their power of driving on the nervous machinery to unnatural exertions. And they had even acquired increased power, from having been discontinued for a considerable time. But the advantage they seem to afford is a deceptive one. She is, by continuing the daily use of stimulants, daily accepting bills which will certainly all come due in time, and with compound interest; although, like veritable bills of exchange in most cases, they seem to be of great advantage when first accepted.

"The case does not seem to me to prove *any* thing against total abstinence. Her proper course is to consult a physician, and get the condition—the *diseased* condition—of her uterine system removed; and when she has regained her health, then to be careful to preserve it by generous diet, daily exercise in the open air, frequent cold ablation, early hours, and total abstinence from all excitement, whether of alcohol or of any other stimulant, physical or moral.

"E. JOHNSON, M.D."

IS ALCOHOL DECOMPOSED IN THE BODY?*

To the Editor of the National Temperance Advocate.

SIR,—It has just occurred to my mind that, *even now*, the effects of alcohol on the bodies of those who drink it are but imperfectly known; and that there are wanted further experiments and observation to clear up the matter. With a view of getting these made and recorded by some who are more favourably situated than the rest of us, I am induced to trouble you with a few remarks.

We have, most of us, entertained the idea that alcohol is *not* decomposed in the system; but that by the natural outlets it is thrown off, as much alcohol as when it was taken in. This opinion has been strengthened by the description of its effects given in the American Permanent Temperance Documents (8th Report, 1835), and from them copied, more or less explicitly, into our teetotal publications, and repeated over and over at teetotal meetings. Dr. PERCY, too, in his *Prize Thesis*, states how he found alcohol incorporated with almost every organ of the body; and from this most readers would conclude that, not having been decomposed before it got there, it would not be decomposed after it had left those parts to get out of the system altogether.

Lately, however, that great man, LIEBIG, followed by PLAYFAIR, PEREIRA, E. JOHNSON, and others, has been telling us that *alcohol is decomposed*, and used to promote animal heat, and that it is *not* found in the excretions. Now, it is this last assertion we want tested by experiments. Reasoning from the admissions of LIEBIG, I should say it certainly would be found in the matters given off from the lungs, and from the skin; because he calls attention to the ease with which alcohol permeates the tissues, and why not the skin and the lining membrane of the lungs? Indeed, rather may alcohol in vapor be expected to come through these, seeing they are fitted by nature to allow the passage of air and moisture.

I would suggest the following experiment or two:—

1. Let a man after drinking ardent spirits, be made, by means of a respiratory apparatus contrived for the purpose, to force the expired air through (say half a pint of) cold water for a considerable time; then let this water be tested, a la PERCY, for alcohol.

2. Let the secretion so copiously sent onwards by the kidneys on many drinking occasions, be put without delay into a bottle, and carefully stoppered till cold; then let it be tested for alcohol.

3. The perspiration is more difficult to be secured; yet if a man would consent to drink alcohol, and to be sweated *secundum artem*, it might be collected in sufficient quantity to be tested.

Is it true that ardent spirits do not so soon intoxicate in hot climates as in temperate ones? A friend has related to me cases of enormous spirit drinking in the West Indies, in which symptoms of intoxication did not follow; and he always accounted for the fact by saying that the spirit was *sweat out* just as fast as it was drunk. One thing we know—the atmosphere there being rarefied by heat, the supply of oxygen would be rather below than above the average; and therefore the alcohol could not be decomposed by it.

Teetotalism, however, is safe even amongst these conflicting opinions. If alcohol be not decomposed, it vexes and disturbs every fibre it touches, until expelled by "the emunctories, the scavengers of the system;" and if it be decomposed, its elementary principles, for a short period, produce the same kind of effect, until decomposed, and then go to deteriorate the blood: so that, to quote Dr. E. JOHNSON, "the vital arterial blood is converted into black and pernicious venous blood!"

If any one will make the experiments, and record the results, he will greatly oblige, Your's, &c., HENRY MUDGE, Bodmin, Nov. 23, 1843. Surgeon.

* This is a very different thing from its being assimilated, as Dr. Davidson "appears" to fancy.—Ed.

MELANCHOLY DEATH.—John Wood, Esq., coroner of York, held an inquest at Rufforth, on the body of Robert Camidge, aged 61, whose death had been produced under the following melancholy circumstances:—The deceased was a gardener, and on Sunday evening he had partaken of some rum; on going home he took a naggin of the same liquor with him; he lived alone, and in consequence of not attending to his work on the following morning, one of his fellow-workmen, named John Smithson, visited his lodging room, on entering which he perceived a strong smell of burning. Smithson called the deceased by name, and not receiving any answer, he became somewhat alarmed. On examining the place, he found Camidge laid in bed quite dead, having apparently been suffocated. It would appear that on the unfortunate individual retiring to rest he had placed his clothes and a lighted candle upon a chest, and it is supposed that the former had accidentally caught fire, as they were partly consumed. The room had no open flue, and the smoke being much confined, the jury were satisfied that the deceased had been accidentally suffocated, and returned a verdict accordingly.—*Yorkshireman*, Dec. 23rd, 1843.

Notices.

The Supplement has been delayed in consequence of the illness of the editor. "A. M.—The Advocate goes post free only when posted in the Isle of Man. If received, it is subject to postage.

Enclose a stamp when you require an answer. It is too bad to tax our time and pocket too. We will willingly find the time and paper, but our correspondents ought to find the stamps.

J. C. Acerrington, put a stamp which had previously been used, upon his letter, and we had to pay 2d. for it. T. Wickitt's letter was unpaid; also S. Campbell's, though marked prepaid.

Several reviews and articles unavoidably stand over.

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An opportunity (by saving booksellers' per centage, and other expenses in the mode of publication), now offers for doing this at a very small cost. The price of these splendid Drawings, with Book, to parties who subscribe before publication, will be ONLY ONE GUINEA. The Publisher will print but a limited number of copies beyond those subscribed for, which can then be had only at an advanced price: hence, temperance societies and advocates will find it the only safe and economical plan to give their orders at once. It is hoped the friends will exert themselves energetically to promote this important object, and that secretaries will bring the matter before their committees without delay.

Private parties (if unknown to us) must enclose post order for the amount of their subscription; orders from societies may be either pre-paid, or on delivery; and all parties should state how the roll of Plates and Book must be addressed, and by what conveyance they are to be sent. Address—"Dr. LEES, Leeds."

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THE NATIONAL TEMPERANCE ADVOCATE AND HERALD.

THE OFFICIAL ORGAN OF THE BRITISH ASSOCIATION FOR THE PROMOTION OF TEMPERANCE,
AND OF THE IRISH TEMPERANCE UNION.

No. 15.—Vol. II.]

DOUGLAS, FEB. 15, 1844.

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FOUR REASONS WHY THE CHRISTIAN CHURCH SHOULD ABJURE THE USE OF INTOXICATING BEVERAGES.

I. HER CHARACTER REQUIRES IT.—There is inscribed on her altar, and on her temples, "Holiness to the Lord." Hence, the people of God are designated a "holy people." They are called the "light of the world," the "salt of the earth;" to preserve it from darkness, and keep it from putrefaction. *What, then, has the church to do with those things which corrupt, defile, and pollute?* Iniquity, in its most degraded and disgusting form, is bound up with these pestilential drinks. The character of the church of Christ is, moreover, a benevolent character. Without it, love, which is its very essence, would not receive one of its brightest exemplifications; neither would heaven-born charity suffer as with a martyr's endurance, or forgive as with an angel's kindness. What then has the church to do with the poison, which may be truly said to rob heaven and people hell? Is she not commanded to "have no fellowship with the unfruitful works of darkness, but rather reprove them?" Is it not demanded of her to "come out from among them," to "touch not the unclean thing?" Can she with justice reprove, whilst she herself proffers the cup of foul temptation, and receives in communion those who traffic in them? To the instrumentality of the church of Christ is committed, as to a faithful steward, the world's salvation: but *where is the hope of this whilst she lives in amity with an evil which has proved the mightiest antagonist to her triumphs?*

II. HER OWN SAFETY CALLS FOR IT.—The preservation of the church of Christ, with all her purity of character, is a standing miracle in the midst of the world. "By the grace of God," she is what she is, or will ever be. Without this, she has within herself the elements of her own destruction; but, in a time of peculiar national corruption like ours, her situation is truly ominous.

There is a voice heard from heaven, saying, "Come out of her, my people, that ye partake not of her sins." GUILT will be theirs, if they refuse to obey the admonition. Who will say that the British churches are, at this moment, in a prosperous state? Declension and strife, heart-burnings and the spirit of faction, how do they abound, as though some impending judgment awaited us! Let not the church of Christ think that she will escape, because God, in past ages, has been with her. She will ultimately pass safely through the ordeal, though our national glory may become extinct. But this let her ask herself,—how much of the sin connected with intemperance, theft, and dishonesty,—lust and crime,—fraud, cruelty, and murder,—blasphemy and irreligion,—will lie at her door?

III. HER EXAMPLE DEMANDS IT.—Where shall we look for the power and influence of example, if it be not found in the church of Christ? Hitherto, this example has been withheld by her. *She has gone with the multitude in the road of custom*, instead of standing in the way to warn and win. She has herself put the bottle to her lips, and offered it to her neighbour, forgetful of the woe denounced on those who do so, and the no less terrific consequence, "As the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be rottenness, and their blossom shall go up as dust." Some churches have already become well-nigh loathsome. What say their records? TWENTY THOUSAND communicants annually suspended, or wholly expelled from communion, for drunkenness. Neither has the pulpit wholly escaped. What says the Hon. and Rev. BAPTIST NOEL?—"I know a minister who was eloquent, earnest, diligent, successful, beloved; he became, *how I know not*," the slave of this vice: his ministry is suspended, his reputation gone, himself the prey of deadly anguish. I know another, eminently endowed, who brought many souls to God; but is now an outcast from his friends, and has, probably, ended his ministry forever." *Thus it has been*, and, with no change in the state of custom, thus it will continue to be. Without this change, the church of the living God will be cursed with drunken ministers and drunken members, with all the frightful train of evils—deserted congregations, forgotten ordinances, worldliness of mind, apostacy, and spiritual death. Whilst the church of Christ withholds her example, FIVE HUNDRED THOUSAND DRUNKARDS will still plead that example, and walk, like moral pests, through the land, and FIFTY THOUSAND annually drink their souls to endless ruin.

IV. THE TEMPERANCE REFORMATION INVOKES IT.—Intemperance is an evil that must be rooted out. But how can we do this whilst the church of Christ forgets her heavenly character, remains unmindful of her personal safety, and withholds her illustrious example? A wine-drinking minister, a deacon engaged in

* [Men will not see how; for the how is plain enough. It is the DRINK which makes the drunkard, just as the drug makes the opium-eater.—ED.]

the traffic, a member frequenting the public-house, whether in business or for pleasure, will do more to confirm the drunkard in his evil habit, than years of religious instruction will do to prevent it. The church may think herself safe, but the drunkard is not; yet is she *not* safe, as past experience teaches. The church of Christ groans for the conversion of the world, whilst she spends millions, year by year, with needless waste, [and finds it *harder*, for such high purposes, to sacrifice her needless glass, than millions in the world do!] And when she has, by an extraordinary effort, established her few solitary mission stations, those whom she has sent as her representatives have been reproached as coming from a land of drunkards.

MINISTERS OF CHRIST! will you withhold your hand from a work which has done more to aid the cause of the pulpit, than all other benevolent institutions put together?

MEMBERS OF ALL CHRISTIAN CHURCHES! will you still do as the world does, and thereby cast a stumbling-block in the way of the WORLD'S REGENERATION?—*Temperance Magazine.*

BRITISH ASSOCIATION.—£10,000 FUND.

In the last number of the *Advocate* a document was inserted, explanatory of the proposal to raise £10,000. To the appeal it contained, the Executive Committee beg, again, to direct attention. The project is one of high importance, but it can only be carried out by united, energetic, and persevering efforts. Owing to circumstances and difficulties it is unnecessary to detail, it was found impracticable to commence decisive exertions for this purpose until the beginning of the present year. A commencement has at length been made in two districts, and from the generous feeling manifested by several societies, there is strong ground for encouragement and redoubled vigour. As early as possible arrangements will be made for deputations visiting the different societies.

Messrs. Grubb and Andrew have recently devoted a fortnight to visiting several important towns. At Preston a special committee meeting was called, when it was determined that an effort should be made at the approaching anniversary of the society, in March. The theatre will be taken for a week, and on one of the days a festival is intended to be held, the tables for which will be provided gratuitously. In addition to what will be raised by the meetings and festival, a liberal amount of donations is expected. Preston will no doubt act worthy of its renown as the birth-place of teetotalism, and set an example to the towns around it, and to other parts of the country. A deputation, appointed by the Executive Committee, will attend these meetings, which are likely to be of a stirring and influential character. Previous to the Preston anniversary, arrangements will be made for visiting other towns in Lancashire. It will very much facilitate these arrangements, if the committees of the various societies will take the subject into early consideration, and correspond with Mr. John Andrew, Jun., York Bridge Mills, Leeds, stating when they can arrange for receiving the deputation. By holding several meetings in each town, great good is likely to be effected, as they may be rendered the means of giving a fresh impetus to the cause, and awakening the population, especially the moral and intelligent portion, to the vast importance of the temperance question in its physical, moral, intellectual, and social aspects. As an economical question, it is one of paramount importance, and it is also one which especially affects the higher interests of morality and religion.

Several days were spent in LIVERPOOL, but it was found impracticable to enter fully into the work at that time. It will therefore be necessary to pay another visit during the spring, when it is hoped a great effort will be made. Such an effort is especially needed there; for although there are thousands of teetotalers, comparatively few take a lively interest in the spread of the principles they have embraced, and from which so many have derived signal benefits. Let the active and zealous friends unite with the deputation, and there will again be kindled a spirit of ardour and enthusiasm such as fired the great body of the members in that town a few years ago. The meeting held in the Portico, on Monday, January the 15th, which has been taken by the Bold-street Committee for a weekly meeting, fully warrants this assertion. Lawrence Heyworth, Esq., presided; and after an address by the Travelling Secretary of the Association, Mr. Grubb spoke at great length, and with an eloquence and power not often heard.

Before proceeding to Oldham, Mr. Grubb delivered a lecture at ROXBORO, in the Wesleyan School, when a collection was made in aid of the fund; and the secretary, Mr. H. Hughes, kindly en-

gaged to wait upon several of the inhabitants for donations. The Runcorn Society is making steady progress.

In OLDHAM, two excellent meetings were held in the Town Hall. On the first night, after Mr. Andrew had given a brief statement of the principles, objects, and operations of the British Association, Mr. Grubb proceeded to the delivery of the lecture which had been announced. On the second evening, the audience was more numerous than at the first meeting. The time allotted for Oldham was found too short; it will therefore be necessary to pay a second visit, when those parties will be waited upon whom there was not time to solicit for subscriptions, or who were from home.

The deputation met the Executive Committee of the MANCHESTER AND SALFORD TEMPERANCE ASSOCIATION, which determined to make a special effort in aid of the great fund, by holding a series of meetings, &c., at an early period. The cause is advancing with sure and steady pace in this populous district, and expectation is high as to the success of the appeal that will be made to the men of Manchester. By their generous deeds on many occasions they have attained a high and enviable position, and it is confidently hoped that they will act worthy of themselves and the great cause on behalf of which the present effort is being made.

In the MIDLAND COUNTIES, Messrs. Beggs and T. B. Thompson are at work. Nottingham and Leicester have been visited, with the final results of which the Committee are not acquainted. At five of the meetings in Nottingham, and two in Leicester, Mr. P. Hopwood, of York, has generously rendered his valuable and efficient assistance.

Let every individual and every society consider what can be done. Most, if not all, may do something. The resources of the Association have never yet been commensurate with the character of its principles and the grandeur of its objects. The age is fraught with great designs and philanthropic efforts. It therefore behoves the friends of temperance to seize the present opportunity for making a vigorous and well-sustained effort.

Signed on behalf of the Committee,

HENRY WASHINGTON, Hon. Sec.

Huddersfield, Jan. 31, 1844.

REMINISCENCES OF A WORKING MAN.

MR. EDITOR,—About two years ago I devoted a portion of my leisure time to the sketching out some of my personal observations on the results of intemperance, which you paid me the compliment of inserting in the *Temperance Advocate*, under the above title. In them I endeavoured to show to what an alarming extent the demoralizing drinking customs of working men had reached—the innumerable inducements held forth in every varying shape, to keep the minds of the labouring, toiling millions everlastingly muddled. By mentioning many instances of individuals and families, all well known to me, being disgraced by the use of intoxicating drinks, and some completely beggared, and brought to a premature grave, I trust I did not entirely fail in my object of proving that the most practically successful means of preventing such degradation and ruin is total abstinence. I instanced many persons, whom I had known intimately, having been the victims of intemperance: the cases were those of working people—working in the strict and unqualified meaning of the term—persons whose labour was manual—living apart from those gentilities and less grosser modes of life which impart a more sensitive feeling of self-respect.

My observation through life has nevertheless not been confined to my own class, the working people: it has been directed towards another not unimportant portion of the manufacturing population—clerks and travellers. My former narrative was broken off through the many demands upon my time; otherwise I should have shown, as I will endeavour to show now, that intoxicating drinks have precisely the same baneful influence upon the latter class as upon the one immediately below it; except only that the suffering amongst those, the more educated, is beyond all doubt much more acute.

The most prostrate, pitiable, and unhappy thing that breathes, is a drunkard. The truth of this assertion is felt by every mind of strictly sober habits. Why so many sober and worthy men have become drunkards, is a startling query. Why, through taking intoxicating drinks at all? How is it that no forethought of danger has been sufficient to preserve them from it? The truth is that the only security from falling into the snare is to avoid it altogether. It is true that thousands are being brought up amidst unceasing scenes of dissipation, and have no idea of the calm and delightful satisfaction of a sober life; but, on the other hand, there is a large section of society, victims from love of company and conversation, gradually and almost imperceptibly being lured into practices which, in time, produce habitual drunkenness. Alcohol is a captivating, enchanting siren, beneath whose deadly influence innumerable unsuspecting creatures yearly sink into untimely and dishonoured graves, leaving scared and impoverished relatives to whom life has become an intolerable load. Nothing but resolution, firm and uncompromising resolution to total abstinence, can deliver safely those poor credulous captives, whose minds and

appetites are immersed with this besetting sin. Not only are persuasive words necessary, but example, undeviating example, also, on the part of those among whom they live. To condemn the act in mere words is the height of presumption, whilst we countenance it in our own daily conduct. Especially should parents and anxious friends banish intoxicating drinks from their tables, and thereby help the misguided back into the paths of sobriety and virtue.

The genteel and educated have the examples of persons in whom they are accustomed to confide, and whose opinion and sanction to convivial drinking customs have considerable weight; and I allude particularly to literary men and preachers and teachers. Have the smoking, drinking clergy no influence? There can be but little of hope for very large circles of the middle and upper classes, unless this powerfully influential body become sober and teetotal christians. The great work of moral redemption lies in their hands. I trust the duty will be made clear to their minds, and that they will steadily, in defiance of smiles and fashion, pursue it.

Notwithstanding many impeding causes, men's minds are turning to better customs. Great results have been brought about—much greater will be shortly accomplished. The future is bright with hope, and philanthropy has been amply rewarded. Scorn and derision will not prevent the rapid improvement in the physical, moral, and intellectual condition of man, by the laudable exertions on the part of teetotallers.

The first person who came under my notice when I was a boy, was a man of the name of Newman. He had the giving out of work of a most important branch of the trade. There were several qualities of work, and a variation of prices accordingly: the best kind, requiring no more labour and time than inferior kinds, but greater skill and care in the workmanship, was paid for at a higher price. How often have I seen prime work put into the hands of indifferent workmen, as a means of obtaining from them a gratification of the insatiable love of strong drink. Newman was leagued with a few dishonest persons, and he robbed his employer to a considerable extent. The innocent were suspected, but detection at last brought the guilt home to the culprit party. This man was dishonest for the sake of strong drink. He who plays the tyrant to those below him, and acts dishonestly towards them, will, should the opportunity present itself, act with dishonesty towards his employer. It was the case with N.—he cheated the workpeople in every way he could, and finished his career by robbing his master. He brought disgrace and ruin upon himself and family, and all for the love of intoxicating drink.

MEDICAL LOGIC!!

THE *pro causa non causa FALLACY*.—"It may be as well to remark, *en passant*, that the mortality from typhus is greater amongst the teetotallers, [Lincolnshire teetotallers?] than amongst those who do not observe total abstinence from stimulants; they [who?] appear to have no stamina left, and the shock is too much for them to bear; they also suffer severely from malaria. A great many Irishmen! [not Lincolnshire] came during the harvest into the fens, and nine out of ten had taken the pledge; it is astonishing [query?] how these poor fellows [not the Lincolnshire teetotallers] suffer from malaria, which [bad air] quickly becomes typhus; (!!!) numbers of them apply to medical men for permission to take stimulants as a medical agent, for they find they cannot exist here without it. To work hard, live sparingly, and drink our ditch water with impunity, would require a stronger constitution than even [why even?] an Irishman's."—From the *Provincial Medical Journal*, edited by Dr. Hennis Green and Dr. Straton; Saturday, Jan. 6, 1844; page 265. Article:—Observations on the typhus fever which prevails in the Fens of Lincolnshire. By EDWIN MORRIS, Esq., Spalding.

THE FALLACY EXPOSED.—This paragraph seems scarcely worth answering, inasmuch as it deals only in naked assertion, without a tittle of evidence or reasoning. The author says, that those labourers who abstain from stimulants, have "no stamina;" that is, native constitutional vigour. Surely he does not mean to hint that the constitutional *vis vite* of a man can be increased in amount by alcohol! Whatever be the active vigour of a man's constitution, it must be supported, it is true; but it must be supported by beef and bread; for these are the staves of life, and not alcohol. Neither can alcohol support strength indirectly, by promoting digestion; for it has been proved by Liebig, that alcohol, and all the empyreumatic oils, stop digestion! Mr. Morris says, that nine out of ten Irishmen who go to work in the Fens, have taken the pledge; and he jumps to the conclusion, that this is the reason why they fall victims to disease! He goes on to state, that "it is astonishing how these poor fellows suffer from malaria" (that is, bad air). He further states, that they "work hard," "live sparingly," and "drink ditch water." Had not this writer's prejudices blinded his reason, he would have found quite sufficient to account for the sickness of their poor men in the pestilential airs of the Fens (*mal aria*), in their deficient food, in the fact of their excessive toiling in the hottest days of summer from sunset

to sunrise, and in the "ditch-water." It is not to be supposed that abstinence from alcohol is an antidote to bad air, bad water, and deficient food. It is notorious that the poor Irish, who come in search of harvest-work to England, do so with the view of carrying back with them a little money to Ireland; and to enable them to do this, they not only voluntarily undergo the most severe bodily labour, but half starve themselves into the bargain. It is well known amongst medical men, and has been very justly remarked by Dr. Andrew Combe, that deficient food (not deficient alcohol) is the grand cause of disease amongst the poor generally, and amongst the Irish particularly. X. Y.

[We recommend Dr. Green not to admit such green articles into his journal, if he intends it to be called a "scientific" journal. Mr. Morris has yet to learn the A B C of scientific reasoning. If he wants to find an argument against teetotalism, let him go to the *Lincolnshire Rechabites*, and prove that they (living in other respects as moderate drinkers,) not the half starved Irish strangers, are more subject to disease than others. But the fact is the very reverse.—Ed.]

CAUTION TO SOCIETIES.

We perceive that the notorious L. H. Leigh has once more had the audacity to appear before the public as a temperance lecturer. We have before us a bill, announcing "a course of five scientific teetotal lectures, to be delivered in the Temperance Hall, Broadway, for the Committee of the city of Westminster Temperance Society."! We thought that the character and conduct of this fellow were sufficiently notorious to have prevented any committee from making an engagement with him. Surely the committee of the Westminster Temperance Society must have been ignorant of the character of the man they have engaged as their lecturer, or they never would have suffered him to pollute their society by the presence among them of a man even worse in character than the notorious Parry. We hope this is the last time we shall have to caution the societies against him. We conclude this reluctant allusion to him, by giving the heading of another bill that now lies before us, which he put out at Hull nearly two years ago, when he lectured against teetotalism, drank brandy, and outraged public decency in the Victoria Rooms:—"Strange and extraordinary disclosures!! Teetotalism unmasked. Mysterious disappearance of large sums of money!! A cunningly organised gang of knaves, hypocrites, and speculating adventurers!"

Reviews.

[All books for review, too large to be sent direct per post, must be left for the Editor, care of W. Brittain, 11, Paternoster Row, London.]

HYDROPATHY DEFENDED BY FACTS; or the COLD WATER CURE shown to be as safe in Practice as it is rational in Theory. Illustrated by Cases. By A. COURTNEY, Surgeon, R.N., Ramsgate. London: C. Gilpin, 5, Bishopgate-street Without. pp. 72. 1s.

It is always with pleasure we peruse the tracts of Mr. Courtney. His style is invariably clear, his doctrines unambiguous—bearing the impress of honest and straightforward common-sense, and contrasting very favourably with the Pereirian and Davidsonian "Works on Food and Diet."

"Whose true no-meaning puzzles more than sense."

The present publication is an excellent defence of the system which, as evidenced by the selection of cases given, Mr. Courtney has so successfully practised. He evidently understands thoroughly both the rationale and the practice of the water system. The appendix contains some valuable medical testimonies to teetotalism, and well-timed observations on flannel and warm clothing. Space will only permit us to quote the following paragraph,

ON THE POWER AND VIRTUE OF WATER.

"In the human body, there are two forces constantly in action,—a conservative or vital force, and a destructive or chemical force. These, in a state of health, are upon an equilibrium; i. e. the force of the one is counterbalanced by that of the other. While, therefore, the one whose office it is to pull down or take to pieces the body is incessantly at work, the other whose office it is to build up, repairs with proportionate celerity; and thus, notwithstanding those incessant changes, health is preserved, and animal heat maintained: indeed without them the body could not continue an hour in perfect health; for the particles of which it is composed are no sooner built up, than the destructive force (of oxygen) seizes upon them, and deprives them of vitality. Hence the necessity of their speedy removal, in order to give place to fresh particles. Now, it is a fact, supported by Liebig, that the quicker those changes take place, the more energetic is the health,—that is, provided the healthy equilibrium of these forces is still maintained. Now it is a fact also, for which we have the authority of Liebig and of other eminent [experimental] physiologists of the day, that by the use of Water, we can accelerate greatly the work of destruction and re-production; and that we can also, by the same element, diminish it to almost any extent we please:—proofs of its great value as a remedial agent, because the production of one or other effect is just what is wanted in almost every aberration from health. Hence, with the celebrated Hoffman, we have, in my opinion, a right to conclude that pure water is the fittest drink for all ages and temperaments; and, of all the productions of nature and art, comes the nearest to that universal Remedy so much sought after by mankind, but never hitherto discovered."

FALLACIES OF THE FACULTY, by S. MUEL DICKSON, M.D., late a Medical Officer on the Staff. [Second Notice.]

This is the *People's Edition*, and were it to be generally read by the people, they would be freed from a great many foolish notions which some of "the faculty" endeavour to impose upon them—the blind leading the blind. We present extracts which may be useful:—

ON HYDROPATHY, AND THE VALUE OF MEDICAL AUTHORITY.

"COLD WATER HAS MANY VIRTUES, BUT A GREAT DEAL DEPENDS ON THE MODE OF ITS APPLICATION. When these words were first printed, the cold-water-cure was not even known in England. Hydropathy, on a right principle, is only a fragmentary part of chrono-thermal means. Practised as it is by Priessnitz and his followers, on the old erroneous humor-al doctrine, it must occasionally injure those who submit to it.—But, in spite of the wrong principle on which it is practised by Priessnitz, I am bound to declare, that I think some of the modulations of his application of cold water, *not only original and ingenious, but also exceedingly serviceable* in many diseases.

"In diseases termed 'inflammatory,' what measure so ready or so efficacious as to dash a few pitchers of cold water over the patient—*cold affusion*, as it is called? When I served in the army, I cut short, in this manner, hundreds of inflammatory fevers—fevers that, in the higher ranks, and under the bleeding and starving systems, would have kept an apothecary, and physician—to say nothing of nurses and cuppers—visiting the patient twice or thrice a-day for a month, if he happened to live so long. With the cold dash, you may easily,

'While others meanly take whole months to slay,

Produce a cure in half a summer's day.'

"That being the case, do you wonder that prejudices should still continue to be artfully fostered against so *unprofitable* a mode of practice? Why do not the gullible public examine for themselves? Why will they continue to tribute their medical men to keep them ill? In their shops and out of their shops, the people of the world generally want two very different characters. There they 'take advantage' of their customers in every possible way; but the moment they leave their counters, the same persons drop the knave, and become the *dupe*.

"With the most childish simplicity, people ask their doctor what he thinks of this practice, (and what he thinks of the other—*never for a moment dreaming that the man of medicine's answer, like the answer of every other man in business, will be sure to square with his own interests*). Instead of using the eyes that God has given them, they shut them in the most determined manner, that their ears may be the more surely abused. 'What a delightful person Dr. Such-a-one is; you will hear persons say; 'he is so very kind, so very anxious about me.' Just as if all that affected solicitude, and all that pretty manner of his, were not part and parcel of the good doctor's stock in trade. Silly, simple John Bull! why will you pin your faith to fallible or fallacious authority, when you may get the truth to us by a little personal examination?"

HYDROTHERAPIA (Hydrotherapia?); or, the WATER CURE. Being a Practical View of the Cure in all its bearings, founded on Observations and Experience made (experience acquired?) at Grafenberg. To which is added a description of Grafenberg, and the System there, as practised by Vincent Priessnitz. Illustrated with a Portrait, several Engravings, and many Cases; together with a History of the Water Cure from the remotest Antiquity, and Remarks on Sea-bathing. By THOS. SMETHURST, M.D. Second Edition. Snow, London, 6s.

The "getting up" of this book is creditable to the publisher, and, considering that it contains a portrait of Priessnitz and other plates, it is moderately cheap. We are also indebted to the author for a most copious history of the Water Cure, and for an interesting description, with engravings, of Priessnitz and Grafenberg. He has also given a full account of the various processes adopted in the cure, and of the diseases treated. Persons wishing for information on these topics will not be disappointed by the purchase of the work; and, though the style evidently betrays a hand unaccustomed to composition, we can on these points honestly and heartily recommend the book.

As respects the philosophy and physiology of the subject, however, Dr. Smethurst is behind his age, and his work must not be accepted as any authority in those matters: we wish that the sections we so strongly condemn, had never been written. A few extracts will justify our condemnation. Part III, page 85, on "Water, &c." is pregnant with errors. We are there told of the "nourishing property of water;" and the fallacious and exploded experiments of Forlyce are given, page 87, in proof that leeches and gold-fish can live upon water alone! The fact is, that though water is essential to life, and forms, indeed, the greater part in weight of all the tissues of the body, it is still water—a liquid, and not a solid. It can never nourish the real solid, however intimately united with it. It may assist to "strengthen" the solids, by supplying them with a medium of action, but it does not "nourish" them. Dr. S. supposes that air is chemically decomposed in the lungs, and water in the blood. But air is not "decomposed;" and for the very simple reason, that the oxygen and nitrogen of which it consists, are not chemically combined, but simply mixed. But, in water, both its elements are chemically combined, and Dr. S. errs very much in imagining that "the vital principle" depends for its oxygen on that element of the water. A small portion of atmospheric oxygen indeed is absorbed by water, under certain circumstances, which is given up to the blood, but this forms no part of the water, for distilled water without it, is as much water as spring water with it. "The fruitfulness of Egypt" is not owing, as he supposes, merely to water, for bad soils remain bad, however much rain may fall; the overflowing of the waters of the Nile acts to that end, chiefly, as a medium—the water carrying along with it those rich inorganic matters which constitute the richness of certain soils.

At page 93, the question is asked—"What beverage is most suitable for man for daily use?" Gentle reader, what think you is the answer? "Light, simple beer, imbued with a sufficient portion of malt and hops, and well fermented, is, taken moderately, a VERY PROPER DRINK—for many persons—as"—hear the logic!—"it not only quenches thirst," by its water, "but by its malt-derived alcohol excites the nerves agreeably, and thus"—[thus what?]"—STRENGTHENS THE BODY by the CARBONIC ACID it contains"! This outdoes even Dr. Davidson! Dr. D. contends that the liquid alcohol "increases the power of the body"; but Dr. S. affirms that even carbonic acid GAS "strengthens the body"! We are really vexed to see a book containing many good things, spoiled by such trashy theories. Three pages afterwards, Dr. S. says—"NATURE seems to have assigned water as a drink for all its creatures—all other beverages are the produce of civilization and of progressing luxury, which generate artificial wants." Now who is the best authority, Nature or Dr. S.? Nature assigns water as the drink; while foolish men assign ale as a "very proper" substitute!

THE NATIONAL TEMPERANCE MAGAZINE; a Monthly Journal devoted to Temperance Literature, Education, Science, Philosophy, Morals, Philanthropy, Statistics, and Intelligence. No. I. January, 1844. Price 6d. Brittain, London.

Mr. Cook has made a spirited attempt to establish a monthly temperance magazine, the result of which is before us. This magazine contains forty octavo pages, and cover, well printed, and on good paper; it is therefore cheap as regards quantity, and is equally creditable as respects its literary quality. A first number cannot be accepted as a fair specimen of a work of this kind; nevertheless, this displays a considerable variety both of talent and topic. The best written articles in the number are those headed "The Temperance Reformation"—"What can I do?"—and "Irish Enthusiasm and Father Mathew"—which last is particularly graphic. As a whole we very cordially recommend this new candidate for public favour to the support of our intelligent readers. Let them strive to give it a national circulation. We would suggest increased care on the part of the editor to the correction both of the M.S.S. and the press: we perceive several errors both of composition and correction in the present number.

There are two other articles which, though containing good things, are somewhat exceptionable, especially as the one lays claim to science, and the other to philosophy. It is one part of our duty—however unpleasant—to note what we deem the fallacies of our friends, as well as the errors of our enemies; and therefore we trust the writers will receive our remarks in all good feeling.

In the article, "SCIENCE AND TEETOTALISM HAND IN HAND"—which, if not a very happy or entirely accurate, is likely in part to be an useful, exposition of Liebig's doctrines—the writer infers that, since the natural unvitiated arterial blood does not yield its oxygen (for to what can it yield it?) in the great arteries, but only in the arterial terminations (where it first comes into direct contact with the wasted tissues), therefore, when impregnated with alcohol, it must continue to do the same! This is evidently a non-sequitur. If there be any solid reason for supposing—and we think there is—that a portion of alcohol may be chemically acted on by the oxygen, in the blood, this will be just as true of the blood in the large as the small arteries; and, therefore, the writer has no ground for his supposition that all the alcohol must travel into the capillaries before it is decomposed.

Again.—The remark which the writer attempts to reconcile with Liebig's view is this—"that alcohol goes over the system in the same state it was taken in." Now, Liebig affirms that it is decomposed, and not in the capillaries merely. Is it, or is it not? Is all the alcohol decomposed, or only part? There are the only really pertinent points.

The article entitled "PHILOSOPHY OF CONSCIOUSNESS, by a Mental Philosopher," also seems to us not sufficiently precise, for a science of mind, where discrimination is so greatly desiderated. For example:—

"We know that mind is within us, because we feel and think, but what it is, apart from our feeling and thinking, no one has told or can tell us—we know feeling and thinking, but not the feeler or thinker. 'The essence both of body and of mind,' says Dr. Reid, 'is unknown to us.'" p. 24.

In our judgment, philosophy ought to accord with common sense, which the above doctrine scarcely does; it is not merely paradoxical,—it is absurd. Our "mental philosopher" tells us, first, that we do "know" that "mind is within us"; and, then, that this thing which we know is within, is an UNKNOWN thing, and ever must be! If to "know" of an "unknown" thing, be language intelligible to others, it certainly is not to us. If the "essence" of matter be not tangibility, &c., and the "essence" of mind, feeling and thought, then is the mental philosopher right; and, in that case, we don't know either ourselves, other men, or other objects—either body or mind—for, according to him, these are our "essences"; these are neither "body" nor "mind" themselves; but—aye, but what? We have been accustomed to

call pain, pleasure, and other feelings, *states of mind*, and hence to think that we really *did* know what we meant by "mind"; but our "mental philosopher" gravely assures us that though we *think and feel*, we really don't know "the *thinker and feeler*"—i. e. ourselves! We sincerely hope that the future papers will be more clear and consistent than the present one. The writer seems to be the victim of abstract language, and mistakes words for realities.

THE WRONGS OF OUR YOUTH; an Essay on the Evils of the Late-Hour System in Business. By R. B. GRINDROD, LL.D., Author of "Bacchus." Brittain, London; Irwin, 39, Oldham-street, Manchester. 80 pages, octavo. 1s.

Dr. Grindrod is again doing good service to the world, in faithfully exposing another of the great social evils of our times. We trust the friends of education, temperance, and social improvement throughout the country, will earnestly and zealously promote the reform so much needed as regards the Late-Hour System,—an evil intimately associated, in its consequences, with intemperance; for the denial of natural, always leads to artificial and injurious excitement,—and thus co-operate with the talented author of the present essay. This work is a complete and comprehensive exposition of the evil in question, both as regards its physical and moral aspects; and, indeed, almost *exhaustive*. It evinces the same careful research and laborious industry, and the same tact of arrangement and division, which characterise the prize-essay, *Bacchus*. There is, also, much information relative to health, and to habits of life injurious to health, incidentally given, which is important and interesting even to the general reader: we might more especially refer to the observations on the evil effects of an artificial temperature, and the heating of rooms by *stoves*. The pamphlet is remarkably cheap.

THE SLAVES OF THE NEEDLE; an Exposure of the Distressed Condition, moral and physical, of Milliners, Embroiderers, and Slop-Workers; with an Appeal to the Ladies of Britain in their behalf. By R. B. GRINDROD, LL.D. 32 pages. 2d. Brittain, London; Irwin, Manchester.

Ladies! we earnestly entreat you to read and purchase copies of this tract, and distribute them around you; and we solemnly conjure you, not merely to weep, as weep you will, over the horrors of white-slavery which are here revealed in all their extent and atrocity, but to act and to combine together, and to give yourselves no rest until "the slaves of the needle" are emancipated from the dreadful system under which they live a living death. On reading this tract, we asked ourselves in astonishment, *can such things be?* Alas! the evidence of the actual existence and great extent of this slavery, cannot be questioned; such things are, and in so-called Christian England, too!

THE PREACHER SCRUTINIZED, and the Fallacy of his Chemistry exposed; being a Reply to a Letter from A. Burdett, Baptist Minister, Long Buckby. By JOHN DYER. Brittain, London. 1d.

[Mr. Burdett, like many other Divines, from the Bishop of Norwich downwards to Messrs. Mortlock Daniell, T. F. Jordan, C. Stovel, or J. Bromley, has, it seems, taken a fancy to travel out of his proper province, and, in the fulness of his heart, to teach the ignorant teetotalers a little *chemistry*! And he does teach with a vengeance, doctrines that, if *true*, would make Liebig stand aghast, and Borzelius and Dalton "hide their diminished heads!"

"O! wad some power the giftie gie us,
To see ourselves as ithers see us!"

"What is Alcohol?" asks Mr. Burdett. "It is ascertained to consist of *oxygen, hydrogen, and carbon*"; and, adds he—shades of Priestley and Lavoisier, listen!—"THE THREE GREAT ELEMENTS OF ATMOSPHERIC AIR! Thus the teetotaler is encompassed by the very thing he denounces, and his existence depends on inhaling it"—i. e. *Alcohol!!!* We need not inform our intelligent readers, that Mr. B. has made an elephantine blunder—the air we breathe consisting, not of *oxygen, hydrogen, and carbon*, but of *OXYGEN AND NITROGEN*—100 parts of air containing 20 parts of oxygen, and 80 parts of nitrogen. Mr. Burdett, when he first made these statements, was presiding over a teetotal meeting, and correcting a teetotal lecturer! But he afterwards deliberately published them. It is a pity those wise gentlemen won't purchase teetotal tracts, which

"Wad frae mony a blunder free 'em,
And foolish notion."

Instead of that, Mr. B. contents himself with retailing the silly fallacies of Mr. Jordan, put forth in the Masham debate,—fallacies which we exploded seven years ago! Another amusing blunder of Mr. Burdett's is, his miserable mistake as to the formation of oxygen. He says, "It is well known that the blood, in its circulation through the body, parts with a great portion of the oxygen it contains." Here he receives instruction from Liebig; but now for the Burdettian discovery! The oxygen "*thus serves*

as NUTRIMENT for the different members of the human frame!" Dr. Crawford, long ago, and Liebig, since, have taught that this oxygen united with the decayed tissues, and passed out of the body by the perspiration and the breath. No, says Mr. Burdett, it "*serves as nutriment for the different members*"!!!]

THE RHYMING TEMPERANCE ADVOCATE; or Old Truths in a New Dress: being a set of Teetotal Speeches, &c., in Verse, written for the purpose of carrying on a Teetotal Meeting entirely in Rhyme. By THOMAS FEATHERSTONE, Sheffield. Brittain, London. pp. 56. 6d.

[A capital conception, well executed. We were cognizant of the delivery of these recitations a few days ago; the result was highly pleasing: 50 persons signed the pledge at the close of the meeting.]

THE CHILDREN AND YOUTHS' TEMPERANCE MAGAZINE. No. 1, New Series. Brittain, London. 1d.

THE YOUTHS' BIBLICAL CABINET. No. 1, New Series. pp. 36. 2d. Brittain, London.

[These works are improved, are cheaper and neater as regards matter, and better as regards the quality of their articles.]

Correspondence.

HAVE PROFESSED INFIDELS A RIGHT TO ADVOCATE TEETOTALISM AT THE PUBLIC MEETINGS OF THE TEMPERANCE SOCIETY?

MR. EDITOR. SIR,—The members of the Osmotherly Temperance Society, wishing to be guided by the rules of the *British Association*, request me to ask, whether they are justified in refusing to allow *professed infidels* to advocate the cause at their public meetings?
A. GRAHAM.

ANSWER.

The views of the *British Temperance Association* were expressed at the Birmingham Conference, in 1838, and the resolution passed we then supported on the following grounds:—

1st. As no objection can exist to the benefits of teetotalism being experienced by *all*, whatever their opinions, so there can be no objection to the admission of infidels into our society, to enjoy its protection, any more than to their admission into the general community, to enjoy its advantages.

2nd. That persons appointed by any society to speak at its meetings, are so for some reasons and for some qualifications. The end is, or ought to be, both with the society and the speaker, *the public good*; and the qualification must consist in the speaker possessing such mental ability, and moral character and sentiments, as will render him *acceptable* to the public, and thereby *fit* him to do good. (If he do not possess these, he ought not to *even wish* to speak.) Hence, to speak at a public meeting of the *society*, is not a *PERSONAL RIGHT*, but a *PRIVILEGE* conferred, for public reasons, by the society itself, through its executive. Consequently, no principle of private *right* can be violated in denying this privilege to *any*, whether Jew or Christian, Turk or Infidel; the matter being entirely a question of *expediency and fitness*.

3rd. In the opinion of the *British Temperance Association* the avowal of infidelity by any man, however excellent in other respects, must render his advocacy very *unacceptable* to the Christian public; they, therefore, on those public grounds, *recommended* that no society should invest such a one with a privilege that, when used, tends rather to *defeat* the purpose for which the privilege should be granted to any, than to promote the adoption of our principles.

(At the same time we extend to the infidel the same latitude and liberty of thought and speech which we claim for ourselves, as individuals. If we did not, we should be reversing our Lord's golden law—doing unto others what we should not think it right for others to do to us. We simply regret that any should hold doctrines which *disqualify* them for being acceptable and authorised advocates of a *society*, the object of which is the production of human happiness.)

We should just as soon be convinced by a good reason from the mouth of an infidel, as by one from a Christian: and teetotal *physical truth* has nothing to do with theological creeds. Our plan is—

To seize THE TRUTH where'er 'tis found,
On Christian or on Heathen ground.

But the FACT is—and facts ought to guide us here—that the *public* generally have a depraved disposition to amalgamate the *teetotalism* of an infidel with his *infidelity*, and thus to let their just hatred to error unjustly prejudice them against truth. However, we must deal with the public as they are, not as they ought to be; and in their present state, it is clearly not expedient or fit that societies should appoint avowed infidels to be their representatives. By so acting, they will do more harm one way, than good another—in our opinion.—EDITOR.

BEER SHOPS.

To the Editor of the National Temperance Advocate.

SIR,—The following remarks, selected from the writings of that distinguished philanthropist, Sydney Taylor, may be acceptable to some of your readers, particularly those who are eager to forward the proposed plan of petitioning parliament this session, to put down those pests of society, the Beer Shops:—

"MORAL CONDITION OF THE PEOPLE DISREGARDED BY MODERN STATESMEN.

"What does our government—what our legislature—for the religious and moral education of the people? The measures which have filled our cities and towns with the perpetual and overflowing fountains of gin, and covered the country with those pestilent dens of low dissipation and bad company, the beer shops,—give to this question a melancholy answer. This is doing something exactly the opposite of giving the people right education. It is indeed the best mode possible of educating them to crime, of training them to depravity, of qualifying them to become the victims of the sanguinary laws, which cut off in their sins those whom vicious legislation has led into evil. The people must *unlearn* that which bad government has taught them, before the public morality can be improved. The beer shops have done more to increase the crime of *arson* than the gallows will ever counteract. * * * The bad moral condition of a people always reflects disgrace upon a government. A wise and virtuous government cares for the morals of the people, even as it cares for its own honour and its own good name. * * * We call upon government and our legislators to attend to the crying evils of the "*gin palaces*" and the "*beer shops*." We call upon them to reform the system, which, under the pretext of punishing small offences, educates juvenile delinquents to courses of serious and habitual crime. Vengeance has been too long tried in vain. Let us adopt the more rational and Christian mode of moral prevention."

CLAIMS OF TEETOTALISM:

WITH REFERENCES TO NATIONAL DISTRESS—EDUCATION—CHURCH EXTENSION—UNION OF DIFFERENT PARTIES—AND THE BAPTISMAL PLEDGE.

No reflecting mind can contemplate the appalling state of the country without being impressed with her degraded condition—so degraded as to be, according to the opinion of that Christian statesman, LORD ASHLEY, a disgrace to a Christian people, and presenting a state of things which ought not to be allowed to exist. Now, if we are to credit the testimony of every judge, magistrate, and chaplain—of every governor of the gaols, lunatic asylums, and similar institutions—if we are to believe these parties, with the evidence of committees appointed by the House of Commons, we are compelled to admit that three-fourths of all the crime, pauperism, vice, and irreligion in this country, proceed directly or indirectly from our drinking customs. Does it not then follow, that the surest and most effectual way of removing the miseries we deplore is to remove the cause; and, without pronouncing teetotalism a panacea for all the evils with which our unhappy country is afflicted, there can be little doubt but that a national adoption of this glorious principle would raise this country to a pitch of happiness and prosperity to which she is never likely to attain without it.

The present day abounds with plans for improving the condition of the people, but can any of them succeed against the blasting and withering influence of our drinking customs? It is a physical impossibility. Take Birmingham, the workshop of England; notwithstanding all the clamors of the people about taxation and depression of trade, it appears the people of that town are spending more than £500,000 annually in strong drink. At Glasgow a committee was appointed some time back to inquire into the causes of distress so prevalent, and it came out in evidence that £1,200,000 were annually spent in that city in intoxicating liquors, of which sum the working classes alone spent *one million*. The comparatively small town of Paisley was petitioning Parliament lately for assistance to save the wretched inhabitants from actual starvation, yet was this town spending at the rate of £80,000 a-year in alcoholic drinks. London upon the same article expends three millions annually; Manchester nearly one million; and every city, town, and village throughout the country, a corresponding amount. Cambridge probable expends upon these drinks from £50,000 to £60,000 annually—enough to raise, in ten years, 150 substantial churches, with an endowment to each.

Is it then possible for ANY GOVERNMENT, Tory, Whig, or Radical, to relieve the people to this extent? Not only so, but supposing it could be done, would not additional means for obtaining these drinks be followed by a corresponding increase in the vicious taste of the people for these things? The axe must be applied to the root of the evil.

Some men there are who contend that a more extended SYSTEM OF EDUCATION would raise the moral tone of the people; but Lord Ashley, on the late interesting discussion relative to the condition of the people, quoted a high and competent authority, who declared that education would do little to protect the people from the inducements held out to drink. Others again affirm that CHURCH EXTENSION is the proper means; yet the Bishop of London, who ought to have faith in these means, if any man has, expressed his conviction in the House of Lords, that it was of little use to build churches, and employ clergymen—to erect schools, and employ schoolmasters—unless the *physical condition* of the people were

improved—and can this be effected with the continuance of the present drinking usages of society? All experience goes to prove the utter hopelessness of the case—since, notwithstanding the great increase of our benevolent and religious institutions, it yet appears, from Lord Ashley's statement, that England for the last 200 years has not been in a more degraded and heathenish state than at the present time.

With this view of my country, and with a deep impression of the necessity there is for some radical change in our drinking customs, I am not ashamed to avow myself a convert to the principle of total abstinence, and to declare myself a pledged teetotaler. I have been such for some years, during which time I have been instrumental in reclaiming at least 20 drunkards; and when I reflect on the aggregate amount of happiness now enjoyed by these formerly wretched families, the honour far exceeds the contumely, and I can thank God for making me the honoured instrument of such usefulness, and take courage and go forward.

Nor does the fact that temperance meetings are composed of men of all shades of religious opinions and politics, destroy their claim upon us. It is, on the contrary, pleasing to see that in this benevolent object we can forget our differences, and unite together to promote the welfare of the whole human family. If it be wrong to associate thus for such purposes, where, if such a principle had been carried out, would have been many of the benevolent institutions of this country? Where, for instance, the Anti-Slavery Society? Should we think of a Church of England Hospital, a Church of England Magdalene Institution, a Church of England Lunatic Asylum, a Church of England Anti-Duelling Society, or a Church of England Anti-Slavery Society? Yet one is as consistent as the other. No, let us practically shew that we possess the truly Catholic spirit of the Church of England.

As to our BAPTISMAL PLEDGE dispensing with the necessity for any other pledge, let such objectors explain their consistency in signing a pledge at matriculation—at taking their degree—at their ordination—and lastly, but not least, upon taking a wife. These are very agreeable pledges, and to signing which we have no scruples; but when it is proposed that we should sign a pledge to abstain from wine, in order that the wretched drunkard may be reclaimed, and the sober timely prevented from entering on his downward course, then it seems that many professed followers of the self-denying Saviour have conscientious scruples to a pledge as to whether it is not sinful to take any other than their baptismal pledge! The CHRISTIAN KNOWLEDGE SOCIETY exacts a pledge from her officers, though these officers are clergymen, who of course have taken their baptismal pledge. Can any one, then, reasonably say it is not equally lawful for another society to have a pledge?

To conclude, however, my remarks, which have swelled beyond my contemplated limits: I am informed that, in Cambridge and Barnwell, the labours of the Total Abstinence Society have been so far blessed by God that, in addition to numbers who have been timely prevented entering on the drunkard's course, from eighty to one hundred and twenty drunkards have been reclaimed. Most of them now every Lord's day welcome the Sabbath bell—many of them have become pious men, and their families enjoying comforts and advantages to which they were previously strangers. Now I would appeal to such as may entertain hostile feelings to this institution—an institution which has by a dignity of our Church been properly designated the most glorious institution of modern times—what would have been the fate of these reclaimed drunkards, and the others, had they been left to such as hold their views? Humanly speaking, many of them would have been in a drunkard's grave, and, according to the Scriptures, in a drunkard's hell.

With this broad fact before my eyes I cannot do otherwise than practically wish the society God speed, and give it any little countenance and assistance in my power.

Corpus Christi College, Cambridge.

WILLIAM WIGHT.

Progress of Temperance.

LEEDS.—On Monday evening, Jan. 29th, the festival of the Laylands Female Temperance Society was held in the Hope Street School. After tea, an interesting meeting was held, addressed by Mrs. Umpleby, Mrs. Leach, Mr. Kerr, Mr. J. Smith, (the chairman) and Dr. Lees. Mr. Lynd read a brief report, which stated that the society commenced its operations in 1836, under the superintendence of the late Mrs. Ann Carr, Miss Williams, Mrs. Baker, Mrs. A. Lupton, and others, whose zeal was rewarded by an accession of 800 signatures. The society was reorganized in May last, and has since that time received above 100 signatures.

SETTLE.—The cause has been gradually progressing here since your visit. Your lecture has made a deep impression, which will not soon wear away. On Saturday night, the 27th ult., a few friends of temperance from Settle, paid a visit to the village of Long-preston, about four miles from Settle, accompanied by our excellent brass band; they held a meeting in the Methodist Chapel. Mr. John Holgate in the chair, addressed by Mr. Thomas Oates, Mr. John Baldwin, and other friends; upwards of 50 signatures were obtained as the reward of their labours. W. HARRISON.

KIDDERMINSTER.—This has been the most peaceable and orderly Christmas we have had for years, not one "drunk and disorderly" person, and not one assault case having been brought before the magistrates. The teetotalers have numerous meetings and tea parties, both at the Temperance and Rechabite arms.

NORTH SUNDERLAND.—The teetotalers held their annual soiree, in Mr. Cock's school room, on the evening of the 1st January, ult., when upwards of 170 took tea together. Forceable addresses were delivered by Messrs. G. Burn, G. Whittle, W. Dickinson, W. Scott, W. Matheson, of Bedford; E. Pringle, of Beadnell; and W. Cock, of North Sunderland. An excellent choir, under the able superintendence of Mr. W. Henry, parish clerk, sung several choice temperance pieces, at stated intervals during the evening. Numbers signed the pledge; and the meeting separated at about 11 o'clock, highly gratified; and with an anxious wish, that when such another novel digression from the settled customs of society should take place in North Sunderland, that "they might be there to see."

DOVER.—**EXAMPLE IN THE ARMY.**—Col. Trevor, of the 95th Regiment, now stationed at Dover Castle, has adopted an excellent method to prevent, as well as to cure, the drunken habits of his men; not by punishment or reward at his hands, but as an act of grace in lieu of confinement in the lock-up room, or greater severity. When his men transgress in this way, he forgives them on condition that they sign our pledge. The effect of this is, that many of the soldiers have joined the temperance society, and plead the cause of total abstinence; and the commanding officer frequently gives his teetotal men the privilege of stopping out from their quarters until 10 o'clock at night, or later, to attend our temperance meetings, and some have become Rechabites.

W. H.

LEYBURN.—On Monday the 8th ult., we held our annual festival in the Independent Chapel. The day had been looked forward to with pleasure, especially by our young teetotalers, about forty of whom had appropriate pieces to recite on the occasion. After the children had been gratuitously supplied with tea and plumcake, upwards of 100 friends sat down to partake of the refreshing repast. The recitations of course took up the principal part of the evening; notwithstanding, we were favoured with a few short speeches. Several votes of thanks were passed—one to our esteemed townsman, John Terry, Esq., surgeon, who had kindly presented each of the children with a small book. Upon the whole, never since our principles were introduced here, have we spent an evening of greater enjoyment. The society is doing well, speaking generally; a few have forsaken us; some of them have returned, like the sow that was washed, to her wallowing in the mire.

OSMOTHERLEY.—The friends of total abstinence celebrated their annual tea party, in the large parochial school, on Monday, the 1st inst., which, in many particulars, was a decided improvement on any of our previous anniversaries. About 3 o'clock p.m. upwards of 40 warm-hearted friends from Notherhallerton, Brompton, and Thorntowle-moor, entered the village in admirable order, singing through the streets most delightfully, which had not only a powerful effect on the inhabitants at large, but drew many stragglers with them, who had previously been undecided whether to spend their time and money at the public house, or lay out sixpence in a card, which would admit them, not only to a comfortable refreshment for the body, but also to

"The feast of reason and the flow of soul."

About 150 persons partook of tea, and were quite ready to give the mental praise to Mrs. Hutchinson, a staunch teetotaler, and the other females, for their excellent provision arrangements. At six, commenced the public meeting, when Messrs. Spence, Wood, Meynell, and Stainsby, addressed the crowded and attentive audience with admirable effect. Mr. Fogget, of Brompton, presided.

A. GRAHAM.

TRURO, Cornwall, 1st mo. 4th, 1844.—Another year has rolled round since I last recorded for the *Advocate* the effects of total abstinence in this place. Rejoiced am I in knowing, that, since then, they have not been lukewarm in this good cause; many of them, once caring neither for God nor man, having been raised from the lowest state of wretchedness produced by drinking, to respectable members of society, and members of different sections of the Christian church,—such have been willing to publish to others what the Lord has wrought for them, through the instrumentality of total abstinence,—such are with us as glorious trophies of our simple but Heaven-sanctioned principle, and whilst they continue to show by their conversation and conduct that they are new creatures in Christ, how can we do less than rejoice, and feel thankful that we live in a day when a remedy has been thus provided, and in part acted on, that will remove one of the greatest obstacles Satan has ever employed to prevent the progress of the Gospel of Christ among mankind? Such has been the change in opinion within a few years, that no one dare oppose us openly.—Though there are discouragements, yet we have also much to encourage: the simple fact that in the last three years our Society has issued 1700 pledge cards, at 1d. each, shows that the principle

has been adopted by many. Some, 'tis true, have violated the pledge, and have again applied for a renewal of membership, willingly paying 2d. or 6d. as the case may be. On the 6th inst. we had a tea-party, the interesting proceedings at which caused the hearts of all present to rejoice, and tears of joy were shed by many that evening. John Sherer, the county advocate, has held two well attended meetings here the past week; the last, at which he gave what he called the "brewer's dinner," was crowded, and the able manner in which he treated it elicited loud applause. I think I may say, that the *Advocate* has given great satisfaction the past twelve months, and I now have pleasure in increasing the number of copies for this year.—Thine truly,

JOHN C. ISAAC.

TOPSHAM, Devonshire.—We have little to report of the progress of this society during the past year. We hold our regular meetings, and occasionally get foreign aid, but the great bulk of the people are still uninformed; many of them never attend our meetings; they keep aloof from the society, and think *pseudo*-temperance (moderation) as something much more to be desired than *true* temperance (abstinence). We fear that we shall never bring them to a sense of the importance of their co-operation,—particularly the aristocratic portion of the town,—until a regular tract distributing agency* be established; which desirable object, we presume, might easily be effected, were the committee to make an individual half-penny or penny contribution, weekly, from each member in this society. On Tuesday evening, Jan. 2, we held our annual festival at the Spring-water Lecture-room, when about 100 sat down to tea. At 6 o'clock the public meeting commenced—(the Rev. J. Dean in the chair)—addressed by Messrs. Westcombe, Cutlip, Blake, Norrish, Fox, and Roberts (our secretary) and by Mr. Peter Little. After a vote of thanks to the chairman, and to Mr. Fox for a liberal present of the *Delvian* plates of the stomach, the meeting separated. On Sunday afternoon, Jan. 7, a meeting was held in the Independent Chapel, to implore the Divine blessing on this society; when an excellent address was delivered by the Rev. J. Dean, who particularly called upon Christians to unite with us in this glorious work.

J. H. WOOLCOTT.

* [We find that many such refuse to read tracts, who readily peruse a temperance *post-free* periodical; and we intend, shortly, if our friends will try to extend the sale of the *Advocate*, to alter its form to 16 pages (size of *Chambers' Journal*), which will adapt it for circulating both as a tract and a periodical.—ED.]

IRELAND.

DUBLIN.—"Before the Temperance Reformation," says R. D. Webb, "the funerals of our poor were often scenes of intemperance. There is now an end of such degrading scenes. The tyranny of the drinking customs has been scattered to the winds, so far as the millions are concerned. Drunkenness is no longer a national sin in Ireland."

CORK.—**GREAT MEETING AT GALLOW'S GREEN.**—In days when capital convictions were obtained on testimony which at present would not be deemed sufficient to establish a case of petty larceny, Gallow's Green was a place of importance, and had its processions and meetings; but oh! how different were they in their nature and associations from the one which took place there on the 17th Dec. On the very spot where the horrible instrument which has given a name to the place, stood, a platform beautifully decorated by the members of the Pouladuff Society with banners and evergreens was erected. Numerous bands were in attendance, which throughout the day "discoursed most eloquent music." The Thocher, Bandon Road, and Barrack Street Societies, also assisted with beautiful decorations, to add interest to the scene. A triumphal arch of laurels and artificial flowers, with the large and handsome banner of the No. 1 Barrack Street Room, were suspended across the street leading to the place of meeting. Mr. Mathew arrived at 2 o'clock, in company with his able coadjutor, the Rev. Mr. O'Regan, and was received with deafening cheers, continued without intermission until he ascended the platform on which the band of the local society was stationed, while in various parts of the dense, respectable and orderly assemblage we recognised the bands and standards of the Globe Lane, St. Bernard's, Fair Lane, Blarney Lane, South Main Street, Everygreen, Pouladuff and Thocher Societies, which were continually increasing until there were nearly thirty thousand persons present. Mr. Mathew came forward to address the people. He said that although the retrospect was a mournful one, and filled his bosom with pain and sorrow when he thought of the evil days that had now, thanks to the Almighty, passed away, he could not help thinking of the scenes which occurred formerly in that place, where, in the pride of manly strength, vast numbers had been cut off by an ignominious death on a public gibbet, for offences against the laws, which were violated and outraged by the unhappy beings while under the influence of intoxicating liquors (Great sensation). Not only the laws of the land, but those of a higher and holier tribunal were disregarded and shamefully violated by persons, when labouring under the same degrading and stupefying indulgence. Think of the scenes which daily occur around you, whose origin can be traced to the public house, and say, will you still continue to expose yourselves to the temptations and corruptions which there beset you? If Murray, the man who was murdered

at Ballyneen, and his brother in law who now lies in the County Gaol to take his trial for that awful crime, had yielded to the entreaties of my dear friend, Father O'Regan, to take the pledge from me when I was last in Dunmanway, one of them would not now have been before the Judgment Seat of the Lord; the other would not, with piteous lamentations, as he did this morning when he saw his esteemed friend for the first time since his committal, have expressed his now unavailing regrets for neglecting the advice given to him on that occasion. (Sensation.) Oh, my friends, it is temperance that has procured for me a delicious enjoyment. How different in appearance were those persons who attended at meeting, in this City, some years ago. The shivering and thinly-clad bodies of the wretched beings which then met the eye, told too plainly to what purpose the hard earned wages of the working classes, which should be devoted for the purchase of food, clothing, and other necessities, had been applied. Miseries untold, and woe and wretchedness, have followed in the train of intemperance; guard against its evil consequences, and procure for yourselves that happiness the sober and virtuous only can enjoy. When the Rev. Gentlemen descended for the purpose of bestowing his benediction, there could not be less than twelve hundred persons awaiting to receive it, amongst whom we noticed some ladies, most becomingly attired, and many other respectable persons. While Father Mathew was thus occupied, the Rev. Mr. O'Regan, in a powerful address, delivered in their native tongue, appealed to the people, who were affected to tears. Another batch nearly as numerous as the first was then enrolled, and several smaller ones continued to present themselves until the gathering shades announced the approach of night, and terminated the labours of Mr. Mathew, and so ended one of the most important meetings held in this city—2,500 persons being added to the standard of the Apostle by it.

GREAT MEETING AT THE CORN MARKET.—From an early hour on the 26th Dec., large bodies of people, preceded by bands of music, thronged the streets of Cork on their way to the Corn Market, the extensive area of which was covered with human beings of all grades of society, before one o'clock. At about half-past one, Father Mathew, accompanied by the Rev. Mr. O'Regan, arrived, and was greeted with the most enthusiastic affection. He said, it was a proud consolation to him to be enabled to congratulate the friends of temperance on the high position their cause sustained in Cork. He made private enquiry regarding the conduct of the people on Christmas Day, and he was gratified and delighted to learn that nothing could be more exemplary than their demeanour and piety at the several houses of Divine worship in the City. He had heard that the Roman Catholic Archdeacon of this diocese, the Very Rev. Mr. O'Keefe, had from his altar congratulated the vast concourse that thronged the South Chapel, on their temperance and devotion, and had said, that for twenty-nine years that he had been officiating in this city, he had not witnessed anything so gratifying to his feelings. This was a sufficient answer to those who cavilled with him for the want of connection between this mighty movement and religion. Was not this single circumstance a conclusive refutation of the calumnies which had been flung upon him by those who had been loud in their professions for even exclusive zeal for religion. Here in Cork, the head quarters of the mighty movement, the entire people were remarkable, beyond all precedents, for not only their sobriety, but for their religious piety—and what could be a better auxiliary to religion than Temperance? than that which retained the mind unclouded, and unimpaired, which left its energies their unimpaired exercise for every thing pure and ennobling? In twenty cases of drunkenness there could be no doubt of twenty distinct and positive crimes against the immutable laws of the Almighty, without imagining what other terrible crimes may be produced by intoxication. Father Mathew continued illustrating the blessings of temperance, and the evils of drunkenness, after which he appealed to those who had not already joined to avail themselves of that opportunity—a body consisting of over 1000 persons received the pledge. The Rev. Mr. O'Regan, was received with the warmest demonstrations of respect. He delivered a long and affecting discourse in the Irish language, which was listened to with the most anxious interest. At the close of his appeal another body equally numerous as the first, took the pledge. Counsellor Walsh also made a brilliant speech, followed by Mr. Dowden, and Counsellor Maguire, in eloquent addresses, which were received with every mark of admiration. After enrolling about two thousand five hundred persons, the meeting separated in the most orderly manner. There could not have been less 50,000 persons on the ground, the immense area being at one time nearly covered with a dense unbroken mass of people, all comfortably dressed. Besides the 2,500 that took the pledge at the Corn Market, there were more than 500 others who took the pledge from Father Mathew at his own residence.

AMERICA.

Tea Party in Deacon Giles' Distillery.

LYNN, May 7th, 1843.—I promised to write you some account of the tea party at Deacon Giles' Distillery; but what can I say?

To describe it is out of my power. Such a scene of happy faces and bright eyes, beaming with joy—the band of music, with its loud, harmonious notes pealing among the rafters, frightening all evil spirits from the building—the Hutchinson family, with their mountain music, swelling its deep, rich tones, as sweet as was heard on creation's morn, when the stars sang for joy—Miss Knight, with her silver voice, as rich as the soft cadences of an Eolian harp—the variety of speakers, with their flashes of wit and rich bursts of eloquence—all conspired to render it one of the most interesting and delightful occasions I ever witnessed. All seemed happy, all seemed pleased—there was no allusion made to the old story of Deacon Giles, in words; but the building itself talked—every timber and rafter was eloquent on the occasion. You could see in imagination the fiends at their infernal work—you could almost see them astride the rafters, blowing hot flames from their mouths, while the air burnt blue. On the one solitary rum vat which was hoisted on blocks behind the speakers, you could almost see “burning in still and awful red,” as though written by the hand of a demon with a fresh coal from under the distil, “Delirium Tremens sold here, inquire at Deacon Giles' Distillery.” But the demons have gone—the vats are filled up—this old place, which has sent out its stream of liquid poison to desolate and curse the earth for 70 years, has now ceased from its destructive work—and instead of the steam which intoxicates, we are to have the steam that will plane boards.

How have times changed in a few years—how hath the mighty fallen, and the spoiler been laid low! If you but cast your minds back to '35, and reflect that in the city of Salem, in broad day, in the most public street, one of the most talented and respectable ministers of the gospel in that city was beaten unmercifully by the foreman of this same identical distillery, for dreaming and printing of the woes and miseries connected with the wicked operations carried on in that pandemonium—and then see the citizens endorsing that act, by electing the perpetrator thereof to the office of constable of the town, and the Supreme Court giving its aid and sanction, by sending the sufferer to jail; and now that this distillery should be dedicated to temperance, the first in the land—what reflections come over us! Who is there, who is a friend of humanity, that will not rejoice in this striking evidence of the truth? Who is there, that is a believer in progress and reform, that will not feel strengthened by this striking proof of their doctrine? Who is there so stupid that they cannot read in this manifestation the goodness and superintending care of an all-wise Providence, and an evidence that “He will overrule all for good, and make the wrath of man to praise him!” Let us, then, rejoice that the time is not far distant when this liquid stream, which has so long cursed mankind, will be dried up, no more to break the hearts of mothers in view of the forlorn condition of their children, robbed of their father by rum; when all shall be sober, and love and peace shall flow as a river, and man shall rise to that dignity which God intended him when he created him for his own glory, but little lower than the angels.

Let us all take courage and pass on rejoicing, and be assured we shall reap a glorious harvest if we faint not.—*White Mountain Torrent.*

SOUTH AFRICA.

PORT ELIZABETH, Cape of Good Hope, 11th October, 1843.—Dear Sir.—Permit me, although an entire stranger to your person, and residing as I do at the distance of seven thousand miles from your favoured shores, to express my esteem for the zeal and energy which you have so happily manifested in the glorious cause in which you are engaged, by means of the enlightening columns of “*The National Temperance Advocate and Herald.*” And while I assure you, in great sincerity, that I esteem you very highly for that part of your work's sake, I beg you to accept this humble but grateful acknowledgment for the benefit derived from six copies of that excellent periodical, which I have had the pleasure to receive per post, from some unknown friend, during the present year, and for the same number of copies during the preceding year; which have been very useful in this improving colony, and which will always be highly acceptable whenever you, or any other friend, are pleased thus to favour me.

The principle of total abstinence from every species of alcoholic drink appears to me as the greatest blessing, next to the gospel of the blessed God, that was ever promulgated among the various tribes of mankind. Health and happiness, domestic peace and tranquillity, with a thousand important advantages, lie strewn in rich profusion along the length and breadth of its delightful path; and dim indeed must be those eyes that cannot perceive its hallowed tendency to enlarge the empire of Jesus, and to hasten the period of his expected triumphs. Thanks to heaven for the good that it is doing, both among the white and coloured population of the eastern frontier of South Africa. She presents not now that appalling wilderness state which she exhibited on the arrival of the British settlers, upwards of three and twenty years ago. Her “parched ground is becoming a pool, and her thirsty land springs of water;” and, in the symbolic language of the Prophet, “the voice of the turtle is heard in the land”—the land of our adoption, and where

we are happy to announce that the mountain of intemperance, which has so long opposed the triumphs of Messiah's reign, is here also beginning to be levelled; and the gradual diminishing of its magnitude is indicative, I trust, of some preparation for that "consummation so devoutly to be wished." The signs of the times are remarkable, and the voice of Divine Providence appears everywhere to be reiterating the delightful declaration of an Apostle (1 Cor. 15-25), "He must reign."

Wishing great success to attend your labours in this good cause, I beg to subscribe myself, dear Sir, your humble servant,

WILLIAM HOWARD.

Sec. to the Pt. Elizabeth Total Ab. Society.

UTTENHAGE.—The Rev. W. Elliott says—"It is a remarkable fact that though the Bassontas and Fingou form a considerable part of the mission church, not a single case of delinquency has ever been brought against any one of them, and any little misunderstanding among them is easily adjusted. This is in a great degree to be attributed to the fact that not one of them, so far as I know, makes use of wine or strong drink; and they are the only class of the coloured people of whom this can be said."—*Evangelical Magazine*. [What church in England can say so much?]

EAST INDIES.

BANGALORE.—[Extract from a letter written by a corporal of the 15th Hussars, bearing date 18th of August last.]—"Temperance is making rapid strides in the east; teetotalism here is all the go. There are two temperance houses in the cantonment, one of which is just built by the Catholics, together with a fine new Catholic chapel, built by subscription from the soldiers; so that may give you some idea of India, when soldiers build chapels."

"We had the 25th Infantry lately marching through here, from the Cape and Madras to Camanore, and a fine reception we gave them, they being the only European regiment that has passed us since our sojourn in India. They halted four days, and our N.C. officers gave a general invitation to theirs, so that they will have reason to speak well of us in time to come: they are a regular temperance regiment, one-half or two-thirds of them being teetotalers. Our regiment is remarkably healthy, perhaps more so than when in England."—*Temperance Journal*.

[Extract from a letter to the Secretary of the British Association, dated Subathoo, 4th October, 1843:]—"Since we returned from field service in Afghanistan, I have got exchanged into another regiment. I was mercifully preserved during our long stay in the country, and my teetotal principles were well tested. I am happy to say, with three others, that we have held out until the present time, and have found it much to our advantage. We saw many a contest with the Afghans carried on successfully without the aid of alcohol. Jellalabad was defended, and the enemy beaten several times, without it; and a large amount of labour was also performed, with other severe duties, during which time the men enjoyed excellent health, and good order universally prevailed. The effect of total abstinence was seen and acknowledged by all, from the general to the private soldier. A volume might have been written in favour of our principles while the British troops held that country, in which many circumstances might have been cited as the natural consequence of intemperance. Before I left the 13th, or P. A. Light Infantry, I formed a juvenile teetotal society, when 30 children enrolled their names, and have since been faithful to their pledge. The men were anxious to form a society, and to enjoy the advantages of a coffee-room in preference to going to the canteens; and they would have had one, had not the regiment been expecting to be removed home from the station. Numbers of them are well convinced that the teetotaler enjoys the most happiness in the army; that his prospects for the future are the brightest, and his advantages the most permanent. I have seen several instances lately of men going to an early grave through intemperance, and others who were filling respectable situations turned adrift from the same cause. I have witnessed its direful effects in gradually leading to shame and infamy. How many are there who dread to be singular, though convinced of the advantages of teetotalism, and through this dread risk their all! I came to her Majesty's 9th regiment on the 1st Aug. 1843, and found a society here with good accommodation for its members. Since then the society has had a considerable increase. We had a meeting on the 27th ultimo, at which the chaplain of the station and the Rev. J. Jemison attended. Both these gentlemen addressed the meeting on the subject of temperance. Major Davis, the commanding officer, and two others, were present. The meeting was well attended, and was concluded with singing a temperance hymn.—There are many very interesting accounts in the *South India Temperance Journal*, showing that the good cause is still making great conquests over the opinions and customs of men of all classes, in nearly all countries. The Temperance Union at Madras is full of zeal in promoting temperance in this distant land, and I believe the Lord has blessed their labours to some hundreds, if not thousands, of individuals. They send forth above 400 numbers of the journal monthly, and they are now about to print a *Temperance Almanack*. I received a work lately from Madras, entitled *Anti-Bacchus*, which

is an excellent book, and treats largely on this important subject. I cannot but express my thanks for the *Advocate* you sent me when I was in Cabool. May you live long, and see your labours crowned with abundant success!—I remain, Sir, your humble servant,

G. GODFREY, Cr. Sergt., No. 1889, H.M. 9th Rgt.

Varieties.

GOOD EXAMPLE.—The *Canada Temperance Advocate* states that on a recent occasion, when the President of the United States visited New York, the Corporation resolved "that at the grand dinner to be given by them, no wine or other intoxicating liquors should be admitted or used."

GEESSE AND GOOSE-CLUBS.—The publicans of London have "goose-clubs," which are opened a few weeks before Christmas. Each member pays sixpence a week, and is entitled to a goose and a bottle of spirits for Christmas-day. It is calculated that 10,000 persons in London make provision in this fashion for their Christmas dinner.

MARLBOROUGH-STREET POLICE COURT.—No less than 47 persons, principally females, of widely different stations in life, were brought up on the Tuesday morning after Christmas-Day, charged with having been lying about the streets during the night, drunk, and incapable of taking care of themselves. Several were fined in sums from 1s. to 5s., and the others admonished and discharged.

CHANGE OF FASHION.—A London paper says—"Her Majesty has a decided objection to the practice of those gentlemen who spend the evening over their wine and dessert. The Queen allows half an hour after the ladies have left for the gentlemen to arrive, and during this period she does not take a seat, but enters into conversation with the ladies in the drawing room. Occasions have, it is said, occurred when a summons to the royal presence has followed a deviation from this accustomed and now generally-understood rule."

STRAIDFASTNESS.—*Devises*.—On the election of Mr. Butler to the Mayoralty, the Rev. E. J. Phipps, the Rector, invited the boys of the Bear Club School to celebrate it, when some of them, being pledged abstainers, refused to drink his worship's health in beer, declaring they could both drink it and wish it equally in water; and notwithstanding the entreaties and commands of the Rector, enforced by threats of expulsion from the school, several manfully resisted the attempt to instruct them in the rudiments of drunkenness.

PLEASING.—"We got into Massachusetts Bay on the 2nd of August, and were immersed in a heavy fog. After firing guns, a fisherman came to us in a small sail-boat, told us where we were, and the proper course to take. The Captain of the *Aetolia* invited him on board, but he declined: he engaged to pay him, but no. He then inquired, 'Shall I throw you a bottle of brandy?' The fisherman trimmed his sail, and, as he glided away, said, 'No, I thank ye: I do not use the article.' The passengers, who were all witnesses to the scene from the upper-deck, gave a loud cheer, and clapped their hands. Some of the English passengers said, 'We never saw any thing like that.' Several of the passengers came up to me, and jocosely remarked, 'That man belongs to your society.'—*Lewis Tappan to Joseph Sturge*.

FATHER MATHEW'S CONVERSION TO TEETOTALISM.—For some time previous to the year 1838, William Martin, of Cork, now well known as the "father of Father Mathew," had repeatedly urged Mr. Mathew to give his influence to the temperance society which had been formed in Cork, and of which G. W. Carr, Esq., and others were members. To these solicitations Mr. Mathew listened with his usual candour and politeness; but it was not until April of the year just mentioned that the time appeared to have arrived for the commencement of his glorious career. One Sunday evening, as Mr. Martin was seated with his family in the parlour in Patrick Street, a messenger came from Mr. Mathew, requesting Mr. Martin's company. On the arrival of the latter, Father Mathew said,—"Mr. Martin, I have sent for you to help me in forming a society." "With all my heart," said Mr. Martin; "when shall we begin?" "To-morrow." The place and time of meeting were at once appointed, and the meeting was held accordingly. Father Mathew presided. After he had explained the object of the meeting, and various addresses had been delivered, he signed the pledge, and about sixty others followed his example. During the meeting, an interesting incident occurred, illustrative of the catholic spirit which has ever distinguished the labours of the great Irish reformer. Hearing some whispers at the table, he observed to Mr. Martin, who sat next to him, "What do you think they are saying?" "They say—'Here is a Catholic priest sitting between a Presbyterian minister and a member of the Society of Friends.'" "Well," said Mr. Martin, "is it not pleasant that there is one place where we can meet without distinction of creed, and unite in the one object of doing good?" "It is, indeed," rejoined Father Mathew; "and there is another place, too, where I hope we shall all unite in like manner."—Such was the origin of the CORK TOTAL ABSTINENCE SOCIETY, from which such wonderful results have flowed.

TEMPERANCE IN AGE.—In accordance with J. J. Gurney's testimony, I may say that, in middle life, being in delicate health, I frequently took a little wine or porter, but for many years have discontinued all kinds of strong liquors, and am, in my 82nd year, more strong and healthy than most persons at so advanced a period of life.—*Testimony of a Lady, one of the "Friends."*

TEMPERANCE IN OLD AGE.—Rebecca Griffiths had resided in this city the larger portion of her long life, and until her eighty-ninth year had daily taken as a beverage some kind of intoxicating drink. Beer, and occasionally gin and water, had been used until a few years before practising total abstinence, during which time she took daily a small portion of the best Madeira wine—having perhaps, both as regarded the quantity and quality of the liquor, every advantage any one could possess in using a stimulating drink. This practice she relinquished all at once in the eighty-ninth year of her age. For a time it was feared that her health would suffer, but it was soon manifest that those fears were groundless; her appetite improved with the change of diet, and occasional interruptions of her health by a disordered stomach were much less frequent; she would at times observe that she could eat, drink, and sleep as well as at almost any period of her life; nor did her spirits appear to suffer even temporarily. For nearly fifteen years she had had a sore in one of her legs, which was troublesome, and at times appeared to be dangerous: after practising teetotalism for about a year and a half, this sore began to diminish, and was soon perfectly healed. At the expiration of two years she had a rather violent attack of influenza, and was brought so low that her medical attendant recommended wine, to which she had recourse for about six months, when the wound in her leg again opened, and became troublesome: the wine was consequently discontinued, and after the lapse of a few months the sore again healed up! Her health also improved yet more decidedly than after her first trial of total abstinence, and she continued until within a few days of her decease, which took place in the spring of 1843, in the enjoyment of excellent health and spirits, and the full possession of nearly all her faculties, although 93 years old. In this case we have some striking and instructive facts. An individual who, through the prime and vigour of life, had been daily used to a small quantity of intoxicating drink, suddenly declines the practice in extreme old age, not only without injury, but with manifest benefit. Like many others she had supposed an alcoholic stimulant necessary, and in the course of so many years she must have spent a large sum in purchasing it, but experience proved she had paid away her money for an inferior state of health and a sore leg.—*Bristol Temperance Herald*

Doings of Strong Drink,

"Wine, wine!" said he. "Wine, whose praises are clamorously rung around the festive board, and whose virtues supply the song with brilliant thoughts and ardent syllables, what need of eloquence and verse to sound thy fame, whilst murder and seduction bear ghastly witness to thy potency! Is there a greater crime than these? Name it, and Drunkenness shall claim it for a child!"—*Caleb Stukely, in Blackwood.*

EDUCATION NO SECURITY.—Mr. Favell, on Wednesday, held an inquest on the body of Mr. Hood, surgeon. Verdict—"Died from excessive drinking."—*Gateshead Observer.*

MURDER OF A CHILD BY ITS FATHER.—At the Central Criminal Court, on the 1st Dec., Edward Dwyer, aged 25, was charged with the wilful murder of his son, aged three months. On the 24th of October the prisoner was drinking at the "King's Head," Greenbank, Tooley-street, London, when his wife and his mother came in intoxicated, the former having the infant in her arms. They called him a "Greenacre," a "woman-hater," and at length began to beat him, and afterwards they left him in the house, with the child on his knees. He was then crying-drunk. In a short time, after he had talked rather wildly, and threatened "to do for the child," he walked to and fro with it in his arms. Suddenly its head was heard to fall on the bar of the inn (covered with lead), and the blow caused death. The jury returned a verdict of "Wilful Murder," and the Chief Justice passed sentence of death.

INTEMPERANCE AND INSANITY.—In speaking upon the exciting causes of intemperance, Mr. Tukey, in the Report of the Retreat Lunatic Asylum, near York, observes—"Excepting in reference to the intemperate use of alcoholic and fermented liquors, no particular remark, as to the various exciting causes of a physical character, which follow in the table, appears to be called for. The number of persons connected with the Society of Friends, in whom this was supposed to have acted as an exciting cause of mental disorder, was 21. Of this number 5 were females, two of whom were also addicted to the use of opium. There were likewise 7 persons in whom intemperance and free living were thought to have acted as a predisposing cause."—In several of the cases it was doubtful whether the intemperance which had preceded the attack of insanity could really be regarded as its cause; in some of these instances the amount of intemperance was so small as justly to lead to doubt in this respect; and in a few others it appeared fully as probable that it was one of the modes in which the disorder had manifested itself.

DRINK AND DROWNING.—W. Wilson, of the High Pans, coal-heaver, was drinking with some comrades at South Blyth, on Saturday night; and at two on Sunday morning he was returning home, and in his drunken rashness attempted to ford the river. One of his boon companions accompanied him to the waterside, and told him to halloo if he got safe over. Wilson was shortly afterwards heard to shout, "All's well!" but he had then only got upon an embankment in the midst of the river. The next moment he plunged into a deep hole, and was drowned, leaving a pregnant wife and a child unprovided for.—*Gateshead Observer, Dec. 2.*

A LANDLADY HER OWN VICTIM.—Mrs. Elizabeth Andrews, aged 32, of "The Grapes," Little Earl Street, Seven Dials, lately drank herself to death. An inquest was held, when her Barman stated that she was in the constant habit of drinking so much ardent spirits that her desire for food was entirely destroyed, and she had partaken of no solid substance for five or six days before. Stimulants were given to arouse appetite, but they failed to do so. Whilst drunk she had had several falls, and a fortnight back fell in the parlour, and disfigured her face so much that she could not appear before her customers. She used often to wish herself dead. Though he was certain she had killed herself by drinking ardent spirits to excess, he did not think she used that poison with the view of destroying life. A verdict was returned of "Died of disease produced by the abuse of alcoholic liquors." The Bar-tender, who knew what he sold, and what killed his mistress, rightly styled it "that poison."—*Hereford Times, Dec. 30, 1843.* [We wish these judgmental juries would legally define what quantity of "that poison" (as the Barman called it) is the *ab-nse*? In our opinion, the poor woman's *a-b-use* of it was the physical result of the once moderate or *a-b-c-use*. It is, however, a good sign when Barman begin to speak out.—*Ed. Adv.*]

DRINK AND DROWNING.—A few weeks ago, during a high flood of the river Severn, a party of carpenters at Coalbrookdale took a boat to secure some timber and other articles that the water had surrounded. When they had effected their object, they were treated at a public-house—all in good will—poor creatures! being wet and very cold, they needed something to warm and comfort them! In return for such kindness, how could they do any other but go again on the water to see that all was remaining safe, and when they had found all so, they must needs now indulge themselves in the feat of a sail down the rapid stream, instead of returning the way they went over the flooded land. Drink had made them bold; the warning of experienced watermen was derided, and they ventured off into the current, where they soon lost all management of the boat, which was driven forward with frightful impetuosity, and dashed against a barge moored by the shore. Providentially they were all (7 in number) rescued except one, whose body was picked up two weeks after, 10 miles below. He has left a wife and children, who are thus bereaved through the folly of men given to, and giving, intoxicating drinks. Oh, thou destroyer! when wilt thou be glutted with the blood of thy slain, or the tears and woes of thy living victims—the widows and orphans of those who perish by thy hands, or as thy votaries? N.

Notices.

Letters from the following were not prepaid:—W. Tanner; J. Heywood.

RUNCORN Report too late for this month.

"SAMPSON." We do not think that an agriculturist who grows barley is at all responsible for the uses to which it is put in malting, brewing, and distilling. It is convenient and profitable (not necessary) to the farmer, in the succession of crops, especially on certain qualities of land, to grow barley. Its proper use is to employ it as food for horses and cattle (instead of the exclusive use of oat-corn), and, in the form of pearl-barley, for puddings, which are nicer and much more nutritious than rice puddings.

Subscriptions to the Agency Fund.

Bold-street Society	.. .. (per Mr. J. ANDREW, Jun.)..	.. .. £2 0 0
Davenham	.. .. ditto.	.. .. 0 10 0
Nantwich	.. .. ditto.	.. .. 0 10 0

Orders for Advocate received.

At Leeds.—(Sums above 3s. only acknowledged.)—For 1843 Journal.—J. Wigginton, 22s.; J. Lunley, 30s.; R. Ellis, 12s. 8d.; G. Kirkham, 6s. 11d.; J. Waterhouse, 22s.; J. S. Davy, 10s.; E. Alcock, 7s.; R. Allen, £5; Robinson, £5; A. Thompson, £4. 0s. 7d.; J. King, 3s. 6d.; J. Smith, 5s.

At Leeds, for 1844.—R. Holden, J. Green, J. Newby, W. E. Clarke, T. T. J. Jenkins, J. Strachan, F. Spence, S. Jarrold, E. Burt, H. Holland, 10s. each; G. Halliday, 22s.; T. Hampton, 27s.; J. Haywood, 12s. 6d.; J. Cruick-shank, 20s.; T. Compton, 20s.; T. Atkinson, £2. 14s.; J. White, 11s. 6d.; T. Hagne, 6s.; J. Whitaker, 50s.; R. Johnson, 20s.; T. Dalton, 6s. 6d.; R. White, £2. 14s. 6d.; G. W. Wood, C. Veysey, W. Lees, W. Gorton, 13s. 6d. each; T. Corfield, 13s.; J. Rawlinson, 6s.; H. Rayner, 23s.; J. Rist, W. A. Redman, H. Smith, J. Plumtree, T. Harrison, W. Horsnail, E. Puleifer, 4s. 6d. each; J. Boorne, 33s.; J. Whitaker, 12s.; W. Skelton, 11s.; J. Edwards, 25s. 6d.; J. Parsons, 8s. 6d.; J. Brough, 7s. 6d.; J. Oxley, 19s.; H. W. Walker, 8s. 6d.; B. Smith, 6s.; M. Mangles, 16s. 6d.; J. Pickard, J. Dunnington, 22s. each; J. Palmer, 3s. 6d.; W. Irving, 20s.; S. Cole, 23. 6d.; M. Roberts, 50s.; T. Hodgson, 62s.; G. L. Hanna, 6s.; J. King, 17s. 6d.; J. Crowder, 6s.; J. Curtis, 15s.; W. Andrews, 17s.; J. J. Hill, 5s.; W. Candeler, 30s.; J. Blagbrough, 9s.; W. Pybus, 6s.; E. Clayton, 18s. 6d.; W. Haigh, 15s.

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"I am glad to see a temperance paper, the contents of which are unanswerable."—A Minister.

THE "CROWN" MAY YET BE SAVED.

Temperance Benefit Building Association.

The Secretary returns his sincere thanks to those friends of the Temperance cause, in town and country, who have forwarded the objects of this Society by distributing prospectuses and hand-bills; the fruits of which were apparent at the last meeting. 425 Shares are now taken: £2300 has been awarded to Shareholders; many more Shares are expected to be taken in a few days. From all quarters letters have been received, expressing satisfaction in the principles and objects of the Association. The present Entrance Fee is 5s. per Share; but, in consequence of the great success of this Society, it will be increased to 10s. at the next meeting; hence parties must join now, if they wish to save a crown, and have the liberty of paying the arrears of the subscriptions by small monthly instalments.

For list of places throughout the country where Prospectuses may be obtained, see "Temperance Weekly Journal," and "Temperance Intelligence" of Nov. 24th. Also, the "National Temperance Chronicle," the "Ipswich Temperance Recorder," and the "British Temperance Herald" of December. It may also be obtained on post-paid application, enclosing stamp for reply of the Secretary, R. J. MACARTHUR, 34, Oval, Hackney, London.

N.B. The next meeting will be held at HART'S Hotel, 159, Aldersgate-street, London, on Thursday, 29th of February, 1844, at 7 o'clock, P.M., precisely.

TO TEMPERANCE SOCIETIES AND ADVOCATES!

Preparing for Publication, a Series of

SEVEN COLOSSAL COLOURED DRAWINGS

OF THE HUMAN STOMACH IN HEALTH AND DISEASE,

Furnishing, for the purposes of public exhibition,

A PICTORIAL HISTORY OF ALCOHOL.

The size of the Drawings will be 24 by 2 Feet: consisting of—1st, the Stomach in Health; 2d, the Stomach of the Moderate Drinker; 3rd, the Drunkard (first stage); 4th, the Stomach after a Debauch; 5th, the Grog-blossom Stomach; 6th, the Scirrhus and Cancerous Stomach of the Drunkard; and, 7th, the Delirium Tremens Stomach;—to be accompanied by a copy of THE PICTORIAL HISTORY OF ALCOHOL, by Dr. LEES, F.S.A., with nine small Plates.

Nothing need be said of the vast utility of following the example of the Americans in circulating these impressive exhibitions of the nature and effects of the drunkard's drink, throughout the country. Every temperance advocate should possess a set; every temperance society, or branch, should also have one or more sets; and committees, or private friends, should see that copies are placed in the chief temperance hotels, and in our public schools and other institutions.

An opportunity (by saving booksellers' per centage, and other expenses in the mode of publication,) now offers for doing this at a very small cost. The price of these splendid Drawings, with Book, to parties who subscribe before publication, will be ONLY ONE GUINEA. The Publisher will print but a limited number of copies beyond those subscribed for, which can then be had only at an advanced price; hence, temperance societies and advocates will find it the only safe and economical plan to give their orders at once. It is hoped the friends will exert themselves energetically to promote this important object, and that secretaries will bring the matter before their committees without delay.

Private parties (if unknown to us) must enclose post order for the amount of their subscription; orders from societies may be either pre-paid, or on delivery; and all parties should state how the roll of Plates and Book must be addressed, and by what conveyance they are to be sent. Address—"Dr. LEES, Leeds."

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N.B.—Prompt replies will facilitate the proposed object.

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W. P. has long been a teetotaler and a Reckabite, and he trusts that personal attendance to the duties of his house, careful and unremitting attention to the comforts of his patrons, and his long experience with the shipping business, will secure a share of public patronage and support.

N.B. Every information can be furnished to his friends, (either personally or by letters, post paid, enclosing a stamp,) respecting the departure of Packets and Vessels to all parts of America.

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THEODORE COMPTON, Secretary.

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Uniform in size and paging with (and forming No. 9 of) the STANDARD TEMPERANCE LIBRARY.—This Supplement will contain,

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3rd.—A DEFENCE OF THE TEETOTAL WINE QUESTION from the reasonings and criticisms of the Rev. DENNIS KELLY, of St. Bride's, and the Rev. EDWARD NANGLE, in the Church of England Magazine;

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"Whoso privily slandereth his neighbour, him will I cut off; him that hath a high look, and a proud heart, will not I suffer."—Ps. ci. 5.
 "He that hideth hatred with lying lips, and he that uttereth a slander, is a fool."—Prov. x. 18.
 "A rod is for the back of him that is void of understanding."—13.
 "The tongue is an unruly evil, full of deadly poison. If ye have bitter envying and strife in your hearts, glory not, and lie not against the truth: such wisdom descendeth not from above, but is earthly, sensual, devilish."—St. JAMES.
 "Lying lips are abomination to the Lord."—Prov. xii. 22.
 "He that speaketh lies shall not escape."—XIX. 5.
 "A man that beareth false witness against his neighbour is a MAUL."—xxv. 18. [A maul is a wooden-headed hammer; but BARCLAY defines it as "A stroke or blow."—Give that reverend head a maul.—Hudib.]

WHEREAS Mr. ISAAC KEELING (professionally a Wesleyan preacher), of Rotherham, did lately intemperately interfere to prevent the use of the *Wesleyan Chapel, Wentworth*, (which had been granted by the trustees, at the request of the members, whose money had built it) for a *physiological Lecture* on Temperance, by Dr. LEES, F.S.A., author of *Owenism Dissected*, and other *anti-infidel* works;—AND WHEREAS said Mr. KEELING is reported to have said, apparently as an *excuse* for his conduct, that "HE UNDERSTOOD AND BELIEVED THAT THE LECTURER WAS AN INFIDEL";—AND WHEREAS Dr. LEES having written to Mr. KEELING, to require a *denial* of the statement, if *mis-reported*, or his *authority* for it, if rightly reported, and that person having *declined* to perform this act of justice, or to make any *private* apology for the violation of social rights and of the christian "charity" that "thinketh no evil," (of which he *professes* to be a *preacher*!) committed in having either *FABRICATED* OR *GIVEN CURRENCY* to an *INFAMOUS FALSEHOOD* and an *ACTIONABLE LIBEL*,—the present mode is adopted of cautioning the *honest* portion of the public against the reception of the vile and wicked calumny in question, or of any similar one, whether emanating from the BROOMLEYS, the HORTONS, the KEELINGS, or any other of the species "MAUL," who so industriously but basely coin and secretly circulate such libels, hoping perhaps to stab the great cause of Temperance which they *hate*, by aiming their assassin strokes in secret at the reputation of its advocates.

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N.B.—The Water Establishment at Weymouth is now open for Patients.

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Dedicated by permission to Father Mathew.

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MODERATE DRINKING A CAUSE OF STOMACH COMPLAINTS, &c.

By JOHN BOSTOCK, Esq., M.D., F.R.S., London.

We have lately heard so much, not only of the moral, but of the physical effects of water-drinking, as practised, either on the moderate scale of the disciples of Father Mathew, or in the more profuse ingurgitations of the hydropathists, that I have conceived it may not be altogether uninteresting to hear the account of a few observations, which I have had an opportunity of making upon the effect of these two processes. The first case to which I propose to direct attention, is that of a gentleman, *seventy years of age*, who had been, from an early period of his life, subject to very frequent attacks of gout, the predisposition to which complaint he inherited from his parents. Connected with this, he had been *a constant sufferer from stomach affections* of various kinds; acidity, flatulence, heart-burn, irregularity of the bowels; in short, from every one of the affections which are enumerated in Cullen's well-known definition of "Dyspepsia." His mode of life was regular, and moderately active, and his diet what might be styled *temperate*, although not abstemious. He had indeed been *advised by his medical friends to take wine in moderate quantity*; he had occasionally employed ale, porter, and brandy and water, but never in what could be considered an excessive quantity. In this way he had passed above forty years, seldom actually confined by indisposition, *but almost always subject to a succession of ailments*, which rendered it necessary to have recourse to medicines of various kinds, and more especially to alkalies, which were taken in large quantity, and, as the symptoms appeared to indicate, to purgatives or to sedatives, and to a variety of tonics and stimulants. During this period, the renal secretion was seldom in what would be considered as a *perfectly healthy state*. About four years ago, in consequence of the accession of certain alarming symptoms of a new description, which were supposed to require the anti-

phlogistic treatment, the patient was ordered by his medical attendant to reduce his system of diet, and more especially to *abstain entirely from fermented liquors or distilled spirits* of any description.* By this restriction, and by other appropriate remedies, *the threatened disease was averted, and besides this fortunate result, the patient found his general state of health and his feelings so much improved by the change of diet, that the abstinence from all kinds of liquors has been strictly adhered to up to the present period.* The effect has been, that he has entirely *lost all the dyspeptic symptoms*, to which he had been subject for upwards of forty years; and, what I am particularly desirous of pointing out, the renal secretion has been for a long period in a perfectly *natural state*: it is nearly uniform in its specific gravity, and is totally free from all the *morbid deposits* which were before seldom absent from it. It would appear, therefore, that the *abstraction of the alcohol* has produced a more healthy state of the digestive and secreting organs, so that the functions of the kidneys are more actively and effectively performed.

At the same time that I was making these observations upon the effects of what has been technically termed the *Temperance System*, an opportunity occurred of learning the result of a complete process of *hydropathy*. A gentleman of nearly the same age as the former, who, like him, inherited the gouty diathesis, and had for many years suffered severely from the complaint, was induced to try the effect of the new practice; and, according to the account which I received from himself, underwent the whole discipline, in the most complete style. The quantity of fluid which was swallowed, could I have doubted the veracity of my informant, I should have conceived it impossible to have been received into the stomach; and to this were added the rubbings, sweatings, and the adjuncts,—amongst which, it must be observed, were a regulated diet, bodily exercise, fresh air, and the absence of many of those causes of disease, which are the necessary attendants upon the life of a man who is either devoted to business, or who moves in the higher circles of society. The result, however, was, that the patient returned from his campaign, having subdued his old enemy, the gout; and in a better state of health than he had experienced for many years.

Viewing the result of these two cases, and more especially comparing them with each other, we are induced to inquire, what practical inferences can be deduced from them? Now, taking into account all the circumstances, I conceive there can be no doubt that a decided benefit was obtained in each case; that a disease of many years' standing was removed, and which had re-

* [Thus, these wiseacres first "advise" their unfortunate victims to use the cause of disease, and then, when the patient is so alarmingly ill as to seem likely to escape them, they "advise" teetotalism!—Ed.]

sisted various means that had been employed previously. We may then inquire, to what particular circumstances are the beneficial results to be more immediately referred?—to the abstraction of alcohol, to the imbibition of water, or to any other remedial agents? In the first case, the abstraction of alcohol would appear to be the only circumstance that can be conceived to have produced the effect. The water taken was in moderate quantity; and although other means were employed, which might have had a tendency to improve the general health, they were not such as can be conceived sufficiently powerful to produce so great a change in the state of the constitution. In the second case, I should conceive that, although much of the benefit obtained may be ascribed to the abstraction of the alcohol, yet we can scarcely imagine that the prodigious influx of water into the stomach can have been without its influence on the system. Mechanical and unscientific as the idea may appear, I confess I am disposed to attribute a considerable effect to the complete removal of all the offensive matter which had polluted the vessels, thus thoroughly rinsing them out, and leaving them in a clear state to receive a supply of more healthy fluids. Nor are we to regard the adjuncts, or some of them at least, without their influence; although I must think that many of them were carried to an empirical, and I will say, a ludicrous extent. The annals of medicine, from the earliest periods, contain accounts of the temples of health, which were under the direction of the *Æsclepiadæ*; the sacred fountains of Greece and Italy, to which Hippocrates and Celsus sent their patients; the miraculous springs dedicated to various saints, male and female, in the middle ages; and the acknowledged cures performed in modern times by waters of which the chief peculiarity consists in their purity,—all which may be placed in the same category, and which may serve to explain a part at least of the benefits derived from hydropathy.—(Extracted from a paper read before the *Medico-Chirurgical Society* of London.)

THE DRINKING SYSTEM AN OBSTACLE, TEETOTALISM AN AUXILIARY, TO THE GOSPEL.

By J. R. BALME, Minister of Deeping Fen, Lincolnshire.

The drinking customs and usages of our country also retard the progress of the gospel. What to so great an extent corrupt the morals of mankind? Who can estimate the hatred of God, his word, worship, and people, which they occasion? Who can number the oaths and blasphemies they cause to be uttered; the violations of the sabbath, the impurities and indecencies, the violence and wrong doing, which they originate; or the thousands whom they detain every sabbath-day from the house of God,—cutting them off from the means of grace, and hardening them against their efficacy? What to so great an extent waste time, induce habits of idleness, subject to poverty and misery, sickness, disease, and premature death; make men curses to their families, nuisances to society, and pests and burdens to their country; create so much ungodliness in time, and everlasting ruin in the ages of eternity? Look at their effects! **PHYSICALLY:** Delirium tremens, nervous complaints of all descriptions, paralysis, apoplexy, indigestion, obstruction of the liver, colds, consumptions, fevers, asthmas, gout, and almost every kind of disease which can be enumerated, is produced or quickened into premature and destructive activity by intoxicating drinks. **MENTALLY:** They weaken the intellect, quench the fire of genius, destroy reason, and promote lunacy. **MORALLY:** They harden the heart, pervert the will, rouse the slumbering and evil propensities of

our nature, give unusual strength and hostility to the passions, and urge men forward to overstep the bounds of all law, both human and divine. **SOCIALLY:** They sow discord, create animosity, hatred and strife, produce dishonesty, theft, and wilful murder. **RELIGIOUSLY:** They lead men to neglect the great duty which we owe to God; to overlook and condemn the precepts of the Bible, and the exhortations of ministers and friends; to reject and awfully to abuse the opportunities allowed them for securing the high purpose of their salvation; and to suffer their years to fly away, and eternity to approach, with nothing before them but prospects at which the soul must shudder. **SPIRITUALLY:** They ruin the souls of myriads, and plunge them beyond redemption into the undying flames of hell. A principle, however, has been called into existence, by which these customs may be changed, and the unspeakable and destructive evils which they inflict on society and the world remedied. This principle is *clear and intelligible*. It is simply to abandon the use of every thing which can intoxicate. *It is rational and consistent*. It aims its shafts at the root of the evil, and leads us to avoid the cause of it; whilst moderationism supposes men prudent in matters where passion and appetite are concerned; and also proposes to *destroy* the monster by *feeding* it, to put out the fire by adding fuel to the flame! It is *practicable, portable, and universally applicable*. Persons of all ranks and professions, from the noble peer of the realm to the humble sweep that runs along the streets, may adopt it with safety, derive benefit from it [as evidenced by the case just stated by Dr. Bostock], and be brought to exult in the freedom which it secures to those who totally abstain from the trammels of custom, appetite, and passion, originated and superinduced by the use of these accursed drinks.

It is *never-failing* in its success. Men of all characters and in all circumstances have tried it; noblemen, senators, magistrates, barristers, and advocates; missionaries, ministers, and evangelists; medical men, and men of every branch of science, literature, and art; whilst hundreds, and thousands, and millions, in the humbler walks of life, have embraced it, and cordially unite to recommend it for the adoption of others.—*Have you tried it?* Will you try it? If you try it, and connect with it trust in God, as the late lamented Mr. WILLIAMS (who was martyred on the shores of Erromanga) used to say, all difficulties, whether imaginary or real, may be overcome. That we may encourage men to try it, let us disseminate the principle of total abstinence—not by brute force, unmeasured censure, or dislike, but in the spirit of *gentleness and love* to mankind, looking up to God for success. However monstrous may be the evils which we endeavour to remove, however wide they may be spread, and however strong they may be entrenched, no other means ought to be used but those which are *moral and pacific*; means which we believe to be warranted, sublimated, sanctified, and confirmed by the lessons of Jesus Christ;—means which, through the blessing of God, are mighty to the pulling down of the strong-holds of intemperance; and under this blessing, those means, sanctioned by the enlightened principles of Christianity, *must succeed*. That men may be encouraged to try it, let us bring before them the cheering intelligence, that the success arising from the diffusion of these principles has been great in our own country.

Through it, multitudes who were once a pest to society, a curse to their families, and the bane of their employers, have been restored to health, industry, and comfort; whole families brought to rejoice in a full supply of the necessities of life, and in domestic order

and harmony to which they had long been strangers. *By it*, much property has been rescued from the grasp of intemperance and its consequent improvidence; many ale-benches and prisons have been emptied, and many places of worship filled with attentive hearers of the gospel; but more particularly has it spread in IRELAND, and in the islands of the Southern Sea.—May it spread! May it be wafted over the dwelling of man, and roll over every billow of the ocean, and be diffused throughout the nations of the earth, until intoxicating liquors, like so many rivers of death, are dried up; until Zion looks forth in all her grandeur and beauty; the streams of salvation, and the sanctifying influences of the Spirit, are multiplied to bless all nations; and angels rend the vaults of heaven with their voices, singing, *glory be to God in the highest, on earth peace, and goodwill towards men.* Wherever it has spread, it has effected a reformation in society, and proved itself to be a powerful auxiliary for the spread of the gospel; an effective pioneer, to level down hills and fill up valleys, that the gospel may move onward in its triumphal progress, until the world's wide circumference is filled with its glory, and its praises are sung

"Through every land, by every tongue."

Do you want evidence? We have it at hand. In a letter inserted in the *Evangelical Magazine* for May, 1840, the writer says:—"During the past year, the Congregational Dissenters have received into communion, in CARNARVONSHIRE alone, *two thousand members.* The ministers, with one exception, are total abstinents. In ANGLESEA, the number of reformed characters is truly amazing, and the new converts to Christianity are exceedingly numerous. All the Independent ministers in that county are zealous advocates and consistent members of the total abstinence society. In DENBIGHSHIRE the revivals are astonishing. There is a continual influx of new church members; and, generally speaking, the new comers are zealous teetotalers. The ministers in this county, two excepted with the Independents, are all active advocates of teetotalism.—MERIONETHSHIRE and MONTGOMERYSHIRE are filled with the spirit of revivals. The churches are awake, and labour day and night to get the whole race members of Christ. Every minister in these counties is a total abstainer; and I believe that nineteen out of every twenty of the church members are the same.—In FLINTSHIRE we have churches with *three or four hundred members*, which eighteen months ago did not contain *one hundred and twenty.* They are nearly all teetotalers, and the ministers are strenuous advocates of the principles of total abstinence; so that it may be truly said, that NORTH WALES is all alive with religion—and why? *Because temperance principles have been zealously advocated, and God's blessing has followed our efforts.*" Would we see our places of worship thronged with attentive hearers of the gospel, and religion flourish? We must seek to empty the ale-benches, that God's house may be filled, and that God's word, accompanied by his grace, may reach the hearts of sinful men, bring them to repentance, rescue them from the bondage of sin and corruption, to the glorious liberty of the children of God, and prepare them for usefulness in the Church of Christ upon earth, and for the employments of the redeemed in glory everlasting. *Cast ye up, cast ye up, therefore; prepare the way, take up the stumbling-block out of the way of the people.*—[Extracted from the *Lever of the Gospel.*]

The same effects, we would add, respectively follow the use of strong drink, or abstinence from it, everywhere. As *drink* is ever joined with spiritual death, so is *teetotalism* ever connected with the triumphs of the

truth. *What God has joined, let no man put asunder; nor attempt to theorise the plain fact away.* The *Journal of the American Temperance Union* for January, states, that in four of the states (Massachusetts, Rhode Island, Maine, and New Hampshire), upwards of 30,000 REFORMED MEN ALONE had joined Christian Churches. Who will be on the Lord's side?—Ed.

BRITISH ASSOCIATION.—£10,000 FUND.

There is much inquiry from various quarters as to the progress which is making in raising this large fund for promoting the temperance cause throughout the country. In connection with these inquiries, there is an expression of earnest desire for the success of the effort, and, generally, a conviction avowed of its practicability, provided vigorous and persevering exertions be put forth. The committee are fully alive to the importance of the heavy task so unexpectedly imposed upon them, and they are taking steps to accomplish the mighty work.

During the last few weeks, several towns in the Midland Counties, and in the West Riding of Yorkshire, have been visited, but not with uniform success. At NOTTINGHAM, the meetings were addressed by Messrs. Hopwood, Beggs, and Thompson, and they were mostly of a stirring character. About £20 were collected; twenty individuals engaged to collect £1 each; and the Nottingham committee intend to make a grant. The visit to Nottingham has been productive of much good, and the results are likely to be of a permanent character. At LEICESTER the meetings were large and enthusiastic. They were addressed by Messrs. Hopwood and Thompson, and the Rev. T. White, of Northampton. The subscriptions were small, but it is hoped another and more successful effort will be made in Leicester before the end of the year. Mr. Cook has generously offered to print 500 collecting cards, as his subscription to the fund. It is hoped that these will soon be taken up by friends of the cause in different places. Many individuals will undertake to collect ten or twenty shillings, who may not be able to contribute much themselves. Such aid will be valuable, and is now earnestly invited. Mr. Thompson has lectured at LEAMINGTON, COVENTRY, DAVENTRY, and NORTHAMPTON, at each of which a few subscriptions were obtained. The two former places it is intended to visit again, at a more favorable season. Mr. Beggs has visited KETTERING, WELLINGBORO, and MARKET HARBOUR, but nothing could be done in the canvassing department. At DERBY, large meetings were addressed by Messrs. Beggs and Thompson. The zealous president of the society nobly headed the subscription with £5. The success in Derby has exceeded the expectations of the deputation, and was quite cheering to them after so much toil and labor in various places.

The Executive Committee have reason to fear that many of the societies do not fully appreciate the importance of the present effort. Let such give the subject more earnest consideration, and view it in a spirit of enlarged liberality. Every society has a deep interest in this agitation. It is one of great magnitude, and is fraught with important results. Look at what our Scottish friends are doing! A few months ago, Mr. R. Reid, of Glasgow, proposed that the societies in connection with the *Western Scottish Union* should, at the next annual meeting of the Union, to be held in July, present £1000, as a "FREE-WILL OFFERING," towards the objects of the institution, the amount to be made up exclusively by total abstinents. The project has been heartily entered into, and in the February number of the *Scottish Temperance Journal* it is stated, that "upwards of eighty societies in the west are actively engaged in the furtherance of this scheme, and the number is daily increasing. The energy and zeal with which the various committees have gone about the work, is beyond all praise."—Extracts from some of the letters received in January are given, which show the wisdom of this project of our Scottish friends. The secretary of a small society writes—"Enclosed is our subscription-list, amounting, I think, to a little more than £5. Our members have entered heartily into the scheme. We must thank you for this well-timed proposition; it has given an impetus to our operations, the like of which we have not experienced for the last twelve months. The thousand pounds must be raised; if you have not got enough subscribed, send us word, and, poor though we be, we will give you more." One of the most eminent and devoted of the Scottish advocates writes—"Already are some of the moral fruits of the free-will offering beginning to show themselves, in restoring animation to some heretofore half-dead societies. One, for some time almost lifeless, has sent me a pressing invitation to come and speak to the *dry bones*, and they have given me for a text—'The Free-will Offering, or who will sleep when the world is awake?'" It is cheering, also, to read the accounts from other societies in the same locality. As an example, take the following: "In this society there is a juvenile tent of Rechabites, consisting of 22 members. At a meeting, the other day, one of the men-brethren explained the Free-will Offering to them, at the same time stating, that before giving any thing towards it,

they had better consult their parents. My informant says, it was a sublime spectacle to see the little band at once acquiesce in speaking to their parents about the matter; yet, at the same time, saying, that as they had resources of their own to the amount of one penny per month, they would at once, for themselves, give that, and be proud to do so."

These are examples worthy of imitation, and they ought to stimulate every auxiliary of the *British Association* to immediate action. Let a meeting of the members be convened, without delay, in order that the subject may be fully explained and enforced. Each may do something. Let each contribute its share, and the work be done. The *National Temperance Society*, formed in London last year, is endeavoring to raise £2000 for an agency fund, several hundreds of which are already contributed. And shall it be said that the *British Association*, which was the first temperance association designed to be of a national character, has failed in the present plan, for lack of adequate support from its auxiliaries and friends? The response from every quarter should be, "No, never; it is entitled to our zealous and united support, and it shall have it." The great principles on which it is based, and to which it has steadfastly adhered through good and through evil report, demand this at your hands. Its limited resources have hitherto prevented its executive from carrying on those extensive operations which the drunken and demoralised condition of such a large portion of society called for. Now is the time for vigorous action. Thousands are perishing for lack of knowledge, and there are thousands more in imminent danger of being drawn into the same awful vortex. Friends of temperance! awake to your duty, and hasten to rescue the one and preserve the other.

The benevolent and wealthy portion of society must be appealed to; and it must be shown to be their interest as citizens to aid the temperance reformation, inasmuch as it will lessen our taxes and local burdens, vastly augment our trade, increase the supply of food, render many charitable institutions unnecessary or nearly so, and give a mighty impulse to all efforts for the amelioration and elevation of the human race. This is the age of magnificent designs. We point to them as indications of the enterprising spirit of the times. More than ten years have rolled away since teetotalism sprung into being, but its Herculean strength has never yet been put forth. Let this be the season, and let every cold-water man resolve to labor as if the success of the present project depended upon himself. "Work while it is day, for the night cometh when no man can work."

On behalf of the Executive Committee,
HENRY WASHINGTON, Hon. Sec.
Huddersfield, March 2, 1844.

NOTICE.

The societies in Westmoreland and Cumberland are hereby informed, that Mr. J. B. Thompson, one of the agents of the *British Association*, will be able to visit them, and hold meetings in April and May. During part of Easter week, he will be at Settle, whence he will proceed into Westmoreland, if the necessary arrangements can be made. Each society is requested to write, as early as possible, to Mr. John Andrew, jun., York Bridge Mill, Leeds, stating how many meetings they can arrange for, and what evenings will be most suitable.

THE LAST PILLAR OF MODERATION!

DENIS KELLY, M.A., *versus* TEETOTALISM.

Theologians have for some years been running from Dan to Beersheba in search of scripture texts to confute the Teetotal Heresy. Unfortunately, however, they were never content to abide by one, and stick to it. They erected very pretty palaces of words to support the system of moderate-poison-drinking—but no sooner did the artillery of teetotal truth open upon them, than it reduced their labored apologies to a sightless heap of ruins! Mr. Kelly, however, has been searching the ruins, and imagines that he has discovered *one pillar* which yet remains unbroken; he has with great toil raised it up from the mass of rubbish around it, and is now prepared to build upon it his party's justification. Mr. Kelly is a bold man—yea, a zealous man! Hear how this GOLIATH of moderation vaunts his prowess! Alas! who shall meet him?

We take our stand on *one passage* of scripture—St. Paul's advice to Timothy—"Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities." We take our stand upon this one passage—and for all our purposes it is as good as one hundred—and from this passage we shall not consent to move as long as a vestige or shred of it remains."—Letter in the *Church of England Magazine*.

Trusting in the power of truth, we will go forward as David did against Goliath, and haply this Giant for Gin* may be conquered by a little stone picked from the teetotal brook of facts! Who knows?

"The wit and ingenuity of man [continues Mr. K.] cannot explain it away." This is quite true. The object of the teetotaler is not to "explain

* We merely use *gin* here as a synonyme for *alcohol*. What matters it, as regards the principle, whether a man advocates Gin-alcohol, or Port-wine alcohol? It is all one.

away" texts of scripture, nor to force them to coincide with our appetites and customs—though, we admit, it is verbally very near this;—namely, to illustrate a text by a pertinent *fact*, and thus perhaps "to explain it [in] a-way" somewhat different from that which our wine-bibbers would wish!

"For all our purposes [says Mr. K.] it is as good as one hundred."

Well, and what are his purposes? For what purpose did St. Paul prescribe, and Timothy take, some sort of wine—pray what kind, Mr. K.—for his stomach's sake? For a "complaint," says Mr. Kelly, which he professes that he "can understand"! Then the purpose for which Mr. K. wishes to use wine is that of a medicine! But what has that to do with teetotalism? Does teetotalism debar a man from taking opium, prussic acid, arsenic, or other medicine or drug? The pledge requires abstinence from alcohol simply as a beverage. It says nothing against men following the full prescriptions of their fallible physicians—it does not demand an inspired physician—it leaves the medical virtues of alcohol an open question, simply asserting that as "the whole need not a physician," neither do they need *physic*! Well, then, we will admit that *this* wine was given as medicine.

"But [says Mr. Kelly] WHAT PHYSICIAN would even think of prescribing to such patients [as Timothy and himself], for weakened and languid powers of digestion, the use of a little *WINE* in their water?"

The question is fair, and shall be answered by a physician of no mean note, and by facts. Mr. Kelly will not question that Eastern customs better illustrate Bible facts than those of our country and time.

"In *SKRIA*," says Dr. A. T. THOMPSON, in his *Materia Medica*, "the juice of ripe grapes *insipiated*, is used in great quantity in diseases. (Russell's *Aleppo*, i. 83). Grapes have been strongly recommended as an article of common diet in *phthisis* (vide Moore's *Italy*, ii. letter 62;) and they certainly contain MUCH BLAND NUTRITIOUS MATTER, well fitted for phthisical (weak, consumptive) habits."—p. 705. [See also CORNARO'S case, p. 48 of these DOCUMENTS.]

Well now, what is the last shred and patch left to hide the nakedness of Mr. K.'s argument? Hear!

"What man, let his conscience have been ever so tender, could have scrupled using a spoonful of *conserva* WITHOUT an apostle's permission?"

Who told Mr. K. that Timothy had any such scruples? Is advice never given except upon scruples? Such is the text and argument, from which Mr. K. concludes as follows:—"This alone condemns the system of teetotalism in our eyes: it is *anti-scriptural*; therefore God cannot be with it!" May Mr. K. be blessed with better eyes, and better logic! One word more.

"Teetotalism [says he] has (1) denominated the use of wine in the holy sacrament! and (2) has gone so far as to *institute MILK* in the place of it."

On seeing this, we wrote, enclosing a stamped envelope for reply, to Mr. Kelly, requesting him to favor us with the *proof* and authority for these assertions. HE HAS NOT REPLIED. The truth is, and Mr. K. knows it, that the statements are wilful and wicked fabrications. Thus the last pillar of moderation is a mendacity.

[In the Italian Treatise "On the Art of making Wine, by ADAM FABRONI," published in the last century, under the sanction and authority of the Royal Academy of Florence, the following story is attributed to *Mutardi-ben-Gaiaf*, an Arab author. We translate the account, which will be found in part iii. c. 1. of Fabroni's work.]

"Noah being come out of the ark, ordered each of his sons to build a house. * * * Afterwards they were occupied in sowing, and in planting trees, the pippins and fruit of which they had found in the ark. The vine alone was wanting, and they could not discover it. Gabriel then informed them that the Devil had desired it, and indeed had some right to it. Hereupon Noah summoned him to appear in the field, and said to him: 'Oh, cursed I why hast thou carried away the vine from me?' 'Because' (replied the Devil) 'it belonged to me.' 'Shall I part it for you?' said Gabriel. 'I consent,' answered Noah, 'and will leave him a fourth.' 'That is not sufficient for him,' said Gabriel. 'Well, I will take half,' replied Noah, 'and he shall take the other.' 'That is not sufficient yet,' responded Gabriel; 'he must have two-thirds, and thou one; and when thy must shall have boiled upon the fire until two-thirds are gone, the remainder shall be assigned for your use.'

"It follows from this account [remarks A. FABRONI] that it was the usage to reduce the *must* two-thirds by the action of fire; it was diminished by boiling;—that this custom is ancient, is evident from writers as far remote as the time of Noah; they did not diminish one part of *must* to perfect the rest, but the whole was subjected to the action of fire, until it was reduced two-thirds. Every one knows that the *must* destined to be diminished by fire ought not to have been subject to the slightest movement of fermentation; but I must not forget to repeat here, and to recommend, that it is necessary to pour it into the cauldron immediately that it shall have been expressed from the grape; without which, in place of having a *symp*, sweet and strong of sugar, you will have only an acid juice, forming bad wine."

[There is much instruction to be derived from the above witty fable of the Saracenic authors. Besides illustrating the nature of the best and most valued wines of a remote antiquity (now called

syrops, because that word in their language did, and in Turkish and Persic still does, signify *wine*, the fable is both physically and morally true, and would lead one to suspect that they considered alcohol as an *evil spirit*, produced artificially, and belonging of right to the FATHER OF EVIL, and thus adopted boiling as a means of exorcising the *Demon*—or, in their language, *AL-KOHOL*, or, *al-kohol*! This was, in their view, perhaps, the devil's product, or at least the devil's share: hence the Turkish proverb,—“There lurks a devil in every berry of the vine.”—Ed.]

REMINISCENCES OF A WORKING MAN.

The next person who comes under my notice, was a young man, a clerk in the manufactory in which I worked, whose name was Kitchen. He had not been there long before he robbed his employer. His dishonesty I can trace distinctly to his love of ale and to public-house company. What can more certainly lead to destruction than the frequenting of ale-houses, keeping late hours, night after night, and month after month? It is sure to end in the utter ruin of health and reputation. Master manufacturers, were they wise to their own interests, would promote sobriety in every possible way. *They do not know how much they lose by the drinking habits of their confidential servants.*

During the time I was an apprentice, a youth of good talents and of respectable connexions was taken into the warehouse. He was put to board and lodge in the same house as myself. The house was occupied by an aunt, an intelligent and industrious woman, who had confidential duties to perform in the manufactory. He was most agreeable and pleasing; and I rejoiced at having been thus thrown into the society of so interesting a companion. He was fond of reading and lively conversation. His company was sought after; and he was induced to enter what was considered a very respectable place—the parlour of a public-house. His wages were small, and his desire to excel and to be thought much of very large. His necessities forced him into a violation of trust. To supply his wants, he robbed his master of a small amount weekly. Detection came. His master, with mild and paternal admonition, forgave him. He was restored to confidence, and he resumed his duties. He had good qualities; and his future life would have been marked distinctly with penitence and honesty of purpose, but for the glare and fascination of an ale-house. The false notion about “the respectability of parlour company,” has led thousands of amiable and well-educated men of the middle classes to degradation and shame. *Intoxication and late hours threw him easily into the snares of lewd women.* He became diseased. Difficulties on all sides beset him. He had contracted a debt for clothes, which he was liquidating by weekly instalments. His doctor was paid weekly. He again lost sight of the double duty he owed his master. He could not forego a single want, nor give up one atom of appearance. Drink and riotous company made him dishonest. A little more adroitness, and he thought he might with security rob his excellent master. He contrived it so well as to evade discovery for a long time; but his extravagant habits excited suspicion, which brought out a second exposition of his guilt. It happened the week before I came of age. As there was to be a merry making on my birthday, he had been buying new clothes for the occasion. I well remember the day (a Saturday) on which he was detected and discharged. I cannot describe the anguish of my own mind. His was distraction. He was the only child of a widowed mother. To return to his anxious and lonely mother without character, in a frightful state of health, was more than his resolution could accomplish. The Saturday night we passed together; he had won upon my affections, and I would have borne great and many privations to have restored him to the path of virtue and confidence. His wild exclamation of bitter repentance has even now a startling echo in my ear. *“I never knew myself till now. My only friend is my mother; and her I am ashamed to see. I dare not go home. It will break her heart. Oh, my mother; my kind, my indulgent, my injured mother!”* Thus was that miserable night of shame and remorse spent. In the hope of finding employment, he left Birmingham;—anything rather than be a witness to the sufferings he had by folly and extravagance inflicted upon his good parent. I never saw him again. He tried, I understood, to get work, but was unsuccessful. He was driven home by want, where his mother received him with open arms, and without a murmur of reproach.

DR. CHANNING ON MODERATE DRINKING.—“How many, were they to exchange what they call moderate drinking, for water, would be surprised to learn that they had been *living under a cloud*, in half stupefaction, and would become conscious of an intellectual energy of which they had not before dreamed!”—This great and good man, though dead, yet speaketh. May his high and earnest appeal be heeded!

MURDER OF A WIFE.—In the night of the 1st ult. Geo. Fox, bailiff of the Stockport Court of Requests, murdered his wife at the “Robin Hood” public-house, when she was in a state of intoxication. He has been committed for trial.

Correspondence.

SIR FRANCIS BURDETT AND THE WATER CURE.

To the Editor of the National Temperance Advocate.

SIR,—As many idle rumors and unfounded newspaper reports are abroad on the subject of the lamented death of the late Sir F. Burdett, I have been at some pains to collect, from sources of undoubted authenticity, the facts of the case, to which, if you will give insertion in your excellent *Advocate*, I shall feel obliged to you. I have been in possession of these facts for some little time, but I have hitherto waited, in the hope that the gentleman who had the management of the case would have laid them before the public himself. He, however, may be appealed to for the truth of the statement I am about to make, as well as several others, whose connection with the deceased baronet's family during the treatment, renders their evidence unquestionable. In about the second week of October last, Sir F. Burdett placed himself under the care of a gentleman who practises the hydropathic method of treating diseases, *but who is not a professional man.* Sir Francis never had, from the first moment to the last, the advice of any other person as to the proper mode of applying the treatment in his case, or as to whether his case was a proper one to be submitted to that mode of treatment, and was never at any hydropathic establishment. I do not state this fact, however, as admitting for a moment that the treatment caused his death. On the contrary, I shall presently state facts which will show that it is *next to impossible* that the treatment *could* have been the cause of death in this case, on account of the length of time which elapsed after he had discontinued the treatment, and before the commencement of his fatal illness. He was treated at Ditton House, near Kingston-on-Thames. He was highly gratified with its effects, and, in a letter to a friend, thus expressed himself:—“*I find myself in a very promising state, sleep well, eat heartily, and take much exercise both on foot and horseback.*” In a subsequent letter, he said:—“*I am quite delighted with the water system, I find myself ten years younger.*” The illness of Lady Burdett, to whom he was devotedly attached, interrupted the regularity of his proceedings; and about the 8th of December (that is, more than a whole month before the fatal attack) he quitted Ditton for St. James's Place, and gave up all regular employment of the treatment, using only a very simple process occasionally, but very rarely, and RETURNED TO THE USE OF WINE, BEER, &c., from which he had strictly abstained during his treatment. So perfectly satisfied did he continue to be with the great benefit he had derived, that he became most anxious that Lady Burdett should be placed under it. Her case, however, was (most properly) decided by her professional attendants to be one in which the hydropathic treatment was inadmissible.

The increasing illness of Lady Burdett now so deeply engaged his feelings, as to make him altogether despondent; and when her death took place, ten or eleven days only before his own, his fortitude was entirely overcome. Losing appetite and sleep, he soon showed feebleness of body as well as prostration of mind. He took cold, and became affected with inflammation of the lungs, attended with some spitting of blood. Every exertion was made to save him, but he rapidly sank. *Such are the grounds, THE MOST INSUFFICIENT AND VISIONARY GROUNDS, on which the merits of the hydropathic method of treatment have been called in question—a treatment the merits of which, on the other hand, are supported by the evidence of more than twenty years' experience, in more than TWENTY THOUSAND INDIVIDUAL CASES.*

What are the simple facts of this case? They are these. Sir F. Burdett, with the weight of 75 years upon his head, and all the wear and tear of a long and most active political life, submitted to the water treatment for several weeks, commencing about the second week in October. During the whole time of the treatment he continued to derive from it the most marked benefit. About the 8th of December, he discontinued the treatment, on account of the illness of Lady Burdett, and never resumed it. Ten or eleven days before his own death, he is afflicted with the severest of all domestic calamities—the death of his beloved wife. Shortly after this event, and while still weighed down and overwhelmed in grief, prostrate both in mind and body, he takes a severe cold, which runs rapidly into inflammation of the lungs,—than which result nothing could be more probable, especially at that season of the year,—and his already enfeebled energies give way and sink under this accumulation of misfortune and disease. Had the treatment really exercised any baneful, instead of beneficial, influence upon his health, such influence would surely have shown itself sometime during the several weeks that he was practising it. Yet, during the whole of this period, he expressed himself highly delighted with the great benefit he had obtained from it; and it was not until more than a month after he had discontinued the treatment that his death took place; and that, too, from a disease which, under all the circumstances, was the most likely to attack and destroy him—viz. inflammation of the lungs, from a severe cold, while his system was depressed to the uttermost by the deepest affliction, and in the depth of winter. It is a fact, too,

strongly opposed to the supposition that Sir F. Bardett died of his treatment by the hydropathic method, that one of his married daughters, Mrs. Trevanion, is still, or was very lately, undergoing the water-cure, at Ditton House.

Another strong fact in favor of the comparative safety of the hydropathic treatment, when properly administered, and in proper cases and circumstances, is this: that out of 7500 patients treated between 1820 and 1841, only 39 died. I cannot conclude this letter without remarking on the extreme folly and danger of suffering so powerful a remedial agent as the water treatment to be administered by any other than professional persons, who alone can be capable of knowing in what cases and constitutions, and under what circumstances, it can be beneficially and safely applied.

18th February, 1844.

X.

THE LINCOLN CASE: MORE JESUITRY.

LETTER I.

SIR,—Perhaps you will be kind enough to give place to the following. The remarks appended to "J. Plumtree's" letter would seem [why?] to convey the impression that I had myself written that letter, and persuaded Mr. P. to sign it. Permit me just to state, I, I neither wrote a line, nor so much as suggested a thought upon the subject; much less did I urge upon Mr. P. any such persuasion. II. As a professed "teacher of righteousness," Mr. P. was simply called upon—in the usual way, and according to rule—to explain certain statements he had confessedly made; and which a meeting of more than thirty christian men, with all the facts of the case before them, declared to be grossly incorrect—[why does not Mr. K. show where they are incorrect?—] involving, moreover, certain theological errors, very nearly akin to those of the notorious Robert Owen himself; (!!) shewing how far mere theory may mislead a well-meaning man, when the scriptures are lost sight of. (!!) [Was this the hugebark talk with which Mr. K. frightened his thirty christian men? We are anti-Owenites, and yet admitted Mr. P.'s article. We challenge Mr. K. to prove that the article contained any such theological errors as he raves of.—Ed.] As touching the assertions made by "T. H. B." in your paper of November last.—[1.] The statement, that I denounced Mr. B.'s conscientious scruples as "mere cant, conceit, and obstinacy," is utterly and absolutely false.* [2.] No objection whatever was ever started against Mr. P. B. on the ground of teetotalism. His removal from the local preachers' plan, in June last, took place in consequence of great and continuous irregularity, followed up by no small amount of GUILT AND DUPLICITY; of which his own letters (now lying before me) contain ample and standing evidence. [?]—[3.] As to this "respectable candidate for the regular ministry"—his teetotalism was never, in any shape or form, brought against him as an objection; but, after being heard in various parts of the circuit, and by special appointment in the city likewise, so utterly unfit was he deemed for that office, that the Lincoln quarterly meeting could not so much as entertain the question for a moment; and the judgment then passed upon him, has been more than confirmed by the man's erratic course ever since. I am, Sir, yours, &c.,

Lincoln, February, 1844.

S. KAY.

* [Worthy Mr. K. only spoke of such scruples being "mere cant," &c.; carefully using general terms which would be applied to the case in point, without names being used!—Ed.]

+ [Yet Mr. K. retains this "erratic, irregular" man of "GUILT" and "DUPLICITY," as a member of his society!!—Ed.]

† [We have lying before us, a high testimonial, from a Wesleyan Minister and author, as to the ability of Mr. P. B., as a preacher.—Ed.]

LETTER II.

DEAR SIR,—Permit us to point out a small error of yours in the January Advocate, and at the same time negative a falsity gratuitously tendered by your anonymous correspondent "VERAX"—[query, "Virus?"] I refer to the article entitled "A Mare's Nest," &c. Parties unacquainted with the facts of the case, would conclude that my brother, Mr. P. Barker, had been actually expelled from the Wesleyan Society, which is not the case. Although, through the exercise of an arbitrary power, tyrannically assumed by Messrs. Horton and Kay, his name was unconstitutionally dropped from the local preachers' plan, he is still graciously permitted a name and standing with the church, as a private member. Incurable heretic as he is, they have not, as yet, scrupled to receive his weekly penny, nor evinced any reluctance in taking his quarterly ticket money. We do not apprehend they will ever attempt to carry their persecution to the point of expulsion from membership. "VERAX" states that "Mr. P. B. was rejected as a preacher for want of ability." Perhaps Verax can furnish us with a copy of the official document, in the shape of resolution or minute, which was passed or recorded at the meeting by which he was rejected?

But, if Verax has not been imposed upon, he must know that the individual in question never was rejected, upon any ground whatever, by any meeting, either of members, leaders, or preachers!

The simple statement of the affair is this:—At the March quarterly meeting, (1842) held in Lincoln, over which Mr. Horton presided, (which meeting, in accordance with the laws and usages of Methodism, ought to have considered the case of the candidate in question, with a view to his being a second time recommended to the district meeting, unless adequate reason could be assigned why he should not,) never entertained the question for one moment; the chairman, with his peculiar adroitness, managing to omit the name of P. B. from the list of candidates whose cases were there examined and decided upon! Of course proceedings so strange, and as some think disgraceful, did not pass unobserved and uncommented on by the liberal and discerning part of the Wesleyan body. And as it was well known that P. B. had rendered himself offensive to his moderation-ministers, by his uncompromising advocacy of the principle of true temperance, (i.e. total abstinence), it was generally assumed and believed, that, as no reason had been assigned for the omission of his name from the list of candidates, the whole and sole cause was to be found in the fact of his being prominently connected with that "CHRISTLESS SYSTEM" which has been denounced as "in league with the infidel, the socialist, and every other hater of, and unbeliever in, the Gospel—the temperance movement!!" In this impression we fully concur, for several reasons, any one of which would be almost sufficient to induce credence, but the whole of which, when taken together, can scarcely fail to inspire a moral certainty. However, that it was not "for want of ability" that P. B.'s name was arbitrarily omitted—buried—from the list of candidates, will appear from the following:—

1. Let it be borne in mind that the said P. B., after having been four or five years employed as a local preacher, was brought forward by the Rev. B. Clayton, superintendent of the Grantham circuit, (1841), as a fit and proper person to enter upon the regular ministry. The quarterly meeting at which he was nominated, after the usual examinations of his claims to eligibility, concurred in the judgment of their superintendent, as a proof of which they recommended him to the district meeting. 2. Upon the foregoing recommendation, P. B. was presented to the district meeting, held at Boston, May follow-

ing: That meeting (after the strictest investigation, as to his moral character, religious experience, doctrinal views, pulpit qualifications, &c.), concurred in the deliberate conviction that he was "divinely called and properly qualified" for the ministerial office, and accordingly recommended him to the conference. 3. An unusual number of candidates being then on the reserve list, it was determined that P. B., with the others passed at the same time, should stand over until the conference of 1842. Shortly after his district examination, P. B. came to reside at Lincoln, where he was received with cordiality, and introduced by the superintendent (Mr. Horton) to a large meeting of the members, as an interesting and promising young man, whom he had become acquainted with at the recent district meeting, where he (the candidate) had honorably and creditably passed his examination, and whom he hoped soon to hail as a fellow laborer in the itinerant ministry.

4. P. B. was immediately employed as a local preacher in the Lincoln circuit; and throughout the circuit his labors were generally acceptable and useful. A few hours previous to the March quarterly meeting (1842), Messrs Horton and Chettle waited on P. B. to have some conversation with him in reference to his position and prospects as a candidate for the ministry. They said that they were sorry to inform him that in some parts of the circuit, some parties had conceived unfavorable opinion or prejudices in reference to his eligibility; not that their opinion had altered in the least since his examination at the district meeting, at which they were present; that they still entertained very high opinions as to his talents and moral worth, &c.; that they feared, however, if they brought him forward at the quarter day, there would be some opposition, in consequence of which they should not be able to carry him through so unanimously and honorably as they could wish; but that, if he desired and requested them to propose him, they would do so. What was the candidate's reply to such? Just what it ought to have been. He replied: That in reference to the position in which he then stood, the church had placed him there without any solicitation on his part; that hitherto he had taken no one active step in order to advance to that standing, and that certainly at that stage he had no desire to express—no request to make. He should therefore leave the affair entirely in their hands, to use their own discretion.

We now ask Verax, what is the kind and degree of evidence he can adduce in proof of the assertion he has made? His assertion is in the face of the deliberately formed and solemnly recorded judgment of a quarterly meeting, composed of leaders, stewards, local preachers, &c., and of a district meeting, composed of 45 travelling preachers; it goes to invalidate the concurring testimony of a numerous host of competent witnesses, amongst whom his late coadjutor stands conspicuous; it is, moreover, entirely unsupported by any official record, or documentary evidence whatever; and, therefore, it bears all the marks of a most shameful perversion of that which is right, and merits, as it will certainly receive, the indignant repudiation of every honest and upright mind.

T. H. BARKER.

A QUERY SOLVED.

Will you, or any of your correspondents, do me the favor of informing me what kind of wine that is which is mentioned in 1 Tim. iii. 8., and Titus ii. 31. (1.) If it is intoxicating, what becomes of the arguments of those who contend for the unlawfulness, abstractedly considered, of taking any (even the smallest quantity) of intoxicating wine as a beverage? (2.) That it was intoxicating is plainly evident, I think, from the injunction, in both places, not to take much of it.

INQUIRER.

[We would answer the last statement first. What is it, in the text, which makes it so "plainly evident" that the wines referred to was intoxicating? We see nothing in them, to warrant the conclusion logically—it is only taken for granted. "Inquirer" thinks the idea is implied by the prohibition not to take "much" of it. But surely, there are many things not intoxicating, of which we ought not to take either too much, or much. For example:—"It is not good to eat much honey"—"lest thou be satiated therewith, and vomit it." (Prov. xxv. 27-16.) But to drink much of the rich syrupy honied wines of antiquity, even to vomiting, was a very prevalent vice, both amongst the Romans and Grecians. The caution in these passages refers probably to good, that is, uncorrupted, unintoxicating wine: but how is it "Inquirer" does not refer to the preceding texts—(1 Tim. iii. 3.; Titus i. 7)? The original Greek declares that a bishop or pastor must be *mee paroinon*, *mee pleekteen*, not *near* (or in the company of) wine, not a striker, &c., and no more allows of moderation in wine than in fighting: the negative is the same in both cases. He is to be *nephalicen*, sober, from *neepho*, which, according to the learned Schleusner, signifies—"abstineo omnis potus inebrians usu." I abstain from the use of all intoxicating drink. Thus St. Paul clearly enjoined personal abstinence on bishops, and that they should discountenance drinking in their company. He was, in short, a regular teetotaler—an out-and-outer.—Ed.]

INNOCENT RECREATION versus PUBLIC HOUSES.—In the Chaplain's Report on the Preston House of Correction, presented to the Visiting Justices at the October sessions, 1843, the following instructive fact is stated by the chaplain, Mr. Clay:—"It is one of the greatest disadvantages attached to the condition of the working classes, that there are so few places calculated to afford them healthy and innocent recreation. A few years ago, when an exhibition of natural curiosities, works of art, &c., was open to them in Preston, the public-houses were deserted." Surely, in this christian country, the time will come when our municipal authorities and agricultural justices will perceive that it is but bare justice to the working classes—shut out, as they are, by a social and conventional monopoly, in towns, from places of innocent and natural resort; and in the country, from parks of their own—that, on the one hand, public houses should be put down, as nurseries of ignorance and crime, and on the other, that healthful, and natural, and innocent places of public resort, should be substituted in their stead. Not caring to do these things, the necessary consequence will be disorder and disorganisation; for if the wind be sown, the whirlwind must be reaped.

Progress of Temperance.

ENGLAND.

LEEDS.—A *Washingtonian* tea party was held on Shrove Tuesday, in George's-street Chapel, after which a crowded and interesting meeting was held, and addressed by twenty reformed drunkards (T. Atkinson, their "king," in the chair). Upwards of fifty signatures were obtained at the close, chiefly of hard drinkers.

STAND, near Manchester.—*Excellent Example.*—You may be glad to hear, as a too rare instance of Christian charity, that our church here has agreed *unanimously* to employ the *unfermented wine* at the Lord's supper, out of regard to the scruples of two or three individuals among us. So we have avoided any dispute.

PHILIP P. CARPENTER.

NORTHWICH, Cheshire.—Mrs. Jackson, of Whitehaven, has lately labored in our neighborhood, with a success unprecedented here. About 500 persons took the pledge during her stay, and signatures have been pouring in rapidly ever since. Several of the surrounding villages, hitherto impervious to our attacks, have at length been penetrated, and are now devoted allies in the extension of our principles. J. DIXON.

NORTH CAVE.—We held our Rechabite and temperance festival on the 6th and 7th Feb. A sermon was preached in the Methodist Chapel, by the Rev. E. CHENEY, of Hull, on Tuesday afternoon, after which we had a splendid regale of plum-bread, cheese-cakes, and other dainties. In the evening an excellent public meeting was held. On Wednesday, the 7th, we had two other meetings, when several signed the pledge.

SOUTHAMPTON.—The principles are progressing, slow but sure. It is an uphill game. The gin and beer-shops are more numerous than in any other town I can name of its size. I know only one minister of the gospel who is with us. There are two societies, with upwards of 200 members, all of the *hard-working order*. We have many reclaimed drunkards, firm as a rock. On the 25th of January, the Rev. H. Bourn preached to the *True Liberal Society*, after which a well-attended public meeting was held in the Temperance Hall, where several addresses were delivered; 21 signatures were obtained. Two meetings are held weekly. For the last seven weeks I have spoken at each meeting, when from three to eight signatures have been procured. R. PALMER.

RATCLIFFE AND PILKINGTON, near Manchester.—Our late anniversary was of the most cheering character. At a public tea-party in the Mechanics' Institute, E. Grundy, Esq., of Bury, presided. The evening was occupied in recitation, music, &c. Several great drunkards signed the pledge, declaring they had never spent an evening in a public-house so pleasantly. In **STAND** Chapel, religious service was held; a crowded audience listened with great interest to a most affecting sermon, by the Rev. F. Howarth, of Bury, on the evils of intemperance, and the responsibility of moderate drinkers. Mr. G. E. Lomax also gave us a course of excellent lectures, which have given the drinking system a shock. Since the 1st January more than 200 persons have signed the pledge. The annual report states, that three branch societies have been formed during the past year, and that many drunkards have been reclaimed. A *Sunday school* has also been formed, which already has more than 50 scholars. Upwards of 200 meetings have been held during the year, chiefly by working men; above 500 consistent members are on the books. Much domestic and personal misery has been thus removed; much true happiness secured and enjoyed. The committee would thank God, and take courage. P. P. C.

LIVERPOOL.—On Monday and Tuesday, 5th and 6th Feb., Dr. R. B. Grindrod, from Manchester, delivered two lectures on total abstinence, in the Portico, Newton, to a numerous and respectable auditory. The great mass of evidence brought forward by the learned doctor, gathered from the writings of the ablest medical practitioners, both ancient and modern, was overwhelming; and much of the evidence originating with individuals themselves not practical abstainers, all bearing unequivocal testimony to the injurious tendencies of alcoholic drinks, went far to strengthen the arguments now advanced by the advocates of a sound and practical denial of their use. That the societies everywhere established upon the principles of total abstinence have already done much good service to the community, cannot be denied; and as the public mind becomes better acquainted with the subject, little doubt need be entertained as to the successful progress of their principles.—The sin of intoxication, which is the bane of society wherever practised, is a subject, above all others, which seems the least to occupy the attention of the majority of our clerical teachers; and but rarely is it mentioned in connexion with the less palatable vices of the age. And so long as the practice of excessive drinking shall be allowed to go unchecked by lukewarm Christian professors, and by the wholesome restraint of vital religion, just so long shall our country, with all its boast of temperance and moderation, continue to wear on its front the well-merited reproach of standing "pre-eminent among the nations of Europe for its excessive indulgence and love of alcoholic beverages."—*Liverpool Courier*.

MARGATE.—We are progressing here in stability, and our attendance increases at every meeting. Mr. Ralph Holker is our present monthly lecturer, and his power of enforcing his arguments produces a strong impression. RICHARD HALL.

FAIRFORD, Gloucestershire.—This town has been visited by the teetotalers, and the numerous and crowning facts adduced in favor of their views, make an impression on many individuals; so much so, that a total abstinence society has been formed—with every prospect, too, of a Rechabite society in connexion. We have now upwards of 50 who have signed the pledge.

NORFOLK.—The two associations in this county are in a flourishing condition, and the agents prosecuting their labors with success. The county has many thousands of abstainers—whilst more than one thousand have been reclaimed from drunkenness and poverty. Indeed the whole tipping system is tottering, and would soon fall entirely, were it not so strenuously supported by the Wesleyan traveling preachers of the Lynn circuit. JAMES LARNER.

DEVONPORT.—Our society has been in existence about five years and a half; for the introduction of the principle we are indebted to Mr. James Teare. Since that time our course has been steadily onward, so that now we have about 1150 consistent members.—Our annual festival was celebrated on the 14th ult., when 500 sat down to tea, in our commodious Town Hall. After tea the meeting was addressed by Messrs. Clark, of Tavistock; Treleven, county agent; Fry, of Plymouth; and Angear, of Craft Hole. The several speeches were interesting and argumentative, and the meeting separated a little after 10, highly delighted with the evening's entertainment.—During the past year, an accession has been made to the society of 250, so that our labours have not been in vain. We have held from 80 to 100 meetings in the town and neighbourhood; and in one village a separate society has been formed, consisting of 60 members, being nearly half of the whole population. We have, moreover, established a "Loan Tract Society," which is now in active operation; and much good is likely to result from it. Our society is sustained on the voluntary principle, and as yet our means are small, but we have done much towards eradicating the nation's curse, and sweeping drunkenness from our town; and we believe that if our members generally were willing to contribute as much as they are able, towards the accomplishment of our glorious object, we should not much longer have to lament the fearful sway of vice around us.

RICHARD CURTIS, Sec.

P.S. I omitted to mention that your *Advocate* gives general satisfaction in this town and neighbourhood. Every member subscribing 1d. per week and upwards, receives a copy; and I doubt not but we shall soon require an increased supply. R. C.

RUNCORN.—A week's agitation in this town and neighbourhood, by Mrs. Jackson, of Whitehaven, has increased our numbers upwards of 270. All shades of character—the very moderate and the very immoderate, and of every age, from the pilgrim of more than three-score and ten, to the child of tender years—have each joined our standard, and will aid to swell the war-trump in the ears of the enemy. Mrs. Jackson, as a lecturer, needs no panegyric from my feeble pen; the numbers of drunkards who have been induced to become sober, by her advocacy, will do it more effectually than the pens of all the panegyrists in the kingdom. On Sunday, the 21st January, she preached two sermons in the Forester's Hall, to crowded audiences. At the close of each sermon, a collection was made towards liquidating the society's debt. On the 22nd, Mrs. J. delivered a lecture in the neighbouring village of Weston, where a society has been recently established; at the close, 24 signed the pledge. On the evenings of the 23d and 24th, she delivered two lectures, in the large Wesleyan school room, in this town, which is always at our service when not engaged by the Wesleys themselves. The audience each night (averaging upwards of 600) listened with deep attention, to the pathetic appeals of the lecturer. On the first night 40, on the second 71, signed. On the 25th, attended by a number of our teetotalers, male and female, Mrs. J. proceeded to FRODSHAM, a village four miles off. We have often tried to establish their principles in this village, where there is as great a necessity existing for their introduction, as in any village of a similar size throughout the empire—but up to Mrs. Jackson's visit, without success. The meeting was held in the Wesleyan Association Chapel, the minister of which, the Rev. Mr. Hanley, a teetotaler, took the chair. 59 signatures were obtained; and since that night a society has been formed, some of the officers of which are leading members in the Wesleyan Association interest there. Mrs. J.'s last lecture was given on the 26th, in the Runcorn Wesleyan school room. The teetotalers of Runcorn, in the whole of their history, never witnessed such an enthusiastic meeting—the frequent interruptions of the lecturer by the expressions of feeling in favour of teetotalism, would, without doubt, have tended to confirm the good Bishop of Norwich, had he been there, in his opinion, that it is possible for men to be morally intoxicated with teetotalism. O! for such a species of intoxication through the length and breadth of the land! It would soon turn the tables on the publicans, brewers, &c. At the close of the meeting, 78 signed. H. H.

BINGHAM.—*Opening of the Temperance Hall.*—This elegant and commodious edifice, erected under the direction of the leading teetotalers of Bingham, was opened with great *eclat*, on Tuesday, the 30th Feb. Opening services were performed both morning and evening; public tea-meetings were held; several admirable addresses were delivered; many individuals signed the pledge; and the collections amounted to upwards of £40.

WIGAN.—The cause of abstinence from intoxicating drinks has of late years been on the wane in this town; the principal causes being the want of a place to meet in, and the apathy of many abstainers. But Wigan has again taken her stand in endeavoring to stem the torrent of iniquity now degrading our land. On Christmas day an excellent tea party of 320 was held in the Mechanics' Institution; after tea, a public meeting was held, and very effective speeches were delivered to a numerous audience. On the 4th, 5th, and 6th February, the sisters of the Rechabite Tent celebrated their first anniversary. Since the festival, nearly 100 persons have forwarded to the temperance committee their adhesion to abstinence principles.

P. GRANT.

BURNLEY, March 4.—*Caution.*—On Thursday evening, our meeting was interrupted by a traveling speculator, who told us he had been through the kingdom, and in every town teetotalism was on the decline! He offered, if a room could be procured, to explode the whole juggling system of teetotalism!! He was replied to by a local preacher of the Methodist Association, who ably refuted the accusations brought against our good cause. This wandering opponent had been a few days before amongst the temperance friends at Colne and Barrowford, representing himself as a joiner out of work, and a stanch teetotaler! and was selling temperance tracts, and soliciting the aid of the benevolent. By inserting this, you will perhaps save some of our friends from being tricked out of their money, by this impostor. He is rather tall and corpulent, and has with him a young man, whom he calls his son.

SIMON CARTER, Sec.

DOVER.—*Temperance Railway Festival.*—On Monday, the 19th Feb., a temperance festival, in commemoration of the opening of the South-Eastern line to Dover, and to promote the cause of temperance, came off at the Royal Oak Assembly Room. The committee of the Dover Temperance Society having resolved to treat the operatives who had been employed on the works, to a feast of coffee, tea, bread, beef, ham, &c., several applications were made for subscriptions to carry it out. The mayor of Dover, the two members for the town, and several ladies and gentlemen, responded to the call; and 300 of the men were entertained at a temperance festival and tea party gratuitously, together with about 150 other persons, including about 60 of the 95th regiment. When tea was over, a public meeting was held; the Rev. Wm. CORLEY, of Eythorne, in the chair. A temperance lecture was given, and several gentlemen addressed the meeting. The addresses were listened to with attention until half-past nine o'clock, when the meeting concluded. At the close, 75 persons signed the pledge of total abstinence from all intoxicating drinks, including the chairman.

POOLE, Dorset.—*A Medical Solon!*—Dear Sir,—A short time since Mr. Jenkins wrote a "memorial" for presentation to the magistrates of this town, calling their attention to the efforts of the friends of temperance, and praying them to refrain from granting additional licenses for public houses. On his going round to the principal inhabitants for the purpose of obtaining signatures, he called at the house of a respectable surgeon, Mr. Miller, High Street, (a pledged teetotaler) who refused to sign his name to the document, on account of its containing the following passage:—"Science, corroborated by innumerable facts, has demonstrated that alcohol, however diluted, and with whatever combined, is a poison," &c. This statement he affirmed to be a direct falsehood, and declared, that were he to put his name to such a statement, it would prove that he had no knowledge of chemistry. He also stated, that were it so, it would have destroyed many persons long ago, who have accustomed, and still do accustom themselves to several glasses of wine daily—that a pint of good beer a day, (malt and hops only) is good and beneficial to a working man—that the injury was not in the drink itself, but in the abuse made of the drink!—that excess in eating was as bad, or worse than drinking—and that he only became a teetotaler for the sake of example, seeing the people of England abused the liquor to such a degree; but were he in other parts, where good wine, &c., was obtainable, and yet drunkenness did not exist, he would no longer be a total abstainer: and concluded his objections by quoting the authority of Professor Brande, that alcohol was not a poison, but a product of nature, existing in the very articles we use as food! I send you these statements of a medical man, and a professed teetotaler, for your consideration, and whose writings have so repeatedly contradicted the assertions here made.

A. B.

* [Mr. M. has been asked where Mr. Brande makes any such assertion; but he declines to give the reference! We suspect that the quotation of the authority, to borrow Mr. M.'s own language, is a "direct falsehood." At any rate, we invite him, or any better man in the college of surgeons or physicians, to prove that our statements are not scientifically correct. Will they try? Our columns are open to them.—Ed.]

LEES, near Oldham.—Six months since we could scarcely number 100 members in our society, but we have begun the work with fresh vigor, and since September last we have added to our society more than 200 members. We have enlisted many habitual drunkards, who now take a very active part in our movement. On Feb. 3d we had a festival, and our room was too small, there being upwards of 400 present: all went off with pleasure and satisfaction. It is in contemplation to erect a large public building for the accommodation of teetotalers, for a mechanics' institution, and other lectures, &c.

JOHN WILD, Sec.

NORTH NEWBOLD.—The principles of true temperance have found their way to this village. About 18 months since a young man from Howden came to reside amongst us; he was constantly preaching up what then appeared to us strange doctrine; the result has been the formation of a society, which at present numbers from 20 to 30, and we hope soon to augment its number. Our thanks are due to Mr. Gelder, from North Cane; Mr. Lomax, from Manchester; and Mr. Taylor, from Howden,—who have rendered their services.

SCOTLAND.

EDINBURGH.—Our Christmas soiree was held in the New Music Hall, George-street; A. D. CAMPBELL, Esq., in the chair. The sittings in the spacious hall and gallery were fully occupied by a brilliant, happy audience. Such a meeting, at such a time, is one of the most exhilarating and hopeful signs of the age, giving a distinct indication of social improvement, and marking the march of morality. After tea was served by the stewards, the whole audience standing, sang a hymn to the tune of Old Hundred, accompanied by Mr. Lawrie on the grand organ. After a few appropriate remarks from the chairman, the Rev. Mr. SCOTT was introduced, who delivered an impressive speech, enjoining on sober men the duty of self-denial and entire abstinence from intoxicating drinks, as an example to their fellow-men who might be less able to resist their seductive influence. Rev. Dr. RITCHIE said, that a few years since, teetotalers had hid their heads in dusty back-shops and little school-rooms, but where are we now? If the teetotalers may not say like the drunken wife, "This is no me," they may in amazement exclaim, from the grandeur of their present meeting place, "This is no my ain house." I care not for costly so much as useful architecture; I nevertheless like one magnificent dome overhead, and hope that ere another year, a' the punch bowls "within a mile o' Edinburgh toon" will be like it—turned upside down. I can't tell you, sir, how happy I am to see so many happy families here to-night, and not a single member of the alcohol-family among them. Who says the drunkard's cup is necessary to social enjoyment? What a stretch of glowing faces is before you, and I appeal to you all, if there's a long one amongst them. There are some who sneer at us, but this meeting is a "great fact," and if they would just put themselves in the way of it, it would nail them like "an ill shilling to the counter." This meeting is a cheering evidence that teetotalism is becoming the rule, moderation the exception. The man that drinks a little, will be a little christian—a great deal, will be a great christian—and the sot that brills himself with it, a holy martyr. Let the minister that enjoins such a duty, look what kind of characters are standing at his back, screened by such a doctrine. If men would take the teaching of nature, they would be teetotalers. Look to that child; that's a little teetotaler, and will continue one as long as the natural appetite is retained. (The doctor here pointed to a rosy child held above the heads of the audience in the middle of the hall.) After a series of powerful arguments, the doctor sat down amidst cordial acclamations. Mr. JAMES BALLANTYNE, student of divinity, followed, in a speech of considerable power. The last speaker was the Rev. Mr. REID, of Lothian Road, whose prepossessing appearance, agreeable delivery, fearless honesty of expression, and convincing reasoning, fully entitle him to the large share of popularity as a public teacher, which we believe he enjoys. He complained that there was much wilful ignorance prevalent regarding the qualities of intoxicating liquors. Under the laws by which our physical natures are regulated, these liquors are dangerous from their tendency to create increased desire. The quantity of food which serves me for dinner to-day will satisfy me equally well to-morrow: all past experience proves that such is not true of exciting liquors. True, all who use these liquors do not become drunkards; it is enough that a large proportion of those who do begin the use of them are injured thereby, and that many, very many, are self-sacrificed by subjecting themselves to their deceitful influence. Our interest in each other, as fellow-men and fellow-immortals, demands adhesion to abstinence principles for mutual protection.—THE MODUS OPERANDI OF TAKING THE PLEDGE with us, is the following:—Each applicant on entering the hall, before taking his seat, hands his schedule, filled up, to the secretaries at the table, who mark the name, &c. in the roll-book, and likewise enter the designation of the applicant on his card of membership. An address is always delivered; at the conclusion of which the chairman slowly reads the pledge aloud, and desires all present who adhere to this pledge, to stand up, and signify their assent, by holding up their right hands. The hall is crowded every Wednesday evening, and

about sixty individuals are enrolled *weekly* at present. Above 1300 have been admitted in this manner since May last. A great many of what are styled the more respectable classes have lately joined us, and altogether we are getting on very well. The good cause here has gained a great acquisition, in the recent settlement of the Rev. W. Reid, as minister of one of the largest secession churches.

W. MENZIES.

IRELAND.

BALLINCOLLIG.—On Sunday, Feb. 25, Father Mathew, and his friend the Rev. James O'Regan, visited this town, and enrolled nearly 5000 persons in the teetotal ranks, including several of the military.

IRISH TEMPERANCE UNION.—This body is still engaged in the promotion of temperance, and other subjects connected with the improvement of the people. Weekly public meetings continue to be held at the Royal Exchange, Dublin;—these are in general largely attended, and it is believed a considerable amount of information is thus circulated with excellent effect. The committee is now engaged in collecting statistical information respecting temperance in Ireland; and having issued a circular, they have already received some replies, but wait for more general information before embodying the results in a report. It is gratifying to state, that although there are occasionally instances of relapse, yet that on the whole the people adhere to their pledge with surprising fidelity, and that teetotalism bids fair to become a permanent national Irish characteristic.

CORK.—It having been generally known that the members of the St. Paul's Temperance Society were to be presented with a new and beautiful banner, on Tuesday evening, Feb. 13th, and that the Very Rev. Mr. MATHEW was to attend at a festival to be held on the occasion, and to take part in the ceremony, more than ordinary anxiety was evinced to be present, and tickets of admission were early and eagerly sought for by many of the most respectable friends of the movement in this city. The apostle, on his entrance, was received with loud and long continued cheering by a crowded and most respectable auditory, among whom we noticed a considerable number of fashionably attired and interesting looking ladies. After the enthusiasm with which the apostle was received on his arrival had in some degree subsided, and the intensity of feeling displayed on the occasion by his faithful disciples calmed down and permitted us to hear the conclusion of the air "See the conquering hero comes," which was performed in fine style by the excellent band of the institution, we had an opportunity of viewing the very beautiful decorations and designs, which were deservedly praised by the eloquent chairman, and by Counsellor WALSH, at a subsequent period of the evening. The walls were embellished with paintings of a superior description, including every variety of marine and landscape scenery, and with a portrait of their beloved and revered president, which was encircled with a medallion of evergreens, interwoven with waterlilies, which were beautifully alluded to by the gifted chairman in one of the many happy addresses delivered by him on that interesting occasion. After tea, &c., had been disposed of, and the tables removed, RICHARD DOWDEN, Esq., was called to the chair. It would be impossible to do justice to the brief and beautiful speeches delivered by the learned chairman, in proposing the loyal and other sentiments of the evening. One fact mentioned by him should not go unrecorded; it was a statistical account of the number of cases tried at the Recorder's Court during the last three years, furnished by one of the Sessions Grand Juries, which showed a progressive decrease in the cases tried before the Judge of that Court, thereby silencing the objections of those persons who were forced to admit the diminution of committals for assizes, but who still maintained crime had not diminished, asserting that the cases had been carried before the Recorder! The number for the year 1841, was 476; 1842, 327; 1843, 263; shewing a decrease of nearly 50 per cent., not an increase! Mr. MATHEW was received, when he rose, with renewed cheering. He said, he was reminded of the anecdote of a man who, when passing through a church yard at night, was accustomed to sing and whistle loudly to show that he was not afraid! It was recalled to his recollection by the boasts of some interested persons, that Temperance was going down in Cork and elsewhere; that the manufacture of intoxicating drinks had greatly increased! Now he could state without fear of contradiction, that *such was not the case*, for in the city of Cork there were at the present moment 60,000 pledged and faithful teetotals. He had lately visited WATERFORD, WEXFORD, TINTERN ABBEY, and LIMERICK, where reports of a similar description were in circulation; but he could not find that serious falling off complained of. In LIMERICK, where he had last been, the enthusiasm was as great among the people as when he first visited it, on which occasion nearly 300,000 persons were present at his meeting. The falling off there was trifling and inconsiderable. In WEXFORD, it had been ascertained, that out of the entire population, only *five persons* in New Ross had violated their pledges. In TINTERN, only three; and in other districts it was altogether unknown." As the Rev. Gentleman was about to conclude, he was handed, by a lady near him, with a request that he would present it, the new Banner of

the Society, which was of white satin, with the inscription "St. Paul's" in crimson letters, over which were a well executed harp and crown in green and crimson; it was trimmed with pink fringe, and when extended had a very beautiful effect by the brilliant lights of the numerous lamps suspended from the ceiling and hung from the walls, beneath the festoons of evergreens. When handing it to the secretary, he said that he hoped they would prove themselves worthy of the gift, and there would not, he expected, be one found to sully or disgrace its purity by an abandonment of his pledge. The remaining toasts were responded to by Counsellor WALSH, Messrs. MARTIN and QUINN, &c.

Doings of Strong Drink.

PRISON FACTS.

SIR,—I have often thought of furnishing you with a few PRISON FACTS illustrative of the evils of drunkenness, but have always felt a diffidence in so doing: first, because of my own literary inability to prepare them for insertion in your world-reforming journal; and, secondly, from a knowledge that all articles for publication have now to pass a severe ordeal of criticism; so that, like other new composers, I have felt a fear lest my productions should be among the *rejected*; however, I make the attempt, believing that the facts to be narrated are calculated to do good.

I have now been an officer [schoolmaster] in YORK CASTLE nearly six years, and have seen society in a vast variety of forms: I have seen the murderer, the manslayer, the thief for plunder, and the thief of necessity. I have been present at executions, and in company with the condemned in their last hours; and you will undoubtedly imagine, treading among this wreck of nature, I have been led to look for its cause, and I have found that drunkenness has invariably been the cause of the great majority of these crimes. This is the *rule*—sobriety the exception. Out of 119 prisoners for trial, at the last summer assizes, 98 declared to me, that this bait of the devil's had been greedily swallowed by them, and was the cause of their misfortunes. I have often seen prisoners brought into this Castle manacled hand and foot, disgrace stamped on their countenances, dejected in their looks, ragged in appearance, and very often filthy; and to such I have put the question as to the cause of their crime, and the answer has been—"drink—drink." Oh, that the reader could peruse the letters, and see the anguish, of the parents and wives of these prisoners. The poverty endured by the wives and children left behind; the pledging, and selling of furniture and clothing, to procure a defence; the anxiety displayed during trial; the flitting heart, the attentive ear, the smile of hope when anything favourable is spoken, the dejected look when anything decisive is evidenced against him, and the utter despair when the sentence of *guilty* is announced, which he knows is to separate him from all that is near, and all that once was truly dear to him, for ever: from a kind and affectionate father and mother who have often wept and prayed for this their prodigal—or from a wife and dear children who are left without a protector, to become the unhappy inmates of a bastille, and subject to the rebuffs of an unfeeling world—and all this, be it remembered, traceable to this one crime, *intemperance*. But we have not done yet—the reader must accompany me to the parting scene, where the convicted creature is brought for the last time to behold, face to face, all whom he once held dear in this world. They meet—they stand—and for some moments utterance is impossible; at length those scalding tears, which nature seems to reserve for extraordinary occasions, come to their relief; the feeble old father and mother crying, "Oh, my son! my son! would we had buried thee in thine infancy, or that thou hadst taken our advice; instead of bringing our grey hairs with disgrace to the grave, thou wouldst have been a support and consolation to our declining years.—Fare thee well! God bless thee! Our prayer is, that thou mayest yet prosper." Then comes a care-worn young woman, bending beneath the load of a sucking child, one or two more by her side, clinging close to their mother's gown—the husband and father is brought, and he once more, perhaps for the last time in this world, beholds the partner of his bosom and the children of his loins. The children through ignorance have not a knowledge of their loss, and are always the first to speak, and their expressions are such as generally strike deeper into the wound already made; such as "Daddy, what are you doing there? daddy, come home? mother, don't cry; we have found daddy?" "Yes, darling," sobs out the almost heartbroken wife, "we have found him, to loose him for ever." The language of despondency—the fearful apprehensions of the future—poverty, disgrace, misery, and privations—and then the thought of *what he and they might have been*,—and a dark cloud gathers over his countenance; and *there they weep bitterly*—whilst the children tell those parents not to cry. The man who could see this unmoved is indeed a hardened and unenviable one,—and when DRINK is known to be the cause of such misery, he who would not aid in removing such an evil, scarcely deserves the name of christian or philanthropist.

I have found that, almost without exception, the cases of MAN-SLAUGHTER are committed while the parties, one or both, are

under the influence of intoxicating liquors. These men are in general of a more respectable station than the thief. Let not any person take upon himself to say such will never be his case, though he indulge in his glass or so—as scarcely any have ever been committed for manslaughter, who, one half-hour before committing the crime, thought himself capable of such a thing. But who can answer for another man? There is a conundrum that asks—“When is a man two men?” Answer, “when he is beside himself!” Now, as drunkenness is a derangement of the intellect, the drunkard must be a man beside himself—or, in other words, two men; and how can the man sober answer for the man drunk? The following expressions were made to me by an unfortunate man condemned to death for the murder of his wife: “I was drunk,” said he, “when I did it; I cannot tell how it happened; it was drink that separated me from my wife—we met—at our meeting, we got drunk, quarrelled, and I sent her into eternity—and here I am waiting the awful completion of that sentence brought upon me through intemperance. Oh! that accursed drink!”

I have attended the execution of six unfortunate beings, and drink was the cause of each of their crimes. I have also been informed, by a person who has resided longer at the Castle than myself, of one man, who having been undermined in his business by a fellow-workman, set off to drink, and drank for a fortnight—returned to his shop to work, not having been sober during the whole time he was absent—when they quarrelled, and the man perpetrated the deed which brought him to the scaffold. This man was formerly a member of the Methodist Society, a man of considerable learning, and of an engaging and most amiable disposition when sober.

The following is not less startling than true. A woman, the mother of a family, contracted such a desire for ardent spirits, that she practised things the most horrifying, in order to indulge her appetite. She would go out with two of her boys about thirteen years of age, and send them into shops, under the pretence of begging, encouraging them to purloin any articles that lay convenient—she waiting at the door to receive their prize; as soon as she got possession she would immediately sell or pledge the articles, and then enter the first dram shop she came to, and thus swallow the price of her children's reputation. She at last forsook her offspring, breaking all the ties of nature, and they, following the course of life in which they had been trained by their mother, but not having the tact of their parent, were soon caught, and committed for trial at the assizes. During the time they were in prison, their mother was apprehended, tried, and transported—the father and daughter were at the same time suffering imprisonment, for different robberies, in houses of correction. Such was the fate of a whole family, consequent on the parents being devoted to strong drink.

A young man was tried at the assizes here, about two years ago, and sentenced for nine months to the house of correction. On being liberated, he joined the temperance society—applied himself to his business, and soon appeared in a good suit of clothes and with money in his pocket—the reward of honest industry and sobriety—and expressed himself wonderfully pleased with the comfort such a course of life yielded. But he unfortunately met with some of his old companions, broke his pledge, spent his money, and then returned to his old practices; was again apprehended, tried, and transported, and is now dragging out his existence in chains and bondage in a foreign clime.

The following was told me by a young man from Sheffield:—“I was,” said he, “bound apprentice to as good a master as any lad need wish, and I behaved myself pretty well during the early part of my apprenticeship; but having been neglected at home, my father being dead, and my mother living with another man, I was left entirely to the mercy of my own evil propensities, and those of my companions. I began to visit Jerry-shops, together with others; I soon became acquainted with a prostitute, who visited one of those low dens of infamy; I spent all my money in treating her, and, finding my finances insufficient, I commenced robbing my master. At one time I stole a shawl and gave it to her; an outcry being made, and she, being afraid of detection, informed of me; I was apprehended, convicted, and sent to Wakefield; after being liberated I became careless of the future, and was soon after taken for the robbery I am now awaiting to be tried for.” He was tried and acquitted, but returned to his old habits, was soon after again apprehended, was convicted of felony, and sentenced to transportation. Such are a few of the facts connected with the appetite engendered by, and for, STRONG DRINK. It may be truly said, that ninety out of every hundred criminals convicted, come to that miserable end through intemperance. I have known but one teetotaler a prisoner in this Castle.

Yours respectfully,

HENRY PEARS.

AT THE FUNERAL OF THE LATE SIR F. MACKENZIE, BART., not one drop of strong drink was seen or smelt. His corpse was borne to the tomb on the shoulders of friends, and, although in a leaden coffin, was thus carried a distance of more than six miles. Hundreds of his tenants, some from 70 miles distant, attended his funeral obsequies, and it may be truly said, that never before was a highland chieftain buried on temperance principles.

Subscriptions to the Gratuitous Circulation Fund.

Donation from C. D. of Savings (per Dr. Lees)	... ..	£5 0 0
Mr. T. Pickslay, Lincoln (per Mr. W. Dawson, Jun.)	... ..	2 0 0
Mr. R. Sexty, Spilaby (per Mr. J. Andrew, Jun.)	... ..	1 2 0
Doncaster Society (Ditto)	... ..	1 13 0

Orders for Advocate received.

At Leeds, to the 11th inst.—R. Johnson, 5s. 6d.; T. Haigh, Jun., 6s. 6d.; J. Ryan, 15s.; T. Oates, 6s. 3d.; J. Chapman, 13s. 4d.; W. Roberts, 11s. 3d.; T. H. Barker, 33s. 10d.; Mr. Ibbetson, 48s.; T. Hill, 7s. 6d.; W. Wood, 50s.; J. Cox, 5s.; Rev. J. Cox, 5s.; J. Dean, 17s. 6d.; J. Pattinson, 11s. 9d.; A. Dalton, 6s. 6d.; Anth. Smith, 37s.; W. Logan, 12s. 6d.; T. R. Taylor, 5s.; J. Roper, 8s. 6d.; T. Atkinson, 6s. 6d.; R. Anderson, 9s.; James Dawson, 25s.; G. Cox, 23s.; E. Brambley, J. W. Simpson, T. Gimlett, Jun.; J. Coombs, 4s. 6d. each; J. Whitaker; G. Booth; F. Gray; W. Lister; H. Raiton; W. H. Shearwood, 10s. each.

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(Advertised thus, if under three lines, for 12s. per year.)

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JOHN COUSINS, Treasurer.

THOMAS WEBSTER, Secretary.

Binbrook, Feb. 7, 1844.]

[Inserted gratis.]

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LESSON FOR THE OCCASION.

"Lying lips are abomination to the Lord."—Prov. xii. 22.

"He that speaketh lies shall not escape."—xix. 5.

"A man that beareth false witness against his neighbour is a MAUL."—xxv. 16. [A maul is a wooden-headed hammer; but BARCLAY defines it as "A stroke or blow."—Give that reverend head a maul!—Hudib.]

WHEREAS Mr. R. KEELING (professionally a Wesleyan preacher), of Rotherham, did lately intemperately interfere to prevent the use of the Wesleyan Chapel, Wentworth, (which had been granted by the trustees, at the request of the members, whose money had built it) for a physiological Lecture on Temperance, by Dr. LEES, F.R.S., author of *Oceanic Disasters*, and other anti-infidel works;—AND WHEREAS said Mr. KEELING is reported to have said, apparently as an excuse for his conduct, that "HE UNDERSTOOD AND BELIEVED THAT THE LECTURER WAS AN INFIDEL";—AND WHEREAS Dr. LEES having written to Mr. KEELING, to require a denial of the statement, if mis-reported, or his authority for it, if rightly reported, and that person having declined to perform this act of justice, or to make any private apology for the violation of social rights and of the Christian "charity" that "disputeth not evil," (of which he professes to be a preacher!) committed to having either FABRICATED OR GIVEN CURRENCY TO AN INFAMOUS FALSEHOOD AND AN ACTIONABLE LIBEL;—the present mode is adopted of cautioning the honest portion of the public against the reception of the vile and wicked calumny in question, or of any similar one, whether emanating from the BROOMLEYS, the HORTONS, the KEELINGS, or any other of the species "MAUL," who so industriously but basely coin and secretly circulate such libels, hoping perhaps to stab the great cause of Temperance which they hate, by affixing their assassin strokes in secret at the reputation of its advocates.

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No. 17.—VOL. II.]

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DRINKING CUSTOMS—GIVING AND OFFERING.

"Since custom is the magistrate of man's life, let men by all means endeavor to have good customs."—LORD BACON.

For some time we have purposed offering a few remarks on this subject, as, independent of the pledge question, it is one of no small importance. We believe that most of our readers are fully decided respecting it, both in principle and practice; but there are others that have not yet advanced beyond personal abstinence. To such persons the following remarks are respectfully addressed. One preliminary observation is necessary. The question is not, so much, how ought the teetotal husband to act towards his anti-teetotal wife, but what is the course which he ought to pursue in the entertainment of friends, towards persons in his employment, and such as execute any commands for him. Cases, such as we have here alluded to, are not likely to occur so often as they have done; but when they *do* take place, they should undoubtedly be treated with kindness and consideration. We advocate no coercive measures; and it is unjust to charge the advocates of thorough-going temperance principles with urging anything of the sort. Kindness is the key to the human heart; and it is the duty of the husband or wife who may have a partner that is opposed to teetotalism, to urge the consideration of the subject again and again, with all persuasiveness and earnestness. On a question of such importance in domestic and social life, it is very desirable that both should be agreed; and happy is the household from which all intoxicating beverages are excluded!

What, then, is the difficulty which presents itself to many? They say, "We are persuaded that the prevalent opinions respecting alcoholic liquors are quite erroneous, but we have relations and friends who do not think with us; and were we to enforce our rule upon them whilst under our roof, we should be guilty of coercion, and of a violation of the scripture injunctions to 'be courteous' and to 'exercise hospitality.'" Such is the objection to be examined. In the first place we would observe, that were the objectors to scrutinise the

state of mind which, in a great measure, prompted the question, they would find that it is more a matter of feeling, and a blind submission to the tyranny of custom, than they imagine. We respect the anxious desire to please, and avoid giving offence; but it ought never to be displayed at the expense of truth; and we think it may easily be shown that *truth* requires every personal abstainer not to present the liquor to others as an article of diet, or in compliance with fashion. Were it doubtful whether alcoholic liquors are hurtful or not, the question would assume a somewhat different aspect, though, even in that case, there might be moral considerations of a powerful character in favor of the course now recommended. But it is not so. Experience, science, history, and the highest medical authority, pronounce them not only unnecessary, but positively detrimental to the animal economy. The evidence on this subject is plain, clear, and abundant. Every year it is accumulating. The utter worthlessness of these liquors, as a *beverage*, is now a matter of *demonstration*, and not of *opinion*. It is important that you should be satisfied on this point. Let there be a deep and settled conviction that these drinks are poisonous in their character and demoralising in their influence, and it will be seen that true hospitality requires us to withhold them from our friends, although we may have been accustomed to provide them for years. In doing so we are consulting their *true interest*; and it would be most unreasonable on the part of a friend to request us to furnish him with an article which we deem as unsuitable in health, as opium, henbane, or prussic acid. Some years ago, the following circumstance took place at the house of a gentleman, who has done much by his pen, and in other ways, to promote the temperance cause. Though he and his lady were then firm abstainers, they were in the habit of bringing out the wine decanters to friends. One day a friend called, who was invited to take a glass of wine. As only one glass was poured out, she asked the lady of the house, "Don't you take any?" The answer was, "No." "Why not?" was the response. "Because I consider it injurious." "And do you offer that to your friend which you think *injurious*?" This was irresistible, and clearly showed the inconsistency and impropriety of the practice, which from that time was discontinued. In reference to many articles in common use at the table, we may, without impropriety, allow others to be the judges; but truth and consistency demand a different course in reference to the drinks in question. Is it not just as inconsistent for an abstainer to supply drink to others, as it would be for a member of the Peace Society to manufacture or sell arms? Nay, to perfect the parallel, we must conceive the advocate of peace, who refuses to fight himself, as actually *buckling on* the weapons of the warrior! Who could fail to perceive and rebuke the inconsistency? We may say to our friends, "You shall have anything of a proper kind, that I can possibly

supply; but I cannot, without a compromise of principle, continue to offer any intoxicating liquor." When such a declaration is made, every true friend would respect your motive and honor your consistency. An American minister—the Rev. HIRAM H. KELLOGG, of Illinois—in an address to the ministers and members of the Free Church, on the claims of the temperance cause, published in the *Witness* newspaper, during a recent visit to Scotland, makes the following statement, which we commend to the consideration of the class of persons we are now addressing:—"For the 13 years that I have been the head of a family, during 10 years of which time I have, from my position as the principal of a literary institution, been called upon to exercise hospitality in no stinted measure, I have never purchased a bottle of wine or spirits, never offered a glass of either to a friend, nor even, to the best of my knowledge or belief, given offence by the course I have pursued. This occurred in a country where, five years before the commencement of that period, the social drinking usages were much the same as they are in this country now"—that is, in Great Britain.

Another strong objection to this practice is the support which it gives to the drinking usages of society, the abolition of which is one great object of the temperance reformation. There is an unholy alliance betwixt these liquors and the courtesies of life. So long as this continues, there will be a mighty obstacle to complete success. Hospitality is a duty, but it must not be exercised at the risk of injuring the bodies and souls of our fellow creatures. You would not, we presume, present the intoxicating cup at all to the confirmed inebriate. But does it not often happen that he forms one of a company? In such a case, how would you act? To give to *all but him*, would place you in a delicate and difficult position. To *single him out*, would give great offence; and yet you know that there is so much danger of exciting his vitiated appetite, that a regard for his welfare urges you to withhold it from him. An interesting fact, narrated in Mrs. ELLIS's beautiful work, "*A Voice from the Vintage*," very forcibly illustrates the importance of this view of the subject:—"While speaking of the extreme pain and difficulty of partial abstinence, when opposed to inclination, a circumstance has been brought to my recollection which affected me powerfully at the time, though it failed to convince me of the unkindness and inconsistency of my own conduct. It was on the occasion of some visitors arriving at my father's house, when all the family except myself were absent. The customary duties of hospitality consequently devolved upon me; and with other refreshments, as a matter of course, I ordered wine to be placed upon the table. Seated in the same room at that time was one of the greatest sufferers from habitual and constitutional intemperance it has ever been my lot to know—a sufferer both from the force of the temptation, and the remorse, and loss of character it occasioned him to endure. He was a clergyman, and an eminent scholar, perfectly sane and sober then, having bound himself by a promise that he would scrupulously abstain for a stated period. When my guests had refreshed themselves, we walked out into the garden, leaving this individual, as I distinctly recollect, seated opposite the table, with his eyes fixed intently upon the wine; and he told me afterwards, that no language could describe the agony he endured while I was pouring out the tempting draught, and urging it upon my friends; but more especially when he was in the room alone with it before him. It is scarcely necessary to add, that he indemnified himself only too deeply for this privation, so soon as the term of his promised ab-

stinence expired." Those who know anything of the *physical change which intoxicating liquors produce in the stomach*, will not be surprised at *this craving for the drink* under which he suffered. We do not admire the plan of abstaining for a stated period; but had he not, on this occasion, been under such a promise, there can be little doubt but he would have drunk freely, and disgraced himself and his profession, as he had done formerly, and, it appears, did again, when the time was expired.

We have only to add on this subject, that we have known several instances of individuals, after a visit to their teetotal friends, returning home considerably improved in health by their short abstinence. Such circumstances are encouraging, and show the propriety of every teetotal householder pursuing a consistent and straightforward course.

BRITISH ASSOCIATION.—£10,000 FUND.

The Executive Committee are glad to find that the statements and appeals in the last *Advocate* have produced a considerable impression in some quarters. The conviction is spreading that a great national effort is necessary, in order to bring the merits of the temperance question more clearly before all classes of the community. And in order to effect this, every society in the kingdom, and, if possible, every member of every society, must be aroused to fresh and energetic action. Were every teetotaler as earnest and faithful as it is his duty to be, the cause would advance with rapid strides. To stir up the members to exertion, and to obtain the zealous co-operation of all the wise and good of the land, are the two great objects to be steadily kept in view.

During the last month, deputations have visited the following places: ACKWORTH, BADSWORTH, and PONTEFRAC, by Messrs. Andrew and Thompson; KNOTTINGLEY, BAWTRY, and OLEY, by Mr. J. B. Thompson; DONCASTER, and four neighboring villages, by Messrs. Hopwood and Thompson; SHEFFIELD, CHESTERFIELD, and WORKSOP, by Messrs. Beggs and Andrew; and RETFORD, GAINSBORO', HORNCASTLE, and LOUTH, by Mr. Beggs,—in each of which, meetings have been held, and a partial canvass made. In several of these places the cause is steadily advancing, whilst in others it is almost stationary. Great good has, however, been effected by the labors of the deputations. In a pecuniary point of view their success has been varied, and not always what might have been expected from the wealth and importance of the town. Nevertheless, there is no cause for discouragement. There is every reason to believe that the manner in which the cause has been advocated has given great satisfaction, and opportunities have been afforded of giving information respecting the principles and objects of the British Association, that would not otherwise have occurred. The duty and advantages of giving efficient aid to its funds have been successfully enforced. In their interviews with the friends of the cause, and with the many excellent and intelligent individuals whose aid has been sought, they have endeavored to press the importance and necessity of united and more extended operations, the necessity for which is generally admitted. A second visit will have to be paid to most of the places, in many of which individuals are now at work in filling up cards and soliciting subscriptions from their friends as they have opportunity. It is necessary to state, that as soon as a few of the large and influential towns in Yorkshire and Lancashire have been visited, the subscriptions received will be acknowledged. In the mean time, let every exertion be made to increase the amount during the next month. What has been done is but a commencement. No pains will be spared, and no means left untried, to render the project completely successful. Arrangements are making for visiting as many towns as possible, previous to the next Conference, which is appointed to be held in Manchester. A numerous gathering of zealous friends of the Association will then take place, and there is every prospect of its being the most important Conference that has yet been held. Let every society, in the mean time, put forth its energies. The vast importance of the present agitation is unquestionable. As might be expected, there are a few who are scarcely able to comprehend the full import and utility of the plan. They have been so long accustomed to a narrow and feeble policy, that it is not a matter of much surprise they cannot grasp the grandeur of this project. A little reflection will convince such of its practicability, and show them that in assisting to raise this large fund they will be taking a most effectual step towards the advancement of the cause in their own locality, and placing it on a still firmer basis.

The following agents are now at work: Messrs. Grubb, Beggs, Mellington, and T. B. Thompson. In a short time Mr. Adleshaw will return from Suffolk, and perhaps one or two others will

shortly be employed. All applications for their services must be forwarded to John Andrew, Jun., York Bridge Mill, Leeds. Due attention to this direction will prevent delay and disappointment.

On behalf of the Executive Committee,
HENRY WASHINGTON, Hon. Sec.

Huddersfield, April 4, 1844.

IRISH TEMPERANCE UNION.

QUERIES PROPOSED BY THE IRISH TEMPERANCE UNION TO THE FRIENDS OF TEMPERANCE THROUGHOUT IRELAND.

In submitting the following questions respecting the present position of teetotalism, the Committee of the Irish Temperance Union earnestly request as full and early answers as possible.—The position which Ireland holds in the temperance cause, and the importance of having a faithful record of the progress and effects of the movement are so evident, that the Committee feel they can urge no stronger motives on the friends of the cause, to induce them to give such information as it may be in their power to afford. Parties are requested to reply to as many of the following questions as they can. Answers to be directed to the Secretary, RICHARD ALLEN, 62, High-street.

- 1.—In your opinion, what proportion of the population in your have taken the pledge, and is there any record of the number?
- 2.—Is teetotalism chiefly confined to the working classes, or have many of the middle and upper classes taken the pledge?
- 3.—Has the pledge been in general faithfully kept, and how many pledge-breakers are there in your to the best of your own knowledge?
- 4.—What do you consider as the principal causes through which the faithfulness of the people to their pledge is endangered?
- 5.—Do the middle and upper classes cordially support the movement, or the contrary?
- 6.—Is there any marked improvement in the dwellings or general appearance of the people?
- 7.—Has the number of provision, grocery, and drapers' shops increased or diminished since the spread of teetotalism?
- 8.—Can you give any accurate return of the number of public-houses closed since teetotalism became prevalent, and how many are there at present in your
- 9.—How many breweries or distilleries are there in your district, and how many have been closed or opened within the last five years?
- 10.—What is the general character of the fairs, markets, &c. in your district, with respect to drunkenness and faction-fights, as compared to what it was a few years since?
- 11.—If there be any greater appearance of drunkenness in your district now than in the last two or three years, can you form an opinion whether the increase is to be attributed to pledge-breakers or to the drinking habits of those who have never joined the ranks of temperance?
- 12.—What is your opinion of the present state of the teetotal cause? Is it advancing or retrograding?
- 13.—Can you obtain returns for us of the number of convicted criminals confined in the prison or prisons of your district,—separately for the past seven years,—or of the number of drunkards committed during each year?
- 14.—Is there a savings' bank, benefit societies, or loan fund in your district? and can you obtain returns from them for the past seven years? or if not, will you give us your opinion of the effects teetotalism has produced on them?
- 15.—Do you consider teetotalism has had any effect in increasing the desire of the people to obtain useful information, or to have their children educated? and have any additional schools, mechanics' institutions, &c. been opened within the last five years?
- 16.—What is the general demeanor of the people on holidays? and do you think there is as much idleness amongst workmen on Mondays as was the case some years ago?
- 17.—Do you think the people are in the habit of taking credit for provisions, &c.? and has the practice increased or decreased of late years?
- 18.—Be kind enough to give us your opinion generally as to what teetotalism has done for the people in your district.

A CONSISTENT MODERATIONIST AT LAST!

EXAMINATION OF THE PROPHECY OF ZECHARIAH IX. 15, 16, 17.

With Special Reference to a Recent Effort to Deduce from this Prediction an Argument against the Principle of Abstinence from Intoxicating Drink.

Our object in the present paper is to expose a sad perversion of Scripture by a clergyman of some note in Canada—the Rev. Robt. Murray, of Oakville, a Presbyterian minister, in connexion with the Established Church of Scotland, and now Superintendent of Education in Canada. He has lately published a course of lectures against the temperance reformation, and it is one of the leading positions of this book we intend to assail. Mr. Murray endeavors to prove that *ardent spirits* are a blessing, the possession of which is one of the peculiar privileges of the Christian dispensation, predicted by the spirit of the Lord many centuries before they were known among men, and consequently that those who abstain from them, and endeavor to persuade others to discontinue their use, are guilty of impiety! This is certainly one of the wildest opinions we have ever heard expressed on this subject, and yet Mr. Murray sets *seriously* about proving it. But we must state Mr. M.'s opinion in his own language:—

"No one can read the chapter [Zech. ix.] without being convinced that this prediction was not to be realised under the law, but under the gospel. For it was to be after the Saviour had ridden in triumph into Jerusalem, after he should have spoken peace unto the heathen, and after his dominion shall be from sea even to sea, and from the river even to the ends of the earth. Here we find that the Lord's people are to make a noise, as through wine, when they drink, but still it is not to be with wine. Yet even then the Lord shall defend them, and make them victorious, and save them as the flock of his people. But what is it that calls forth from the prophet the exclamation of gratitude contained in the 17th verse,—'How great is his goodness, and how great is his beauty! Corn shall make the young men cheerful, and new wine

the maids.' It will not, I presume, be doubted by any Christian, that the spirit of prophecy, to whom the end was known from the beginning, *knew perfectly*, that during gospel ages alcoholic drink would be prepared from corn! It is perfectly evident that it was a drink made from grain which the prophet here alludes to, and not eating of bread made of corn, for it was to prove a similar stimulus to the young men, and to produce the very self-same effect as new wine did upon the maids; that is, it was to make them cheerful, or, as the original might be rendered, it was to make them *speak*. Many of you, I am persuaded, have witnessed this prophecy fulfilled to the very letter. Have you never seen young men making themselves cheerful with MALT LIQUORS, while the young maids were producing the same effect with the blood of the grape? Nor is there the slightest doubt on my mind, that the prophet hailed this event as a special manifestation of the great goodness of God. And for this very reason, that when the kingdom of Christ was extended from the river to the ends of the earth, many countries, disqualified by their local situation from yielding wine to cheer his people, would then be supplied with a drink from corn possessing the same stimulating qualities which has been long known in wine. This prophecy also teaches us that the corn would yield a more stimulating drink than wine, inasmuch as young men generally require a more powerful stimulus than maids do, to produce the same degree of hilarity or cheerfulness. After this quotation, will you believe, with the absoluteness, that not a word is said in the Bible regarding *ardent spirits*." p. 41.

Mr. Murray suggests that we should read the ninth chapter of Zechariah entire, in order to form a correct opinion regarding the part of it which he undertakes to explain. We have done so, but we are as strongly opposed to his explanation after reading this chapter as before. We agree that the "prediction was to be realised, not under the law, but under the gospel." It must be observed, however, that the allusions are Jewish.

Our author founds his argument mainly on the 17th verse, but he introduces it by observations on the verses immediately preceding; and it is proper that we direct our attention first to these observations. He takes it for granted, as a thing self-evident, that the noise referred to in the 15th verse is that produced by intoxicating drink, or, in other words, that it is the noise produced by persons *slightly intoxicated*. Now, we are by no means prepared to grant this. If this passage is to be explained by a reference to Jewish customs, it must be borne in mind that their social customs were widely different from ours. They were abundantly cheerful in their social parties, when no intoxicating substance was used by them. We may cite a passage in illustration. In Nehemiah viii. 10, we read that the children of Israel, on an interesting occasion after their return from captivity, received the following command:—"Go your way, eat the fat, and drink the sweet, and send portions to them for whom nothing is prepared, for this day is holy unto our Lord; neither be ye sorry, for the joy of the Lord is your strength." And it is added in the 12th verse, that "all the people went their way to eat and to drink, and to send portions, and to make great mirth."

It is too common for us to associate with the language of the Bible the artificial and highly censurable social practices of modern times. On occasions of mirthfulness in this drunken land, the presence of the intoxicating cup is generally deemed indispensable. Not so with the Jews. The writer has frequently been present at social parties in the moorland districts of Scotland, in which the families of shepherds met frequently in the long winter evenings, and ate, drank, and were merry;—they had abundance of music and dancing, but not a drop of intoxicating drink was used. Bread and milk, with butter, cheese, &c., formed the entertainment so far as eating and drinking were concerned. These parties accord more with the ideas we have formed of Jewish practices than any other we know of in modern times. The Jew might substitute for milk unfermented grape-juice, but the entertainments would be alike simple. Says the Rev. Dr. Duff, a distinguished missionary in India—"Look at the peasant at his meals in vine-bearing districts. Instead of milk, he has a basin of pure, unadulterated blood of the grape." In this, its native original state, it is a plain, simple, and wholesome liquid, which, at every repast, becomes to the husbandman what milk is to the shepherd—not a luxury, but a necessary—not an intoxicating, but a nutritive beverage." We dissent, then, from Mr. Murray's conclusion, that the noise referred to in the passage under discussion, was necessarily that produced by intoxicating drink.

Our author says nothing about the sons of Zion being "filled like bowls, and as the corners of the altar." Probably he thought the former of these expressions did not harmonise with his idea of their indulgence in intoxicating drink; for if they were filled with it, they would unquestionably be highly intoxicated, and it would be too much for him to approve of this.

We now come, therefore, to the verse which is deemed by our author his main support. The bearing of his remarks is to this effect:—"The new wine, from its intoxicating quality, made the maids cheerful; but the same effects are ascribed to corn: it could not, therefore, be bread, but must have been intoxicating liquor obtained from corn; and, when such drink should be discovered and used amongst men, it should be hailed as a special manifestation of the great goodness of God."

If it can be proved that the substance here referred to was not intoxicating wine, his argument is worthless. He remarks that the effect of the new wine upon the maids "was to make them cheerful, or, as the original might be rendered, it was to make them speak." We grant that the original term might be rendered thus; but we are far from thinking that this is the proper render-

ing here. It is not enough to say it *might be*. He ought to have been able to show reasons why it *must be* here so rendered, before he attempted to build so much upon it. The primary meaning of the verb here rendered "make cheerful," in its simplest form, (*nubh*) is to sprout or germinate, and in the conjugation or species in which it here occurs, (*yenubbeebh*) it signifies *shall cause to sprout, SHALL MAKE GROW*. Applied to young persons, there is much propriety in rendering it "make to thrive, or grow up."—Our author gives the verb its tropical signification, but every one knows that when thus used, a word is "turned aside from its strict and literal meaning," and although words are often used in this sense, we see no good reason for so understanding it here.

Even though we adopted his rendering, we should be far from acquiescing in his explanation. We should rather say, that "the abundant produce of the field and vineyard would cause expressions of grateful acknowledgment to the Giver of all good."

Our author does not say the young women would be *tipsy*, but his observations about their *speaking* under the influence of intoxicating wine lead us to suppose that his idea approached very near this. He does not condemn this conduct on the part of the young women, but regards it as in harmony with the spirit of the text, and as a special manifestation of the great goodness of God! If this is not impiety in expression, it is something very like it. We venture to say, that scarcely a single drunkard will have the profanity thus to attempt to justify his conduct.

Mr. Murray has suggested a different translation for one word in this text; but he has said nothing of the word *tirosi*, rendered *new wine*. This term occurs in thirty-eight places in the Scriptures, and uniformly denotes an *unintoxicating* substance. This point, which may easily be established by a collation of the passages, is completely destructive of our author's argument. It was proved in an elaborate essay, published in the year 1835, by the Rev. G. Duffield, of America. In *Tirosi to Yayin* it proved that the term invariably denotes a *solid*, and not a *liquid*, as is commonly supposed.

Where is now our author's proof that the *corn* must have been an *intoxicating drink* made from corn, because the *new wine* mentioned was intoxicating liquor? We have removed the foundation, and the superstructure must fall. He appears greatly pleased with his supposed success, and triumphantly asks,—“After this quotation, will you believe, with the absolutes, that not a word is said in the Bible regarding *ardent spirits*?” We never before heard that *any one* entertained an opinion different from that of “the absolutes” on this point, and when we have now heard it, we certainly think it sufficiently monstrous as stated by our author.

If we have properly explained the passage, we have deprived Mr. Murray of his principal weapon against our society. At page 93 he says:—

“It has been shown that the prophet (Zech. ix. 17), after looking forward in the visions of the Lord, to the ages of the Christian church, was led, by the spirit of God, to hail with holy rapture the introduction of that very drink which is here in the temperance volume represented as poisonous, and hurtful, and forbidden in the word of God.”

Again, page 95, he says:—

“We remark that the use of ardent spirits is not an awfully pernicious practice. The bare supposition to the contrary is an insult to the spirit of the Lord, who, speaking by the prophet Zechariah, hailed the introduction of ardent spirits as a proof of the great goodness and great beauty of the Lord God of Israel.”

Again, page 114, he says:—

“We know that God foretold, by His prophet, the use of distilled liquors as a great blessing to His church and people.”

Again, page 122, we have the remarkable statement by way of retort against the “absolutes,” who say that ardent spirits are a device of Satan:—

“Although the father of evil did not suggest ardent spirits till 600 years after the Bible was completed, we find, from Zechariah ix. 17, that the father of mercies did suggest them nearly 700 years before the Bible was completed; but he suggested them not as an evil, but a blessing to man, and consequently we shall look in vain in the Bible for any law against the traffic in them.”

Unfortunate advocate for ardent spirits! there is not the shadow of a foundation for thy famous argument for drinking! How crest-fallen, after all thy bravadoes! Let common sense (not to mention the hallowed influence of religious principle) hereafter guide thy expositions of Scripture! Bring not contempt on thy sacred office by showing thyself unworthy of being invested with it! Must the King of Heaven be thus wounded in the house of his friends?

THETA.

[What will Dr. Edgar and the *Moderation Penny Magazine* say to Mr. Murray? Will they reprint him? We perceive Mr. Owen Clarke's aversion to teetotalism, and Father Mathew has led him to insert in the *Anti-Spirit Society's* journal, articles which strike at the very foundation of the Society of which he is the secretary! After all, Mr. Murray is the only consistent man of his party.—Ed.]

Correspondence.

THE WATER-CURE.

To the Editor of the National Temperance Advocate.

DEAR SIR,—There is a case in connection with the hydropathic treatment I should feel obliged if you would mention in the *Advocate*. It is as follows: EDWARD WELLS, boot-maker, Chesterfield, was severely afflicted with dropsy; had been under the care of five different medical men; and so severe was his affliction, that he was given up as hopeless. Through the kindness of a Mr. Bingham, a member of the Society of Friends, he got here; and after undergoing the treatment for nine weeks, left on Tuesday morning last, perfectly cured.

Yours very truly,

JOSEPH LIVESSEY, Junr.

Ilkley, March 20, 1843.

TEETOTALISM AND HEALING.

SIR,—In the *Advocate* for May last, you desired all who could furnish any evidence of teetotalism having proved of benefit in the rapid healing of wounds and recovery from severe accidents, to send you a brief account of the case. I beg leave, therefore, to add my mite to the treasury, in the hope it will induce some one to give up the use of intoxicating drinks for their health's sake.

In November, 1841, I was proceeding at a rapid pace out of Ivy-lane into Newgate-street, London, with a bundle containing 200 back numbers of the *Temperance Journal*, which had been given me for distribution among my comrades, when I fell on my left side, my hip and elbow receiving the force of the fall. I got up, and felt very stiff, but went on my way to Harp-alley, to take part in the proceedings of the evening (an adjournment of the annual meeting of the Farringdon Temperance Society). I took no more notice of my fall, thinking all would soon be right. A fortnight passed, without any symptoms of a serious nature, for to appearance I had only pinched my elbow; but about that time I felt my arm stiff, and when I took off my coat and turned my shirt-sleeve up, I found a swelling of considerable size, which, by the morning, had increased to the size of a hen's egg. I instantly showed it to our surgeon, who directed me to go to the hospital, as he apprehended serious consequences. I went, and nicely was I lectured for not acquainting them with my accident sooner. The lance was applied, and an immense quantity of fluid escaped. I was put to bed, and, for a day or two, all went on very well, when swelling and inflammation appeared. Leeches were applied with poultices. For several days serious fears were entertained that I should be obliged to lose my arm; and, if not, it was very questionable whether I should ever have the use of it. Thank God, the means applied proved successful; and, after seven weeks in bed, I had the gratification of getting up, with the prospect of soon being well. There were three relapses, so that false hopes were thrice entertained. The cure, however, was radical, for I have the free and perfect use of that arm. But, it may be said, What has this to do with teetotalism? I will tell you. A poor fellow who was, and is, a great drunkard, came into the same ward, with a quinsied throat, and was so bad, that several operations had to be performed on him. When he was in some despair, believing he should sink, the surgeon said, “See, this comes of your dissipated mode of life; you come here with what in a temperate person would be a simple sore throat, and are brought to death's door, while *this man*, who is a teetotaler, comes with a serious accident from which we anticipated the loss of his arm, but, to the surprise of every one, he gets perfectly cured, all owing to his manner of living.”

I lately received a letter from an old soldier, (discharged as “worn out,” and who has been for several years dreadfully afflicted with asthma, but who was persuaded by me to adopt the principle of teetotalism,) in which he says—“I have now been five months and one week a teetotaler, and I do not find I am less healthy or less strong than I was before; on the contrary, I have *better health*, and can endure *more fatigue*. I walked 18 miles the other day, and drilled three lessons, one hour each, on a twopenny pie and three oranges, and I do not think that is a sign of losing strength, for an old worn-out soldier; and if I go on as I do, I shall, at the expiration of the six months, renew the lease for six months more, and then, after I have been twelve months, I think I shall be safe.”

The vice of intemperance is so horribly seen in the army, that some efficient measures ought to be adopted without delay to encourage the men to reform. Unhappily, at present every incentive to drinking exists. The canteen in barracks, the spirit-ration on board ship, and other inducements, too fatally prevail; and the consequences are, that drunkenness abounds, and numbers are cut off. Temperance societies ought at once to be *sanctioned by authority*, and there can be no question that the happiest results would follow.

Yours truly,

A SOLDIER, A TEETOTALER, AND A RECHABITE.

[The writer is a schoolmaster sergeant in the army, and has given his name in confidence.—Ed.]

Progress of Temperance.

ENGLAND.

MACCLESFIELD.—Mrs. Jackson has been delivering five lectures in this town, and 150 individuals signed. The cause is again reviving. On the evenings of March 21st and 22d, she lectured at Bollington.

ROTHERHAM.—I am glad to inform you that our glorious cause is progressing very rapidly. Your physiological lecture did great service to the cause, which is followed up with spirit by the working classes. Our meetings are crowded to excess, and we average about 25 converts weekly. G. C.

COLCHESTER.—In this neighborhood there were six ministers, all of whom signed the teetotal pledge, and every one of them broke it in a little time. These ministers are our worst—our most unprincipled opponents.

PORTWOOD, Stockport.—On Monday evening, March 25th, Mrs. Jackson delivered a lecture on the evils of intemperance and the blessings of abstinence, in the Methodist New Connexion Chapel, kindly lent for the occasion. The lecture was attended by a very crowded and respectable audience; at the close, upwards of 70 signed the pledge, and signatures have been pouring in since. J. BRADDOCK, President.

WRESSLE, near Howden.—The third anniversary of the Wressle Temperance Society was celebrated on Thursday, 7th March, in the old castle, originally the seat of the Dukes of Northumberland (kindly lent by H. Claridge, Esq.) In the afternoon, Mr. W. Taylor, from Howden, preached a sermon, from Isaiah xl. 3-5; after which a large and respectable company sat down to an excellent tea, provided under the able superintendence of Mr. John Jackson, whose "third" teetotal birth-day was also celebrated on this occasion. After tea, a public meeting was held, over which the Rev. J. Bruce, pastor of the Congregational Church, Howden, presided. Mr. J. Jackson was the first speaker called upon. He said that, three years ago, he could carry the whole of his friends on his back; but now, in consequence of his being a teetotaler, the castle would scarcely hold them. (Cheers.) Mr. Pybus, from Middlesbro', next gave a short address. He was followed by Dr. Lees, who delivered a splendid pathological and physiological lecture, illustrated by large colored drawings of the stomach. The meeting broke up at 10 o'clock, when all retired highly delighted. R. J.

DROITWICH, Worcestershire.—On the evenings of Monday and Tuesday, 18th and 19th March, two lectures were delivered in the National School-room [kindly lent for the occasion], by that philanthropic advocate, Mr. T. Barlow, of Birmingham. On the first evening the chair was taken by the Rev. J. Adlington, chaplain to the county gaol, who, in a neat and affecting speech, full of christian feeling, urged upon all present the adoption of total abstinence. He said, the heart-rending effects of intemperance, as witnessed by himself in his official capacity, moved him to exert his influence in favor of teetotalism. At the close of the meeting, 10 signatures were obtained. On the second evening the chair was taken by the president of the society, Mr. J. Gibbs, I. O. R., who, in a brief address, stated that the crowded meeting then assembled clearly proved that the previous meeting met with their approbation; having been eight years a teetotaler, he strongly recommended the principle, and hoped they would seriously and impartially consider the subject. Mr. Barlow then addressed the audience upwards of two hours. At the close of the meeting, 30 signed the pledge. R. S.

I should feel obliged by your sending the *Advocate* to the enclosed addresses. I wish the parties to know that they are forwarded by our society, so that at the close of the year we may solicit a little pecuniary aid, to enable us to purchase a greater quantity next year. I think it but due to state, that I believe your valuable periodical has removed much of the ignorance formerly developed on the temperance question, and consequently assuaged almost all prejudice. Being one of a deputation to solicit pecuniary aid in behalf of our funds, from the gentry and tradespeople, I found many were disappointed that it was discontinued, and whilst a few thought it was rather too severe occasionally, yet nearly all were attached to it. One medical gentleman in particular, who stands pre-eminent in the estimation of the inhabitants, gave us a kind reception, and said that, for the young, it was one of the finest institutions ever established, and he had no doubt it would extend life 20 years. He said he should ever feel a pleasure in doing what he conscientiously could to advance our cause; but for the present he had his doubts whether we were not going too far when we declaimed against alcohol as a stimulant. [If good as a medicine, will it not be bad as a beverage?] I asked if no substitute could be procured? He said none, save ammonia, which was not so efficacious. In conclusion he said, as he could not give us his personal aid, he would be the more liberal, and give a double donation, which was the handsome sum of £1. 1s., as well as authority to pay him another visit "in time of need." He expressed a high opinion of the *Advocate*, and we feel most happy to present him with it. J. G.

SOUTH MOLTON, Devon.—We have a flourishing society of upwards of 100 members around the noble Earl of Fortescue's, who is kindly disposed toward our movement.

HEYWOOD.—The temperance cause is progressing here, both as regards the number and stability of members, and the powerful voice of public opinion. We have just had three able lectures from Mr. Grubb, which have been well attended, and attentively listened to by highly respectable audiences. J. H.

KEIGHLEY.—The cause of teetotalism is prospering in this town. Upwards of 300 have signed the pledge since the commencement of the present year, and great numbers are acting on the principle. These additions to our ranks are to be attributed to the labors of Mr. G. Lomax, Mr. Jas. Teare, Dr. Coffin, and others, who have delivered addresses in this town. J. B.

WITNEY, Oxon.—The cause is prospering here. A very great amount of prejudice is removed, and your able *Advocate* has had a share in effecting this. Were our members more opulent, we might expend more in circulating it; but the rent of premises and other expenses prevent for the present. The teetotal sledge hammer is still at work in Witney; by-and-by its operations will be more fully felt and acknowledged. E. HARDCASTLE, Sec.

PENPONT.—Mr. W. will be a permanent reader of and subscriber to the *Advocate*, in place of the Rev. Mr. Waterworth, Roman Catholic priest. You have shown him up, together with Mr. Look-ass of the *Tablet*, in capital style, in the last "Supplement," and perhaps such bigoted and fanatical opposers of teetotalism cannot with advantage be treated in a milder way. The exposition which you have given of the word "catholic" is above all praise, and of more value than gold; and I do not regret that you have been compelled to treat on a subject rather foreign to the object of the *Advocate*. That exposition contains more of a truly liberal and christian spirit than scores of sermons I have listened to from the pulpit. I sincerely hope that for every one of those proud pharisaical bigots of all religious sects, whom you may lose on account of the unflinching yet catholic spirit displayed by the *Advocate*, you will gain ten of the right stamp. I believe I have been the means of getting subscribers for the *Advocate* in this county, where, I suppose, it was almost altogether unknown before; and I would willingly increase them to hundreds, if in my power, both on account of the principles advocated, and the amount of talent displayed in the pages of the *Advocate*. I lose no opportunity of recommending it to my teetotal friends. ANDREW HOWATSON.

MANCHESTER.—The cause generally is going on well, numbers signing at each meeting. Already friends are making preparations for holding out-door meetings, in order that the poor outcasts may hear the gladdening sound of teetotalism. Numbers of stanch advocates of our cause attribute their conversion solely to Sunday out-door meetings, and yet we must hold our tongues on that blessed day, about "temperance," which Paul preached! T. NORCLIFFE, Sec.

MANCHESTER AND SALFORD TEMPERANCE ASSOCIATION.—It having come to the knowledge of the committee that certain disreputable practices, such as gambling, &c., are carried on in some of the temperance coffee-houses, they deem it not only due to themselves, but also to the cause with which they are closely identified, and whose movements in this locality they govern, to state, that they entirely disapprove of such proceedings, and shall use such moral means as lie within their power for their suppression, by recommending the temperance public to frequent only those houses (not a few) in which such scenes are not enacted, considering them to be of a dangerous tendency, and fraught with imminent peril to youth; they trust, however, that the better sense of the proprietors will prevail, and cause them to see, not only the propriety of the decision at which the committee have arrived, but also the necessity of their putting an immediate and final check to the evil. The attention of the committee has also been directed to another subject; they allude to improper advocacy. They have felt a degree of hesitation in interfering in this matter, out of respect to the private feelings of those parties who advocate the claims of our righteous cause before the public; at the same time they most earnestly and affectionately request such persons, that in the recital of their own experience, more particularly as well as in the general remarks they may offer, they would entirely abstain from observations which are gross; this recommendation is thrown out in the most perfect good will, as the committee is quite certain that no cause for the suppression of moral and physical evil will ever be accelerated in its course by advocacy which may wound the ear of modesty. There is scarcely a class of men more worthy of commendation than that of the mechanic and artisan, who, after having toiled throughout the day in his laborious occupation, devotes the evening to the good of his fellow-creatures, by the advocacy of principles which, morally considered, have no parallel in their benign influence on the community. All who are attached to the cause must be anxious that everything which might impede its extension, should be effectually removed.

HENRY HOWARTH, } Hon. Secretaries.
C. W. DANIELS, }
THOMAS NORCLIFFE, Branch Sec.

LEEDS.—Three lectures have been delivered in our Music Hall by the author of *Bacchus*. At the conclusion of the third, it was moved by Dr. Lees, seconded by Mr. C. Procter, and carried unanimously (R. Craven, Esq., in the chair),—"That the scientific and physiological evidence presented and so beautifully illustrated by Dr. Grindrod during these lectures, in proof of the pernicious nature of alcoholic drinks, is so clear and incontrovertible, that, in the opinion of this meeting, all right-feeling and reflective individuals must feel bound to adopt the principles of entire abstinence from them by the laws of their physical structures, which are the laws of God."

SEDBERGH, Yorkshire.—On Monday, the 11th March, Mr. T. Whittaker, of London, delivered a very able and interesting address on teetotalism, in the Independent Chapel, which was numerously and respectfully attended. On Tuesday, the 26th, Mr. Walter Wilson, late of Settle, delivered a lecture in the same place. The audience was attentive, and larger than on any previous occasion. At the close several signatures were obtained, and many names have been added since. The cause has, I regret to say, been in a somewhat dormant state here for a great length of time, but it is hoped the friends will now bestir themselves to renewed exertion and usefulness.

BOLTON.—*Youths' Temperance Society.*—The ninth annual meeting of this valuable institution was held in the Temperance Hall, on Tuesday, 12th March, to receive the report, and appoint successors to the retiring officers. The report gave a satisfactory account of progress during the past year, and contained encouragement for future exertions. It was unanimously adopted, and the officers were elected for the ensuing year. The president, and several other gentlemen, delivered appropriate addresses. On the Saturday night the annual tea festival was held in the Hall. There was a numerous and interesting assemblage of young persons present, and some lively speeches were made. On Monday evening the Hall was filled with an attentive audience, who were addressed by Mr. Binns, surgeon, Egerton; Mr. Edwards, agent of the National Temperance Association; and Mrs. Jackson, of Whitehaven. At the close of the meeting, upwards of 70 persons took the pledge. A pleasing feature in connexion with this anniversary was the first public appearance of the members of a juvenile Tent of Rechabites, recently established, and appropriately named "The Sons of Promise Tent." Altho' the society has only been in existence a few weeks, they already number about 60 members, from the age of eight to fifteen years.—*Bolton Free Press.*

OSWESTRY, Shropshire.—*An Earnest Appeal to the Professing Christians of Oswestry and its Vicinity.*—Many solemn and affecting appeals have been urged upon the conscience and consideration of Christians, on the truly important question of total abstinence. Were those who have been impressed with the utility of the system, to sit down, and say, "the good cause has been so ably advocated by others, that I can urge nothing further in its behalf,"—many powerful expressions would have been lost to us, which have, by the blessing of God, been instrumental in leading some to the conviction of its paramount importance. Allow us, who feel deeply for your present and eternal happiness, and, as intimately connected therewith, your usefulness to those around you, to address a few words to you as to the position you occupy in reference to the cause of total abstinence from all intoxicating drink. Under the teaching of the Holy Spirit, you have been led to Jesus Christ, as the only foundation which God has laid for the hope and salvation of perishing sinners. If you have come to God through him, you have become interested in all the innumerable blessings of the everlasting covenant. But allow me to remind you, that, as you sustain this relation, a weighty obligation rests upon you, to glorify, in every legitimate way, Him who has called you out of darkness into his marvellous light. It is not necessary to remind you of the awful nature and consequences of the sin of drunkenness; this the Holy Spirit has fully set forth in that volume which, as professing Christians, you have taken as your guide and directory: nor is it necessary to remind you, that it is your duty as Christians, to set your faces as a flint against this, as well as every other sin. Every follower of Christ should say,—how can I best show my hatred to sin, and yet my love to the soul of the sinner? Certainly this must include *personal effort*—an endeavor, by every lawful instrumentality, whether convenient to flesh and blood or inconvenient, to bring the drunkard out of that state of moral degradation in which he is wallowing, and lies exposed to destruction. Now this can only be done *generally and effectually*, by teaching him to abstain entirely from the use of every intoxicating beverage; and how can we do this successfully and consistently, but by abstaining ourselves? By personally abstaining, we shall give no occasion for our good to be evil spoken of, while at the same time we shall fully carry out some of the great practical principles laid down in the gospel; such as, Look not every man on his own things, but every man also on the things of others. I am made all things to all men, if by any means I may save some. The principle of total abstinence presents a simple, an efficacious, and, we hesitate not to say, a truly scriptural means for the recovery of poor drunkards, as well as for the stability of the sober.

Come, then, and afford us the aid of your influence and example as Christians in this work of mercy, this labor of love. Take heed that you offend not your Lord and Saviour, by disobeying that positive command,—Thou shalt not suffer sin upon thy neighbor, but shalt in any wise reprove him. Come with us, and it will do you good; for the Lord hath spoken good concerning this cause. He has greatly blessed us in this place. Through the instrumentality of this society, many have been brought out of the haunts of dissipation, and are now to be seen on the sabbath, and on week evenings, in the house of prayer and instruction. This is encouraging. But consider *how much more might be cast into the treasury of the Lord, if Christians would exercise self-denial in this matter*; if they would cease to indulge in the use of strong drinks. We have abundant proof of this. Several now contribute to the cause of Christ, and to the support of the Christian ministry, who, before the introduction of the total abstinence principle, never, or very seldom, appeared in the house of God. Recollect that the awful and abounding curse of intemperance has increased with our advancement in knowledge and social enjoyments, growing with the growth of society. On whom, then, but upon true Christians and moral philanthropists, rests the paramount obligation of arresting its advance? We have had sufficient proof of the *utility* of the temperance cause; we can safely recommend it to you as a safe, tried, and effectual means of curing intemperance. We leave these remarks to your serious consideration, hoping you will see it your duty and your privilege to do what you can for this benevolent cause. Let no one say, "Am I my brother's keeper?" but let us bear in mind that we shall have to stand before the judgment-seat of Christ, to give an account of all our actions in this life. The land mourneth because of drunkenness.—(On behalf of the Committee of the Temperance Society)

JOHN EDWARDS,

JOURNAL OF THE GRATUITOUS PUBLIC EFFORTS OF A WESLEYAN MINISTER, IN FAVOR OF TOTAL ABSTINENCE, IN 1843.

—*Example to Ministers.*—During the past year, I have had ample evidence, within the limits of my own circuit, of the destructive tendency of professors using strong drink. Several have fallen by this powerful enemy, and continue fallen, and others are evidently moving towards the same ruin. Abstinence is the strong-hold: oh, that all would hide themselves here! Jan. 11, 1843.—Lectured in the United Secession Chapel, BLYTH. A fair attendance. Many appeared impressed with the truths of the statements, and were almost persuaded to enlist under our banner.—23d. Delivered an earnest discourse to a very attentive auditory, in the Wesleyan Chapel, SEG-HILL.—29th. At MORFETH. The regular lesson furnished a fair opportunity to show the folly and danger of using, as a beverage, any kind of intoxicating drink.—Feb. 1st. NEW-BIGGEN. A solemn appeal in favor of sobriety, to encourage the sober, and alarm and save the drunken, who, alas! abound among the hardy fishermen of this place.—5th. BLYTH. A sermon to seamen, a crowd of whom were present. Deep attention, while they were implored to steer clear of the rocks, shoals, and whirlpools of intemperance, and sail before the favorable breeze of true temperance.—10th. BEDLINGTON Colliery. A full house; some friends of the cause, but more enemies.—27th. BLYTH. The text led to some useful remarks on scriptural and ancient, and on modern wines, which appeared to tell upon the judgment of some.—April 5th. BLYTH. A lecture in the school-room. A small assembly. One young seaman signed. If he keep the pledge, it will aid him to keep the gracious convictions with which God has favored him in his late affliction.—8th. WEST CRAMLINGTON. Good meeting. Delivered a short address.—12th. CRAMLINGTON Colliery. Large attendance. Profitable time. Some persuaded to pursue the safe road, but most keep on the *inclined plane* of moderation. That some will fall there is little doubt.—May 6th. A lecture in the Temperance Hall, HOREDON. An interesting assembly. Some signed. May they walk worthily!—13th. BEDLINGTON Iron Works. A small, serious company, addressed with plainness and affection.—June 5th. BISHOP-AUCKLAND. Preached to the society in the Wesleyan Chapel. Then followed a noble tea and public meeting in a spacious room.—22d. ALSTON. A sermon.—23d. Tea in a booth. Meeting in Primitive Methodist Chapel, over which the respected Wesleyan superintendent presided, with evident affection for the cause.—28th. BLYTH. A lecture. The feeling good, but the company small.—August 1st. Attended two noble meetings at ROTHERHAM.—21st. BLYTH. Pleaded earnestly with them to shun the public-house, and pursue the way of life.—Sept. 9th. CRAMLINGTON Colliery. Tea and public meeting. Well attended. Plain, home speaking; not soft, fine, and "charitable" enough for some. We need not hope to please those who will use and give, though in "moderation."—20th. BLYTH. Several children present. This is a class for which all should feel a tender concern.—Dec. 11th. A poor fellow in liquor, having rashly attempted to wade the river early on Sabbath morning, was drowned. This I thought a solemn warning to all. A very large assembly. Some of these may bear in mind and profit by this awful event, and the earnest appeal it called forth.

Yours, &c.

R. TABRAHAM, Blyth.

SCOTLAND.

BURRAY, Orkney.—Our society numbers nearly 200. We labor under sad disadvantage here, by reason of the clergymen being, in general, lovers of the intoxicating cup, and their example has done a great deal of mischief. A. L.

WICK.—The abstinence cause still maintains its ground in this northern corner, and if we could get the clergy and the wealthier classes to join us, we would go ahead rapidly. What would you think of getting the females of the various societies to petition her Majesty to make the drinking usages unfashionable. The "savage hospitality" of the day is much against our cause. W. W.

WALES.

Haverfordwest.—I know not whether you insert articles on *Rehabilitation*. However, I give you a short account of the progress of the order in this part. Up to Oct. 1842, *Rehabilitation* was unknown, except in name. Since then, it has prospered more than any other society yet introduced. At the last A. M. C. the county of Pembroke was constituted a district. We have now eight tents, numbering between 300 and 400, all in a most flourishing condition; and we expect ere long there will be tents opened throughout the length and breadth of the county. We have taken a firm stand here, and made such an impression on the public mind, that even our bitterest enemies are compelled to acknowledge that our system clothes the naked, feeds the hungry, and brings the poor deluded devotees of Bacchus to offer their sacrifice at a shrine more ennobling and godlike. G. DAVIES, C.R.

LLANRHALAD, Denbighshire.—The first anniversary of the "Victoria Tent" of the I. O. R., was held on Wednesday, March 20, at the Wesleyan Chapel, which was elegantly decorated with evergreens, &c., and the tables laid out in a tasteful manner. A numerous company partook of a refreshing repast; a procession was then formed; after which we re-assembled at the chapel, where a public meeting was held. Mr. A. E. Evans presided.—The audience were addressed by Messrs. Jones, Davies, Williams, Thomas, Humphreys, and the Rev. Mr. Roberts. J. Minett, Esq. of Morda, near Oswestry, delivered an eloquent English lecture on the influence of the ladies, admonishing them to persevere in the glorious cause of teetotalism. After a vote of thanks to the ladies, for having presided at the tea party, the meeting was closed by singing and prayer. The "cold water army" in this neighborhood is continually increasing; upwards of 150 recruits have been added within the last three months. We have 200 *Rehabilitates* in this village. When we look at the work that has been done, and at the combined efforts of teetotalism and *Rehabilitation* at the present time, to reclaim the poor drunkard, it revives our drooping spirits, strengthens our nerves, and animates our courage. Our motto is, "Onward, conquering and to conquer."

E. MOCHNANT.

IRELAND.

DUBLIN.—Father Mathew has visited this city, where, from the Saturday morning until lamp light on the Thursday evening following, he administered the pledge to about 50,000 persons. The new Temperance Hall in Halston-street, recently finished, was opened for the first time on the Wednesday, when the Very Rev. Father Mathew attended.

KILKENNY.—Father Mathew arrived here on the Friday morning, from Dublin. After travelling all night without sleep, he commenced his blessed labors at the small convent in Walkin-st., where, during the day, he administered the pledge to about 3000. He resumes his labors this morning.—*Kilkenny Journal*.

EXTRACT OF A LETTER FROM FATHER MATHEW.—"You will be pleased to learn that the temperance cause was never so prosperous in Ireland as at the present moment. This is a cause of gratulation to every friend of morality and human happiness; especially as it was expected that the agitated state of the country would lead to the abandonment of the principle of total abstinence. On the contrary, it has only proved the sincerity and magnanimity of the people."

LIMERICK ASSIZES.—On Saturday, March 2, Mr. Justice Jackson entered the county criminal court, and addressed the county grand jury: "The perusal of the calendar gave him very great satisfaction. The present number of prisoners for trial were fewer, and the crime was lighter, than he ever remembered it. The whole number of individuals in prison amounted to 52. The charges were of a mitigated kind. There were a few of an aggravated nature, but they were standing over for some time. The state of the calendar was the more gratifying, because the interval that elapsed between the last summer and the present spring assizes was greater than that which occurred between the two former assizes, and consequently it would be supposed that a greater amount of crime would be committed."

SWEDEN.

In this country there are upwards of fifty thousand pledged temperance members. A few years since there were 165,000 stills in the kingdom, deluging the land with an annual supply of more than 40,000,000 gallons of strong drink! The great work of reformation is carried on by clergymen, and is sweeping all before it.—*Morning Star*.

NEW SOUTH WALES.

SYDNEY.—By a recent order in council from the colonial office, all the stills in New South Wales have been suppressed, in consequence of the demoralising effect produced by ardent spirits on the peculiar population of that colony. Government have, it is said, in all instances, awarded compensation.—*Sentinel*. [Can any of our correspondents authenticate this statement?—Ed.]

SOUTH AFRICA.

Pieter Muratzburgh, Oct. 17, 1843.

Dear and respected friend,—I shall endeavor to give you a brief sketch of my journeys since I left Cork, on the 8th March. We arrived off Gosport on the 12th, and on the 31st I addressed a congregation in the school-room adjoining the Baptist chapel at Porton, near Gosport, on total abstinence. Several soldiers of the 95th, and a few civilians, signed at the close. On 4th April embarked, and on 10th sailed, on board ship Rodney; touched at Madeira on the 10th, and Rio de Janeiro 3d June. Some of our blue jackets had their flesh lacerated in consequence of intemperance. How inconsistent is our government, to issue baneful liquors to sailors, causing such sickness, trouble, and disgrace; hollowing out a pit for their subjects to fall into, and then punishing them for stumbling into it! There is no necessity for seamen using these liquors, any more than for landsmen. Some on board had made the experiment, and found themselves far better without grog. After experiencing some rough weather, we cast anchor at the Cape on July 16, and on the following day marched to Cape Town. During the journey we halted for refreshment: the men got half a bottle of wine each, and bread and cheese; I and a few more got tea, mutton chops, and bread and butter. The teetotaler has too much regard for his stomach, to drink what the laws of his physical nature forbid. In Cape Town, where my stay was short, I was informed that several men had been flogged for drunkenness. Ardent spirits and wine are very cheap there;—a liquor called *Cape smoke* is sold for 9d. per bottle, which quantity is sufficient to make two or three men drunk; so you must needs suppose what knock-'em-down stuff it is! *Smoke* is too mild a name to call it by, so I was led to term it *Cape fire*. Brandy is sold at 1s. a bottle, and wine as low as 4d. a bottle. There is no organised society of teetotalers at the Cape, though there are a few staunch members, who have exerted themselves among the soldiers. On the 5th Aug. I, with a sergeant and 18 privates, sailed on board the Thunderbolt steamer for Port Natal, to make up 200 to go against the Boors, and arrived on the 10th. We are now at Pieter Muratzburgh, 60 miles from Port Natal, about 500 overland from Graham's Town, and 1200 from Cape of Good Hope. It is well laid out, and very healthy. I am told there is gold and silver, iron, coal, &c., on the hills. The land is excellent, and, according to my judgment, it would be a fine country for emigrants. *Cape smoke* is sold here at 4s. 6d. per bottle, and the sellers are not allowed in the place without a pass. Bottled beer is sold at 1s. 6d. to 2s. per bottle, and many are constrained to acknowledge that they are better now with some coffee at night, than when in the habit of spending their money on intoxicating drink. Write to Dr. Lees on the receipt of this. If you choose, you can send him the letter, or a few extracts from it. I have received the *Advocate* up to April. He can continue to send it the next year.

(Direct) No. 629 Corporal WILLIAM LEIGHTON,
1st Battalion 45th Regt. *Cape of Good Hope*, or elsewhere.

NEWFOUNDLAND.

HARBOR GRACE.—(From the *Conception Bay Herald*.)—We announced that a temperance festival was about to be held by the members of the HARBOR GRACE BRANCH of the Total Abstinence Society of this island; and that the committee had resolved, in accordance with the principles carried out by the great apostle of temperance in the mother country, to throw it open to individuals of all ranks and persuasions, restricting it however to teetotalers only, except in the case of ladies, and such public characters as it appeared incumbent upon them to invite, among whom were to be the clergy of all denominations, merchants, government officials, and the medical gentlemen of the town. From the strenuous exertions which were making by the stewards for some days before, it was fully expected that the affair of Thursday night would be one of surpassing magnificence—corresponding, in every respect, with the illustrious cause it was intended to honor, as well as highly respectable to a community long proverbial for its taste, its hospitality, and its high public spirit. That these expectations were abundantly realised will be conceded by every one present on that memorable occasion—memorable not only as the first of the kind ever attempted in this town, but also on account of the fraternising influence it exerted upon a people differing, as we do, in country, in politics, and in creed. Circumstances had prevented our acceptance of the invitation with which, though a teetotaler ourselves, and therefore qualified to attend, we had been courteously presented; yet we felt it our duty to visit the scene of festivity just before the company assembled, and again during the proposal of the toasts and the delivery of the felicitous speeches. The sentiments elicited from the speakers were strictly in unison with

the liberality and brotherly love which had been made the order of the day: the pious and warm-hearted address of the Very Rev. C. Dalton, in particular, deserved not only to be borne on the ephemeral wings of the press, but to be inscribed in letters of shining and perdurable gold. When we entered the principal chamber, the preliminary arrangements had been completed, the tables were groaning under varied delicacies, and the whole apartment was lit up with a brilliancy that literally dazzled us. The decorations were unique, chaste, and beautiful. Immediately behind the seat allotted to the chairman was the name of the Very Rev. Theobald Mathew, inscribed in bold Roman capitals upon a field of white cloth, surmounted by a portrait of that celebrated man, and tastefully encircled with union-jacks. In each corner of the room was a splendid transparency; the walls were hung with ensigns of various hues, alternating with lily-white banners, each bearing a motto. The ceiling, from which depended four magnificent chandeliers, was sumptuously decorated with party-colored bunting, among which the house flags of the mercantile establishments of this town shone conspicuously. Round the cornice of the apartment ran a deep and thickly-woven wreath of evergreens, to which oranges had been so ingeniously attached as to resemble them in their natural groves; nor did the crystalline drops that ever and anon condensed upon the projecting leaves, like the glittering dews of autumn, tend to dissipate the illusion. Upon our entrance, the second time, we found the repast nearly over. The room was filled with elegantly-dressed individuals of both sexes, and of all ranks and persuasions. There were 400 individuals present; and upwards of 30 stewards were in active attendance, who served tea and coffee round to the company with all the dexterity of London waiters—the former from an immense 30-gallon teapot which sent forth fragrant lymph from a spout more than 7 feet long.

ST. JOHN'S.—(From the *Newfoundland Indicator*.)—The anticipations raised in the public mind in expectation of the anniversary temperance demonstration of Saturday, have been more than realised, and the town of St. John's on that day witnessed one of the most interesting pageants imaginable. It was not that the scene was enlivened by the display of flags and banners of the richest silk, and embellished with elegantly executed emblems and appropriate legends; it was not that the spirit was cheered by the harmonies of several well-appointed bands of music—

"Oh no, it was something more exquisite still."

'Twas the disinterested devotion of a whole people to virtue; 'twas the homage paid by thousands to that virtue so calculated to raise the manly character of the people, and give them that elevation in the social scale to which they are entitled—the virtue of temperance; 'twas the unanimous pulsation of ten thousand hearts in one great and good cause; 'twas the reflection of the countless children comfortably clothed, and of the silent but wasting tear of the fond wife, now dried; 'twas the thought of the blighted hopes redeemed, the ruined fortunes restored, the cheerless hearts enlivened; 'twas the multitudinous rush of thoughts that bring joy and happiness and exultation, which threw around the whole a charm the most impressive. The procession passed along enlivened by the bands of the Royal Artillery, the Royal Newfoundland Companies, and the amateur band of St. John's. As the vast line defiled before Government House, his Excellency the Governor, accompanied by his staff, received them, politely acknowledged the cheers with which he was greeted, and complimented the Rev. President and Vice-President upon the happy and interesting proceeding of the day. The procession then passed on to the spacious parade ground near Fort Townsend, where they formed, and were addressed by the President in a cheering and instructive speech, closing with an expression of regret that their exposure to inclement weather compelled him to be more brief than he could have desired. Upon this Mr. Nugent addressed them briefly upon the utility of a Temperance Hall, the readiness with which so immense a body could erect it, the elegance with which they could support it, and the great mental, moral, and social advantages that must flow from such an institution; concluding by moving a resolution to the effect that his Excellency be requested to grant a piece of ground suitable for the purpose. The meeting then separated. In compliance with this latter proceeding, a communication has been laid before his Excellency, whose feelings are strongly favorable to the society, and the subject is now under the consideration of government. We hope we shall live to see an institution established by this body for the promotion of the intellectual advancement of the whole people, that will vie with the proudest in British America. *Such are the fitting fruits of temperance.*

FEMALE INTEMPERANCE.—In Somers Town, London, lately, a married woman named Mary Ann Moore, aged 51, died by her own hand. She was a most confirmed gin-drinker, and the poor creature was accustomed to brag that she had drunk pailfuls! Before her suicide, she had pawned nearly every article in the house for intoxicating drink; and when she closed her eyes, she had the satisfaction to reflect that her last glass was realised on her spectacles!

Doings of Strong Drink.

"Wine, wine!" said he. "Wine, whose praises are clamorously rung around the festive board, and whose virtues supply the song with brilliant thoughts and ardent syllables, what need of eloquence and verse to sound thy fame, whilst *murder and seduction* bear ghastly witness to thy potency! Is there a greater crime than these? Name it, and Drunkenness shall claim it for a child!"—*Caleb Shubely, in Blackwood.*

Hugh Carr, a travelling cutler, got drunk at North Shields a few weeks ago, and in the morning was found dead in bed.

WHISKEY AND MURDER.—On Saturday night, March 2d, an awful murder was committed in Clonmel Watch-house, by one drunken man on another.—*Tipperary Vindicator.*

SUDDEN DEATH.—An unfortunate man, a tailor, died suddenly, at Abbey-lane, in this town, on Monday night, March 4th, while under the influence of drunkenness.—*Tipperary Vindicator.*

DEATH FROM DRINKING.—On Wednesday a man named Thos. Connor, who had been drinking hard for two or three days before, died suddenly in a state of stupefaction, in a house in Oldham-road, Manchester.

SPONTANEOUS COMBUSTION.—The *American Journal of the Medical Sciences* places on record an impressive case of death by spontaneous combustion. "The victim, Hannah Bradshaw, of New York, aged 30 years, was a stout, robust woman, of unchaste and intemperate habits. When last seen alive, she was intoxicated; and her house remaining unopened until a late hour in the ensuing forenoon, some one entered by the window, and discovered she was dead. The body, or rather bones, were lying near the middle of the floor, wherein a hole of about four feet in diameter was burnt quite away, and the bones were on the ground about a foot beneath that part of the floor. The flesh was entirely burnt off the bones of the whole body, except a small part on the skull, a little on one of the shoulders, and the lower part of the right leg and foot, which was burnt off at the small, almost as even as if cut off, and left lying on the floor. The stocking was burnt off as far as the leg, and no farther. The bones, some of which were black, and others white, were so thoroughly burnt as to crumble to dust between the fingers. The bowels remained unconsumed. One of the sleepers, which lay under the shoulders, was almost burnt through. Part of the head lay on the planks at the edge of the hole; and near it was a candlestick, with part of the candle in it, thrown down, but it did not appear to have touched any part of the body, or to have set anything on fire. The tallow was melted off the wick, which remained unscorched by the fire. The leg of a rush-bottomed chair, and about half the bottom, were burnt so far as they were within the compass of the hole on the floor, and no farther. The ceiling of the room, which was whitewashed plaster, was as black as if covered with lamp-black, as also part of the walls and windows; and the heat had been so great as to extract the turpentine from the boards and the wainscot. After all these operations, the fire went entirely out, so that, when the body was found, not a spark remained."

INFAMOUS VERDICT OF THIRTEEN LOGGERHEADS.—*Gin a Deadly Medicine!*—Caution to Nurses.—An inquisition was taken a few weeks ago, at the *Three Loggerheads*, Bethnal-green, London, on the body of a newly-born male infant, who died shortly after some gin had been administered to it by the nurse attending on the mother. Lydia Carlyn, a married woman, of No. 2, Turk's-row, said deceased was born two days before; was delivered by a female accoucheur. Shortly after, as it appeared distressed, witness asked a woman named Elizabeth Jolliff, who was attending her, whether she could not give the child something to soothe it. The nurse said that there was some gin in a bottle, which she would give it. She then mixed about a quarter of a teaspoonful of the gin with some moist sugar, which was administered to it. The deceased almost lost its breath, and bled at its mouth. A surgeon was immediately sent for, who ordered a warm bath. Deceased was put into it, but died in a quarter of an hour after. Mr. Burchell, No. 1, Kingsland-road, surgeon, stated that he found deceased in a convulsed state; he ordered some carminative medicine and a warm bath. Gin given to a child so young might bring on convulsions and death in a short time. Such a stimulant ought not to be administered by nurses, as there is great danger in its application. Elizabeth Jolliff stated she was extremely sorry for the death of the child, and would undertake not to give gin again. The coroner here read the law from Carington and Payne applicable. Persons not of a medical education, who should administer medicine, and death ensue, were guilty of manslaughter; and he gave several decisions of Judge Bailey. He then directed the jury to return an open verdict, as a magistrate might take a different view of the evidence! He did not think the jury would be disposed to send the case to another tribunal.—Verdict, "That the deceased was born alive, and died within five hours of its birth, but from WHAT CAUSE THERE WAS NO SATISFACTORY EVIDENCE."!! The coroner told the nurse that she was indebted to the kind consideration of the jury for the verdict [not to the truth], and remarked that, had the case been stronger, he would have had no difficulty in sending her for trial!!!!

SUICIDE.—An inquest was recently held at the Brunswick Arms, Brighton, on the body of Mary Atherall, an elderly woman, who, according to the evidence, had cut her throat with a razor, while under the influence of drink. Verdict accordingly.

ANOTHER SUICIDE.—A young man, a collier, named Morris, some time ago invited a young girl to accompany him to a dance at Elgin. His invitation was, however, resolutely declined. He was "the worse of liquor," and threatened to throw himself into a coal-pit, if she persisted in her refusal. The girl remaining obdurate, he put his awful threat into execution, and was killed on the spot.

GIN-DRINKING.—On Monday a respectable-looking woman, named Hersey, made a charge of ill-treatment against her husband. She stated that, on Saturday night, instead of bringing home food for her and his seven children, he went to a public-house, and when she complained on his going home, he struck her and gave her a black eye. She produced her youngest child, two years old—a most miserable object, which bore the appearance of being half starved. The sympathy of the Bench was excited by the story of the applicant and the wretched appearance of her child, and several of them gave her a supply of money for her immediate necessities. The following day the husband was brought up on a summons, and bound over in his own recognizance to keep the peace. The tale he told, however, was somewhat different. He stated he had been married eleven years, and for the last two had had no comfort, as his wife got drunk regularly twice a week, and when he went home, applied to him the most opprobrious epithets. He regularly gave her from 20s. to 24s. a week; but she pawned all she could, and he found that she had been getting into debt unknown to him; and he then determined not to let her have the money, but he bought sufficient provisions to last till Monday. He went in about 11, and she commenced breaking the windows, threw cups and saucers at him, and came at him with the poker, and then he knocked her down. Evidence was also given that complainant got drunk last night with the money which the magistrates gave her out of pity. Superintendent White stated she had been reported to him twice by the officers as being beastly drunk, and her violent conduct in court fully bore out the ill character given her. On Thursday the husband again appeared as complainant, charging his wife with striking him with the poker, and with biting him on his attempting to wrest it from her. This took place on the Monday, after she had been relieved by the kindness of the Bench. Sir George Westphall asked her what she had to say? The woman confessed that she had had a glass of gin, and did not know what she did. Sir G. W.: When you came here on Monday and shewed us that child, we thought its state was owing to want of proper subsistence; but we now see it is your love of drink which causes its emaciated appearance. You ought to be ashamed of yourself. You are murdering the child by your love of gin. As to your husband, I have inquired into his character, and find he is a most industrious man. Woman: That may be so; but he is out every night at the public-house. Major Allen: Yes, and you drive him there. What man could live with a woman of your temper? Have you any friends who will be your sureties for keeping the peace? Woman: I dare say I have. Major Allen: Well, you must be put back till you obtain them, and in the mean time we will get Mr. Thorncroft to look after the poor children you have so neglected.—*Brighton Herald*.

DOINGS OF STRONG DRINK IN YORK, IN 1843.

A boy was sent by his father, at half-past nine o'clock on the Sabbath evening, to fetch a hamper of fish; in lifting which into the cart, something gave way, and a spindle of the cart ran into the boy's side. He died in two hours. The father had been drinking nearly the whole day, and thus the poor little fellow was sacrificed. Verdict:—'accidentally killed.'

A LABORING MAN went to sleep in the engine-house of a flour-mill, in a state of intoxication. His clothes caught fire, and he was severely burnt. He was taken to the hospital, where he died in a few days. Verdict:—'accidentally killed.'

TWO MEN attempted to drown themselves while intoxicated, but were rescued.

JOSIAH WALKER was taken to the police-office, on the charge of being drunk and disorderly. While in the lock-up he attempted to hang himself with his neckerchief, but it broke, and he was thus prevented.—*Yorkshireman*.

THE TENANT of the Garrick Coffee-house bolted (April), and forgot to pay his debts.

A LABORING MAN (June) in the employment of Sir W. Milner was returning home in a cart. He was well charged with alcohol before he left York. When he arrived near to Appleton, he persisted in getting out of his cart to have some more of his favorite beverage, in the act of which he fell and broke his neck!

A FERRYMAN (since dead) who was a great friend of King Alcohol, was pushing off his boat, when he lost his balance, and would have been drowned but for a teetotaler who was in the boat, and who rescued him at his own risk.

A MAN was put into the stocks six hours, for being drunk and disorderly. While there his companions at the *Pot* gave him as much drink as he could swallow. The latter end was worse than the beginning.—*Yorkshireman*.

THOMAS TOOTILL, in advanced years, and a married man, went on a lushing mission into Walm-gate, where he met with Miss Trayner, who introduced him into a *crib* in St. Dennis Church-lane, where he drank and treated those about him with gin, when he fell asleep, and while in that state, was relieved of £6. 10s.—Before the Lord Mayor. Case dismissed.—*Ibid*.

JOSEPH RICHARDSON, of Nicholas-lane, had dined with a friend at the *Spotted Cow*; after which they had a few glasses of grog; after which they retired to *Saint Nicholas* public-house, where he had a glass of gin; he ordered a second, before getting which he fell asleep, and was disturbed by Emma Rhodes' hand in his pocket, who relieved him of £6. 4s.—Before the Lord Mayor. Committed to the sessions.—*Ibid*.

Mrs. DOUGHTY (Aug. 10) went to the Bordeaux tap-room, in Church-passage, Spurrier-gate, to seek her husband, who, she was informed, was in a private room. Mr. Gill, the landlord, prevented her going through. In attempting to force her way, he struck her over the head, and made a deep wound, which was dressed by Mr. Marshall, surgeon.—Before the Lord Mayor. Gill was fined £1.—*Ibid*.

MR. BOYL, hawker, and Mrs. Wood (Dec.), had been drinking together the whole of Thursday, 7th inst., first at the *City Arms*, and afterwards at the *Clock* public-house, where they had several pints of rum. They resumed it again the next morning, when Boyle found he had 5s. left. He charged Mrs. Wood with robbing him of £2. Had no evidence. The Lord Mayor dismissed the case.—*Ibid*.

MR. —, by his indefatigable exertions and industry, had arisen from an ordinary journeyman printer to the editorship of a York paper, though he was more distinguished for wit than sound talent. He drank deeply of rum, and also treated his friends. For a long time he supported his aged mother. He was not long laid up from his occupation; but, on his death-bed, the once linen was more like a sieve than anything else, and he had not a change of linen for his person—not even what would keep his shoulders warm. A neighbour had to throw her shawl over him. He had no money left to bury him. His employer bought the few books that he had, to defray his funeral expenses. This man, we understand, attended the ministrations of the Rev. J. Parsons for about 20 years; and although the preacher's eloquence was so great, yet the nature of his preaching never reached his heart. Had he preached the whole gospel (including St. Paul's doctrine of sobriety—abstinence) this man might have been saved.

AT THE SESSIONS for granting spirit licences, we perceived there were four applications by jerry lords refused. Four also had their licence suspended—not for keeping orderly houses!

A CONTRAST.—"During the autumn of last year," says Mr. F. Bishop, of Warrington, "I made a tour in the south of Ireland. I visited 12 counties, was at Donnybrook Fair, and at Roundwood on the evening of a fair day. Wherever I went I tracked the footsteps of good Father Mathew. I only observed, during the whole of my journey, four drunken persons, one a woman. I reached here on a Saturday, and on the following Sunday evening, when walking from one street to another, I met, in less than so many minutes, five persons reeling drunk; and a little while before my journey, between the Liverpool railway station in Manchester and the Exchange, no less than seventeen! drunken persons—but this was in enlightened, Protestant, moderate-drinking England, whilst the other was in the half-civilized, Roman Catholic, teetotal, sinking Ireland!"

TEMPERANCE A DUTY.—Under the same law (whatever that law may be) which makes suicide a crime, must the neglect of health be a crime. For thus stand the two accounts:—By suicide you have cut off a portion unknown from your life; days it may be, but also by possibility years. So the practical result may be the same in either case; or possibly, the least is suicide. "Yes," you reply, "the practical results, but not the purpose—not the intention—ergo, not the crime." Certainly not: in the one case the result arises from absolute predetermination, with the whole energies of the will; in the other it arises in spite of your will (meaning choice)—it arises out of human infirmity. But still the difference is as between choosing a crime for its own sake, and falling into it from strong temptation. * * * Casuistry, therefore, justly, and without infringing any truth of Christianity, urges the care of health as the basis of all moral action, because, in fact, of all perfectly voluntary action. Every impulse of bad health jars or untunes some string in the fine harp of human volition; and because a man cannot be a moral being but in the proportion of his free action, therefore it is clear that no man can be in a high sense moral, except in so far as through health he commands his bodily powers, and is not commanded by them.—[Article *Casuistry*, in *Blackwood's Magazine*.]

Varieties.

TOBACCO.—"I voluntarily abstained from the use of smoking tobacco, at the recommendation of James Cadbury, of Banbury, after having used at least one-quarter of a pound a week, for 46 to 50 years. I was subject to wind and pain on my chest, which have now entirely ceased, and my general health is better without than with tobacco; and I never mean to use it habitually again. This information is to assure others that it is perfectly safe and easy to leave off smoking tobacco all at once, and I earnestly recommend all to do so. NATH. NEIL, Stutchbury, Northamptonshire."

ODD RECIPE FOR HABITUAL DRUNKENNESS.—The following singular means of curing it is said to be employed by a Russian physician, Dr. Schreiber, of Brzeze-Litewski. The drunkard is confined in a room, and furnished at discretion with brandy diluted with two-thirds of water; as much beer, wine, and coffee as he desires, but containing one-third of brandy; all the food, the bread, meat, &c., are steeped in brandy and water. The poor wretch is continually drunk and drowsy. On the fifth day of this regimen he has an extreme disgust for brandy; he earnestly requests other diet, but his desire must not be yielded to, until the poor wretch no longer desires to eat or drink. He is then certainly cured of his penchant for drunkenness. He acquires such a disgust for brandy, that he is ready to vomit at the very sight of it.—*The Chemist.* We may add, that although efficacious in breaking off the habit once, it is not found equally so in those cases where the disgust to the brandy has been overcome, and the party has again returned to his drinking habits. He should make up his mind to become a total abstainer for life.

GROG versus GOSPEL.—The following is taken from Mr. Young's recent work, "*A Residence on the Musquito Shore*," (Mexico), and shows the depraving influence of strong drink, which is indeed a sad substitute for the gospel! It is a sorrowful question to ask, who taught them to like this grog? The missionary and the European!—"A short time back a missionary arrived for the purpose of giving them some idea of a future state: a house was speedily found for him, and he commenced preaching; and for a few Sundays he gave some of the chiefs a glass of grog each, to entice them to hear him. At length, one Sunday a great number of the natives attended to hear the white stranger talk: on this occasion the worthy and reverend gentleman was more than usually eloquent; when one of the chiefs arose, and quietly said, 'All talk—no grog—no good!' and gravely stalked away, followed by all the natives, leaving the astonished preacher to finish his discourse to two or three Englishmen present." Thus ended this wretched endeavour to bribe the poor besotted heathen to hear the gospel with the besotting agency of grog. Alas! that a christian missionary should ever attempt to entice souls to Christ with the feeblest and foulest instrument of evil!

[After looking in the above miserable picture, turn to the following:—]

TEETOTALISM AN AID TO CHRISTIAN MISSIONS.—Extract from "*The Chronicle of the London Missionary Society*," for January; (a letter to the directors, by the Rev. J. DALGLISH, one of its missionaries, at Lonsdale, WEST INDIES, dated August 15, 1843.)

"**TEMPERANCE**, it was found, was at the root of the great existing evils, and being myself an observer of the rule of total abstinence, I was the better able to combat the evil. That it was an evil, it required not much argument to demonstrate, and that it must be put down, was the almost unanimous decision; but how to accomplish its eradication, was a different matter. There was great excitement among the people, and I believe nearly the whole of them would have promised to abstain. I thought, however, we would make a trial of three months, and this was done. You may imagine the delight I felt on going into the chapel one night after the service had commenced (for I had been preaching elsewhere), and after the expiration of the three months, to hear one black brother, from the abundance of his heart, exclaiming—'We give three tanks and praise, O Lord, that the drunken no there no more.' There were two places in our neighbourhood where rum was sold, to our exceeding grief and annoyance. After the meetings of which I have spoken, one of them was closed, because no customers for rum could be found; and not long after, the keepers of the other place told me, that what they sold was not sufficient to pay their license; and though that shop is still open, no rum is now sold in it. A year has now elapsed, and we have still reason to give 'tanks' that 'drunken no there no more.' It was only last week that a manager of a neighbouring estate remarked to me, what a great change had taken place in the district; and, as regarded his own estate, he only knew of two persons who had any great desire for drink; but that they were so closely watched and guarded as to render it almost impossible for them to get their craving satisfied. This manager, with some others, I am glad to say, give me their assistance. From the estate to which he belongs we have sixty church members, and more than that number of adherents. During the year they have erected a very neat meeting house, towards which they raised upwards of six hundred dollars; a large portion of which, I should say, is the fruit of their temperance."

SECTARIANISM PREFERRED TO TRUTH.—As an illustration of the deplorable disposition displayed by thousands, to crucify Truth at the bidding of *Sectism*, we may mention that many hundreds of *WESLEYANS* have refused to subscribe to the *Advocate* this year, in consequence of our having given insertion occasionally to accounts from *Wesleyans* of the persecution which they have suffered on account of their teetotalism. Alas! for the race, when men cannot bear the truth to be spoken!

TEETOTALISM IN AGE.—*Mr. Editor*,—Seeing in your *Advocate* for Feb. an account of an elderly woman of the age of 82, who had become a teetotaler in advanced life (as I presume), I beg to add my testimony to the good effects of that system, which I have experienced. *My age is nearly 83.* I have been a total abstainer now about four years, and during that time it has not cost me a shilling for medical attendance. My health has been unusually good; my strength far above many men younger than myself; my appetite good. I eat, drink, sleep, and rest well. My mind is at rest. All, under Providence, I impute to my adopting the teetotal plan. I have a son, who, with five children, are teetotalers.

Yours truly,

A CONSTANT READER.

NUTRITION, WHAT IS IT?—Some of our remarks lately gave rise to complaint, stated in one of our "*notices*," and our comments thereon equally excited the disputatious "*organs*" of several of our correspondents. They object to our statement that "*white bread, sugar, and tea*," are not *nutritious*. We did not mean the statement as to bread to be absolute, as the context shews; for, we added, the "*coarse*" part contains (not all, but) the "*most nutritious portion*," and of course the other part contains the *least*. But, referring to Magendie's experiments, we said that a dog could not live on white bread alone; thus developing the meaning of the whole to be, that white bread is not *nutritious*, (as our correspondent J. H. had supposed) *par excellence*, or as distinguished from "*coarse*" bread; in fact, not nutritious in the sense of being able to sustain life. Then, we passed to an absolute statement concerning sugar, and affirmed that it was in no degree nutritious, clearly making a distinction between it and white bread. Both these statements, we repeat, are strictly and physiologically correct. 1. *Nutrition* is not of the same meaning as aliment or food. Sugar is a necessary part of food, but no part of nourishment. 2. We did not affirm that the "*husk*" was the most nutritious. We said, the "*coarse*" portion, including such parts as make second-rate bread. The "*husk*" is not digested, but much of that which goes with the husk in the bran and the shurps, is very essential and nutritive. 3. The case of the negroes eating sugar, and being hearty upon it, amounts to nothing. The sort of sugar (or rather sugar-cane juice) which they occasionally use, is very different from our tea-table sugar. It is sugar, as nature sends it, mixed with other and nutritious matter.

Notices.

The seven COLOSSAL DRAWINGS will be ready some time this month, and immediately forwarded to subscribers.

TEMPERANCE YEAST.—Mr. Edwards' receipt (see January *Advocate*) has been improved upon by him. We know of more than one public baker who constantly uses it.

OUR *ADVOCATE* will appear in its new dress, with two engravings (a portrait of Priessnitz, and a picture of Grafenberg) on the 1st June. Additional orders must be given at once, if they are to be supplied.

MR. MILLER, surgeon, Poole, Dorset, begs to correct the language imputed to him in note, p. 188. He says that he did not "*decline*" to give the reference. Our readers, therefore, will please to alter "*declines to*" into "*cannot give the reference*."

MR. JENKINS, Poole, hands us a copy of a letter from Prof. Brande, which states that "*alcohol is no doubt a very powerful poison*," but, "*if duly diluted, it cannot be termed a direct poison*." Had Mr. B. said, "*so direct a poison*," he would then have been right; for the water, &c., no doubt interferes with its so direct operation: but that it does not change its nature, Mr. B. admits. Mr. B.'s opinion, therefore, is not in accordance with Mr. Miller's, even on that point; but where does Mr. Brande make the absurd assertion that "*alcohol is a product of nature, existing in the very articles we use as food*?" No chemist could assert this; it is a pure figment of Mr. Miller's. The article signed "*Z.*" in the January *Advocate*, is from a respectable, good, credible gentleman.

"JAREZ" asks, "*if, when port wine is given as a tonic medicine in typhus fever, it is intended to strengthen? and, if so, why should a man not be strengthened in health also, by its use?*"—Answer: it is given purely as a stimulant and antiseptic, not as a tonic; by the first action it spurs up the system until nature or other means supply strength; by its properties as an antiseptic it counteracts change of matter; hence the intention of its use in putrid fevers. But in health men neither require "*spurring*" nor "*pickling*."

The last SUPPLEMENT cannot now be had separately from the *Standard Temperance Library*; the nine numbers of which, per post, will be 2s.

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The brilliant success of this Institution, and the remarkable exemption from loss which it has enjoyed, justify the Directors in urging upon their temperance friends the duty, as well as the desirableness, of securing a share in its benefits.

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Nothing need be said of the vast utility of following the example of the Americans in circulating these impressive exhibitions of the nature and effects of the drunkard's drink, throughout the country. Every temperance advocate should possess a set; every temperance society, or branch, should also have one or more sets; and committees, or private friends, should see that copies are placed in the chief temperance hotels, and in our public schools and other institutions.

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To the Teetotal and Rechabite Societies.

Dear Friends,—We have to lay before you the following particulars of a painful and distressing accident, which recently befel a deserving member of the DEVONPORT Teetotal Society.

A young man, named William Drake, a chair-maker by trade, (having some years since lost an eye), was on Saturday, the 16th March, preparing to leave work, when unfortunately in stooping to take up his hat, the other eye came in contact with the upright part of an unfinished chair, and was immediately forced from the socket, the vital part falling on the ground, thereby rendering him totally incapable of following his employment. He being at the time the chief support of an aged mother, the brethren of the "Buckingham Tent" having taken the case into their consideration, the undersigned have been appointed a committee, to lay the case before the friends generally, and to entreat their kind co-operation to alleviate as much as possible the distress occasioned by the melancholy event. We therefore trust this appeal will meet with a generous and hearty response, and recollecting all are liable to misfortune and accident, we hope a fellow-feeling will be shown, and a noble display of practical benevolence manifested in behalf of our suffering brother, which must redound to the honor of our good cause.

Your earliest attention will be esteemed a favor by

J. Jones, 14, Tavistock-street. W. Addiscott, 43, Princes-street.

S. Auger, do. W. Bradbury, Morrice-town.

W. Lewis, 10, King-street.

Please forward all communications to J. Jones, Treasurer, 14, Tavistock-street, Devonport.

W. Williams, C. R. — E. Morecombe, T. Sec.

Tent Room, 20, Fore-street, March 25, 1844. (Inserted gratis.)

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It is the settled intention of the Rev. JOHN STAMP, of Hull, and the teetotal church under his care, to erect a large Chapel, School Rooms, Minister's House, Temperance Hall, &c., as soon as Providence shall open their way. The friends are anxious to raise £1000 to commence with. Indeed, they do not mean to rest satisfied until all the buildings are free from debt, so that the proceeds of the chapel may be appropriated to the minister's salary, teetotal day school, teetotal town and sailor's missionary (which the church employs). They are wishful the money thus given should be (strictly speaking) *sacrifice money*—will you, therefore, kind reader, in aid of the noble object, give the price of a bottle of wine or spirits, or the price of a bottle of porter or ale, 4 oz. of tobacco or tea, 1 lb. coffee, cocoa, sugar, cigars, snuff; or the price of 100 pipes, with spittoons, snuff or tobacco-boxes, useless articles in dress, &c.? Likewise will be gladly received, *thank offerings* for benefits received by leaving off drunkard's drink, tobacco, snuff, cigars, tea, coffee; from early rising, or for the reclamation or conversion of a father, son, brother, friend. Be particular in stating the nature of your donation, and to what object you wish the same applied, whether in aid of the school (now in active operation), or towards the erection of the chapel, &c.

The price of the following articles would raise the sum required to commence with:—

The price of 400 bottles of wine, at 5s. per bottle...	£100 0 0
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500 lb. of tobacco, at 4s. per lb.	100 0 0
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2000 bottles of porter or ale, at 6d. per bottle	50 0 0
4000 pints of porter, ale, glasses of wine, gin, &c., at 3d. each	50 0 0
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Useless articles in dress	100 0 0
Tobacco boxes, snuff ditto, spittoons	8 6 8
For benefits received as named above	250 0 0

£1000 0 0

Several stanch teetotallers have already sent donations and promises amounting to upwards of £210, which have been acknowledged in the *Old Methodist Revivalist*. Several ladies have engaged to give the price of 1 lb. tea (each) 5s. Several gentlemen, 1 lb. tobacco, &c. For particulars, see the *Old Methodist Revivalist*, published every Friday, by Starie, 166, High Holborn, London, and may be ordered of any bookseller; which contains extracts from the best works on religion, lectures on dress, covetousness, tobacco, cigars, snuff, tea, coffee, early rising, evil speaking, training children, eating blood, sabbath breaking as practised in little things among professors of religion, &c. In addition, it will contain six lectures, principally from the Rev. J. Caughey, of America, with notes from Wesley, Fletcher, &c. Vol. 2 commenced with the present year, and all or any of the Nos. up to the present time can be had. Likewise Vol. 1, price 1s. 4d. Don't fail to order Nos. 5 and 7.

Any person collecting or giving 30s. in aid of the teetotal chapel, school, &c. will have a copy of the above work sent weekly per post (free). The smallest donation thankfully received.

Address—JOHN STAMP, Teetotal Minister, Zion Chapel House, Hull.

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CONDOLENCE FOR CALUMNIATORS.

(Copy.) "To the Rev. R. R. KEELING, Wesleyan Minister.

"WE the undersigned, being members of the Temperance Association, and also in connexion with the Wesleyan Methodist Society, at Rotherham, do hereby signify our strong disapproval of an advertisement in the National Temperance Advocate, in which your name is inserted.

(1) "Acting in pursuance of certain resolutions which are said to be written in the Conference Minute Book, we consider that, as Superintendent of the Rotherham Circuit, you were in the exercise of your duty in closing the doors of the Wesleyan Chapel at WENTWORTH, to prevent a Temperance Lecture from being given therein; but REGRET that in discharge of such duty, you should have found it necessary (1) to speak detractingly of temperance advocacy in general, and of the advocate appointed for that night most personally and particularly.

(2) "Yet whilst we mention that he had the right to defend his character [how gracious!] from groundless imputations, especially that of INFIDEL, which is, of ALL OTHERS, to a Christian man, MOST ODIOUS, and from which the Christian mind shrinks with instinctive and deepest abhorrence, we strongly condemn the rancorous unchristian spirit manifested, and the absurd manner adopted by him in THE EXERCISE OF SUCH RIGHT, in the advertisement above referred to."

[Here were to have followed the names of the "SYMPATHISERS WITH SLANDER."]

To DR. F. R. LEES, F.S.A.

Dear Sir,—The above was read to the Temperance body in Rotherham, but NO ONE ASSENTED TO IT, with the exception of a few Wesleyans. I thought it my duty to send you this letter, a copy of which is about to be sent to Mr. Keeling.—Yours, dear sir, A MEMBER.

P.S. An answer in the *Advocate* would very much oblige the members here.

REPLY.

"Dear Sir,—What a deplorable example of the blinding influence of partisanship do the concoctors of condolence present! Besides the above, I have had complaints from two other parties, of the "severity" of the terms employed, tho' the strongest were scripture denunciations of slander! One party declined the *Advocate*! Well—so be it! I must be the judge of what I write; others of what they read. These parties confess that the slanderer has been guilty of making

"A GROUNDLESS IMPUTATION OF ALL OTHERS THE MOST ODIOUS TO A CHRISTIAN MAN"

and therefore more odious and serious than the strong but "ower true" language employed by myself in defence (only after having first written to my calumniator, who declined all apology or explanation); yet these same praters about Christian charity so closely bottle up all their sympathy for the slanderer, that they have nothing but "strong disapproval" for the slandered!!! The "MOST ODIOUS" of all calumnies they simply "REGRET"! But for the merely too strong denial of that "from which the Christian mind shrinks with instinctive and deepest abhorrence," they can make no allowance; however natural to err here, these kind-spirited ministerial nerve-condoling sympathisers can only "STRONGLY CONDEMN" it. They simply "regret" the BEAM in their preacher's eye; but have nothing less charitable than harsh judgment and "strong condemn"-ation for the MOTHS in their brother's!! They act as those might do, who should condole with a criminal, and forget his crime, because the policeman had, as they fancied, employed a little too much force in handcuffing him, and thus at once arresting his career; and who should talk of Christian "charity," until they forgot all about common justice.

(1) I never impeached Mr. K.'s conduct at all for closing the chapel (at the instigation of Mr. BROMLEY, as I have since been informed, who cannot, poor gentleman, forget Rotherham Court House, and who wickedly spread the same calumny as Mr. K.); all that concerned me was the fact, that in the exercise of his right he should advance against me

"a groundless imputation of all others the most odious,"

and therefore, of all slanders the most wicked.

(2) In the "exercise of my right to defend" my own character, I claim to be the sole judge as to the mode; and for any one to interfere in that—(unless to correct error)—is sheer impertinence. In the last place, I utterly disclaim any "rancorous and unchristian spirit" in the matter. What I write, I write calmly, and on consideration. I have nothing but pity for the paltry feeling which allowed

A CHRISTIAN MINISTER TO DISHONOR HIMSELF BY TURNING SLANDERER, without any provocation from me; at the mere instigation of a disappointed friend! But the agents of the Father of Lies have lately been spreading this serious charge, and when another Minister "took up the tale," I felt called upon to characterise these matters as *the Bible does*. But plain truth does not suit this pharisaical age! It never did suit that class. Nevertheless, I give all fair warning, that whoever repeats this wicked slander shall be ADVERTISED BY NAME. Stop it I will. This plan will succeed, I think, and spare me the necessity of calling in the aid of Messrs. "John Doe and Richard Roe."

Yours,

F. R. LEES.

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* * * Prepay all letters, and enclose stamp for answer, when needed.

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THE NATIONAL TEMPERANCE ADVOCATE AND HERALD.

THE OFFICIAL ORGAN OF THE BRITISH ASSOCIATION FOR THE PROMOTION OF TEMPERANCE,
AND OF THE IRISH TEMPERANCE UNION.

No. 18.—Vol. II.]

DOUGLAS, MAY 1, 1844.

[1½d. per No.; 1s. 6d. per Year.

This publication is privileged with a FREE POSTAGE from the Isle of Man to every part of the United Kingdom of Great Britain and Ireland, to Canada, the East and West Indies, and to France and Spain; but cannot be re-posted. Copies forwarded to other parts, are liable to a small postage, such as 2d. per copy to the United States or Africa; but with these few exceptions, the *Advocate* is uniformly free.—When postmasters charge, illegally, a postage on this paper, the parties aggrieved are requested to make complaint to Col. MABERLEY, Secretary, General Post-Office, London.

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QUESTIONS FOR THE CHURCH.

By the christian church we mean the entire community of sincere and devoted christian believers. We mean the men, whatever their denominational distinctions, who are earnestly striving to hasten the period when ignorance and sin shall everywhere give place to purity and truth; when the whole world, illumined by the gospel, shall become a holy and a happy province of the vast empire of God.

The sinfulness of intemperance admits of no dissent. Reason itself cannot but denounce it as a flagrant offence against the dignity of man. Revelation has, long ago, placed it in the darkest catalogue of crime. This admitted, it follows, that just in proportion as drunkards are reclaimed, and others are preserved wholly free from the polluting influence of the intoxicating cup, is one of the great objects of the christian scheme accomplished. True, there may be other vices where intemperance does not exist; but *exactly to the same extent to which this evil is destroyed*, has christianity the less to do in the removal of human depravity. But intemperance is not merely a sin: it is a *sin of such a peculiar kind* [because *physical* as well as moral] as to involve a condition singularly opposed to the influence of christianity.

The records of the christian ministry have clearly demonstrated, that the habitually intemperate are the most hopeless of characters. In effecting the renovation of man, the gospel has to act upon his *understanding and affections*. His mind and heart are the fields in which that divine seed must be sown, whose fruits are righteousness, and joy, and peace. As in the natural world the most abundant harvest is reaped from that soil which has been best prepared, so in the spiritual world the fruits of christian principles will ever be found proportioned to that condition of mind and feeling on which divine truth is brought to bear. If the intellect be feeble or bewildered, its perceptions will be wanting in that clearness which is necessary to conviction; and if the conscience be seared—if the moral and [physically] *sensitive part* of man has become hard

and unfeeling—truths sharper than a two-edged sword presented to the ear will leave scarcely more impression than the dropping of water upon a rock. Hence the cause of temperance is the cause of christianity.—Actual drunkenness is a state of madness, or stupid idiotism; and hence the conversion of any man, when intoxicated, however capable of thought and reflection when sober, though possible, is, of all things, the most improbable.

It is in vain to object, that the Spirit of God is *able* to remove all those obstacles to the influence of christianity, and that it is his work to prepare us for the due reception of religious truth. What He is *able* to perform is one thing, and what He *will* perform is another. The Spirit of God is the spirit of truth, and *He works by means of it*; and we may as well expect, therefore, to reap where no seed has been sown, as to expect the fruits of the Spirit where His own truth has not been rightly understood and appreciated. He is *able* to produce both faith and holiness by simply exerting His almighty power. But *will* he do it? Is it not a part of His own wise and undeviating arrangement, that faith should come "*by hearing*"? The Redeemer himself prayed—"Sanctify them by truth, thy word is truth."

If even drunkards were no more unprepared than other sinners to derive advantage from the inculcation of truth, it is certain they seldom come under the sound of it. Hence their conversion is a thing of but very rare occurrence.

Here and there a drunkard may be found in our worshipping assemblies; and *now and then*, through the ordinary ministrations, a drunkard is reclaimed, and brought within the fold of Christ. But is it not a fact, that for every drunkard thus added to the church, many once hopeful and even ornamental professors are taken from it, by the mighty and insidious power of strong drink? Whether, then, we regard the character or the condition of the drunkard, it is evident that *whatever places him in a state of sobriety*, must have an aspect highly favorable to christianity itself, and must be *entitled* to the hearty support of all who profess to be interested in its triumphs.

To do good to the *bodies and souls* of men is, to present one of the fairest evidences we can give of our sincere adhesion to the cause of Him whose life was a continued scene of unwearied benevolence. To stoop to the most degraded, that we may raise them to the elevation from which they have fallen—to extend the hand of kindness to the more wicked, that we may lead them into the paths of purity and peace—to sympathise with the most miserable, and to point them to the sources of true and lasting enjoyment—this is to imitate more closely still the example of our divine Redeemer. We demonstrate thereby, most conclusively, that we are his disciples.

Herein temperance societies exhibit their perfect accordance with the mind of Christ. They unfold the great truth, that they are not merely *handmaids* to the gospel—appendages to christianity, which circumstances have rendered lawful and expedient—but that they are the natural results of the unfolding of its pure and benevolent principles. WHY, then, does the church refuse to make the cause of temperance its own? WHY does she look with jealous and suspicious eye, and with frowning countenance, upon its onward movements? WHY does she seem fearful lest the world should become *too sober*? WHY does she appear still to cling with most tenacious affection to the *very temptations to intemperance* by which many of her own watchmen have been lulled into a dreadful slumber, her most courageous defenders shorn of their strength, and her loveliest children rent from her embrace?

THE MINISTER'S TEMPTATION.*

When being educated in * * * college, there was a fellow-student, somewhat my senior in years and standing in the institution. He was of good parentage, and had enjoyed a liberal education before becoming an inmate of the establishment. His pleasing manners and good address, united to a remarkably sweet and gentle disposition, soon led me to mark him out as one whose friendship might with propriety and advantage be cultivated. Our literary tastes accorded in a great degree, and, independently of a few peculiarities, which I attributed to an early introduction into society, and an exceedingly sanguine temperament, he was an individual that few young men would not have coveted to know.

His religious impressions, unlike those of persons at a more mature age, seemed to have in nowise shaded his natural disposition. To some persons, his deportment might have worn the appearance of lightness.—But it was the ebullitions of youth, softened and chastened by holy feelings—the innocence that, without solicitation, obtains attention.

We were much together during the intervals of study, although by no means exclusive in our companionship. Often we have strolled out together unobserved, and traversed the beautiful woods and vales of * * *, or loitered by the banks of its winding and soft-flowing river; and, with the power of a sensibility created by surrounding objects, but mellowed and refined by an enlarged view of Him whose image creation wears, whether in its magnificence or in its beauty, we gave our fancy full scope, and called into being a thousand radiant forms of loveliness, until we seemed associated with, and in our earnest hearts assimilated to, the ideal objects our imagination had created.

One fact will serve more distinctly to throw out, by the force of contrast, the circumstances to be subsequently disclosed. At this time, and indeed during the whole period of his academical career, contrary to the usual practice of his young brethren, he was never known to use intoxicating liquors. Nor was any especial notice taken of this. It was, in fact, a singularity that neither excited surprise, nor incurred displeasure. It was sufficient to know that he did so from perfect choice.

My esteemed friend and brother having passed with credit through his theological course, removed to another part of the kingdom, and for some time I knew but little of his movements.

He had, whilst a student, distinguished himself somewhat in pulpit effort. He possessed commanding powers of oratory. His imagination was warm and brilliant.

He had studied closely some of the more pure models. His preparations partook of the singularly simple in character, yet combined with much vigor of thought and clearness of perception. He was equally well understood by the intellectual and unintellectual hearer.—Although his views of doctrine were not strictly of that class which has for some years been prominent both in the pulpits of the dissenter and churchman, still they were sufficiently sound to claim attention. His forte was to arrest, and then soothe or warn. The heart that seemed impenetrable to ordinary truth, would be melted into agonised contrition—bound, as by a kind of supernatural spell, until the preacher administered the consolations of the gospel. The experienced child of God, borne down by the trials and afflictions of time, had his faith encouraged, and his hopes animated to renewed perseverance; and the careless and presumptuous were awed into a sense of duty, beneath representations of responsibility, as though the lightnings of Sinai had flashed their vivid fires.

Having preached occasionally, with much acceptance, to various congregations, the subject of my sketch became a probationist to the pastoral charge of a once flourishing church. It had felt, however, the vicissitude of change. As is the case in the history of some christian churches, the old members had died off, and their eminent piety, with the exception of a few humble instances, had died with them. Among the more observant to the outward ordinances of religion, there was, it is to be apprehended, but little vital religion. Hence, there was a familiarity existing between the godly and the world, that too much indicated lowness of standard, both in principle and profession: an association which invariably proves inimical to the highest interests of the sincere christian. In the families of the more wealthy of the congregation, in addition to other modern innovations, were found the bewitching tones of music, expressed in the language of sickly sentimentality,—the card table, and other sources of mental excitement, with their usual accompaniments, the wine-decanter and the spirit-bottle. Within this circle of temptation the young minister was soon induced to enter. He here found that which was highly congenial to his natural taste. As the means of securing popularity, and to escape the charge of being righteous overmuch, he suffered himself to be led, though not without a severe struggle, a victim to the altar of religious dissipation. The result was—and would his case were a solitary one!—he contracted a habit far more evil than he himself at the time even dreamt of. But the tale soon told itself. His high tone of devotional feeling, by degrees, forsook him. The unction of the pulpit subsided into a mere cold and formal address. In his whole demeanor the power of contamination was apparent—lightness of mind, inattention to study, disregard to the daily claims of the sick, frequent and protracted absence from home—these and other obliquities in his ministerial character marked his downward course.—Mutual indifference towards each other was soon felt; and at length, deeply aware that he had lost that respect without which the christian ministry is a dead letter, he resigned connexion with them.

During my two last vacations it fell to my lot to occupy his pulpit on several successive sabbaths. I thus learnt these few but eventful facts, and my worst fears as to their influence on the character and usefulness of my brother were afterwards painfully realised.

Hitherto, through the sympathy and latent affection of his false friends, he was spared the bitter affliction of his sin being proclaimed to the world.

But to a mind sensitively alive to self-respect like

* Abridged, with the preceding article, from the *Temperance Magazine* for 1841.

his own, the amount of suffering he endured must have been deep indeed! Many months had rolled away ere it was told me that he had become located among a rural population. The interesting sphere of labor now alluded to, was the least likely to foster the vice of which he stood in imminent danger. His associations were necessarily of another and distinct character.—Here, the fascinations of female society could not affect him. Intellectuality of intercourse, with a few exceptions, were wholly unattainable. He was now associated with a warm-hearted and generous, but simple-minded people. Intemperance, in the common acceptation of the word, when it was seen, assumed only its *grosser form*—too hideous far to be either tolerated or loved. Hospitality abounded at the tables of the more affluent, but it was restrained by that homely sense of good breeding, beyond the bounds of which the welcome guest might be invited, but was never compelled to trespass.

It would be to enter on too wide a field to state, at large, what were the peculiar circumstances instrumental in bringing him again into stated ministerial duties. Suffice it to say, he seemed again retuned to pulpit exertion. His preaching once more partook of its original character, and he appeared to labor very successfully. But a worm was at the root of all. He sought society of an unkindred nature. The world again stole into his heart; and, in the end, the dire catastrophe came. He was found in the *tavern* of a neighboring town, in the midst of a thoughtless circle, in a state of intoxication! The matter was soon bruited. His people shunned him; and, overcome with shame, he retired from his interesting scene of usefulness—his character blighted, his reputation gone, and leaving a stain on the cause of religion in that place, which will take many, many years to wipe away!

It fell to my lot to succeed him. Uniform kindness and attention were shewn me; but a suspicion had been awakened, mingled with regret, which seemed to render all means abortive to regain their confidence, and revive their pure affection. Beloved people! years have now rolled away since we first knew each other; but your memory awakens emotions too deep to be uttered. Had our brother known the amount of our mutual suffering, he would have dashed the poisonous cup for ever from his lips.

Another sphere, and a new scene, now opened themselves to my own attention. I had exchanged the peacefulness and quiet of a rural district, in a remote part of the kingdom, for the bustle and activity of life in the metropolis. But my mind was still intent on one object—the recovery of my fallen friend and brother. At length my suspense was broken, by the melancholy intelligence, that, again, he had entered on a stated ministry—and, again, he had fallen, with no apparent hope of being restored to his former station in society! His friends had forsook him. Those who had loved him, even in disgrace, now turned their backs upon him, as one unworthy either of their affection or sympathy—leaving him to weep and agonise alone, in his hour of bitter trial.

Here, but for divine grace, my hastily-written but faithful narrative would have painfully closed. And what would it have recorded, but that a young minister of Christ—of shining talent and high capabilities—by the force of evil example, and the no less *tyrannous power of custom*, had fallen—and for ever fallen—a prey to intemperance!—adding another mournful instance to the abundant evidence which the church might afford, that her position in society, amid its endless sources of contamination, is truly alarming.

After being tossed on a sea of trial for several years, and affording satisfactory evidence of sincere repentance, my esteemed brother has been once more reinstated in his office. He is now married to a highly estimable and pious woman, and ministers to a congregation congenial to his tastes and religious sentiments.

My fervent prayer is, that, as a double safe-guard, he may be induced to adopt a principle that will necessarily conflict with the customs and usages of society, manifestly dangerous, even in the religious circle, and, in his case, producing the most lamentable results—a principle that will subserve, perhaps more than any other expedient, moral or benevolent, to maintain, in purity and vigor, the high and holy interests of our common christianity.

ON TOTAL ABSTINENCE.

Fellow citizens of the world,—It gives me pleasure to know I am addressing myself to many of my fellow men whose philanthropic bosoms glow with the manly sentiment of the immortal Roman, who exclaimed, "*I am a man, and feel interested in all that interests mankind.*" With half an eye we can see misery, pain, poverty, and death abounding all around us, nor does it require much ingenuity to trace these evils to their fountain head—intemperance and vice. Hitherto the question of teetotalism has principally confined itself to the *lower classes of society*, as though, forsooth, the middle grades had nothing to do with it farther than giving their opinion as to its good or evil effects on the community at large. O, say they, "it is very well for the decided drunkard,—the low fellow, who, by drinking, impoverishes his family and injures his circumstances." Pray, to what class belong those yeomen, who spend most Sunday mornings in paying their workmen, and most Sunday afternoons in smoking and drinking; and who, every fair and market day, are seen riding from their market taverns, with their heavy heads tottling first on this side and then on that, until at a certain turn of the road, the horse takes fright, and down comes its besotted rider, and away flies his polluted soul, without a moment's warning, reeking with guilt, before his offended Maker? Not a week—I was going to say scarcely a day—passes, but this awful scene is exhibited in one part of the kingdom or another. See the lists of deaths in the public papers, where the immediate cause of death is not mentioned. Again, to what class belong those respectable tradesmen and clerks, who spend their afternoons, not in attending to their shops, not to their customers, (this is left to confidential shopmen and apprentices) not in posting their day books, or preparing to honor the draft becoming due on such a day, but in puffing their tobacco, and in soaking their brain with prime ale? "Oh, how excellent it is." How many of this class have I seen within the last thirty years, whose circumstances have become embarrassed, their credit and character affected, their constitutions undermined, their health has suffered, and down they have sunk into an early grave. There is not a drinking public-house celebrated for its excellent liquors, but what can record its scores of deluded victims, and these not of the lower orders of society. It has been proved that until a man is to a certain degree excited, and his passions inflamed by liquor, he is chaste and temperate; but then he is prepared to outstrip the bounds of matrimonial fidelity, and is seen winding his way to the harlot's house, painted to the life by the wisest man, in the seventh chapter of Proverbs: "He goeth after her straightway as an ox to the slaughter, until a dart strikes through his liver." And then he finds, to his cost, that "her house is the way to hell, leading down to the chambers of death." Thus are we deluded—and then say, "Oh, this teetotalism is very well for the lower orders, and the confirmed drunkard." Thus we shuffle off the thing to another, while we ourselves are slaves to the most accursed of all vices—sipping and tipping in the first instance, and then every other follows in the train, and destruction closes the scene.

I now appeal to every honest man, and ask him the cause why he has not, by his personal example, endeavored to stem this awful torrent? "Let every one mend one"—let every one be influenced by the example of the great-minded Paul, and say, "If my meat or drink makes my brother to offend, I will eat no more as long as the world standeth." But you say, "I am not a drunkard; I never go home reeling, and quarrel with my wife." Don't you? Well, suppose you are, as you say, a moderate man, and only take a little—perhaps a glass or two at your dinner, and a little at your supper, and then, by way of closer, a glass or two of grog, and then good night. The next day comes, and with it weakness and acidity at the stomach, water-brash, heart-burn,

headache, sinking and lowness of spirits, trembling of the limbs, and a general nervous, gloomy, feverish, and cheerless feeling pervading the whole body and mind,—until another debauch appears to put all right again. No pastry for these gentlemen—none of your slop tea,—oh no!—they cannot take it, but a nice hot frizzle—a well devil'd tit-bit, about ten or eleven o'clock the next morning, at the next cook-shop—thus to create an unnatural thirst, and to prepare this deluded victim of intemperance for another afternoon's drinking. I tell these, my poor deluded moderate temperate men, that nothing but teetotalism will save them. With their increasing years, all these infirmities of which they complain must increase; their habits become stronger and more confirmed daily. Snap at once that hellish fetter which binds you to your passions, habits, and companions, and you are free and happy. Say not, "I'll try to leave it off;" you never will, if this be your language; but say, "I will," and the work is done. Sign the pledge, join the band of your fellow-freemen, and you and yours are blessed for ever.

Many object to pledge themselves, but why should they? Dr. Paley, that profound philosopher, long before teetotalism was ever heard of, said, in his *Moral Philosophy*,—"I hold myself a friend to laying down for ourselves rules of this sort, and rigidly abiding by them; they may be exclaimed against as stuff, but they are often salutary. Indefinite resolutions of abstemiousness are apt to yield to extraordinary occasions, and these extraordinary occasions do occur perpetually; whereas the stricter the rule is, the more tenacious we grow of it; and many a man will rather abstain than break his rule, who would not easily be brought to exercise the same mortification from higher motives." The celebrated American, Dr. Dwight, remarks—"The man who finds in himself any particular relish for drinks, is bound to abstain wholly; all persons who have already begun the habit of moderate intoxication, are bound to desist absolutely from all use of strong drinks. Every effort at gradual reformation will only cheat him who makes it. Hard as the case may be, he must break off at once, or be ruined. An appetite for strong drink is unnatural, and created by casual indulgence. Our health, our reputation and safety, our reason, our usefulness, our lives, our souls, our families, our friends, in solemn and affecting union, urge, entreat, and persuade us to abstain; God commands, Christ solicits, the Spirit of Grace influences us to abstain. Listen, then, and obey these small still voices which thus sound from heaven within thy ears."

But my object is to address my fellow-men in easy and respectable circumstances, and to ask them for example's sake to abstain. The weaning-time will be short. Many of your working-people will not join, until you set them the example. Try the system for a week; you will even in that time personally feel its advantage. Keep from the haunts of your old companions, then come forth as the advocates of this glorious cause; leave it not to others, inferior to yourselves in circumstances, but who have been more bold and manly in their determination and conduct. Never will the accursed practice be discontinued, until intelligent men of mind and property set their faces against it. Great and incalculable is the evil complained of. Fifty millions of money is annually expended in this kingdom for its support, directly or indirectly. The celebrated Rev. Thomas Spencer, of Henton, near Bath, remarks on this subject—"Ten years of the annual expenditure, direct and indirect, caused by intoxicating liquors, would pay off the national debt. So long as a man is under the occasional influences of liquor, you can do him no good—you cannot depend upon him. The majority of the community are under this pestilential influence. Some that are in easy circumstances get drunk every day; others are more moderate; they are seldom quite intoxicated; they can talk and walk, and manage their affairs; but they are never quite themselves; you cannot get at and address the real inward man." Finally, I beg to conclude my remarks by quoting the same excellent authority. He says, "The following principles may, I conceive, be clearly established:—1st. That there is no real benefit to be derived from any quantity, great or small, of intoxicating drinks, to a person who is in health. 2nd. That it is far easier to abstain from the first glass, than having tasted the first, to abstain from a second or a third.—3d. That this is in conformity to scripture, which enjoins—'Look not on the liquor when it is red—when it moveth itself aright in the glass—for it will bite like a serpent, and sting like an adder.' A person adopting this system is soon surprised to find he does not want drink of any kind, for he is never thirsty; there is no spark to quench in his stomach, no furred feverish tongue burning with heat, but an even delightful cheerfulness of mind, pervading a healthy and vigorous state of the body, from day to day, until it be said to him by his Maker—'Come up hither.'"

I do not in these remarks place Temperance as a substitute for vital religion—far from it; a man may be sober, and yet know nothing of himself or of his God—"whom to know is life eternal." But there is no christianity without sobriety, and the latter becomes a stepping-stone in obtaining the former. Fellow-citizens of the world, farewell.

T. B.

Coptthorne House, Shrewsbury.

Progress of Temperance.

ENGLAND.

FARSLEY, near Leeds.—Our fifth annual festival was held on Easter Monday, April the 8th, in the Wesleyan school-room and chapel, kindly lent for the occasion. A procession was formed, which took its course through some of the neighboring villages, with a band of music at the head. At four o'clock about 400 sat down to tea in the school-room, after which a public meeting was held in the chapel (Alderman Lupton, Esq., of Leeds, in the chair); when two very able addresses were given by Mr. Joseph Andrew of Leeds, and Mr. John Law of Horton College. The society at present numbers about 280 persons, and is in a very prosperous condition, having regular meetings every Thursday, and members meeting every Saturday evening, which promotes the stability and unity of the members.

THOMAS HOLLINGS, Sec.

SETTLE.—It is with pleasure I inform you of the progress of the principles of true temperance in this neighborhood. On Friday and Saturday, the 8th and 9th of March, two lectures were delivered by Mr. G. E. Lomax, to crowded audiences. About 20 signed the pledge. On the 4th of April, Mr. T. B. Thompson delivered a lecture in the National School. On Good Friday, our members assembled in the National School, about one o'clock, in order to join in procession. Some delay was occasioned on account of the unfavorable state of the weather, but shortly after two o'clock the clouds began to disperse. About half-past two the banners were unfurled, and the procession began to move, headed by an excellent brass band, followed by the female and adult members; and the procession was closed by the members of the Ribblesdale Youths' Tent of Juvenile Rechabites, about 50 in number. After perambulating the villages of Giggleswick and Langeliffe, the procession returned to the National School, where tea was provided, of which upwards of 300 partook. After tea a public meeting was held in the School, which was filled to overflowing. Mr. J. Thomson, sen., occupied the chair; and addresses were delivered by Messrs. T. Oates, J. Harris, and J. Marsden; after which Mr. T. B. Thompson was introduced to the meeting. He for about two hours riveted the attention of the audience, and concluded by a powerful appeal to the members. About thirty signatures were obtained. On Saturday Mr. Thompson lectured at LONG-PRESTON, where upwards of thirty signed. On Monday at WIGGLESWORTH; a few signed. On Tuesday he went to AUSTWICK, where a good meeting was got up, and about twenty signed the pledge.

JOHN BALDWIN, Sec., C.R. I.O.R.

POOLE, Dorset.—On Thursday evening, April 4th, a public meeting was held at the Infant School-room, Skinner-street, when J. Rutter, Esq., of Shaftesbury, delivered an interesting lecture. The friends were not disappointed in their anticipations of a crowded assembly, from the well-known respectability of Mr. Rutter, as a solicitor of extensive practice, and a firm advocate of the cause of true temperance. The company were numerous and respectable, including a number of the Society of Friends from different parts of the country, who had held their general quarterly meeting here. After singing a hymn, Mr. R. began to address the assembly, by giving credit in the first place to the character and example of the laboring classes, as being foremost in the institution and advancement of the good cause; at the same time vindicating their character from the uncharitable opinions entertained by some individuals, owing to the apparently strong language in which some of them indulged when advocating the principles of sobriety. Mr. R. then related numerous anecdotes respecting the introduction and progress of total abstinence in the town of Shaftesbury—of his own experience as a total abstainer—of the many pleasing circumstances he had witnessed, tending to confirm him in his principles, during a visit to Wales and the manufacturing towns of England—of the inefficiency of the moderation principle—of the false alarm raised by the agriculturists on the barley question—concluding his excellent address by an earnest appeal to the wealthier and middling classes, and especially to professors of christianity, to come forward and join the ranks of the teetotallers. Several signatures were obtained.—On the following evening we had a public tea in the Tent-room, North-street, at which place meetings are regularly held, and addresses delivered by local speakers. A Reading Class has also been formed for the purpose of mutual improvement, discussion, &c., the members of which pay 1d. weekly. Although the cause is in a tolerably prosperous state, yet much remains to be done to remove the existing prejudice against and ignorance of our principles from the minds of the inhabitants generally.

J. JENKINS.

MELLOR-BROOK.—On Easter Monday a temperance tea party was held in the Wesleyan Methodist Chapel, when about 200 persons sat down to tea, and after partaking of the exhilarating beverage, the company joined in procession round the village, singing several temperance hymns, and then returned to the chapel, and held a meeting, when several excellent addresses were delivered by Messrs. Thomas Swindlehurst, George Bentley, &c.

TORRINGTON.—I sincerely hope you will sustain no material loss by the refusal of certain Wesleyans to subscribe to the *Advocate*. I have great pleasure in informing you that the *Advocate* gives increasing satisfaction to its readers in this neighborhood; in proof of which I purpose to increase my order for it, in the course of a month or two. We have cleared off our debt, and are now determined to make vigorous efforts for the spread of the cause. Earl Fortescue gave us £1. I have consented to visit, in the course of a few weeks, some of the societies in Devon, where, I regret to say, the *Advocate* is almost unknown; and shall not forget to recommend it to the notice of the societies, on account of its thorough-going principles, and the honest and fearless manner in which it attacks the drinking customs, and vindicates the claims of true temperance. If, without being guilty of "sheer impertinence," I may be allowed to express my opinion, I cannot help congratulating you on the successful manner in which you have vindicated your character, and exposed the slanderer.—So may all your enemies fall before you! C. V.

UXBRIDGE.—The annual procession, dinner, tea, and public meeting of the Uxbridge and Drayton Rechabite Tents, and of Uxbridge Teetotal Society, took place in the public room, on the 16th April. We were favored with the company of that worthy and talented clergyman, and zealous teetotaler, W. W. Robinson, curate of Yeovil, who preached an excellent sermon, which gave general satisfaction, in Hillingdon Church, kindly granted for the purpose by Beilley Hodgson, the vicar of Hillingdon, and son of the Dean of Carlisle. His text was, "Wine is a mocker," &c. The Rechabites and Teetotalers rendezvoused at the public room, Uxbridge, by 10 o'clock, and, accompanied by a teetotal band of music and by several banners and flags, walked in an orderly manner the distance of one mile, to Hillingdon Church, to hear the sermon. At two o'clock they returned in the same order to the public room, where they sat down, in number about 120, to an excellent dinner. After dinner they were again addressed in a most impressive manner by W. W. Robinson, after which they promenaded the town, accompanied by their glass band of music, and returned to the room at five o'clock, and then sat down to tea, their numbers having increased to about 200 persons of both sexes. At seven o'clock W. W. Robinson was called to the chair, and after an address of upwards of an hour, called upon C. Holden, from Chelsea, and some others, to address the meeting, which had now increased to several hundred persons. After another address from the worthy chairman, and a vote of thanks passed by the meeting for his kindness in coming to Uxbridge, and after he had expressed his satisfaction with his visit and with the whole proceedings of the day, the meeting separated about ten o'clock, many persons signing the pledge. Upon the whole, we think this day's proceedings have given a powerful impulse to the good cause of teetotalism in and around Uxbridge.

RAMSGATE.—Among the delightful results of the labors of the Temperance Society here, may be mentioned the following facts:—1. *The temporal circumstances of many poor families have been improved.* They formerly wasted their money in the purchase of intoxicating drink; they have been induced to abstain; they have gained money by their sobriety; they have begun to lay out their laboriously-earned cash to advantage; and teetotalism has induced prudence and forethought, in reference to the real wants of their families.—2. *Domestic happiness has been restored to many dwellings.* Intemperance, formerly, produced complaint, recrimination, and quarrelling. Discord has been banished by the power of total abstinence. The husband has learned to love the company of his wife and children in preference to that of the landlord and his customers, and to value aright the pleasures of his own fireside.—3. *Health has been promoted, and sickness averted.* Many of the reclaimed have arisen, in a physical sense, to "newness of life." The pallor of sickness has given place to the roseate hue of health. In other cases, the inflamed face and the bloated body have been exchanged for the fairer and healthier hues and proportions of a sound and natural condition. Those who were moderate drinkers have, in many cases, been much benefited in this respect. Their sleep is more refreshing, their appetite more regular, their cheerfulness more uniform, while their nervous feelings and doctor's bills "have taken unto themselves wings, and flown away."—4. *Moral and religious advancement has been witnessed.* Entire sobriety has led to serious reflection; this has paved the way to attendance at a place of worship; there the spirit of divine mercy and truth has met and arrested the wanderers. They have, it is believed, in many instances, been aroused—alarmed—convinced—regenerated—and have "returned unto the shepherd and bishop of their souls." Fellow men and fellow Christians! is such work good? Do you wish such instances to be multiplied? Are you thankful that such things are occurring? Have you considered that your apathy or opposition must greatly hinder the work of improvement? Will your "moderate glass" repay you for the loss of the luxury of doing good? If your abstinent example would rescue and preserve men from the horrors of intemperance, will not your refusal to display it, cause you to have a hand in destroying more of your fellow-beings than all your other efforts may be instrumental in saving?

HALIFAX.—The society for the promotion of total abstinence is in a prosperous state, both in town and country, and the number of names in the society's books is steadily increasing.

W. Fox, Sec.

SHATTESBURY.—Our society is still in active operation, and we are happy in perceiving a manifest enlightenment as to the truth of our principle in the public mind. This we attribute, in some measure, to the luminous public addresses of the respected agents of the Somerset County Temperance Association, with whom we have been united. We allude with much pleasure to the fact that EARL GROSVENOR has given his countenance and support to the society, inasmuch as he has kindly contributed to its funds; and he has also given his unbiassed and decided testimony to the obvious improvement in the social order of the town, by means of the Total Abstinence Society. Our cause is steadily progressing; and we know it to be a fact, that there are numerous individuals in the town and neighborhood who abstain from intoxicating liquor from enlightened conviction, but who, from various reasons, do not yet feel disposed to adopt a specific pledge. And even amongst those who drink what is called moderately, there is much less prejudice against the principle of abstinence than formerly. Thus we are warranted in believing that there is an under-current of public feeling in our favor; that our principle is gradually but surely taking deep root downward, and will, in due time, bear abundance of cheering fruit. The many persons who have been reclaimed, by means of our society, from circumstances of much degradation, maintain their pledge unbroken, and, by their vastly improved moral and physical condition, still stand as living witnesses that our labor has not been in vain. At the same time that it is a great part of our object to reform the drunkard, we wish it never to be forgotten, that our greatest and ultimate aim is to preserve the sober, by destroying the drinking usages of society, which lead by insensible degrees to intemperance. Thus we act upon the acknowledged principle, that prevention is better than cure. Our United Brethren Rechabite Friendly Society continues in a flourishing condition; as is also the Independent Order of Rechabites. Our Juvenile Rechabites are likewise increasing in number, and form a very important and highly interesting band in the total abstinence cause.

C. BINNS, Sec.

WARRINGTON.—Some time ago, three lectures on the effects of alcoholic drinks on the human frame, were delivered by Doctor Grindrod, in the Friars Green Chapel, to crowded and respectable audiences. The interest excited by the splendid drawings, which entirely covered the walls of the chapel, was intense. The first lecture was mainly occupied in the discussion of preliminary points of interest. The different varieties of intoxicating drinks were briefly explained. Alcohol was then shown to be the agent of intoxication in all inebriating liquors. It was also demonstrated not to be "a good creature of God." The comparative strength and effects of intoxicating liquors, with a description of the numerous ingredients (specimens of which were shown to the audience) used in adulterating drinks, formed the next subject. A great variety of facts, illustrated by drawings, were adduced to show that alcohol, in whatever form it is used, or however it is disguised, is a poison, and produces deleterious effects on the human system. In proof of this position, Dr. Grindrod adduced numerous testimonies and facts from the writings and experiments of Professors Orfila, Magendie, Mussey, and Oliver, and Doctors Darwin, Dods, and Fodere; Sir A. Cooper, Gordon, Lee, Sir B. Brodie, Beaumont, Kirk, Ogston, Percy, Akerley, and a host of other eminent writers. The second evening's lecture was occupied in an investigation of the diseased actions of the human frame produced by alcoholic drinks. The facts adduced on this branch of the subject were of the most thrilling description. In the words of Professor Francis—"Not a blood-vessel, nor a nerve, nor a tissue, escapes the influence of the poison—alcohol. The whole animal machine is the theatre of its display." Alcoholic liquors were shown to be either the direct or predisposing causes of fevers, inflammations, diseases of the stomach, intestines, pancreas, spleen, liver, heart, blood-vessels, lungs, skin, hair, muscles, bones, and joints; serious diseases of the organs of the senses, the brain, and nervous system; palsy, apoplexy, delirium tremens, madness, idiocy, for example, were proved to arise from the same cause. Every form of disease in question was illustrated by very beautiful plates. The third evening's lecture was occupied in further developing the same important subject. The influence of strong drinks on women and children was dwelt upon at some length, and the injurious consequences of indulgence in these liquors during suckling, was fully exposed. The Dr. concluded his course of lectures by an exposure of the fallacy, that these liquors are necessary to enable men to endure fatigue, or to enable the body to resist the vicissitudes of seasons or climates. He contended that even in the case of abandoned drunkards, sudden and entire abstinence was perfectly safe; and, in proof of his views, cited numerous medical and other authorities. We do not exaggerate when we state, that not an individual left the meeting-place unconvinced of the truth of the principles, as was evidenced by a unanimous and cordial vote of thanks.—*Chester Courant.*

OVENDEN AND WHEATLEY.—The Temperance Society here is in a flourishing condition. The meetings are crowded to excess.—The landlords begin to quake, and the landladies to cry out.

N. BURROWS, Sec.

KETTLEWELL, Craven.—Teetotalism has been very low here: we never numbered more than twelve or thirteen pledged members, having met with much opposition. Some time ago, however, Mr. Shaw, schoolmaster, of Wensley, was invited here to deliver a lecture, and we had, on that occasion, a crowded audience. The lecturer was plain and impressive; his arguments were grounded on scripture; and he has given a fresh impulse to the cause of temperance in this place. Seventeen pledged themselves after the lecture; and we hope Mr. Shaw will go on advocating the good cause.

J. WEAR, Pres.

EYE, Suffolk.—Your *Advocate* is much admired, and would find many subscribers here, did we not feel under particular obligations to our excellent neighbor, the *Temperance Recorder*. Our cause progresses steadily, the real being much greater than the apparent success. Public opinion, like a strong under-current which does but just ripple the surface, moves quietly towards the haven of true temperance. Let us avoid party strife and sectarian bitterness, and our cause will surely prevail. The Eye Temperance Society thanks you heartily for your powerful advocacy of our cause.

JOHN BANNISTER.

YORKSHIRE.—Dear Sir; I send you for insertion in your valuable *Advocate*, a short account of my labors in the Bridlington, Scarborough, Whitby, and Malton Union. I entered on my labors more than six months ago. The societies, for the most part, at that time, were in a very low state; and tho' they were far from being so prosperous as I could wish when I left them, yet I feel thankful that, by God's blessing upon my labors, good has been done. Temperance truth has been spread abroad by tracts, conversation with the people at their dwellings, and by public addresses. The distances I have had to travel have prevented me from visiting so much as was desirable. At BRIDLINGTON I have delivered twelve addresses. The meetings have not been numerously attended; but I have no doubt that good has been done, and the cause advanced. The villages visited are FLAMBORO', NORTH BURTON, HUNMANBY, BEMPTON, SKIPSEA, and SPEETON. At North Burton there were very attentive meetings, with the exception of the first, which was disturbed by a man who cried out loudly about the grace of God in his heart, but who, as I thought then, and learnt afterwards, had drink in his head. At Hunmanby there is a handful of zealous teetotalers, who do what they can with the means at their disposal. We had two meetings. The people were backward in attending, tho' there is much need of temperance. At Bampton I formed a society. The villagers are poor people, but anxious to do good. Skipsea, one meeting, in the Independent Chapel, well filled. At Speeton I introduced our principles for the first time. DRIFFIELD, two meetings, well attended, particularly the last. SCARBORO', delivered eighteen addresses. The society here is in a flourishing condition. During the winter the meetings have been crowded, and great numbers, from time to time, were unable to gain admission. The members' meetings were better attended than I ever witnessed in any other society. On two occasions, when I was with them, the room was filled; and on the last one, to overflowing, by members only. The names were read over of 140 persons who had signed since the last meeting, two months previously. It is the best managed society I have met with; it is worked systematically; there is a regular visitation of members; they do not get members, and never look after them more, but are if possible more careful to keep their old members than get new ones. The villages in this district are BROMPTON, FILEY, STARETON, SEAMER, FOXHOLES, and AYTON, all containing some firm teetotalers, and in all of which some have been added to our ranks, and old members confirmed. At WHITBY I delivered eleven addresses. The society is not in a very flourishing condition, but some of the meetings have been well attended, and the people listened with attention. There are some good men and true, whose energies are devoted to this cause, but who do not, on that account, neglect other religious duties, as many are ready to charge them with doing; for, if a man be a religious character, it is a part of his religious duty, and is considered such by all who take a proper view of that duty. To work for the happiness of man, and the glory of God, is the end for which we live. It would be as consistent to charge the sabbath school teacher with putting his teaching in the place of religion, as it is to charge it upon teetotalers because they labor in this cause on the sabbath day. The villages visited were ROBIN HOOD'S BAY, HAUSKER, RUSSOP HEIGHTS, and WITHAM; and four meetings at GUISBORO', at the last of which the friends reorganised the society, and appear determined to work a little more in the cause. At MALTON I delivered ten addresses. Some very interesting meetings. The friends here much revived, and the society is doing much good with very little agitation. The principles are making steady progress, and I hope will continue to do so. Warm friends here, both to the cause and its advocates. There are many wonderful trophies to our principles; some of the

most abandoned characters have been reclaimed, both male and female. One female spoke at a temperance experience meeting, held on Good Friday afternoon, in such a modest and truly christian manner, that if any professing christians opposing our principles had been present, they could not but have been convinced of the excellency of the tree which produces such fruit. I visited seven of the villages, including THORNTON and RILLINGTON. At the last place I formed a society. There were but three teetotalers when I visited it first. I held four meetings; there are now about fifty teetotalers, and some appear determined to work in the cause. In this district the village meetings have generally been well attended, and a considerable number of religious characters are united with our society, besides many drunkards reclaimed, and others. At PICKERING the friends have proved what can be done by exerting themselves. They canvassed the town for teetotalers, and by so doing doubled their numbers. In the whole of the district, for the six months and two weeks I have labored in it, I have delivered 143 public addresses, for the most part listened to with the greatest attention. I have distributed 3700 tracts, the fruit of which I trust will soon appear. If permanent success is expected, information must be disseminated—and good tracts are an efficient means. The tracts have been generally well received, and if teetotalers would more employ this means (which is within the reach of most, as 25 tracts can be purchased for 2d.), and carefully distribute them, the work would progress more rapidly. The number of signatures obtained at the meetings is but small; as near as I can calculate, 320. I am, however, inclined to think, that only a very imperfect opinion can be formed of the progress of the cause by the number of signatures obtained at meetings.—The people I have conversed with from time to time, convince me that there is a growing conviction of the value and importance of the means which, as teetotalers, we employ to accomplish our great object; and my hope is, that they will increase and deepen until the principle shall prevail, and teetotalism and christianity become associate terms, and all who profess to be christians fly from the appearance of evil;—and surely there is more than the appearance of evil in the use of intoxicating drink. "A sober world, and no compromise," ought to be the motto of every christian, as well as of every teetotaler.

JERVIS CRAKE.

WALES.

MONMOUTH.—On Easter Monday a gathering of teetotalers took place in this town. At an early hour, parties from Ross and Hereford arrived, who, together with the numerous steady adherents of Monmouth, made indeed and in truth "a demonstration." At eleven o'clock a procession was formed to church, where an excellent and appropriate sermon was preached by the much and deservedly respected vicar, the Rev. G. Roberts, B.A.; after which they perambulated different parts of the town, headed by the brass band of the society, whose neat and respectable appearance, together with their excellent playing, elicited general approbation.—Tea was provided at half-past four o'clock, and at seven the public meeting commenced in the New Market-hall (kindly lent by our respected chief magistrate, T. Evans, Esq.) At this meeting there could not have been less than six to seven hundred individuals present. Dr. HUMBLE presided. He commenced by observing—"When invited by your committee to take the chair on the present occasion, the temptation held out that I might be thereby doing good was motive sufficient to induce me to lay aside all feeling of personal inability to do justice to the benevolent objects you have in view; and although I felt, and do feel, that many of my townsmen, who from a longer residence and greater influence, might have performed the duties of chairman with more effect than myself, yet I hope that no one would be more earnest or zealous in promoting the prosperity of all classes of his neighbors. At the present day to advocate the cause of the Total Abstinence Society would be superfluous and supererogative: by a perseverance in right principles, through good report and through evil report, its members have overcome the opposition arising from prejudice, and the still more powerful assaults of ridicule and satire, and they have the satisfaction of observing a daily increase to their numbers, a proportionate diffusion of domestic happiness, and a corresponding diminution of crime and misery. Having been engaged now nearly thirty years in the practice of my profession, I do not hesitate, as a physician, to declare my perfect conviction, that not only are alcoholic drinks unnecessary for the preservation of health, but that they are positively injurious and opposed to it. It is undoubtedly true that there are persons who have lived to advanced age, and yet have been habitually free drinkers; these, however, are exceptions to the general rule, and only serve to show that great constitutional strength has enabled them to resist the destructive effects of intemperance. What might have been the duration of life with these parties had they abstained from alcoholic drinks, we cannot say; but instead of dying at the age of fourscore years they might perhaps have lived to the full age of man, namely to one hundred and twenty years. 'For his days shall be an hundred and twenty years.' But while we observe occasional instances of even hard drinkers living to advanced age, how numberless are the cases of those who are

early cut off by such habits! I once resided in a town where intemperance was a prevailing habit; within the radius of a sone's throw of my house, I remember were living eight or nine confirmed drunkards; they were all young men—men of some property—men who, but for this said failing, might justly have been deemed the most respectable tradesmen in the town—(one was realising a clear profit of £700 a year). But mark the results. In the course of three or four years they all fell victims to their evil habits, and all died young men—men in the very prime of life. In the course of my professional career, I have, I regret to say, met with hundreds of such cases. There is a prevailing idea that alcoholic drinks give strength, but it is an error. Animal food undoubtedly affords strength, and repairs the waste and wear consequent on labor and fatigue; but alcoholic drinks do not supply strength to the system. The result of my observation is this, that those who abstain from the use of fermented drinks, if attacked by illness, rapidly recover; whilst the man whose stomach has been converted into something like a beer-barrel or gin-butt, lingers on from day to day, and perhaps sinks into an early grave. But I observe something more—I find the houses of the teetotallers neat and clean, their families with something to eat, their wives with gowns not ragged, their children with shoes to their feet; while, with sorrow I say it, I find the wife of the drunkard coming to the Dispensary with a black eye, with a bruised body, and with diseases occasioned by the husband's brutal violence when in a state of intoxication. And yet there are persons who appear to discountenance total abstinence societies. How they can conscientiously act thus, I am at a loss to discover. If the abstaining from intoxicating drinks rendered a man a less worthy member of society, caused him to be less industrious, made him a worse husband, or father, or brother, or friend, or subject; less kind, charitable, or devout; then, indeed, might total abstinence form the fruitful cause of every crime, and be discouraged and condemned; but surely no man can venture to assert that such has ever been the case. In conclusion, I would add, that should the day ever arrive when the principle of total abstinence is universal, our workhouses and our jails might be razed to the ground, or turned into manufactories; for I am firmly convinced that the main cause of the squalid poverty which meets the eye, of the crimes which fill our jails, and of the insanity which crowds our lunatic asylums, is the indulging in intoxicating liquors; and I would offer in corroboration the assertion of Lord Bacon, 'that no crime on earth destroys so many of the human race, nor alienates so much property, as drunkenness.'—The meeting was continued for three hours with undiminished interest. Several spirit-stirring addresses were delivered, evincing great talent, and characterised by not a little wit and humor, and proving most incontestibly, that upon subjects of importance to the welfare of mankind, "the flowing wine-cup" is not required to inspire the mind with pure and lofty breathings. Mr. Bevan of Hereford, Mr. Furney of Monmouth, Messrs. Hill and Smith of Ross, and Mr. Denton of Newport, addressed the meeting in an effective manner. At the close 58 signed the pledge.—*Monmouthshire Beacon*.

IRELAND.

BALLYTORE.—On Monday, the 15th April, I had the pleasure of meeting Father Mathew in STRADBALLY, Queen's County. He had come to meet the Cork coach, on his return from PORT-ARLINGTON, where he said he had a glorious day of it. I have heard that eight or ten thousand took the pledge there. While he waited at Stradbally, he was not idle. A number of persons, young and old, were added to the ranks of teetotalism, amongst whom was my little daughter, in her ninth year. The respectable classes still stand aloof, awaiting the mandate of their tyrant—Fashion. EBENEZER SHACKLETON.

ISLE OF MAN.

It is publicly announced that the Independent Order of Rechabites, of Whitehaven, intend celebrating the Queen's birthday, 24th of May, by a pleasure-trip to this island, and that they have engaged one of the Whitehaven steam-packets for the purpose.—These tourists intend leaving Whitehaven early in the morning, so as to reach Douglas harbor with the morning tide, to spend the day here, and return the same evening.

A new Tent, in connection with the Independent Order of Rechabites, has been recently opened at Peel, with every prospect of success. Twenty-one members were enrolled. It is called the "Star of Mona," number 1030. We understand that a requisition has been received by the District, for the opening of another Tent in connection with the Order at Laxey. A Tent has lately been opened at Foxdale, with every prospect of success. On the 23d April, a Tent was opened at Kirk Lonan, called "Mona's Delight," when 22 individuals were initiated.

Doings of Strong Drink.

"Wine, wine!" said he. "Wine, whose praises are clamorously rung around the festive board, and whose virtues supply the song with brilliant thoughts and ardent syllables, what need of eloquence and verse to sound thy fame, whilst murder and seduction bear ghastly witness to thy potency! Is there a greater crime than these? Name it, and Drunkenness shall claim it for a child!"—*Caleb Stukely, in Blackwood*.

The Rev. RICHARD KNILL, in his letter to young ministers, says that "Nearly all the blemishes which have been found on the character of ministers for the last fifty years, have arisen directly, or indirectly, from the free use of intoxicating liquors." The Rev. B. PARSONS (author of *Anti-Bacchus*) also states, that it is supposed that at least 20,000 persons are either annually expelled from, or forsake, the various churches professing christian religion in Great Britain and Ireland, in consequence of drunkenness. —[We want some official statistics on this point: can our readers supply us with them in any churches?—ED.]

GIN AND GENIUS: *Effects of Drunkenness on Domestic Happiness*.—George Hyatt is now a common soldier in Maine. Fifteen years ago (says the *Mobile Herald*) Hyatt was the very soul of one of the most select circles in Boston—the best comedian in the United States, and a poet of the first water. Some of his songs are even now popular—the "Mellow Horn," for instance, and several others we cannot now name. Hyatt married a beautiful girl, who in a few years was obliged to descend from the luxury of riches, and to take in washing for a subsistence. Her father lived in one of the most splendid mansions in Boston. Nine years ago she was dragging out a miserable existence in a cellar in New York! At last she was driven mad, and died in the almshouse. [Reader! you must know the secret of this tale of mystery. George Hyatt, the educated, favor-winning man of genius was a drunkard!]

DEATH OF A YOUNG FEMALE THROUGH EXCESSIVE DRINKING. *Disgraceful Case*.—Mr. Baker held an inquest at the Red Lion, Batty-street, Commercial-road, London, touching the death of a remarkably fine young woman named Helen Goodlad, aged 18. The case presented features of a more than ordinarily disgusting character. The facts, so far as they have yet appeared, may be gleaned from the following brief epitome of the evidence:—Mary Ann Papworth, a young woman, who described herself as an "unfortunate female," said she knew the deceased, who had lived with her at No. 14, Brunswick-street, St. George's-in-the-East, during the last week. Witness saw her in company with another young woman named Sophia Bevan, on the Friday night before, at twelve o'clock, at the Garrick Tavern, Leman-street, next door to the Garrick Theatre. Witness asked Goodlad to accompany her home, but she declined, adding, that herself and Bevan were waiting for two gentlemen who were in the saloon of the theatre, and requesting witness to stop until they came down. Witness consented, and they sat together in front of the bar until nearly two o'clock, when the gentlemen they had been waiting for came down. [The witness here, by request of the coroner, looked round the inquest-room, and identified the two persons, who gave their names as Mr. James Eccles and Mr. Thomas Brant.] The gentlemen first went into the back parlor, and on coming out, in about a quarter of an hour, ordered the deceased and her companion a glass of brandy each, which they drank. They were then going away, when Bevan called out to Eccles, "Ain't you going to stand some gin?" Eccles replied, "Yes; you shall have half-a-pint, if you like." One of them then said, "I'll back my little one (deceased) against 'Stunning Soph' (Bevan), to drink half-a-pint." Two half-pints were then ordered, and brought in half-pint measures by Mr. Conquest, the landlord. Both girls drank the gin off at a draught, though witness told Goodlad not to do so. Eccles and Brant were standing by all the time, and one of them asked Bevan if she would have any more gin. She replied "yes," and two more half-pints were drawn by Mr. Conquest, which the deceased and Bevan drank as before [sensation]. Subsequently they had more brandy and a bottle of soda water each. Goodlad became ill immediately, and witness sent for a coach, in which she was conveyed home. Eccles and Brant did not accompany her, but another person who had seen how ill Goodlad was, assisted witness to put her to bed. Witness laid down by her side; but being alarmed by a noise, got up and went into the street, where she remained until a lamplighter told her there was a young woman lying in a court close by, whom she identified as Bevan, and had removed to her apartment, where Goodlad had remained. Medical assistance was then called in. Goodlad was pronounced to have been dead some time; but by the administration of active remedies, Bevan recovered. In reply to the coroner, the witness stated that the young women were invited to drink the spirits by Eccles and Brant, to see who could bear most; and when Goodlad became ill, one of them said, "Well done, Sophy." The coroner said the case appeared to be a very serious one, and he thought it would be better to adjourn at once, in order that a post mortem examination might be made; an arrangement to which the jury unanimously assented.

DIABOLICAL DEED.—One of the most cruel acts we ever remember has recently been committed at Newport Pagnell. A party of men were assembled in the tap-room of the Three Cranes, and with them was John Green, a poor deformed, diminutive object, who, it appears, had hitherto excited their sport and hilarity in various ways. A man named Piddling, a horse-breaker, in the height of drunken mirth, after saturating the hair of Green's head with naphtha, placed a candle to it, and completely burnt the hair, with the skin, from his head. It is doubtful if Green will ultimately recover, and if he do, it is probable he will lose his sight.

THE EXTRA ASSIZE.—At this assize the following cases appeared. At Exeter, John Cornelius was charged with a murderous assault on W. Gainsworthy. They were at play in a skittle-alley, and got drunk. *The beer brewed a quarrel*, in which the prisoner made use of the skittles as missiles, and almost murdered his friend. "Guilty." At Maidstone, George Watts and John Miller were charged with the manslaughter of Richard Spencer. The parties were members of the home blockade, and, with their comrades, had been inspected on Sandgate Heath. They got drunk, and Watts discharged Spencer's musket out of a public-house window, which provoked a quarrel and a fight. Spencer died shortly afterwards, from a severance of the lower bowel, owing to violence from the knee of Watts, while they were on the ground together. Watts convicted.

DEATH OF A DRUNKARD.—Peter Bowdling, a stone-mason, of Bury, came home late on a Saturday night, a few weeks since, in a state of intoxication; and, as was his custom when deprived of reason by strong drink, began to beat his wife. She fled, and concealed herself in an out house. He supposing her to have gone into a neighbor's, took his hammer and chisel, and began breaking in the door, saying he would do so wherever they harbored her. Not wishing any disturbance at that hour, she came out of her hiding-place, and once more ventured to expose herself to the fury of her inebriated husband, who again began to wreak his vengeance upon the unoffending woman. She fled again, when he made an attempt to pursue her, but was arrested by falling down a cellar, from which he was soon taken up, but *spoke no more!* In little more than an hour, his spirit entered into judgment with Him who has decreed, that "No drunkard shall inherit His kingdom."

A MOTHER SELLING HER CHILD FOR A QUARTER OF GIN.—In the month of June, 1837, a woman named Wright, a very dissolute character, whilst drinking in the bar of a gin-shop in Drury-lane, offered to sell her child, a little boy, about two years old, which she then held in her arms, for a quarter of gin. A man named Myers, who is a waterman, then and now residing in Feathers-court, Drury-lane, took the wretched mother at her word, paid for the gin, and received the child from her arms. Since that period up to the present time, Myers, who is a very industrious man, although he has at times experienced great privations, has wholly maintained the child, to whom he is greatly attached: he has had the child christened in the name of its mother and himself. Since the day the purchase and exchange were made, the unnatural mother had never expressed any solicitude about it, and had latterly been lost sight of altogether.

MURDEROUS ASSAULT BY A MAN UPON HIS WIFE WITH A RED-HOT POKER.—One Wednesday night, some weeks since, about nine o'clock, a decently-dressed woman, named Charlotte Cloudeley, thirty-seven years of age, was brought to Guy's hospital covered with blood, having received a dreadful wound upon her skull from a red-hot poker, which had been inflicted by her husband! The man, a turner by trade, resided at No. 56, Oakley-street, Waterloo-road, is a most inveterate drunkard, and had not been sober for several weeks past. About eight o'clock he returned home in a state of intoxication, and began to abuse his wife without the slightest provocation. She remonstrated mildly upon the course he was pursuing, and endeavored to point out to him the inevitable ruin which must necessarily ensue to herself and four children, by his profligate course. He swore at her in a most dreadful manner, and seizing a poker which was in the fire, and which was nearly red-hot, he struck her several violent blows on the head, and felled her to the ground. Her screams attracted the attention of her neighbors, who rushed into the room, and found her lying on the floor, with her husband standing over her with the weapon in his hand, with which he was belaboring her as she lay almost senseless at his feet. Finding they could do nothing with him, some who witnessed the occurrence ran for the police, who speedily made their appearance, and the inhuman monster was in a short time secured and taken to the station-house. The unfortunate woman was immediately conveyed to the surgery of Mr. Forster, in Mount-street, who stanchied the blood and dressed her wounds, and by his advice she was placed in a cab and taken to the hospital. The poor woman, in her endeavors to ward off the blows of the hot poker, was severely burnt on her hands and face, and was placed in bed suffering most acutely. It cannot at present be ascertained whether her skull be fractured or not.

CONVICTION FOR A RIOT AT A TEETOTAL MEETING AT WEDMORE.—*Somerset Quarter Sessions.*—This case occupied the court a considerable time. After the examination of witnesses, and addresses of the counsel, the chairman, the Right Hon. H. Hobhouse, summed up, and, in doing so, observed, that the temperance meeting held at Wedmore, on the 26th July, was a legal assemblage; that it was for the jury to determine whether the company assembled in the adjoining field constituted an illegal gathering, and whether they had recourse to such measures for the carrying out the objects they had in view as to render their conduct riotous; also, whether the assaults complained of were committed, and by whom. The jury, after deliberating for nearly an hour and a half, found the following persons guilty of assault: viz. Matthew Tiley, James Bethell, Matthew Wall, Robert Wall, Samuel Bagg, and John Amesbury; and the court sentenced them to the various fines of five pounds, fifty shillings, and one pound each; or, in case of non-payment, to be committed to prison.

ATTACK ON A RECHABITE BAND.—A cause was tried at the late Hexham petty sessions, which seems deserving of special notice, as involving an invasion of the liberty of the subject, which merits the strongest reprehension. The satisfactory decision of the magistrates in this case, and the penalty with which the offender has been visited, will, we hope, have a salutary effect upon some who, not content with an habitual breach of the peace by a course of riot and drunkenness, cannot give full expression to their hatred of sobriety by anything short of a violent assault upon teetotalers and Rechabites:—John Bell, *superintendent of police* (!) at Hexham, appeared to answer the charge of Baty and Rutherford, two members of the Rechabite band, for having struck at them, and broken their instruments, on the night of the 18th Oct., whilst, on their return from an excursion into the country, they were peaceably playing through the streets, to their practice-room. It was clearly established, that, about a quarter past ten o'clock on the above night, the defendant Bell came in front of the band, as it played along Fore-street, and struck Baty's instrument, so as to break it, and injure his mouth. He then rushed into the midst of the band, and aimed a blow at Rutherford, which broke his instrument also. There had been no previous disturbance—no words preceding the attack—nothing inconsistent with peaceableness was ever alleged by the policeman; but, on being asked by the injured party why he had used them so ill, he asked if they knew what time of night it was; and on being told that it was a quarter past ten, he said, "Oh, very well! that is all I want." And on Baty intimating that a drunken and blackguard party would not have been so used, but that he (Bell) would most likely have taken a glass with them, the latter assented to the correctness of the opinion.—Captain Jobling and two other magistrates gave the case an attentive hearing; and, after calm deliberation, stated the charge to be proved, and sentenced Bell to pay a penalty of 40s. and costs.

FALLING OFF IN THE SPIRIT TRADE OF THE BERMUDAS.—From a comparative estimate of duties collected at her Majesty's customs, for the years ending 5th July, 1841 and 1842.

	1841.	1842.
Brandy, gin, rum, and cordials ...	£2358 4 7	£853 0 0
Wine ...	344 5 2	407 0 0
Coffee ...	156 2 2	183 7 2
Molasses ...	261 9 11	288 0 0
Sugar ...	1234 8 5	1993 0 0

An account showing the duties collected on *brandy, rum, gin, and cordials*, for the years ending 5th July, 1841 and 1842; also showing the value of these articles, for the same period.

	1841.	1842.
Duty collected ...	£2388 4 7	£853 3 8
Value of spirits imported, year end. July, 1841.	12,480 2 8	exported none
do. do. 1842.	10,943 3 5	exported £1190
Decrease in value of spirits for 1842 ...	£2,716 19 3	

Notices.

OUR ADVOCATE will appear in its new dress, with two engravings (a portrait of Priesnitz, and a picture of Grafenberg) on the 1st June. Additional orders must be given at once, if they are to be supplied.

The last SUPPLEMENT cannot now be had separately from the *Standard Temperance Library*; the nine numbers of which, per post, will be 2s.

Several REVIEWS and other favors unavoidably stand over.

THE LETTER-PRESS to No. 3, HISTORY OF ALCOHOL, with engraving, price 1s. 6d., is just published.

Orders for Advocate received.

At LEANS.—J. Ryan, 8s. 6d.; J. Pattinson, 4s. 3d.; W. Gariside, £2s. T. Dalton, 6s. 6d.; G. Corbett, 9s.; R. Morell, 22s. 6d.; J. Crake, 7s.; J. Hull, £1; J. Chapman, 18s. 2d.; L. M. Bennett, 3s. 6d.; R. Ellis, 10s.; J. Rawlinson, 6s.; T. Hampton, 19s. 6d.; W. Agnew, 16s. 6d.; J. Hope, W.S., £5. 6s.; T. Ibbetson, 50s.

At DOUGLAS.—Watts, Kintore, 10s. 10d.; Wargrave, Liverpool, 1s. 6d.; Gibbs, Droitwich, 6d.

Subscriptions to the Gratuitous Circulation Fund.
Mr. Lacey, Ingthorpe Grange—(per Dr. LEES).....£0 7 0

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Varieties.

"STRONG DRINKS, in any quantity, are enemies to the human constitution. Their influence upon the physical organs is unfavorable to health and life. They produce weakness and not strength—sickness and not health—death and not life. Is the moderate use, or any use, of such an article as this, to be accounted temperance?"—*Dr. Alden.*

FATHER MATHEW.—It is reported that this distinguished philanthropist has signified his intention to visit America in June next. A free passage has been very generously offered him by Messrs. Grinnell, Minturn and Co., proprietors of a London and Liverpool line of packet-ships, which he has cheerfully accepted. —*New York Evangelist.*

TEETOTALISM, HEALTH, AND DISCIPLINE IN THE ARMY.—General Sir Robert Sale, writing from Jellalabad upon the hardships to which the soldiers under his command were subjected, said—"I will not mention as a privation the European troops having been without spirits, because I believe that to be a circumstance tending to keep them in the highest health, and in the most admirable state of discipline: crime has been almost unknown, and a murmur is never heard, though they are deprived of their usual quantity of animal food," &c.

WHAT SAY THE JUDGES?—"Drink."—MR. JUSTICE ERSKINE, at the Salisbury assizes, when sentencing a gentleman to six months' hard labor, for a crime committed through strong drink, declared that 99 out of every 100 criminal cases were from the same causes. JUDGE COLERIDGE, at the Oxford assizes, said he scarcely ever knew a case brought before him which was not directly or indirectly connected with intoxicating liquors. JUDGE PATTESON, at the Norwich assizes, said to the grand jury, "If it were not for this drinking, you and I should have nothing to do." —*The Sun.*

KEEPING A MAN SOBER.—There is a clause in the licensing act, giving the magistrates power to forbid publicans to sell liquor to persons who have been so often convicted of drunkenness as to be notorious drunkards. This section of the act, which we believe was taken from an act of the state of Massachusetts, is but seldom put in force in Sydney. But at Portland Bay the police magistrates gave the requisite notice under the act, respecting a man named Smith; and in the *Portland Mercury* we find the following advertisement:—"In the month of September, 1841, I was brought before the police bench of this place, upon a charge of drunkenness, and the public were directed by his worship not to give me any spirituous liquors for twelve months. As the time has long since expired, and the publicans of Portland still refuse to sell me any drink, I take the present means of giving general intimation, that I am not only now, but always have been a free man, and beg to express a hope that I may no longer be excluded from the benefits of a free British subject in a British colony. I think it is very hard that I should still suffer after the period has elapsed for which I was denied the use of spirits, and I hope the police magistrate has no desire that I should suffer unjustly, and for an indefinite period of time. I am an honest and hard-working tradesman, and have always paid my debts, and lived in peace with all men. I am, sir, your very obedient servant, J. SMITH." We have seldom heard of a more oppressive case than this: "a free British subject, in a British colony," not allowed to get drunk!! Monstrous!—*Sydney Herald.*

REV. W. JAY ON INTEMPERANCE.—What has this accursed evil done? Why, it has produced—all acknowledge this, no individual can deny it—it has produced a thousand times more sin and misery than a thousand other causes in the aggregate, while it baffles all efforts to do good of every kind. Yet what has been done to stop, or even to check it, till at length a simple expedient has been devised, and successfully employed, in countless instances, in America, in our own land, and especially in Ireland. *I never reclaimed a drunkard in my life;* perhaps no minister in the church or among the dissenters ever reclaimed one, except by the efficacy of that gospel which delivers men from the power and love of every sin. But now we have thousands reclaimed from their infamous and wretched course to habits of labor, and decency, and comfort; without religion immediately. Oh! this furnishes some of you with an objection. But consider the advantages arising from such a reformation, with regard to wives, and children, and neighbors, and families, and the country. And then observe, as to the individuals themselves, they are now in the way of becoming religious; they were like madmen before, but now that they are restored to reason you can reason with them; they are accessible to motives; and means may be advantageously employed. People may smile; but let them take heed how they oppose, if their sins and appetites will not allow of their aiding in such a cause. I speak after much reflection, as in the presence of God, I am fully persuaded that these institutions will be found one of the grand regenerators of society, and verify the language of scripture, with regard to Ireland—"A nation shall be born in a day."

PUBLICATIONS RECEIVED.

THE LEVER OF THE GOSPEL; or the Working Church. By J. R. BALME, Minister of Deeping Fen. 1s. 6d.

An excellent work, as our readers may judge from the extract we gave from it in our *March Advocate*.

TIROSH (the word translated "New Wine"); comprising an examination of about 40 Texts of Scripture connected with the Temperance Question. By PETER MEARNS. 2d.

An admirable resumé of this interesting question.

A BRIEF HISTORY OF TEETOTALISM, &c. By J. DEARDEN. We recommend the circulating of this extraordinarily cheap book. [See advertisement in April *Advocate*.]

RECHABITISM: A Letter, by HENRY MUDGE, Surgeon, recommending the Graduated Scale as safer than the Scheme of the A.M.C. 3d.

TOTAL ABSTINENCE, MODERATION, AND DRUNKENNESS, illustrated by Similitude in the School of Educational Temperance. By JOHN SHERER. 2d.

TOTAL ABSTINENCE A CHRISTIAN DUTY: A Lecture. By JAMES BUCKLE. Britain, London. 2d.

This is a very able address.

THE CRY OF THE HUMBLE. A Sermon on Total Abstinence. By S. NEWTH, M.A. Broxley. 2d.

THE DUTY AND INFLUENCE OF CHRISTIAN EXAMPLE. A Sermon preached at Walcot Church, Bath, by W. H. TURNER, M.A., Vicar of Banwell. 2d. Houlston & Stoneman, London. This is an excellent discourse, and must do good.

THE NATIONAL TEMPERANCE MAGAZINE. Nos. 3 and 4. Cook, Leicester; Britain, London. 6d.

We trust our readers are supporting this work, which contains some very interesting articles.

THE TEMPERANCE POST MAGAZINE. No. 1. Price 1d. The reader must buy and judge for himself.

THE WORKING MAN'S TEETOTAL JOURNAL; or General Temperance Library. Part I. 1844. Price 3d.

We cannot conscientiously recommend this work as likely to improve the taste of the people. Its "getting up," both with reference to externals and internals, is miserable in the extreme.

THE YOUTH'S MANUAL OF TEMPERANCE, &c. Edited by J. D. FISHER. No. 2. April, 1844. 1d.

A neat little work, carefully edited, if we may judge from a single number.

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VOL. I.—No. 1.]

DOUGLAS, JANUARY 7, 1842.

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THE ECLECTIC REVIEWER REVIEWED.

It is with regret that we observed the *Eclectic Review* place itself amongst the obstructives of true temperance. Its September article on "Temperance Societies," however, may in talent, tone, and temper, rank with the most respectable of the recent attacks. It has, at any rate, the appearance of candour, and freely bestows its eulogy on our objects, exertions, and results. This is no slight praise when we recollect that hitherto, with scarce an exception, our opponents have been strong only in the strength of their mis-statements. Its concessions, it is true, are mingled with condemnation, but as this last is *general*, rather than *specific*, we may charitably ascribe it to the critic's half-knowledge of what he styles our "half-erroneous theory."

But in the harsh and arrogant censure which he levels at the talented author of *Anti-Bacchus*, the Reviewer departs from his general suavity. He states that he had "designed to expose and reprobate the arrogance and ignorance" of Mr. Parsons' popular works, and to show that though "protruded on the notice of the public with the loftiest pretensions," they are "utterly undeserving of the reception one of them has met with." Surely he had better have reserved this sweeping "reprobation" until the promised "expose" had been thoroughly elaborated in his critical crucible, for, until it appears, the Reviewer himself is "protruding the loftiest pretensions," not only with the minimum of proof, but positively without any at all! The evidence and condemnation ought, in all fairness, to have appeared together. We trust we shall never be guilty of such a piece of critical injustice as to condemn two works for the imputed errors of one.

Fallacy first.—"It would seem scarcely more evident that the Creator intended that we should pluck and eat the cluster, than that He designed us to drink its expressed and fermented juice." "That grapes are given to be turned into [fermented] wine, appears almost a self-evident truth."—p. 313.

It is certainly pretty evident, from the nature of some fruits, that the Creator intended we should pluck and eat them, or, at option, drink the fresh and innocent juice. But as to the fermented juice, we suspect that if no one had ever drank it, no one would ever have imagined or contended that it was *designed* to be made and drunk. It is about as "self-evident" that grapes were given to be turned into wine, as that wheat was given to be turned into whiskey—sugar-cane-juice into rum—rice into arrack—the bread-fruit into gin—peaches into brandy—barley into beer—pears into perry—or apples into cyder! It is a queer logic which, like the *Eclectic's*, can infer from the *actual nature* that God has given to fruits and food, that He designed them to be transformed into a *different nature*!

Fallacy second.—"That the Creator of all fruits designed it [the fruit of the vine] to be so used, would seem at least as evident as his purpose that corn should be manufactured into leavened bread."—p. 314.

We do not contend for any evidence of Almighty design in the latter case—a process which destroys a

twelfth part of the flour; but if one unproved assertion is entitled to as much weight as another, we must be allowed to deny such design in the former case, if intended to be applied to fermented wine. The right of man to manufacture corn into bread at all, leavened or unleavened, exists no longer than while the manufactured article is adapted to fulfil some end not inconsistent with the Divine economy, such, for instance, as the sustenance of the human body. It will be time enough to enter more fully into the discussion of "design" when the Reviewer shall have pointed out any features of similarity in effect between the fermented wine, with its large portion of alcohol retained, and the leavened bread, with its small portion of alcohol evaporated.

Fallacy third.—"Quite true is the affirmation of Mr. Daniell, that the law of fermentation is the law of God."—p. 313.

It is equally true, "quite true," that the law of putrefaction is the law of God! What then? Must man, therefore, gorge himself with carrion like the vulture or the raven? If the conclusion which the Reviewer would draw is a correct one, the other is inevitable. But

"We leave that sinner to his foul repast!"

The next fallacy is almost a repetition of this last.

Fallacy fourth.—"The yeast is provided in the grape, and, almost in spite of man, will convert the must into wine."—p. 314.

The yeast (or some equivalent principle) is provided in EVERY vegetable and animal substance expressly to induce decay: *ergo*, has nature "designed" us to eat everything in a state of decay? No; common sense tells us it was intended that we should eat both fruits and flesh in their state of *maturity*, when they have *risen from decay* to perfection, rather than when in their transition from perfection to decay! There is no accounting for tastes, however; yet we may assert that the very swine will not envy the Reviewer his rotten apples.

Fallacy fifth.—"Fermentation is the natural process—the prevention of which involves much difficulty."—p. 314.

Suspend a leg of mutton in your larder. "Fermentation is the natural process" which will supervene; "the prevention of which (by salting, sugaring, or drying) involves much difficulty:" *ergo*, (according to Mr. Daniell) you ought not to interfere with this "law of God;" *therefore*, (according to the *Eclectic*) you must eat your mutton swarming with animalculæ!

Again: the acetous fermentation of wine is as "natural" as the alcoholic, and, in spite of artificial precautions, a vast quantity of wine in the merchants' hands every year becomes sour, and is either *doctored* with pernicious drugs, to disguise its acidity, or is sold for vinegar. If the first stage of the fermentation, being "natural," proves that the sugar of the grape ought to be converted into alcohol; the second stage equally proves that wine should be "turned" into vinegar; the third, that vinegar ought to pass into putrifying matter, and that grape juice, alcoholic wine, vinegar, and putrid liquid, are equally fitted for the beverage of the human race!

Fallacy sixth.—"So far is this process from being the invention of sensual man, that, without any effort or skill on his part, it proceeds with incredible (?) rapidity. The juice as it flows from the grape will often ferment before it arrives at the vat, owing to

the pressure and motion to which, when being carried from the vineyard, it has been subjected."—p. 314.

And will vinous fermentation indeed begin, as well as proceed, without any effort or skill on man's part? Happy man! Is there not at least one preparatory step to rouse thee from thy indolence? Is all begun by accident? By accident accomplished? Or does nature, or do the fabled fairies, kindly pluck the grapes for thee? Does the vine shake its fruit into vessels, carry its clusters to the press-vat, crush its own husks, liberate the yeast in its cells, which nature has carefully set apart, and, finally, subject its own juice to the "pressure and motion" requisite to wine-making? "Under proper circumstances," as Dr. DOXOVAN remarks, grape juice will undergo the fermentation which produces alcoholic wine, but those circumstances do not exist as nature finds and leaves the grape. So, "under proper circumstances," carbon, saltpetre, and sulphur will, by a law of nature, explode with frightful violence; but does the grape on the one hand, or the nitre on the other, combine and adjust those circumstances, "without any effort or skill on man's part?" And, even supposing these impossibilities, and that grape juice expressed itself, began, and proceeded with the first stage of the process of fermentation, what prevents it from going on to the second and third? Does it also miraculously stop itself, "without any effort or skill on man's part?" If there is no art in conducting the process, there is at least much in arresting it. In a practical point of view, therefore, the process of alcoholic wine-making is "the invention of sensual man." Had the Reviewer wisely thrown his MSS. behind the grate, instead of sending it to the printer, (thus painfully compelling us to expose his ignorance,) he might as fairly have argued that its combustion and destruction took place independent of the skill or effort of the kitchen-maid who lit the fire, or of himself who had cast it there!

Fallacy seventh.—"We deny the right of any man, at present, to place brandy and wine in the same category."

"It ought not to be glibly asserted that the spirit, in its vinous combination, is equivalent to the same spirit in its distilled state."—p. 315.

The Reviewer, it seems, contends that the "same spirit" is *different*, or not the same, in its two states—that it ought not to be placed in the same "category;" or, in other words, that there are *two sorts* of spirit, which the chemists have erroneously called by the same name, ALCOHOL; namely, that created by fermentation in wine, (which is not alcohol!) and that created from wine, by distillation or precipitation, (which *is* alcohol!) Can the Royal Institution fail to honour this illustrious discoverer?

While the works of Gay Lussac, Fourcroy, Brande, Thomson, Turner, and others, are so easily accessible, we are almost ashamed to repeat, for the thousandth time—what the most eminent modern chemists have settled by unerring experiment—that alcohol is the product of fermentation, and the mere educt of distillation—the same in its origin, however extracted—and producing, in equal quantities, the same essential effects.

The chemical crotchets of the Reviewer are the consequences of his theological prejudices. He reverses the order of things when he tells us, that "turning to the Bible he finds his inferences justified." The truth is, he first gathered his opinions from modern customs, applied those customs to the interpretation of the Bible, and fancied them justified by a cursory perusal of our translation: he then turned to chemistry with the vain intent of making it accord with a pre-formed theory. It is astonishing with what pertinacity certain divines appeal to the Bible as an arbitrator on physical questions, like true disciples of those who incarcerated

Galileo for asserting that the earth revolved round the sun, contrary to their theory deduced from the words of Joshua! He who opposed phrenology, because the Bible speaks of the "heart" and "bowels" as the seat of "knowledge" and "compassion," and not the brain; and the Welsh clergyman who recently refused to fill the population-return-paper, because God had forbid to "number the people," were the honest, thorough-going disciples of the Eclectic school; the only difference being, that they boldly advance within the temple, while the Reviewer stands shivering at the porch!

Fallacy eighth.—"That the wine of Scripture, spoken of in the language of commendation, was fermented, is a fact which no man of competent information and sound judgment will deny or doubt. The conclusion would seem to be unavoidable, that wine is not deleterious, but wholesome."—p. 314.

Nothing can be more easy or convenient for a reviewer than to claim for himself or sect the monopoly of "competent information and sound judgment;" but while we "doubt" not the dogmatism, we unhesitatingly "deny" the truth of his assertion. We fearlessly challenge the production of a single text which associates Divine sanction with intoxicating drink.

Lastly, the Reviewer "expects with much confidence," but we think with little reason, that, *ceteris paribus*, 100 pure wine-drinkers would be healthier and stronger than 100 water-drinkers! If this were true, it would prove that the Creator had left Paradise sadly imperfect;* and it would be hard to account for the fact that Samson, "strong above compare," should have been divinely enjoined to limit his drink to "water from the limpid brook." The Reviewer has displayed some ingenuity in requiring the experiment to be tried with "pure wine," an article which not one in a thousand, even amongst the opulent, can or do obtain.

But does not the Reviewer know, that thousands of moderate drinkers of home-made ales and wine, consumers of every kind of intoxicating drink *actually* obtained and obtainable, (and this is the only practical question)—men of every peculiarity of habit and idiosyncrasy of constitution—have made the fullest and fairest experiment of which it is possible to conceive, by having, for a series of years, tested upon THEMSELVES the effect of abstinence, as they had previously, under the same conditions and in the same circumstances, tried the moderate use? And what is the result? They declare themselves, universally, as well in health, and, generally, *better*! "The conclusion," therefore, "would seem to be unavoidable," that all the wine and alcoholic beverages actually drunk in Britain, are "poisonous" and "deleterious," and *not* "wholesome." If the wines of the ancient Jews contained no alcohol, (or, which is equivalent, if the alcohol was of the sort which the Reviewer supposes would not intoxicate,) they can bear no analogy to our alcoholic wines; and, consequently, any wire-drawn theory relating to them can have no practical application to the great temperance reform now in progress. At any rate, it is clear, in reference to all the intoxicating drinks of which the British people have experience, that they are injurious to the healthy human frame, and that the word of God cannot sanction what the work of God condemns.

We have now fulfilled our "design of exposing and reprobating the arrogance and ignorance" which the Eclectic Reviewer has "protruded on the notice of the public, with the loftiest pretensions" of his tribe. We have revealed the absurdity and inconsequence of his general and physical reasonings: we trust he will prove himself more worthy of notice as a biblical critic than as an expounder of natural chemistry. The last is not his province.

* Vide Dr. MAYNWARINGE and SENNERTUS' opinion in the document annexed: "Curiosities of Common Water."

Varieties.

A PUBLICAN'S LOVE!—As Luke Winstanley (a married man with 12 children) was one Sabbath forenoon spending his time in a public house (the keeper of which was also parish clerk,) in Great Budworth, he cast his eye with longing desire towards the potatoe-pot, and, at last, without leave, took one of the meally "murphies." No sooner had the hungry haunter of the White Hart thus transgressed the commandment, than the constable was sent for to convey poor Luke to "durance vile." The constable expostulated with the publican, reproved him sharply for encouraging him to leave his family, and drink and spend his Sabbaths at his house, and refused to drag the poor man to prison for taking the hot potatoe. Since that time a great change has come over Luke. He neither pays for the publican's pot, watches its boiling with wistful eye, nor, after spending scores of pounds at his house, runs the risk of imprisonment for the value of half a farthing! He now attends to the boiling of his *own* pot, and eats its contents with thanksgiving. He is now a soldier in the *Coldstream* guards.—S. C.

A PUBLICAN'S CHARITY.—When total abstinence first began, many were the places opened for its advocacy. Amongst the number was one in a Sabbath school belonging to the Wesleyans, in the neighbourhood of Warrington, not far distant from a publican's. Scarcely had this god-like cause began its operations than the landlord began to make his complaints to a local preacher and conductor of the school, a strenuous advocate of the teetotal society, declaring, in the most positive manner, that if he continued to hold those kind of meetings in the school, he should in future withhold those acts of charity and favour which he had hitherto shown towards them. "You are aware, sir," said Master Boniface, "that I have been very *kind* to the poor children that attend this school on a Whitsun-week, in allowing the children to go through my garden, and also treating them with *buns* and *ale*!" Now, in all this charity of the landlord, the *hook* was in the *bait*, the cloven foot was beneath the cloak of fair pretence. He knew full well, that if he treated and showed a little kindness towards the poor deluded drunkard's child, the poor child's parent would make but too ruinous a return in the evening. Alas! if the drunkard would but refrain from such habits, and take his own hard earnings home to his family, he would not be depending on the Sabbath school for his child's education, nor yet upon the landlord's charity for its support.—S. C., Lymm.

A PUBLICAN'S REVENGE.—Mr. Tinker was lately summoned by Job Vickerman, of Berry Brow, for damage done to his garden, under the following circumstances:—Job keeps a beer shop at Berry Brow, known by the sign of the "*Exchange Evil for Good*." Above a year ago a poetical squib was published, tending very much to show that Job's "*good*" ale was a very great "*evil*," and the suspicions of the latter fell on Mr. Tinker's son as the author, as tinkers are proverbial for wit and humour, though perhaps not for their dislike of the "*good*." Job, like his name-sake, waited with great patience his appointed time, which at length arrived. A flock of geese, belonging to Mr. Tinker, sallied forth to explore the beauties of nature, and unfortunately discovered a perfect Eden in the garden of Mr. Vickerman. Pleased with the abundance of produce, in the shape of cabbages, lettuces, onions, and potatoes, they soon sent forth a gratified cackle, which, though it once saved the imperial city of Rome, now only served to betray them into the hands of the foe! Job's eye danced with delight as he viewed his prey in the "trap," (for he happened at the time to be in one corner of his garden) and bolting out of his hiding-place, he seized on one

unlucky goose, and tethering his legs, laid him quietly on one side to await the passing-by of his neighbour. In this situation Boniface would have presented an excellent picture to the artist for a new sign, to be called the "*Fox and Goose*." Job, in the meantime, sent for the pinder, who, though not a sworn appraiser, valued the damage at 5s., (the regular value of a goose stuffed with onions); but, unluckily for the complainant, when examined by the magistrates, he said that the fence round the garden was a wall, with space for the passengers, but *no gate* to protect the garden! This (though a bad fence for Job) proved a good *de-fence* for Mr. Tinker, who walked out of court through the same *hole* that the goose had walked into the garden; or, in other words, the charge was dismissed. The attorney for the teetotaler excited much laughter in eliciting from the patient Job the *animus* of his present conduct. "Had he ever seen these verses?" holding up the squib. "He thow't he had!" "Well, and did he not feel a little bit of revenge on their account?" "Whoy," said Job, "Hoppen he moy't!" The following are two extracts from the satire on the publican's sign.

"*Exchange Evil for Good*," says the Jerryman's sign,
My *Good* ale shall be yours,—your *Vile* money be mine;
So the workmen get eased of their hard-earned Cash,
They get fill'd with the *Good*, while Job pockets the *trash*.
Job renders this kindness in cheerfullest mood;
He bears with great patience, his loss of the *Good*,—
"Twere enough, one would think, to break any man's heart
To see all his *Good* vanish,—quart after quart.
But so strong is the true SOCIAL spirit in Job,
That he fills men with *Good*,—puts their *Bad* in his *job*.
Thus with patience untiring by night and by day,
He collects only *Evil*,—sends *Good* all away!
Ye far-famed philanthropists, Howard and such,
The world gives you credit for having done much;
Ye expended large fortunes to lessen men's woes;
But ye did not, like Job, *bear them off in your clothes*!
"*Exchange Evil for Good*," says the lie on the sign—
Keep the *Good* for yourself, Job,—the *trash* shall be mine.
What's the *End* of your *Good*?—'tis the *working man's curse*,
It robs him of health, while it empties his purse;—
Turns his *heart* into *stone*—his *head* into *wood*;—
Rots the *flesh* on his bones, and poisons his blood;—
Breaks the heart of kind woman;—makes children slaves,
Or brings them at length into premature graves.
No—Jerryman—No—I'll have none of your *good*,
My hard-earned *Trash* shall buy clothing and food.
Health, Character, Peace, I'm resolved to preserve,
Through the blessing of Him I am wishful to serve.

SUBSTITUTES FOR ALCOHOLIC DRINKS AS MEDICINE.
—"It is quite certain that some persons do feel inconvenience for a short time after leaving off the 'use' of alcoholic fluids, and so would they alter the habitual 'use' of any other unnatural substance: the degree of inconvenience marks the degree of injury already sustained. In a majority of cases, nature will (if time and fair play be afforded her) recover from effects on the cause being rejected; but, in some instances, the effects will master her remaining restorative powers, and assistance will be necessary. As to the kind of aid indicated, it will depend upon a variety of circumstances, (generally to be determined by the medical attendant, and him only.) Nevertheless the most common symptoms complained of will give way to the accompanying remedy; such as 'sinking and gnawing at the stomach,' 'nervousness,' &c. **NATURE'S AUXILIARY.**—Ginger root, 1 oz.; dried dandelion root, half oz.; cloves, half oz.; dried Seville orange peel, half oz.; best gentian root, quarter oz.; cut them into *fine* pieces, not powder them; pour upon them a pint and a half of boiling water, and add half a drachm of carbonate of soda. Let them stand in a covered vessel an hour and a half, then strain through a piece of linen, bottle the clear liquor, and keep it well corked up in a cool place. *Dose.* A small glass (vulgo, a wine glass *neat*) an hour before each meal, or when required."—Mingaye Syder, Esq.

UNFERMENTED BREAD.—At a meeting of the British Medical Association, Dr. Marshall Hall, in speaking of unfermented bread, said:—"A gentleman named Dobson, a baker in Blackman-street, Southwark, called upon me the other day, having previously waited on Dr. Prout and other medical gentlemen, to ascertain the goodness of unfermented bread as an article of food; and from them he had many testimonials in its favour. If it be *more wholesome* than ordinary bread, it is desirable that it should be patronized. It is said that *fermentation destroys one sack of flour in twelve*, and, if that be the case, it is most desirable for this corn-law-ridden country that a saving of one-twelfth should be effected in its bread. Mr. Dobson, in speaking of the success of his scheme, said, that he was under great obligations to the medical profession, and that in testimony of his gratitude he was anxious to give one hundred guineas to that body for promoting scientific, and ten guineas for benevolent purposes. I laid my hands on the latter sum, and now present it from Mr. Dobson as a contribution to our benevolent fund."—[Among the novelties of this age of invention is this art of making a light, palatable, and highly nutritious bread, without the dough undergoing the process of fermentation. The advantages of this invention are obvious; the bread so made possesses in a superior degree all the essential requisites of that made on the old principle, while for invalids, and persons of weak digestion, the unfermented article must speedily supersede all others. The manufacture has already commenced in the metropolis, where it has gained the unqualified approval of the faculty. Fermented bread was prohibited in the Jewish Passover Feast, because fermentation was a process of *destruction* or decay. Behold the accordance of modern science with the Divine part of "the good old book."—ED.]

RAMSGATE TEETOTAL SHIP.

MY DEAR SIR,—Will you allow a sailor, through the medium of your increasingly valuable and deeply interesting journal, to express his heartfelt gratitude to the directors of our ADMIRALTY BOARD* for their liberal grant of ammunition,† so suitable and seasonable a supply to assist us in carrying on the great warfare in which we are engaged; seasonable, not only because we are surrounded by thousands of the hardy sons of the ocean, hundreds of whom, I rejoice to say, have enrolled their names on our ship's books, but because in the winter our opponents have more time for reflection and mischief, and, therefore, are more likely to attack us. But, sir, we don't fear them. No! Our beautiful teetotal ship is still under way, her guns loaded to the muzzle with *grape and canister*,‡ and colours flying at each mast head. On the main royal mast head, a square flag with the very appropriate inscription, "*Glory to God in the highest, and on earth, peace and goodwill towards men*;" on the fore, "*Health and Happiness*;" on the mizen, "*Domestic Comfort*;" and on the bowsprit end a black flag with "*Death to King Alcohol*."

It was at this season last year when the DANIELL, an admiral's ship, sheered up alongside, and without asking us whence we were, or whither bound, and mistaking our flag for an enemy's, poured in a thundering broadside, and although, as was afterwards abundantly proved, her guns were shotted only with blank cartridges,|| her loud report frightened some of our crew, who swam off in the smoke, deserting to the enemy, and falsely reporting that our ship was not sea-worthy! These have prevented many weak ones (who, like them, are afraid to think for themselves, or who, if they think at all, think in chains) from shipping with us, notwithstanding the glorious victory since achieved by the renowned Admiral LEES, and the many happy and successful cruises under command of Admirals GREIG, HIGGINBOTTOM, and HULL, who have manfully and fearlessly navigated our ship down on the dangerous coast of moderation, pointing out the dreadful rocks of drunkenness on the starboard hand, and the shoals of intemperance on the larboard, warning the moderation cruisers to beware of the dangerous currents which set directly on these rocks and shoals, where 60,000 gallant vessels,§ with immensely rich cargoes,** drive on shore every year, and are totally wrecked! Exhorting furthermore our officers and crew to be steadfast, unmoveable, always abounding in the good work, notwithstanding the immensely high mountains

with which the coast abounds—such as Mounts Ignorance, Prejudice, Appetite, Public Opinion, and Self Interest, off which they might expect many stiff squalls; clearly proving that our ship is not built of unsound materials, as some have erroneously reported: namely, "Infidelity, Judaism, and Oppression;" but that, on the contrary, while her keel is made of prayer, and her timbers of love, she is planked up with faith, wafted by sails made of diligence, her masts and spars constructed of perseverance, her standing and running rigging of unity, which all acknowledge are materials much stronger than hemp.

Now, sir, with a ship built and fitted out with such excellent materials—what have we to fear in cruising on the coast? Oh! methinks I hear the millions composing the crews of our gallant fleet, exclaim, as with one voice, "Onward, fear nothing!" Yes, onward, onward; and we are determined, by the blessing of God, never to lay our vessel up, so long as there is one poor shattered alcoholic wreck needing our assistance. Our business on the coast is not merely to warn off the thousands who are driving on shore, but to supply with teetotal anchors and cables those poor spell-bound victims ready to perish, to pull them off, and tow them into the harbour of True Temperance; repair and fit them out afresh, and engage them in a more honourable, and noble, and useful service. And another object is to level those mountains into vallies and cast them into the sea, until the barren wastes shall bloom like the garden of the Lord. Thus shall the mountains be made low, and the vallies exalted, the rough places smooth, and the crooked places straight, and then shall the glorious chariot of the blessed gospel be unimpeded, run, have free course, and be abundantly glorified!

Oh! my God, when shall the day arrive when ministers, deacons, and professors of religion, shall see it their duty and highest privilege to do all that in them lies to extirpate the seed of drunkenness—ALCOHOL—from the world and from the church, so that the poor reformed and regenerate drunkard may never more be brought into contact with his greatest enemy?

"Oh! speed the time, dear Saviour, when thy saints shall all abstain
From that which robs thy church, and fills the earth with sin and pain,
That cleanse'd from all that 'doth defile,' thy Zion may be given
To work thy perfect will on earth as it is done in heaven."

Dear Sir, yours, RICHARD VIVIAN, I.O.R.

GILDERSOME, near Leeds.—Since August, when we held our first meeting, great, and I have every reason to believe, lasting benefit has been received by the people. Mr. Bedford William, a gentleman of the village, after one of the meetings, invited the speakers to refreshment at his house, and has since become a real friend to our cause by letting us have a spacious room for the purpose of holding our lectures in, free of expense, which is of great benefit to our young society; he has had the great satisfaction to see the men in his employ made better men, inasmuch as many of them have become sober and industrious workmen. November 7th, we opened our lecture-room, on which occasion Mr. Lord, joiner, lent us wood for seats, and assisted in the opening. A hymn composed for the occasion by the secretary, after being sung, Mr. Smithson, of Leeds, offered up a prayer. The room being crowded almost to suffocation, it was deemed necessary to remove into the spacious yard adjoining, where a large audience was addressed by the following speakers: Mr. Smithson, Messrs. Bedford, Burwell, Proctor, Drury, Ward, and a reformed character from Leeds, also by a Mr. Reynar, of Phillidelpia, near Gildersome. The evening's addresses were also of an impressing character. At the close of both meetings many were added to our number. We have at present 174 members, (only 9 have broken their pledge since our commencement) and the number of reformed characters is 31. C. CALVERT, Secretary.

NOTICE.

5, NEW HALL STREET, BIRMINGHAM.

TEMPERANCE MEDALS.

Of the finest White Metal, finished in a very superior style, and not to be surpassed by any house, may be had at the above-named Manufactory.

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TEMPERANCE FABLES, WITH 32 ENGRAVINGS, By the Rev. JOHN COLLIXSON, Curate of Lamesley, sold at Temperance Depot, 12, Bull's Head Court, Newgate Street, London. Price 2s. 6d.

THE CRACK CLUB, by C.O.L. First Series, 1 vol., price 2s. 6d.; second Series, now publishing in 1d. Nos., (1 to 9 out.) Sold by Pasco, 12, Paternoster Row, London; and Kershaw, Leeds.

DOUGLAS (Isle of Man): Printed by JOHN LIVESEY, Athol Street.

* Parent Committee.

† 400 Temperance Journals, from London Depot; and 100 Advocates, from Mr. F. R. Lees.

‡ Truth. || Error. § 60,000 drunkards. ** Souls immortal.

SUPPLEMENT TO THE TEMPERANCE ADVOCATE AND HERALD.

THE SUCCESSOR OF THE LEEDS TEMPERANCE HERALD, THE TEMPERANCE ADVOCATE AND HERALD, AND THE
BRITISH TEMPERANCE ADVOCATE AND JOURNAL, AND

THE ORGAN OF THE BRITISH ASSOCIATION FOR THE PROMOTION OF TEMPERANCE.

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

No. 2.—Vol. 1]

DOUGLAS, FEBRUARY 7, 1842.

[THREE PENCE.

"CORRUPTIONS OF TEMPERANCE SOCIETIES."

CONTENTS:—1. Impropriety of comparing moderation with Christianity.
2. The pernicious perversion of St. Simon and St. Edgar exposed. 3. Philosophy of temperance societies, and their relation to the Gospel. 4. The antiquity of teetotalism admitted. 5. The paitry play upon the word *abstain* exposed: the principle of the "original" and "corrupted" societies identical. 6. How the "corruption" was in the original society itself: cause of its decline explained. 7. The necessity of teetotalism; the cause of its separate existence. 8. Teetotal Chartists, &c.

Some time ago we referred to a singular article which appeared in the *Moderation Penny Magazine*, affecting to be an "Analogy between the Corruptions of early Christianity and the Corruptions of Temperance Societies."* At first we took it for a dry joke, and thought the writer intended to be facetious with a face of gravity. In the true style of the Epic, it is prepared and preceded with a pompous and exciting "ARGUMENT," wherein is indicated the alleged affinity of teetotalism with "former ascetic errors—and its relation with Socialism, Chartism, and Popery!"

1. Now we think there is something strikingly inconsistent in a writer who professes such tender regard for the Gospel, in attempting to construct an "argument" of this kind. It implies that the original temperance societies were as perfect in their kind as the Gospel; and its avowed "argument" is, that the doctrines subsequently adopted were corruptions of this pure and infallible model, in like manner as the practices introduced into the early church were corruptions of those principles and practices inculcated by the Redeemer and his apostles! While we regard this as a very harmless and foolish figment, we look upon it as a violence done to Christian feeling and propriety.

2. The writer sets out with truly declaring that Christianity is in itself a full and perfect remedy for the guilt of sin, and the means of effectual deliverance from its power. But can he mean that it excludes all subordinate agency? If so, we must—with the St. Simonians—renounce civil government, and abrogate human law, with all its sanctions.

3. But civil government is necessary. Yet this implies no inadequacy or inefficiency in the Gospel, in relation to its true sphere and object. The philosophy of temperance societies is precisely similar in its foundation and genius to that of legislation. Both adopt *means to ends*; they deal with human nature, in reference both to its depravity and ignorance, *as they find it*, and present such views and considerations to the general mind as have a prevailing tendency to induce those habits which promote the happiness of the individual, and the well-being of society. But the writer admits these principles both by precept and practice, for we presume he is a member of a society whose principles he so warmly admires and applauds—we mean "the teetotal-from-spirit and moderation-in-wine-society!"

4. He next makes the marvellous discovery that teetotalism is as old as the corruptions of the Gospel, and that some of the *very* early fathers actually ap-

proved of it as a goodly practice! What (thinks he) can be more conclusive of its evil origin—of its Papal and anti-Christian character? But he might have gone farther in his voyage of discovery, and have found that it had a much earlier origin. John the Baptist, Daniel, Samson—to say nothing of the holiest of the Jews, the Nazarites, and the uncorruptible Rechabites—were conspicuous practisers of this "ascetic error." If he will turn to the 35th chapter of Jeremiah he will find God himself pronouncing a blessing on the sons of Jonadab for obeying the voice of their father, and adhering to his "ascetic error;" which leads to the inference that it was *not contrary to the Divine will*. With such illustrious precedents, such countenance in Holy Scripture, sealed by the express approval of the Almighty, we may well sit easy under grave reproof, even though we are anathematized in the name of religion. Our opponents may be provoked and astonished at our insensibility, but our thorough persuasion of being right will not allow us to be moved or melted by their chidings. If they expect us to expire from the poison of malignant slander they will be mistaken: the vipers which the fires of hostility have warmed into activity we shall shake from us with the greatest ease.

5. In referring to some of the absurd practices of the "ascetics," the writer makes sweet music on the word "abstain." They *abstained* from marriage—they *abstained* from society—they *abstained* from meats—they *abstained* from the use of the tongue; and, by the way, if this facetious gentleman had *obtained* from his foolish attempt to excite prejudice by mere playing on a word, it would have been as well for his credit as a man of sense and principle. Of all sorts of weapons it is the weakest, and of all efforts at wit the poorest and least respectable. But if our amusing punster has such an horror of abstaining, such an *abstinence-phobia*, why is he pledged to *abstain* from distilled spirits? This, also, was necessarily comprehended in the practices of the fanatics who, in the early ages, *substituted* such things for the Gospel; therefore, it should also be put in the category of "ascetic errors," and a formal dissolution of the "total-abstinence-from-distilled-spirits'-society" ought forthwith to be announced. If, therefore, abstinence be a symptom of false doctrine, a departure from "Christian principle," the sin lies at the door of that society of which he is the advocate. Abstinence from ardent spirits was the pledge, the express requirement of its constitution. No questions were asked respecting the *creed* or *motives* of those who signed it. It was open for all, without discrimination or hindrance. The pledge *alone* was the basis of the union, and the bond of its existence. Why, then, wish to mystify so plain a matter, or hurl reproach on others for adopting the same plan and principle of association?

6. The writer proceeds to say, that individuals in the half-temperance society—for like the Cyclop it had but one eye—began to regard the *medium of intoxication* "rather than the criminal conduct of the intemperate, while the guilt and thralldom of the drunkard, and the

* The article has an imposing table of contents, in the style we have humbly imitated. It has been since circulated as a tract, and its author appears to have published an abridgment of it in a *Belfast paper*. Its perverted and false statistics have already received a complete exposure from the pen of an esteemed correspondent. *Vide* the April and May numbers of the *British Temperance Advocate* for 1841; p. 43, 57.

sole power of Christianity to meet his case, was greatly overlooked.* This is the "corruption" to which he attributes the decline of this association, though rank, wealth, and piety are arrayed on its side. We may reasonably ask, what were its real and its enlightened friends about in suffering it to crumble under influences of this sort? If this writer's representations be true, they need not now have been uttering lamentations amid its ruins, unless there had been a guilty direlection of duty on their part. If they are now stretching the "line of confusion over the stones of emptiness," they must take the condemnation to themselves, and not go about to throw it upon others. But whether this "imperfect view of things" became "general" or not—and such vague assertions admit neither of proof nor refutation—we stop not to inquire: we can assign a more rational and tangible cause for the feebleness and decline which overtook them. They lacked that consistency of principle, that comprehensive unity of truth, which are the elements of "vitality and power essential to success." The old society was strong as far as it enjoined *abstinence* from one "medium of intoxication," but weak and corrupt as involving the principle of *moderation* in respect to another "medium of intoxication." This was the worm at its root, and, like the gourd of Jonah, it has withered away! Moreover, its friends were deficient in that self-denial which is the sinew of Christian character, and shrunk back from the noble sacrifice which increasing light required at their hands, because they had "large possessions" of wine and beer casks. They had strong likings of appetite to subdue, and the power of Gothic custom to overcome. To avoid distilled spirit, while they drank of fermented, involved no self-denial to the great mass; therefore, they were quite at ease in their membership, and full of admiration for a system which allowed them their favourite beverages. But when a surrender of their "household gods" was demanded, they sagely shook their heads, pronounced it an "extreme," a "corruption," a "tyranny," and refused to offer their wine and ale on the altar of religion, patriotism, and humanity! It was quite easy to practise and applaud a scheme which invested them with credit without exacting a sacrifice; and where no sacrifice is involved, no commanding utility is to be realized.

7. But those who were true to their prior convictions—true to the fundamental principles involved in temperance societies in general—true to the great purpose which they had proposed to themselves in becoming members—true to themselves, their country, and their God—nobly resolved to brave the full force of prejudice, custom, and public opinion, and make one decisive experiment for the benefit of the world. Consistent principle, we say, demanded this at their hands. They saw that intemperance was the result of the use of fermented as well as distilled liquors, and held "the guilt and thralldom" of the drunkard to be *equally great*. Hence they perceived the absurdity of maintaining those wide distinctions between liquors which produce the *same result*. ALCOHOL is not a harmless thing when concealed in the beer barrel and the wine pipe. It does not acquire its fell and fearful power from passing through the distiller's tube; it is inherent and inseparable. In the spirit cask it may be more suddenly, but not more certainly fatal; sooner or later its consequences will be seen, and DEATH will reap his harvest of DRUNKARDS. The temperance reformers, then, exploded the fatal absurdity of this distinction, and refused to be parties to its maintenance.

Besides, the *mes-alliance* of the two principles fa-

* We always understood that even the advocates of the original society recommended entire abstinence to the drunkard. They did not say, as now, "depend solely on Christianity, and drink on!" But they are fast denying all their original principles.

voured error, and produced confusion. When the partnership between them was happily dissolved, the manifest good was assigned to its proper cause, and the true principle was set in its right, its legitimate position. Dissociated from error, it was set apart to shine by its own lustre, and progress by its own evidence. This we reckon a movement of consequence and magnitude.

8. Our amusing friend next discovers the awful and astounding fact, that in many large towns there are "teetotal Chartists" and "teetotal Socialist associations!" This we do not deny, though they are not so widely diffused, nor so formidable in numbers, as he wished us to infer. It is not with their "Chartism" or their "Socialism," however, that he appears to quarrel, but with their being *teetotal* Chartists and *teetotal* Socialists. The inference, therefore, is, that this patron of morality and pattern of piety, would rather hear of the existence of *drunken* Chartists and *drunken* infidels than of *sober* ones! We say "*drunken*," for surely he would not willingly allow them to become "*moderationists*," because that would, according to his logic, bring disgrace upon his own principles of moderation. But it is to be feared that the great bulk of Chartists and Socialists are with the great bulk of the population as yet—the stanch apostles of moderation! If, however, a knot of persons, here and there, chose to *separate* from the general association, and unite themselves under their party or political banners—whether Whig, Tory, or Chartist, Jew, Christian, or Socialist—TEETOTALISM, assuredly, is no worse nor less useful in itself. But is there anything really ominous in such facts? We see only the homage paid to *sobriety*—a tacit acknowledgment that this must precede and accompany the possession of political power; and, whatever our opponent's creed may be, he must assent to the justness and truth of this principle, and ought, therefore, to see in such facts reasons for rejoicing and confidence, rather than sorrow and alarm.

But there are also such strange things as "*Christian* Chartist" and "*Christian* Socialist associations." What will Dr. Edgar say to that? Will he and our friend, (if they are not one) draw from this an inference unfavourable to *Christianity*? Certainly not. Then let them treat teetotalism in the same spirit of justice and charity. We perceive that at Leicester there is an adult *Chartist* school, and one of the chief lesson-books used is the *New Testament*. Now, according to this sapient pamphleteer, he ought to oppose "schools," and discard the "*New Testament*!" Our friend knows that honourable, dignified, and worthy names are often borrowed to mask objects of a very different character and tendency. So it is and has been with Christianity; so it is with teetotalism; and so it will be to the end of time.

We have already answered the "*Infidel Calumny*,"* and another hand has saved us the necessity of exposing the allegation that drunkenness has increased with the progress of teetotalism, which struck us as the most amazing and most amusing statement contained in this very wonderful production.

In conclusion, we advise the unfortunate writer, whose *feelings* we respect, to find some appropriate channel in which they may run *parallel with truth and religion*, and meddle no more with matters he does not understand. Let him, as is his nature and intention, seek the opportunity of doing *certain* good, and avoid the way of possible injury. There is surely enough of sin and sorrow and suffering in the world to demand his whole energies, without seeking reproach against his more ardent and successful fellow-workers in the vineyard of benevolent exertion.

* Vide *Advocate* for January, February, and March, 1841.

Varieties.

THE RECHABITES.—The number at present in this order is 25,000, associated in 573 tents.

THE WESLEYANS IN AMERICA, at the last conference held at Cincinnati, Ohio, voted 155 against 4, for restoring Mr. Wesley's rule in relation to buying, selling, and drinking spirituous liquors.

MINISTERIAL TESTIMONY.—In a sound teetotal sermon lately delivered in Birmingham, the Rev. Mr. Sibree said:—"Without boasting, I can say I have been a pledged teetotaler 5 years, and I feel I am a better man, a better christian, and a better minister for it."

CONTINENTAL TEMPERANCE!!!—A German temperance pamphlet, the fourteenth edition of which has just appeared, called *Das Haus Kreuz*, reckons that the number of drunkards in Prussia is 270,000; in Hanover, 300,000; in Hesse-Cassel, 13,000; in Mecklenburg, 10,000; Lippe 1,600; and Waldeck, 1,200.

DECREASE IN THE CONSUMPTION OF PORTER AND ALE.—The decrease in the consumption of malt from the 10th of October, 1840, to the 10th October, 1841, in London and its vicinity, amounts to no less than 41,924 quarters, the quantity used in 1840 having been 776,219 quarters; and in 1841 being 734,295 quarters.

THE "TRAFFIC" GOING DOWN.—We observe a statement in the *London Temperance Journal*, that "in the town of Wakefield alone, at this present time, 25 capacious malt-kilns are to be let!" We trust the system of *Sabbath breaking* so long upheld by the religious world—the Sunday *malting*, or destruction of good barley—is near its eternal end.

AWFUL PANIC! Willing to work but cannot get it!—At the Thurlus races it was most laughable to see the coroner surrounded by a half-score of doctors expecting a job; but Father Mathew has saved the country a great deal of expense in employing the coroners and doctors, as there are now no verdicts of "died from intoxication"—no skulls cracked in drunkenness!

PRIZE ESSAY.—A gentleman at Aberdeen has offered 5 guineas for the best essay on Deut. xvi. 26; the leading object of which shall be to illustrate the harmony between that passage of Holy Writ and the doctrine of teetotalism. Two ministers in that town are the adjudicators, and the decision will be made during this month.

ROYAL WINE.—From a table of the expenditure of the royal household we perceive that the cost of bread, butter, bacon, cheese, eggs, milk, cream, and fruits—useful and necessary articles—is £9,520, while the cost of alcoholic drinks, which are not only unnecessary, but pernicious, is £10,250! Thus the expenditure on one bad article of drink (with cost of glasses) exceeds by £1000 that of eight necessary or useful articles of diet!

ABSURD DRUNKEN FROLIC.—Two carters went a few Sundays since from Cheadle to Uttoxeter, and, being tipsy, began to quarrel as to who had the strongest horse; and to decide the question they tied them tail to tail, when a fine young horse, valued at £30, being pulled down, and dragged along the turnpike-road for some distance, was so cut and mangled as not to be worth £5.—[And what became of the brutal carters?]

TEMPERANCE & LONGEVITY.—The Society of Friends, though by no means totally exempt from the evils of drink, has always been remarkable for the superior temperance of its members. The consequence is seen in the higher average of human life amongst them, especially in country districts. Their members are interred in regular succession, and in one of the burial grounds in Yorkshire are seven tomb stones, side by side, of those whose ages average upwards of 80 years.

BREAD WITHOUT YEAST.—Mix 12lbs. of flour and one ounce of carbonate of soda, along with the usual quantity of salt. Knead the whole up with sour butter-milk; if very sour, half water and half butter-milk will do; but all butter-milk is preferable, which will be no worse if kept one, two, or three weeks before use: the more acid the better. The dough will be ready for baking in a quarter of an hour, as the process of rising goes on while kneading; but it will take no harm by standing one, two, or three hours. The butter-milk must be acid, the soda pounded small, and well mixed with the flour, and the oven brisk, or the bread will probably be heavy, and taste of the soda.

AMUSEMENT versus DRINKING.—A singing and dancing people are certainly higher in the scale of morality than a sotting people. The national ballad and the national dance open the way to every department of poetry and of music: when people have reached this point, it is easy to awaken the feeling of every kind and degree of art. The hundreds who resort to a museum cannot at the same time be sitting in an alehouse or gin-shop. Nor is this all: they will soon come to feel the boundless disparity that exists between men whom art raises into demi-gods, and animals in human shape degraded by drunkenness below the level of brutes. It is an error to suppose that Christianity forbids the education of man by the forms, the influences, the conceptions of art: it forbids only those perversions and misapplications of art which the noble and the uncorrupted among the Greeks equally rejected.—*Reaumer's England.*

TEMPERANCE IN AMERICA AND THE ARMY.—Colonel Maxwell, in his recently published tour, bears repeated testimony to the uniform civility, and the genuine kindness and good conduct of the citizens of New York. He never saw a beggar, nor a person intoxicated, not even an Irishman. "More than half the helps are Irish, and I verily believe that *all* the hod-men are so; and that the out-of-doors work of this city, as well as of many others in the Union, is principally performed by the sons of St. Patrick. Let me add, that I have as yet never seen one of them drunk, thanks to Father Mathew and the contempt in which this disgusting vice is held throughout the Union; and, by the by, let me tell you that the influence of this wonder-working Roman Catholic priest is extending beyond his own sphere of action; there is much less drunkenness in the army than there was; and I am proud to say, that the 17th of last March, St. Patrick's own day, passed without a single case of drunkenness having been reported to me."

DRUNKEN BEES.—We regret extremely to announce that some honest, humble bees of our acquaintance have taken to drinking, and to such excess, that they are daily found reeling and tumbling about the door of their houses of call. Their public-houses are the blossoms of the passion-flower, which flow over with the intoxicating beverage; and there, not content with drinking like decent bees, they plunge their great hairy heads into the beautiful goblet that Nature has formed in such plants, thrusting each other aside, or clinging over each other's shoulders, till the flowers bend beneath their weight. After a time they become so stupid that it is in vain to pull them by the skirts, and advise them to go home, instead of wasting their time in tippling; they are, however, good-natured when in their cups, and show no resentment at being disturbed; on the contrary, they hold fast to the wine cup, and crawl back to it as fast as they are pulled away, unless, indeed, they fairly lose their legs and tumble down, in which case they lie sprawling on the ground, quite unable to get up again.—*Aberdeen Banner.*

ARE THESE THINGS SO?—Is it not a *fact* that thousands of the Bibles issued by our Bible societies find their way to the pawn-shops to purchase strong drink? Is it not a *fact* that our missionary operations are cramped by the property expended on intoxicating liquors, and the truths of the Gospel made void by the drunken habits of our countrymen abroad? Is it not a *fact* that our Sunday schools are painfully inefficient by the intemperate conduct of parents, and the older scholars lost by drinking associations? Is it not a *fact* that in each of the three dispensations the most virulent scandals of the church have arisen from the drinking habits of its members? Is it not a *fact* that full fifty per cent of the expulsions from our churches are nearly or remotely the result of intoxication? Is it not a *fact* that, while our nation expends at least fifty millions in the year in the purchase of intoxicating liquors, all the benevolent societies can scarcely raise the half of one million for the evangelization of the world? Oh, christian! take these questions on your conscience; retire and spread them in prayer before the Lord.—*Newcastle's Letter Paper.*

HOPS, MALT, AND BREWERS, &c.—From a return moved for lately by Sir Matthew Wood, Bart., M.P., it appears that the total number of acres of land in England and Wales under the cultivation of hops in the year 1840 amounted to 44,805; that the duty on hops of the growth of 1840 amounted altogether to £62,253; that the quantity of British hops exported from Great Britain to foreign countries from the 5th of January, 1840, to the 5th of January, 1841, was 923,881 lbs.; that the quantity of foreign hops imported into the United Kingdom in the year ended January 5, 1841, was 11,966 lbs. It further appears from the above return, that the total number of quarters of malt made between the 5th of January, 1840, and the 5th of January, 1841, in the United Kingdom, amounted altogether to 5,337,107, out of which 3,564,411 were used by brewers and victuallers, and 420,858 by retail brewers; that the number of persons licensed to sell beer "to be drunk on the premises," in England, between the 5th of January, 1840, and the 5th of January, 1841, amounted to 36,871, and the number licensed to sell beer not to be drunk on the premises, to 5,742. The number of bushels of malt consumed by the former was 2,913,978, and the number consumed by the latter 452,890. The quantity consumed by brewers in the whole of the United Kingdom, during the same period, was 19,866,154 bushels, and the quantity consumed by victuallers 8,649,145 bushels.

WATER *v.* ALCOHOL.—I have paid great attention to the treatment with cold water, or *hydropathic*. In the hands of a prudent physician, it is an excellent remedy—a far better remedy than all metallic preparations of modern chemists. The treatment with cold water is not a new discovery. HIPPOCRATES has recommended it in many disorders. He ordered people labouring with inflammatory disorders, cold water, either pure or with honey. He prescribed also, cold ablutions in some cases of *erisipelas*, *rheumatism*, &c. ANT. MUSA, physician to the Emperor *Augustus*, cured his master with cold water. The administration of cold water, internal and external, cured also *Horace*. However, Musa's treatment, or the treatment with cold water, did not prove successful in *all* cases, and *Marcellus* having died a victim of cold bathing—this treatment came into disrepute. BENVENUTO CELLINI cured himself from a brain fever, by cold potations. An Italian monk, BERNARDO CASTROGIANE, brought the water treatment again into fashion. However, Sir J. FLOYER, and Dr. BAYNARD, in England, were the greatest advocates of this treatment. All that German hydropa-

thists have written upon this subject, is taken from our own writers. The following passages from the work of FLOYER will be found interesting to our readers:—"The water drinkers are temperate in their actions, prudent, and ingenious; they live safe from those diseases which affect the head, such as apoplexies, palsies, pain, blindness, deafness, gout, convulsions, trembling, madness. The drinking of cold water cures the following diseases:—the hiccup, factor of the mouth, and of the whole body. It *resists putrefaction*, and cools burning heats and thirsts; and *after dinner it helps digestion*. And if the diseases be very great, two or three ounces of water cooled with ice, are sometimes given by physicians. If the virtues of cold water be seriously considered, all persons would value it as a *great medicine* in the cases mentioned—and in preventing the stone, gout, asthma, and hysteric fits; and to the use of this children ought to be bred from the cradles—because all strong drinks are injurious to the constitution of children, whose spirits it inflames, and renders them mad, foolish, rash, tender, and intemperate in their passions. Cold baths are the chief means, and most effectual in the cold regimen—nothing preserves the body so well from the injuries of the weather as cold bathing." I think that is enough to make a man give up champagne, *nuit, clos de vosger*, and *Lafite*—together with all warm drinks and baths ever invented for the comfort of mankind.—*Medical Adviser of the Satirist*, Feb. 5, 1842.

Progress of Temperance.

GILDERSOME, near Leeds.—An interesting tea meeting of the total abstinence society was held here on Christmas day. It is only four months since the abstinence principle was introduced here, and already there are more than 200 members, including several reformed drunkards.

GOOLE.—The annual temperance festival was held on January 5th, 6th, and 7th, in the new Literary and Scientific Hall, which the friends of temperance numerously attended. On the Wednesday evening, the public meeting was addressed by Mr. J. Andrew, jun., of Leeds, and the Rev. J. Fogg, Independent minister, of Cowick. On Thursday evening, there was a public tea, at which about 250 sat down; after which the meeting was addressed by the Rev. J. M. Holt, vicar of Fulstow, Lincolnshire; the Rev. R. Tabraham, Wesleyan minister, Selby; and Mr. Andrew: Mr. Thompson, of Armin, in the chair. A dozen signatures were obtained. On Friday evening, a lecture, of three hours' duration, was delivered by Mr. F. R. Lees, one of the editors of the *Temperance Advocate*, which was listened to with unabated interest to the close, and repeatedly and warmly applauded. At the conclusion, 15 persons signed the pledge.
J. GARFORTH, Sec.

NOTICE.

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SUPPLEMENT TO THE TEMPERANCE ADVOCATE AND HERALD.

THE SUCCESSOR OF THE LEEDS TEMPERANCE HERALD, THE TEMPERANCE ADVOCATE AND HERALD, AND THE
BRITISH TEMPERANCE ADVOCATE AND JOURNAL.

"Whoever is afraid of submitting any question, civil, or religious, to the test of free discussion, seems to me to be more in love with his own opinion than with the truth."—BISHOP WATSON.

No. 3.—Vol. I.]

DOUGLAS, MARCH 24, 1842.

[THREE PENCE.]

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"BREAD AND WINE."

The February No. of a periodical entitled "THE CHRISTIAN MESSENGER," the organ of a sect commonly called the Campbellite Baptists—has been sent us, with a request that we would notice an article in its pages on "Bread and Wine," written by one J. D. of Mollington, of which the editor says in a note, "We feel much obliged to brother Davies for the foregoing address. It is presented to the disciples of Christ with all affection."

We disagree with the editor's remark, for a more miserable piece of spiteful misrepresentation we have not lately perused. It has no evidence of Christian "affection" about it; it is destitute alike of light and love, of law and logic. Its intolerance is only surpassed by its ignorance; its conceit only equalled by its contradiction. Had the statements it contains appeared in any respectable literary journal, we should have thought they had been put forth as a *burlesque* upon the mode of argument adopted by the Bromleys and Stanleys of the opposition; but, alas! the article bears the sad traces of vicious and unconscious ignorance. The writer is evidently sincere in his silliness.

J. D. is a bigot of the worst kind, for he allows his bigotry to falsify the truth. He endeavours to calumniate his brethren in the most dastardly manner—he stabs by *insinuation*. He represents teetotalism as evil, because "It is evil to allow human schemes to interfere with divine institutions." This is "falsehood-by-insinuation" the first, for teetotalism does *not* interfere with divine institutions. He represents teetotalism as evil, because "it is evil to occasion differences among brethren on account of meats." This is falsehood-by-insinuation the second, for the teetotalers did *not* originate this difference, and even now they seek not to force their practice upon others, but only demand the individual liberty to act on their *own* convictions, leaving others to act on theirs. He represents teetotalism as evil, because "above all, it is evil, great evil, to make laws where the Lawgiver has made none." This is falsehood-by-insinuation the third, for teetotalism does *not* assume to impose laws where the Lawgiver has made none, unless J. D. is an infallible sectarian pope—the alone competent expositor of the law! J. D. says that "total abstinence assumes to be an auxiliary, if not a rival, of Jesus' institutions," and that "the Lord never delegated the spread of his cause to any society but his congregations." This infamous representation is falsehood-by-insinuation the fourth, for teetotalism does *not* assume to be either a rival or auxiliary of Jesus' institutions, or a trustee or delegate of the Christian cause. It is simply, through the blessing of God, a successful human instrumentality for the reclamation and preservation of drunkards—thousands of whom, having first been made sober through it, have been subsequently made safe in Christ. Why should J. D. mystify a plain fact, in order to excite prejudice against his brethren? Pitiable, narrow-minded bigotry speaks evil of all things beyond its own sectarian limits: it has no heart, no conscience! He insinuates that teetotalism is evil, because "disciples are observed to be divided in duty between commands of Jesus and commands of men." This is falsehood the fifth, for teetotalers do *not* hesitate for a moment between the commands of God and those of man. We refuse to drink alcoholic wine because God has forbidden it; and we see the prohibition in the books of nature, experience, and revelation so clearly and distinctly, that, even to please such "weaker brethren" as J. D., who allow their sensual appetites and worldly notions to darken their perceptions of the truth, we cannot consent to violate His laws. He says that "the cant of our day is, 'intoxicating wine is sinful'—mere assertions of men who pretend to be wiser than God." J. D. may possibly have heard such a foolish statement, as that an *inanimate* thing (wine) is sinful; but, in all our teetotal experience, we do not remember to have heard even the assertion that the *use* of poisonous or alcoholic wine was necessarily sinful; and we must class this manufactured "cant" as the sixth falsehood to which J. D. has given utterance in a single page! After this, our readers may

judge of the sort of *love* by which this writer was animated in his assault upon the great and good cause of teetotalism. It, perhaps, asks more of *practical* self-denial than he is willing to accord, and, in excuse, he resorts to falsehood and fabrication: he "*loves darkness* rather than light," and his own opinion more than the truth. We speak plainly and strongly upon this subject, because the case demands it. The cause of teetotalism has been injured to a vast extent by such vile misrepresentations as those we have exposed, which, being propagated by the unprincipled, are readily credited by the uninquiring.

Having freely expressed our opinion of this writer's *animus*, we shall briefly and consecutively discuss the merits of his argument.

I. First, as to the BREAD.—1. J. D. admits that "the bread" which Jesus took was *unleavened*, because the law of the Passover forbade leavened bread, and the Jews were *over-exact* in clearing their houses of *leaven*." The law was a ceremonial law, the details of which were exceedingly minute and exact; but it was, nevertheless, God's law, and had, no doubt, with all its exactness, a wise and good end to answer; even though J. D., as if "wiser than God," may call its observances needless and "over-exact" niceties! J. D. illustrates "the pride which apes humility." Suffice it to say, that the law commanded that *no ferment* should be seen in *ALL* their quarters. But J. D., wiser than the law, seems to think that a *little leaven* might be innocently concealed in some of their quarters!

2. J. D. then proceeds to argue, that when our Lord took unleavened bread and broke it, saying, "*Do this* in remembrance of me," he did not intend to bind us to an exact observance of the supper in *all* things. This, we conceive, is somewhat dangerous ground to take up, especially for a Baptist of J. D.'s school and mental calibre. If he did not bind us to the sort of bread, neither did he restrict us to the sort of drink. If he meant no more than this—"Eat and drink of the common food and beverage set before you, in remembrance of me, the bread and water of life;" if he intended to dissociate all the reasons connected with the Jewish prohibition of leaven, from the future celebration of the Supper, though of such a purpose he gives us no intimation—why does J. D. contend for *wine* in England, where wine is certainly neither the ordinary beverage, nor a natural product, rather than for milk, or water, or tea, or coffee, or *ale*? Above all, why exclaim against unfermented wine—"the pure blood of the grape?"—as "a heretofore unheard-of substitute?"

3. J. D. asks—"Did he forbid the use of any other bread?" Our Lord observes, in the Jewish manner, a Jewish institution, with the nature, laws, and purport of which every one present was acquainted; he alters not a tittle of the law, for he came to fulfil it, and to give to its observance a clearer and loftier reference; he takes the well-known elements—the unleavened bread and the fruit of the vine—saying, "*Do this*," that is, in future observe *this* Supper, the feast of the Passover, "in remembrance of me,"—for he was the Messiah which had been through ages foreshadowed in its celebration—"Christ our Passover." And actually, because our Lord did not repeat the Mosaic law of its institution, though he said "*do this*" in reference to that and no other institution, J. D. jumps at the conclusion that *that* law and Supper were thereby totally annulled, and that "*do this*" means some other supper, and some other kind of viands! Now, we only desire to know on which horn of the dilemma J. D. will be tossed. Either we must observe the Supper as *our Lord did*, a Jew, altering it no farther than he has given us express authority for doing, or as the nature of the case requires; or, with J. D., we must not "*do this*," which our Lord did, but only eat *any* supper "in remembrance of him." If the last, then water or milk is as *scriptural*, according to J. D.'s hypothesis, as brandy and logwood, misnamed *wine*; and we shall be the "weaker brethren," foolishly adhering to both the letter and the spirit of the law, and demanding the unfermented elements: in which case it will be J. D.'s duty innocently to allow us to observe the law of our weak consciences, until his superior sagacity and criticism shall have rid us of our error. "Brother Davies," what sayst thou? If the former, then we shall only be doing what our Lord did, and with his example on our side, for the use of the pure elements, we can very cheer-

fully dispense with the patronage of "Brother Davies."

4. Pursuing the same fallacious train, J. D. asks another question—"Did the early disciples confine themselves to unleavened bread?" and answers, "It is nowhere so stated!" The writer errs in supposing that unleavened bread was not an ordinary or very common article: it is to this day, in the East, as common almost as leavened bread. We do not, therefore, conceive that Acts ii. 46, xx. 7, 11, prove anything to the purpose, even supposing it had reference to the true Supper at all; and, according to the logic of J. D., (that "silence" on a matter argues that nothing is imposed,) we might from those texts equally prove that *no wine* was used, because none is mentioned! St. Paul, *we know*, A.D. 57, had not discarded the teetotal notions which J. D. so ignorantly scorns, but makes them the foundation of an impressive rebuke to Corinthian as well as Jewish disciples. "Christ our Passover has been sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." (1 Cor. v. 6-8.) It is here plainly implied, or the comparison loses much of its force, that as the visible elements of that solemn feast had no stain of corruption or leaven in them, so should the spiritual fruits be equally uncontaminated and unleavened with the corruptions of the flesh and the world. "Purge out the old leaven!" Yea, we cry, away with it both from the *symbol* and the *soul*!

5. J. D. asks yet another question—"What good?" This has always been the inquiry of the dissatisfied sceptic. Man will question what God ordains. "What good?" has been the rebellious cry of all ages—the excuse for not doing what he commands. "On these points" J. D. truly says "he speaks confidently." Those who confine themselves to the unfermented elements, he asserts, "cannot more affectionately remember the Lord's death than those who do not." This just amounts to saying, that there is *no utility* in the symbols being adapted to the things symbolised—the last step of which principle ends in this climax, that there is no use at all in a symbolical institution, like the Eucharist? St. Paul, it is obvious, thought otherwise; and the Jews might as reasonably have asked "What good?" when the Passover feast was instituted. If there had been any J. D.'s in those days, they would have said to their Creator, as they now say to their Redeemer, "Cannot we as affectionately remember our deliverance *our own way*, with fermented bread, as with unleavened in *Thine*?" Away with such "cant" of "affection!" God demands obedience. J. D. is a Baptist, and we may appeal to him as such. Why do you not admit the validity of your principles of argument when directed against immersion? Do you there ask, "What good?" If there is a greater propriety and beauty in selecting the symbol or institution of baptism by *immersion*, as being significant of our being "buried" and "risen" with Christ, than in selecting the symbol or institution of baptism by *sprinkling* or washing, there is also the same superiority in selecting unfermented, uncorrupted elements, rather than those which are decayed and destroyed, as an emblem of that Holy One whose body was not allowed to see corruption. If the symbolic institution is useful at all, it must be *most useful* in that pure and perfect form in which the teetotaler seeks to celebrate it—the form in which the Lord Jesus himself observed it. Truly, as J. D. says, "It is evil to allow human schemes," improvements, and alterations, such as his, "to interfere with divine institutions." We may add, that that man's heart, who puts the presumptuous question, "What good?" to the sovereign appointments of Heaven, deeming itself "wiser than God," does indeed "utter perverse things."

6. J. D. finally finds it "easy to ask, should wheat bread, rye, or barley-loaves be used? Should they be kneaded with oil or water? and a hundred other *unanswerable* questions." What folly is this? J. D. can scarce have searched his Bible, or he would know that all these are questions admitting of a plain, indisputable answer; but the question is *one*, not one hundred: it is an answerable, not an unanswerable one. Did our Lord observe the Passover feast in *fermented* bread and wine? J. D. may twist, and turn, and writhe as he will, but he *cannot* escape the condemnation and confusion in which that answer involves alike his conduct and his argument. CHRIST DID NOT; but he *does*! If it be "a great evil to make laws," which we do not, "where the Lawgiver has made none," it is greater evil to violate, question, or neglect the laws which He *has* made!

II. Second, as to the *WINE*. "The question as to wine in the Lord's Supper was also *unknown* until total abstinence assumed to be an auxiliary, if not a rival of Jesus' institutions!" J. D. speaks in ignorance of church history. The questions of wine or water, and of wine and water, were known both in the early and the middle ages. It has been discussed independent of teetotalism, and the latter question is even now a matter of discussion in the English church. One clergyman, we perceive, complains of the *strength* of the wine, unmixed, it having in several instances *affected* (i.e. slightly intoxicated) the *communicants*, even when taken in small quantity, and he pleads the practice of the primitive church for diluting it with water. There is no doubt that *such* was the practice, but the *reason* for it was very different. The

fermented wines, even so late as a century ago, when the *art* of vinous fermentation was much better known than in the year 70, were not more than a *fourth* of their present alcoholic strength. The best ancient wines (as HOMER, HESIOD, and ARISTOTLE describe) were thick, and drank diluted with water.

"Into a bowl we poured the *honeyed wine*,
Water, in *twenty fold*, the purple beverage asked."

This was not to make them less spirituous, but less *syrrupy*.

J. D. makes bold in his ignorance, and asserts "that the wine mentioned in the Scriptures, *new* as well as *old*, was intoxicating, is indubitably certain!" In fact, says he, "to the close of Revelation, no wine is spoken of that was *not* intoxicating!!!" We cannot argue the whole question against such a writer's mere assertions: we shall only say that the falsity of his position is amply proved both by the original Scriptures, and by the authorized translation. Half of the texts adduced by J. D. do not even prove that the wine was intoxicating, and none of them prove that they were *fermented*; while most of them do prove that the wine referred to was *unintoxicating*!

1. "In the case of Noah its effects were too manifest!" Effects of what? Let us test the value of such shallow criticism as J. D.'s by a parallel case. HOMER, in his *Odyssey*, describes "a feast of fat things, and wines well refined," thus:—

"Milk newly-pressed, the sacred flour of wheat,
And honey fresh, and Pramnian *wines* the treat.
Soon in the *luscious feast* themselves they lost,
And drank oblivion of their native coast."

Here, too, as in the case of Noah, "the effects are manifest." But what was the *cause*? Alcoholic wine, of course, cries J. D. in blissful ignorance! But what says HOMER?

"Mix'd was the bowl,
With drugs of power to quench the soul."

If we refer to the Bible it is as clear that some wines were made intoxicating by the addition of drugs, as that others were so by the process of fermentation. Hence the drunkard sought "*mixed wine*," but not the diluted or thin wine, such as "wisdom mingled." Hence "the wine of stupefaction or giddiness," selected as the emblem of the "cup of the wrath of God," the thick sediments of which the ungodly should wring out and suck. Hence it is said, "He hath made me drunk with *wormwood*," i.e. infused into the wine, such as was offered to our Lord—"wine mingled with myrrh," or with gall.

2. "Wines in (from) the lees." Wines, fermented and unfermented, were both "well-refined," or cleared. The original, however, has no mention of *wine* at all.

3. "Wine mixed with water" a figure of "distress." And what has this to do with the intoxicating quality? It would be equally a figure of "distress" to represent "milk mixed with water." If we purchase any article of beverage, wine, or milk, or honey, no one would like to receive it diluted with what we can get without purchase, viz., water.

4. "Drink thy wine with a merry heart." Ecc. ix. 7. Ruth iii. 7. Merry does not refer to an intoxicating power in the wine. Zechariah says, "*Corn shall make the young men cheerful, and new wine the maids.*" Is corn, therefore, intoxicating?

5. The passages—Gen. xxvii. 28, xlix. 12, Ps. civ. 15, Is. xxvii. 2, xliii. clearly refer to a natural or unfermented product. The juice of the grape, in which the garments of the treader are saturated, is unfermented: the wine which the earth brings forth is the same wine which the Jews "gathered." (Jer. xl. 10-12.)

6. "The pure blood of the grape." (Deut. xxxii. 14.) None but a man whose prejudices had rendered him impervious to reason, would deny that the *JUICE* of the grape is "the pure *BLOOD* of the grape." We have another illustrative text—"The *VINE* said, shall I leave *my wine*, which cheereth God and man." Such was, therefore, the wine offered in sacrifice to God—"the *fruit* of the vine;" but the vine never produced a drop of *ALCOHOLIC* wine. Alcohol is not amongst "the fruits of the earth:" it can arise only from their death, decomposition, and decay. It is not to be found in all the living works of God.

7. "The evangelical prophet was no advocate for *grape-jelly* and *water*, or any of the teetotal compounds." J. D. is sneering at God's gifts. Take a bunch of grapes, dry them in the sun, and, as the water evaporates, they become raisins, i.e. grape-jelly preserved in the beautiful skin-bottles of nature. Moist grapes are, therefore, grape-jelly with the teetotal water *un*evaporated—one of God's choicest gifts, which, in the warm latitudes, at once serves for food and drink; yet here we have a professed "disciple of Christ" sneering at one of God's greatest blessings as "a teetotal compound!" Grape-jelly and water differs in no respect, as to its nature, from the ripe grape—"the fruit of the vine." J. D.'s breast is the abode of the same unholy spirit which led the Rev. J. Bromley to sneer at the rich natural saccharine of the grape, with only "the beverage of oxen and asses" evaporated, and to designate it (a wholesome product of God's power) as "sweet, syrrupy stuff!" Thus does brandy-and-logwood-wine

vitate the palate, and render man dissatisfied with the wine of nature!

8. "Ingenuity is now taxed to the utmost to show that *the wine of Scripture* was the unfermented liquor of the grape, called *must*." J. D. is ignorant of the question, and, therefore, mis-states it. We only contend that *one* wine mentioned in Scripture was *must*—the *ausis*; and it requires little ingenuity to establish that fact, for no competent scholar ever disputed it; and if they did, many texts would plainly prove it. "*Ausis*," says Professor Paxton, in his Illustrations of Scripture, "sometimes denotes *must*, or the newly-expressed juice of the grape—does not inebriate, but produces a very different effect."

9. "But the law of the Nazarite," says J. D., "sweeps off all such cobweb sophistry, by particularising, as distinct from wine, the 'vinegar,' the 'liquor of grapes,' &c. Therefore liquor of grapes is not wine!" (Num. vi. 3.)

If this is not "cobweb sophistry" set to catch silly men, we never beheld any of that manufacture. The passage does not speak of "liquor of grapes" as distinct from wine, but of "wine" as one kind of "liquor of grapes." "He shall separate himself from *wine* (yayin) and *schechar* (sweet drink), and shall drink no vinegar of yayin, or vinegar of *schechar*, nor ANY liquor of grapes;"—i.e. neither fermented or unfermented yayin, nor must, (or ausis) nor *hhamer*, nor *sobhe*, nor ANY other which art might devise.

10. "The holiness of the Redeemer's kingdom even advises against water! It follows, therefore, that alcohol is a friend, and water a foe to 'holiness!' Well done, 'Brother Davies.'"

"And for a LITTLE wine for the *stomach's sake*!" What does J. D. call "a little?" Will a tumbler full, or a pint, be "a little?" And does J. D. fancy that all the liquid Timothy had during the forty-eight hours was "a little wine?" The evident sense of the passage is—"Drink no longer water only;" and it is put in the versions of Drs. MACKNIGHT and CONQUEST. When J. D. has been a teetotaler as long as Timothy was, and shall be affected with any complaint of the stomach, we will sanction his medical use of wine when he has done two things—1st, shown that he has got Timothy's DISEASE; and 2nd, that he has got Timothy's WINE.

11. "Its (the holiness of the kingdom) exhortations are—'Be not drunk with wine wherein is excess' which clearly implies the propriety of taking it moderately!"

The apostle here does not mean to announce the useless truism, "that in drunkenness is excess;" but to give the useful warning, that in THE WINE of drunkenness there is that intoxicating and seductive principle which *causes excess*. Dr. DODDRIDGE admits that, according to the grammatical and literal construction of the passage, the enormity is said to be IN the wine; and so it is, just as the effect is in the cause. Why should we, to suit a theory or gratify a lust, impose a figurative meaning upon the declaration, when the facts of all history, sacred and profane, demonstrate the literal truth of the assertion? Intoxicating "wine is a mocker," because it has a physical tendency to generate excess; and it is against this deceptive tendency IN THE WINE that both Solomon and Paul warn us. But, according to J. D., to warn against wine as "a mocker," "wherein is excess," "implies the propriety of taking it moderately"!!!

12. At a marriage feast our Lord changed water into wine. "The water, doubtless, reddened into good old wine, for the old is better." What dreary dogmatism! It is an unfortunate passage to quote in reference to sacramental wine, for though our modern wine-bibbers consider their *old port* the best, our Lord considered that "the fruit of the vine" of which he partook in the Passover feast, was best *when new*. Hence he says, "I will no more drink of this fruit of the vine until I drink it NEW with you in my Father's kingdom." If intoxicating wine is best when old, this could not have been such, for it was of a kind which is best when *new*.

12. Finally, says J. D., our regard for the Lord is best shown by meeting to drink of the fruit of the vine, and "taking that which is sold at the *vintner's*, asking no question for conscience' sake!" A very ingenious device is this! The Saviour asks us to drink one thing, "the fruit of the vine," in remembrance of Him, "the true vine"—and our regard is best shown, according to J. D., by drinking *another* thing, "a vile compound," as Dr. A. CLARKE rightly denounced it; and for fear of knowing the truth, we are to "ask no questions," but to call this "vile compound" the "fruit of the vine," and so sip of the cup under this voluntary delusion!!!

Hence, it seems, that J. D. can endure any filthy or poisonous compound but "a teetotal compound" of "grape-jelly and water!" He is quite willing to allow—for "conscience' sake," as he facetiously calls it—brandy, logwood, cider, red-lead, sloe-juice, &c., &c., to be called "the fruit of the vine;" but even his catachontic conscience cannot extend to the horrible profanation of calling "the pure blood of the grape" by that name! Oh, "Brother Davies! brother Davies!"

Reviews.

THE SOUTH SEA ISLANDERS: a Christian Tale. MORAIG; or the Seeker for God: a Poem. By JOHN DUNLOP, Esq. London: Houlston and Stoneham. pp. 236.

A neat volume, well worthy of perusal. Mr. Dunlop is already well known by his useful publications on the Philosophy of Drinking Usages and the Principle of Association in Man; and the present work cannot fail to add to his reputation.

The "Tale" of the introduction of Christianity into the South Sea Islands abounds with vivid interest, and cannot fail to impart instruction, as well as afford amusement.

"Moraig" is a poem founded upon a most curious fact. The character of the God-seeker is exquisite in its conception, and displays no mean degree of poetic power in its development.

The "Prefatory Considerations" are occupied with some impressive illustrations of the deplorable fact, that sin hath alienated the heart of the creature from the Creator. The forcible question is put—

"What is that thought, which, since the world began,
Doth visit least the crowded heart of man?
What is the sunniest portion of the skies
With which our sympathies least sympathise?"

The thought, alas! is that of HEAVEN and GOD. To the world, and the lover of the world—

"No meditation seems so mad, so odd,
As on a sovran and presiding God."

The sad contrast of our dealings with "our Father in Heaven," and the frail creatures of earth to whom we cling, is well expressed and applied:—

"Those whom we dearly prize, we long to make
Of all our sorrows and our joys partake.
We seek their solace sweet in all our lot;
But do not so with God, therefore we love him not."

"When we fail to wish our God may ken
Each movement of our inmost soul, and when
Our stealthy hand applies it to a task
On which our heart his blessing shrinks to ask,
'Tis then we miss to sympathise with Him
Who loves to give man life and to redeem."

Yet there appear to have been remarkable exceptions to this general character, in all ages—"Seekers after God," while gross darkness covered the people—when, at best, nothing but the faint light of a traditionary revelation had reached their straining eyes; men who felt their need of a God and Saviour, and who, possibly, were impelled to their researches by supernatural grace, to preserve an approximation to the true SPIRITUAL CONCEPTION of Deity amid prevailing corruption. Such were Plato, Socrates, and perhaps Seneca of old; and such is the wonderful and rare instinct which impelled "Moraig" of the Western Isles, in the journeyings which the poet describes.

"Among th' Hebridean isles, that watchful stand
The sentinels of Western Scottish land,
One rests conspicuous 'mid the glassy waves.

But, 'mid the seaward barriers of the isle,
Lie meads and valleys to the sun's soft smile.

In this recess of nature dwelt a race
Alert and hardy, brave; where we might trace
Courteous demeanour bland, gestures that preach
In unison with words of ancient speech;
Temp'rate their diet, wherewith natures gives
Th' excelling might of him that temp'rate lives.

"Young Moraig's sire was, on th' Hebridean plan,
A shepherd, fisher, and a husbandman.

"Distant more than score of Highland miles,
No child had ever held the church in sight
But once, as offer'd to baptismal rite;
A sermon some had heard from the Stag's pale—
(A huge rock in the midst of a deep vale,)
Where drowsy dullness, in five tedious years,
Preach'd once to ign'rant and wond'ring ears;
And hence the race were uninform'd, in sooth,
Of truths more weighty than all other truth.

"How it thus chan'd, the record hath not told,
But musing Moraig, at ten winters old,
Became most unaccountably imprest
With DERTY, an ever wakeful guest.

"What struck the mental chord that sprang the tone,
Inbred or from without, remain'd unknown.
Celestial knowledge, and true Gospel sounds,
Dwelt not within her native region bounds."

The child perplexes her mother with her strange questions, but without receiving any satisfactory information, and finally unburdens herself to her father, but only exciting in the minds of both the suspicion of her mental alienation. At sunrise the far-seeing spirit of the child—

"Would cry, 'Who made thee, thou immortal blaze
Of light and heat? Something within me says,
That He to whose high glory thou must bow,
Is yet more grand and beautiful than thou.'"

"In starry darkness she would plain—
'Whence are earth's kingdoms, and the race of man?
And what I feel within of hope, desire,
Of joy and sorrow, whence the secret fire?
What is the source of man? Does he fulfil
With scrupulous watch th' diurnal Maker's will?
What is that will? Ah! whither doth it tend?
Had God beginning? Hath he also end,
Like yellow leaves of trees, or summer's wave?'"

"And when the lurid skies, wrought in one frame,
With mountain peaks, a harp of God became,
Prepar'd to utter anthems,—and Heaven's Lord,
With fingers form'd of lightning, struck the chord,
Evoking tones that foil all other sound,
And solemnizing all,—her head she bow'd,
And whorl'd with all nature's rev'rant crowd."

Her inquiries are addressed, with unappreciated earnestness, to all she meets, exciting surprise and wonder. Her parents, pitying what they deemed her calamity—

"Brook'd the fretting wound they could not heal;
Obstructed not the over-vaulting zeal
That prompted Moraig to leave house and home,
On an unwonted pilgrimage to roam;
And thus, without remonstrance, she was left
Of parents, kindred, birthplace, self-bereft,
To find out, where she might, th' untravell'd road
Could usher her to happiness and God."

We must not, however, forestall the pleasure of our readers in the history of Moraig's wanderings. She passes into the world, seeing much of its vanity and pollution; questions the hunter, the shepherd, the angler, and the ferryman in vain; is wrecked in crossing to the mainland, when, through the intemperance of the steersman, all perish but herself; visits the house of a minister, where all ought to be peace and purity, but finds him the victim of strong drink; and finally obtains the protection of a noble lady, and receives that knowledge of God, which could only satisfy her inquiring spirit, in the sublime revelations of the Gospel.

THE SUNDAY SCHOOL MAGAZINE. Simpkin and Co., London.

A cheap little work, edited by a teetotal minister, and well calculated to instruct and interest the Sunday scholar, and assist the labours of the teacher. It is adorned with engravings, and contains excellent selections of music. We present an extract from its "Portfolio" of anecdote and instruction.

"THE SABBATH SCHOOL.—It is like a stream which has no cataracts to astonish us with their magnificent thunder, but which winds along the tranquil valley, asserting its existence only in the life and verdure which appear along its course."

"THE STREET.—Do our teachers ever drop a word of advice to their pupils about their plays or games? I am not in favour of restraining children from the sports appropriate to their age and activity. I should like to see more ball-playing, kite-flying, hoop-trundling, rope-jumping, than are to be seen in our pent-up towns, where our boys and girls can scarcely know what an old-fashioned childhood is. But there are some vulgar sports and amusements which children fall into for want of better, which a kind teacher might easily know of and alter. The subject has been brought to my mind by hearing from a lady that she lately stopped to notice the play of some little girls in the street, and discovered that they were mimicking the arts of drinking and stealing. One child would 'pretend' to buy beer, and the others to drink. Then they played at thievery, and the sport consisted in detecting the thief, the imprisonment, &c. My informant was much struck with the evil tendency of this kind of amusement, and was particularly interested in the matter when she learned that some of the young mimics were pupils of a Sunday school. If teachers would occasionally direct their walks to the neighbourhoods in which their scholars reside, they would probably learn more of their true characters, and be better able to give them practical advice, than if they see them only in their Sunday clothes, and in their best behaviour."

Varieties.

HAPPY DEFICIENCIES.—In Northampton, Massachusetts, there is no place where spirituous liquors can be obtained; and in the Chautauque county jail there is no tenant! Reason—the people throughout those districts have joined the temperance movement.

A SPIRITED REPLY.—"Doctor," said a hard-looking, brand-faced customer yesterday to a physician—"Doctor, I'm troubled with an oppression, an uneasiness about the breast. What do you suppose the matter is?" "All very easily accounted for," said the physician, "you have water on the chest." "Water! Come, that'll do well enough for a joke, but how could I get water on my chest, when I hav'n't touched a drop in fifteen years? If you had said brandy, you might have hit it."—*New York paper.*

NATIONAL FOLLY.—In Great Britain there was collected last year in taxes on tobacco, wine, spirits, malt, and hops, £18,321,176!

THE LOST AND THE RECLAIMED.—The New York report states, that sixty-nine thousand six hundred and eighty persons have been rescued from intemperance by the abstinence society in that country. In the three kingdoms, England, Ireland, and Scotland, there cannot be much less than 500,000 reformed drunkards. Yet, awful to state, this is only the number of one generation of the intemperate. While the teetotalers have been reclaiming these, 500,000 others have passed "onwards" to death and destruction! Who is on the Lord's side?

THE POPE OF ROME has become a teetotaler; an example worthy of imitation by all ministers of the Gospel. He wears the medal of the Cork teetotal society.

THINGS AS THEY OUGHT TO BE.—In the village of Banchoy, (Scotland) we have four pious ministers, five talented teachers, seven theological students, with nearly three hundred valuable members in the total abstinence society.—*Mason's Journal.*

ANCIENT AND MODERN WELCHMEN.—Dr. Grindrod, in his learned Essay, "Bacchus," 1st edition, p. 41: 2d edition, p. 2, observes, that "the Cambrians were a fierce people, unaccustomed to eating flesh dressed at the fire, or drinking intoxicating liquors, Florus relates, that after their expedition over the Alps, subsequently to their indulgence in these hitherto unknown luxuries, they lost their ferocity, and became more easily conquered by Marius.—Florus, B. III, chap. 3."—When one considers the mild and inoffensive manners of the present inhabitants of the principality, it is difficult to bring ourselves to believe them the descendants of a savage people, who were accustomed, two thousand years ago, to tear limb from limb the innocent flocks which pastured on their hills, devouring the raw flesh yet quivering with vitality. Yet how much more astonished would that same savage people be, after having contracted a partiality for wine, to find their descendants some centuries later contentedly quaffing their *cervin*, and at a later period, as by an effort almost simultaneous, abandoning the use of wine and ale, and all other intoxicating liquors, as useless, worthless, and injurious, as in the times of primeval simplicity.

JUVENILE TEMPERANCE SOCIETIES.—Dear Sir,—The present state of the youths' societies calls loudly for union. There is a general complaint, that sufficient attention is not paid to the cause of the young. Not one public advocate goes forth on the express mission of warning the young. Scarcely a single tract is devoted to the young, and there is a prevalent apathy in reference to them. Again, the youths' societies are very much disorganized. In many towns there exist no union societies; and, in some places, those established have, unhappily, long since become defunct. Their disorganized condition has rendered them an easy prey to our opponents, and to great divisions between the youths and different adult societies. What is the remedy? I conceive the best to be the formation of a National Youths' Temperance Association, whose business should be to do that which no other society has yet attempted, viz., the devotion of its whole energies to the interests of the rising race. The country societies would become auxiliaries. All the juvenile societies would then become united. Incalculable will be the benefits produced from the union of youths' societies. Those in London have united themselves into one body. But why confine it to London? Why not extend it to the whole kingdom? Let there be a holy determination to rouse the youth of Britain to a sense of the danger of trusting to the sandy bank of moderation. I beg to call on the leaders of youths' societies to bring this subject before their respective committees, and to aid the Metropolitan committee in their exertions for a general union. Our juvenile advocates will then go round, and raise the holy flame of zeal in the breasts of our youthful fellow-countrymen on behalf of the temperance cause. From the press will be issued tracts, to warn, encourage, and instruct the young. Let us, then, rally the scattered forces.—JOHN BRUMBY, Secretary to the Bath Juvenile Temperance Society, and C. R. Samuel Juvenile Tent, I. O. R., No. 1, Bath District.—Correspondence on this subject, addressed to R. P. Batger, Secretary Metropolitan Youths' Society, 36, Cold Bath Square, Clerkenwell, London.

J. Livesey, Printer, Athol Street, Douglas, Isle of Man.

SUPPLEMENT TO THE TEMPERANCE ADVOCATE AND HERALD.

THE SUCCESSOR OF THE LEEDS TEMPERANCE HERALD, THE TEMPERANCE ADVOCATE AND HERALD, AND THE
BRITISH TEMPERANCE ADVOCATE AND JOURNAL.

"Whoever is afraid of submitting any question, civil or religious, to the test of free discussion, seems to me to be more in love with his own opinion than with the truth."—BISHOP WATSON.

No. 4.—VOL. I.]

DOUGLAS, MAY 2, 1842.

[THREE PENCE.]

A TEMPERANCE ADDRESS,

BY WILLIAM CRUIKSHANK,

Delivered in the Merchants' Hall, 1837, on his leaving York.

MY DEAR FRIENDS,—When I first stood before you, your numbers were about sixty. They are now I believe more than five hundred. At that time your congregations were small, and often disorderly; but they are now numerous, decent, and attentive. I would ask, how has such a remarkable change been effected? We have used neither flattery, influence, nor coercion; our weapon has been reason, and we have called upon those who might think they had rational objections, to state them. Some made the attempt, but were answered, convinced, and I may say converted, for they are now amongst our most firm supporters. Others continued to oppose, but it was soon discovered that they were either interested or enslaved, and their motive being understood by a discerning public, they were frowned into silence.

I have said that reason is the only weapon we have employed, and I am satisfied it is the only weapon we can employ with effect. Influence or authority may induce some to sign the pledge, but none to keep it. If people are not convinced both of the propriety and necessity of temperance societies, they will never heartily support them: hence, to enlighten the understanding and convince the judgment, is the only effectual way to promote the temperance cause. Man is gifted with reason. Oh! that it was more generally directed to the examination of this most interesting subject. This society, I believe, may be said to depend for its existence on a calm and dispassionate use of our rational faculties. Many have long mourned on account of the prevalence of intemperance, and various have been the means devised to check its progress, but like the rolling tide, upon the ocean's shore, it has either overflowed or swept away every barrier that has been interposed. But at last the true remedy has been discovered; knowledge has increased, and now the clouds of prejudice are rapidly fleeing away. Until "*total abstinence*" became our watchword, we vainly directed our efforts against drunkenness, up to that time, having patronized, practised, and approved of moderation, which now we surely believe is the *germ* of it. In short, we look upon it as an indisputable fact, that the moderate use of intoxicating liquor is the primary cause of all intemperance. For, from every hundred persons habitually drinking these liquors, however small the quantity they may commence with, it is as certain that a crop of drunkards will ultimately spring up, as it is that a crop of corn will be produced in a field where seed has been sown, and the proper operations of husbandry attended to.

Now, if this be true, the only rational plan to prevent or to destroy intemperance is total abstinence. And can this principle fail to be established in the mind of every man, who becomes convinced of the fact, that *the common use of strong drink is based upon and promoted by deception*. Who that exercises his perceptions can believe what is taught concerning these liquors? viz.,

that they are good for all disorders, and useful in all circumstances of life, good for heat, good for cold, good for health, good for sickness, good to work with, good to rest with, good for travelling, good for sleeping, good in the morning, good in the evening, good before meals, good after meals, good to improve the appetite, good to prevent hunger, good to increase friendship, good to raise and sustain courage; in a word, good for purposes the most opposite, and for reasons the most contradictory. The exercise of enlightened judgment must render the mind superior to such gross delusion. We affirm that there is no nutriment in distilled spirits. If this assertion be false, why is it not contradicted? We affirm that in a gallon of the best ale there is found by analysis only from ten to twelve ounces of nutritious matter, and of such a sort that a dog must be hungry indeed before he would eat it. If this is not true, why has not the fallacy been made manifest? We affirm that the intoxicating principle in these liquors is alcohol, and that alcohol is a poison. If the affirmation be either false or irrational, why have our opponents neglected to point it out?

Many, in all the different situations of life, have been, and are acting on our principles, and declare that their health is improved thereby. These are to be found among the rich and the poor; among the learned and the unlearned; in the senate and in the study; in the pulpit and at the bar; in the army and in the navy; in the mine and in the harvest-field; at the anvil and the blast-furnace; at home and abroad. Now, my friends, these are not mere boasting assertions, but *real facts*; the truth of which can be attested by thousands of witnesses, and they surely merit attention.

But we have another and crowning proof of the value and efficiency of this principle, in that drunkards are restored to the condition at least of sober men. At our late anniversary, we were rejoiced in being able to state that one hundred and forty-six of our number were reclaimed characters. We had to *regret* the loss of eight or ten of these at the late election, although our opponents sounded the note of *exultation*, as if it were matter for rejoicing. But what can be the feelings of men who delight in such a circumstance? I entreat your prayers on their behalf, that God, in his mercy, would rescue them from the dominion of the evil one. How delightful to be able to point out as our trophies, men, and even women, whom this society has been the instrument of rescuing from vice and infamy, and who are now to be found walking in the paths of rectitude; diligent in fulfilling their relative duties, and, blessed be God, following after the things which make for their eternal peace.

But we take still higher ground, and affirm our belief that the cause which we have espoused is supported by the Bible. I know many persons have endeavoured to prove the contrary, of whom some are ministers of the Gospel and men of learning. Indeed, some of these have even tortured the original languages, in order to maintain their point, yet all to very small purpose, if

others as learned as themselves are to be credited. I am however prepared to grant, that the moderate use of wine is no where condemned in the sacred volume, and I will allow still more, I will allow that the use of brandy, gin, rum, whisky, or any other liquid considered in itself, aside from the consequences which flow from its use, is perfectly in different, and that it is no more sinful to take a glass of any of them than to take one of water. But if we are acquainted with the dangerous operation of these liquids on the human frame; if we are aware of the pernicious consequences that may follow from our example; if we are informed of their *tendency* to bewitch and to ensnare; if we are conscious of our accountability to God for the manner in which we employ our influence, I say, when we consider these circumstances, we shall view the matter in a very different light.

But suppose I choose to abstain from all intoxicating liquors without assigning any reason for so doing, will any man with the Bible in his hand charge me with sin? I answer, No! And if twenty persons, or twenty thousand, or even twenty millions do the same, will the mere circumstance of number cause that to be sinful in them which is not so in an individual? I think the answer will be, No! But suppose I have nine children at home, all under my eye, all forming themselves by my example; suppose I use some kind or kinds of intoxicating liquors every day, moderately, respectably, and decently: suppose, farther, that the slightest appearance of intoxication was never seen in my house; in this case, will not the moderation, respectability, and decency of my practice recommend it to my children? They will go from my house strongly prepossessed, nay, even prejudiced in favour of my practice. Their ideas of comfort and respectability, of hospitality and friendly enjoyment, will be connected with the possession, exhibition, and use of intoxicating liquors. Now, it is possible that eight of my children might use it through life without becoming drunkards; but one poor fellow, perhaps, is possessed of fine genius and of excellent conversational talents, and becomes the centre of a circle; his company is coveted, his talents are admired and imitated; he is of a sociable and pliable temper, and is the delight of every company; but with all these advantages, he has a weak physical constitution; he wants decision of character; he is exceedingly open to temptation; and what has not been injurious to me, proves ruinous to him. He goes forth to the world, bound by the influence of my example, as Sampson was delivered to the Philistines, bound by his brethren the Jews. He abhors drunkenness, but loves moderation; he despises the vulgarity and blackguardism of drinking company, but loves sociality, and rejoices in what he supposes is "the feast of reason and the flow of soul;" he hates meanness, but then his companions are all "good fellows"—"the most disinterested men in the world." Beside, they are his particular friends, and would lay down their lives for him; and what is exceedingly flattering, are all his superiors, both in rank and talent. He *sails along insensible of danger*, and even without any one feeling apprehensive on his account: at length, in an unguarded moment, he is overtaken by temptation and becomes intoxicated; when awakened he bitterly condemns himself: but all are ready to excuse for him, and represent it as a mere slip. He makes, as he thinks, firm resolutions that he never will be entrapped again, and for a time he keeps them; but again he falls, and again he resolves, and still wanders in the paths of the destroyer by drinking moderately. He remembers his father's practice—"who never got drunk, but acted as every other respectable person does," in using intoxicating liquor moderately, and still he doubts not he can

do the same. As for total abstinence, of it he is both ashamed and terrified, although the only plan that holds out hope for him, for it is scouted, mocked, ridiculed, and held in sovereign contempt, by all whose opinion he considers of value. On the other hand, the moderate use comes to him recommended by parental example, and associated with ideas of respectability, friendship, health, and, indeed, to every thing to which a generous mind clings. See the power of prejudice. Mark the constraining force of youthful associations. My boy, at last, entirely yields to the temptation, and becomes a victim to confirmed intemperance. But who are his tempters? His father and mother, his brothers and sisters, (led by the example of their parent) and his friends, companions, and admirers. The operation of public opinion, public fashion, and public practice, upon such characters as the one I have endeavoured to portray, is awful and tremendous. They are urged and cheered along till fairly launched into the current of dissipation—till the power of appetite has gained firm hold, then the upper circle leaves them, and they are surrounded by persons of a lower grade; these for a time enjoy their society, and encourage them in their downward career, till they fall lower still. Thus, step by step, they are hurried, almost without reflection, to an untimely end, a premature grave, and a drunkard's retribution. Admit the truth of this description, and who can deny it? Admit the power of example, of influence, of opinion, of fashion. Admit that these form a current which carries along the thoughtless and the weak, till habits be formed which, by subverting reason, destroying prudence, and removing shame, bring all the appetites and feelings of the soul into subjection; and that hence a *vortex* is formed, a *whirlpool*, more dangerous, more deceitful, and inconceivably more awful than the maelstrom of Norway. Admit all this, and at once I take a higher step, and contend that it is my *duty* as a parent, as a master, as a neighbour, as a Christian minister, or an official character in a Christian church, totally to abstain from all intoxicating liquor. By so doing, I consider myself as only obeying that command of Scripture, which says, "Whether ye eat or drink, or whatever ye do, do all to the glory of God;" and following the example of holy Paul, who says, that if by eating flesh or drinking wine, he should injure his weak brother, for whom Christ died, he would eat no flesh while the world stood. Then, with these views and under these circumstances, who will affirm that it is not my duty to become a teetotaler? and who, with the Bible in his hand, will affirm that it is not the duty of all who hold similar views to act in the same manner? And, farther still, where is the man professing to be a Christian, who will affirm that it is not the duty of *all*, who believe that the scenes which have been alluded to exist, and are likely to become still more prevalent, to join me in lifting a testimony and presenting an example of total abstinence?

Let us now, for a short time, advert to the obstacles by which the progress of our society is opposed.

First. We have to contend with the *prejudice of early education*. It is only about ten or twelve years since we began to doubt whether some kind or other of intoxicating liquor was not necessary to our well-being. We had seen it constantly introduced into all respectable company, and constantly connected with expressions of friendship; we had seen it used as a medicine to prevent or to cure all diseases; we had seen it given as a token of approbation to inferiors, as a mark of affection to friends, and as a means of support to labourers: we have heard its praises said and sung in a thousand different ways. Now, I would ask, is it likely that such impressions should be removed in a moment? Is

it likely that what we have imbibed in the nursery, learned more fully at school, practised under the parental roof, enjoyed at the festive board, received as nourishment to the body, and consolation to the mind; as health in sickness, strength in weakness, a cordial in depression, a solace in misery, and a friend, under all affliction, in all circumstances, and on all occasions—I ask, is it likely that the mass of mankind should, in a short time, unlearn all this, cast off such long-cherished and almost indelible impressions, abandon such long-tried and much-valued sources of enjoyment? I answer, No: and that the success we have already had in overcoming such obstacles is truly astonishing.

Secondly. We have to combat with *deep-rooted self-interest*. It is supposed by many, that if the use of intoxicating liquor was abolished, rents would be lowered; but if it were proved that such would be the case, I am bold to say that the landlords of Britain, the aristocracy of the kingdom, are, as a body, too honourable to permit such a mean and selfish principle to lead them to oppose the cause of temperance, if they were once convinced of its value merely as a means of bringing about a *moral reformation*. And if they were but sensible of the amount of physical evil and actual bodily suffering inflicted upon thousands, by the use of intoxicating liquor, and, above all, of the eternal ruin into which it plunges them, they would sooner permit a portion of their estates to remain uncultivated, and be content with a large reduction of income, than derive it from such a contaminated source. Could they endure the thought, that to maintain them in splendid mansions many must be altogether without shelter? Could they tolerate the idea, that to enable them to rest on beds of down, many were without beds entirely? That to provide them with gorgeous equipages, many children were without clothing midst the biting blasts of winter? Could they, for a paltry consideration of profit, assist in carrying forward a system by which thousands of immortal souls must be annually consigned to eternal, inconceivable, unutterable woe? *No! they never could.* But would the success of the temperance society cause a reduction in the value of land? Every thing which tends to increase the surplus capital of the country must, to the same extent, increase the value of land; and whether we view the operations of this society as diminishing useless expenditure, promoting industry, or preventing crime, it must largely and rapidly increase surplus capital, and, consequently, in the very same degree, increase the value of land. A fear, also, is entertained by many who are interested in agriculture, that the demand for farm produce would be lessened, and prices lowered; but the money saved by the disuse of intoxicating liquors would neither be shut up in a chest, nor thrown into the sea. It would be employed either by those who saved it, or by others, to whom for profit or safety they might lend it. And how could it be employed without creating a demand for the produce of land? Whether employed for food, clothing, or for building, it would, in nearly an equal degree, raise the value of land, and create a demand for farm produce. We next draw your attention to another class of opponents, namely, *those engaged or more immediately interested in the traffic*. These we look upon as the very cuirassiers of the hostile army, armed cap-a-pie; these we may expect to resist us, while life is in them, or until the light of heavenly truth breaks in upon them. This party includes distillers, brewers, wine and spirit dealers, keepers of public-houses, from the splendid hotel to the hedge ale-house, together with every member of their respective families; and, also, all the holders of property connected with or dependent upon the trade of intoxication.

I now come to the third barrier to our progress, viz., *Self-indulgence*, and although the last-mentioned opposition has been looked upon, by many of the leaders of our little army, as presenting an iron front, here I apprehend we have to combat against a bulwark of adamant, and that nothing but a divine energy can enable us to overcome it. And why? Because a person under its influence is, of all others, the most guileful; often coming forth clothed in the garb of sanctity, as a bearer of the cross of Christ—as a soldier of Emanuel; and, conscious that the profession he makes before the world, binds him to higher degrees of self-denial than he can submit to practise, and awake to the knowledge that *the kind of self-denial required by temperance societies is very much called for*, on account of its remarkable adaptation to the promotion of morality and religion; he stands convicted in his own mind and in the sight of the community, and not being willing to yield, some semblance of a reason must be exhibited to account for his conduct. Hence he charges us with assertions concerning him that never were made, and becoming offended at our pressing appeals, he misconstrues what we say, and declares that we class all Christians with drunkards, and, moreover, points us out as the propagators of deism; summing up with the epithets—in *idmen! fanatics! enthusiasts! heretics!* and having thus arrayed us in a fantastic costume, which as much befits our calling as the dresses provided for the innocent victims of the Roman Inquisition, at the celebration of an Auto-da-fe, when duly bedizened with imps and devils, to render them both horrible and ridiculous, for the purpose of exciting the derision of the multitude, he points against us the finger of mockery and scorn.

Hence we are met by the most formidable opposition from the very persons to whose assistance and friendship we are most entitled. Other subterfuges are also resorted to. These votaries are in easy circumstances, and think they can afford the indulgence without injury to themselves, their creditors, or their families; and, beside this, having been accustomed to it from their youth, the *appetite* is created, and they are fain to cry, “is it not a little one?” a “*very little one.*” Whatever may be the amount of *their* professions of self-denial, however clearly *they* may be convinced of the argument in favour of temperance, *this is a new demand* upon them, a demand that was not expected, a demand for which they are unprepared, a demand, the compliance with which would make inroads on their former habits; nay, which they fear will lead to the sacrifice of friendship, expose them to the ridicule of their companions, require the yielding up of an accustomed enjoyment, and even prove injurious to health. Thus we are driven to believe that those Christian professors, who temporize with this delusive thing, doubting meanwhile of its lawfulness, are, from their having a high reputation in the world, our most formidable opponents. Their conduct forms a standard for public manners. The reasons they may assign for their conduct must not be impeached, nay, are often passed for sterling, even when made up of the vague reports and lame excuses of others. The unthinking portion of the people are glad to avail themselves of such a shelter, and pledge themselves to their wonted indulgence, in the full persuasion that so long as preachers and teachers are found in these ways, so long may they be accounted ways of wisdom.

I have thus endeavoured to show that total abstinence is based on reason, sustained by facts, and approved by Scripture; and that the great obstacles we have to surmount are prejudice, self-interest, and self-indulgence.

In conclusion, let me urge *first*, all PARENTS to come

and join us. You cannot but be aware of the dangers by which your children are surrounded on their entrance into and their passage through life. Wherever they go, whatever they do, temptations are sure to surround them. By friends, by enemies, at home and at a distance, in business and in pleasure, every where, on all occasions, and under a thousand pretences, they are enticed, and almost compelled to yield to this dangerous custom. If they do, they are easily betrayed and hurried into the stream, yea, hurled into the vortex, and lost for ever. What would you not sacrifice rather than bring such an awful catastrophe upon your beloved offspring? nay, what would you not suffer to prevent it? Is it not enough that others should tempt? Shall then their parents take the lead in such unhallowed and cruel employment? What are the temptations of the world compared with parental influence? If there is a *stream sweeping on to destruction*, will you fit, prepare, and launch your children into it? If there is a *whirlpool* big with misery, black, ominous, and gloomy; a *cataract*, roaring and rushing onward to the gulf of eternal woe, will you, by precept or example, blind the eyes, enlist the feelings, charm the affections, bewitch the reason, and fetter every faculty of the souls of those committed to your trust? those for whose welfare you are accountable? those who are as dear to you as life itself? and when thus bound, precipitate them into the horrible receptacle of never-ending wretchedness? *Such a stream is the moderate use of intoxicating liquor! such a vortex is intemperance*, and the conduct described is precisely that which many parents observe toward their helpless and confiding offspring. Oh, parents! deeply ponder the awful consequences of such a course, and as you would be found in the way of duty, as you regard your own eternal welfare, as you value the well-being of your children, abandon such folly, and join us in our warfare against it. Then will your precept, your example, the early impressions communicated by you, the recollections of home, the endearments of the family circle, the associations of childhood, and your instructions in riper years, together with the influences procured by faithful and persevering prayer—then will these form around them, through life, an impenetrable bulwark of safety.

Secondly. Let me call upon CHRISTIAN MINISTERS to join our standard. I am afraid there are none present to hear me, but on certain occasions it is said the walls have ears, and that tidings are mysteriously conveyed. Let me, therefore, address these walls as ministers, and I would say, Oh, ye ministers of God, come up "to the help of the Lord!" Why do ye "remain among the bleatings of the sheep, while the battle rages in the gate?"

We are waging war with a giant enemy, both to God and man. None ought to be better acquainted, than you, with the ravages committed by this monster foe. Your hearts are pained in hearing the blasphemy, the profanity, the obscenity, caused by intemperance. Your souls mourn in secret over the indifference, the recklessness, the want of feeling, the utter prostration of reason, and the gross ignorance, evinced by its victims. You are, by the nature of your vocation, brought into contact with the intemperate, under the most interesting, the most serious, the most solemn circumstances of life. You witness their utter depression in affliction; you see them heaving, and struggling, and foaming, under the misery brought upon them by their waywardness. In others, of different physical constitution or mental structure, you witness the vacant languor, the idiotic stare, or the wild flashing of diabolical insanity, shadowing forth the *combustion* of inward feeling, conviction, self-reproach, remorse, and despair, like earthquakes, con-

vulsing and tearing the impenitent, sinking, departing soul. And, oh, how many flowers, once flourishing in the garden of God, have you seen withered and destroyed by the blasting winds of intemperance? Fathers! Brethren! Christians! you are appointed watchmen on the walls of Zion—captains of the Lord's host—standard-bearers and leaders in the army of Emanuel. Ye champions of the living God! to you we appeal. This Goliath is not only defying the armies of Israel, but beating down and slaying all the people of the land. Ye princes of Israel, help! Is it not time that you should place yourselves in front of the battle. We entreat you, come and lead us; give us your counsel, give us your example, give us your talents, and, above all, give us your prayers.

And *thirdly*. Oh! that all the *magistrates* of Britain were before me, that I might plead the cause of suffering humanity, that I might press upon their observation the cruel wounds inflicted upon our country, the wasting ravages which she suffers, the astounding and disgusting crimes which stain the otherwise fair, and noble, and manly pages of her history, through intemperance alone. What fills our prisons? Intemperance! What crowds our courts of justice? Intemperance! What peoples our asylums? Intemperance! Whence come the unfortunate females that swarm in our streets? They have been stolen from our families, from our protection, from our hearts, by intemperance. What is the chief cause of riot and disorder? Intemperance! deeply-rooted, widely-spread, and increasing intemperance. Ministers of the laws! we ask your aid.

Let the motto of each and all be, *union, perseverance, victory*: then marshalled and guided by the King of kings—led by his counsel—strengthened by his strength—we shall advance "conquering and to conquer," until our efforts shall be crowned with complete success, and true temperance shall cover our land as the waters cover the sea.

Notices.

No. V. will be published on the 7th June. The cover will contain an article on the "*Fallacies of the Faculty*," being a review and exposure of Mr. ROWLAND EAST'S quack "Advice to the Bilious," and of Dr. TURNBULL'S "Paper" read before the "fee-losophers" of Wolverhampton! Orders for extra Nos. must be sent before the 1st instant.

The reader will please correct with the pen the following typographical ERRATA in the last No. On the cover, page 11, column 1, lines 21 and 22, for *sch* read *sh*, in "*shechar*." Last line but three, same column, for *catachontic*, read *catachontic*.

In the *Document*, page 20, line 36, column 2, for Dr. Noguez, read Dr. Noguez. Line 43, for 1746, put 1756. Page 24, column 2, last line but one in note, for "when the perspiration," read "not when the perspiration is passive."

CAUTION.—One Mr. R. Parry, a Welshman, who has been lecturing on temperance, has stated to the secretary of the Settle temperance society, that Mr. Lees has been "*scandalizing* his character," and as this statement may be repeated elsewhere, if uncontradicted, Mr. Lees begs to say—1st. That he attacks or scandalizes no man's character, unless an opinion privately asked, and truthfully given, be scandal. 2d. That in reference to Mr. Parry, all he has privately stated he publicly repeats, and challenges as public a confutation, if it be mere scandal! He was lately asked by a minister of the Gospel if he knew a Mr. Parry? He replied, he did. Did he know his character? Could judge it from the newspapers. What was that? That early last year, he and Mr. John Livesey had read in a London paper an account of a man appearing before the magistrates in London, charging two prostitutes with robbing him—that this man had bought intoxicating liquors for the girls and himself, and that they drank together at an house of ill-fame, where the man was so deeply drunk that he could only tell in the morning that his money was gone, but not *how*; that on being required to prosecute in the name he had assumed, a gentleman present asked him if he was not a temperance lecturer (employed by the New British and Foreign Temperance Society) of the name of Parry; that the man confessed he was, but begged the circumstance might not transpire, as it would injure his character, and deprive him of his situation! This, as he recollects, was the purport of the account in the London paper; and if it be mere "scandal," perhaps the complaining "Simon Pure" will obtain a certificate from the Rev. W. R. Baker, the temperance secretary of London, declaring that he is not the notorious "R. Parry" in question. If Mr. Parry, the Welshman, who complains of Mr. Lees stating these facts, be not the Mr. Parry, the Welshman, who so disgraced himself and injured the temperance society in London, it is his duty to show this—his duty both to himself and the temperance society.

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THE SUCCESSOR OF THE LEEDS TEMPERANCE HERALD, THE TEMPERANCE ADVOCATE AND HERALD, AND THE
BRITISH TEMPERANCE ADVOCATE AND JOURNAL.

"Whoever is afraid of submitting any question, civil or religious, to the test of free discussion, seems to me to be more in love with his own opinion than with the truth."—BISHOP WATSON.

No. 5.—Vol. I.]

DOUGLAS, JUNE 7, 1842.

[THREE PENCE.]

"FALLACIES OF THE FACULTY."

A mischievous pamphlet of ninety small pages, of leaded and leaden matter, *gilded* at the edges! and all for the "small sum" of 2s. 6d., has recently issued from the classical regions of "Fleet-street," giving, for that moderate fee, sage "*Advice to the Bilious*," from some new candidate for medical renown and practice, who rejoices in the orient name of ROWLAND EAST. Had the blazonry of the exterior furnished a correct indication of the "light within," we should not have regretted the loss of our half-crown; but on perusing the work we feel its quackery and imposition so much, that we are induced to reveal its true character, in order that we may at once save both the cash and the constitution of our neighbours and countrymen. Yet he says, "the work is small that it may be *cheap*!" That *Tait's Magazine* should have quoted the work with praise, and extracted that particular paragraph which assails the principle of entire abstinence from alcoholic beverages, is no wonder; for literary men are often lamentably ignorant of the principles of chemistry and physiology, while the editor of that particular work has always taken occasion to exhibit his prejudices and his ignorance in reference to teetotalism.

The work, however, has no redeeming quality, unless, being bad, its brevity is a virtue. Its punctuation, grammar, and composition would disgrace a schoolboy; its logic is of the flimsiest character; while the absurdity of its chemistry might be demonstrated by one-half of the attendants at our mechanics' institutes. That any "faculty of surgeons," or "company of apothecaries," should have granted to a man displaying the mental ignorance and incapacity of our author the privilege of playing with human constitutions, under the pretence of guarding their health, is to us unaccountable. It certainly reflects as little honour on the faculty which conferred his degrees, as he confers upon the faculty.

We might quote numerous passages to justify the severity of our censure, in reference as well to the punctuation and the composition, as to the principles of the work before us.

The author prefaces his work with the statement, that he "has found in the course of his practice" (not a very extensive one we venture to say) "a lamentable ignorance of medical subjects." And how could anything else be expected, while men are sent forth who—like our author—are in ignorance both of the first principles of reasoning and of medical chemistry?

"This ignorance (says he) is alike injurious to the public and the profession.

"Disease is allowed to advance without a consciousness of its presence; remedies suggested by the skillful physician are neglected, because there is no apparent connexion between the means and the end. [It what it? 'Disease' is the proper relative, though 'ignorance' is meant!] is injurious to the practitioner, as [meaning because] the patient being ignorant of the principles on which he acts, cannot judge of his skill except by results." p. viii.

"The intelligent client can comprehend his advocate as he advances argument after argument, and can decide whether it has

been the nature of his cause, or the character of the pleadings which has led to the result. But the enlightened physician whilst this ignorance [what ignorance?] prevails cannot be thus judged, and hence the triumph of empiricism."

What precision of reference! What grammatical harmony! The statements, however, in themselves are correct. Diseases often advance imperceptibly, and men do not become aware of their existence until they have assumed a dangerous or permanent form. Thus men continue in the habitual use of strong drink, violating the laws of health at every meal, and because they do not *feel* any present inconvenience, falsely infer that "nothing is the matter!" fostering the delusion, while the seeds of disease are sinking deeper every day into the constitution, and must, sooner or later, ripen to the harvest of painful disease and premature death—the inevitable penalties of physical transgression!

"The object of this treatise has been [is it not the same object now?] to illustrate disease of the liver: the author has alluded to what he considers [to be?] popular evils; his only reason was [is?] because he thought it right!"

What a reason is this! It is *right* because it is *reasonable*; reasonable because it is *right*! This is but a woman's reason—"a thing is, because it is!" So with this wise man from the "East," his only reason is, because it is *right*! And pray *why* is it right?

"His opinions are sometimes novel."

Yes, and we may say that all which is *new* is not true; and all that is true is not new.

"But as one of them is, that nothing is permanent but truth, he is willing to stand the test of time; to see a fabric falsely based, fall into ruins would be a *pleasure*, though the foundation were laid by himself!" p. ix.

We, therefore, intend to give Mr. East this "pleasure," by observing that the fabric of his argument against teetotalism is not only *falsely* but *foolishly* based, having its foundation in criminal ignorance and pitiable imbecility; and in doing so, we beg to intimate that our columns are open to Mr. Rowland East in self-defence; that whilst we give him an *Oliver* for a *Rowland*, he may return us a *Rowland* for an *Oliver*.

Amongst the "novelties" of this tract, we must not forget to mention the author's dietetical discoveries!

"For the benefit of the invalid (says he) we will illustrate all the animal substances which are consumed!"

Illustrated animal substances! What are they? Is it some new *eastern* method of cooking? But to "illustrate" not merely such substances as are proper for consumption, but such as already "*are consumed*," is truly a novelty.

"'Tis strange! 'tis passing strange!"

"Eggs (says he) are good when moderately boiled; but cheese is injurious."

Query, when moderately boiled? Is this "illustrated" cheese? What an odd conjunction!

"The digestive power has been weakened by disease, therefore! [why therefore?] those articles should be used which contain the nutritious principle in the greatest degree of purity."

Yet, shortly after, he advises *lamb* in preference to mutton, "though it contains *less* nourishment!"

"Beef (he says) is *very* nourishing and *digestible*."

"*Veal* is suited to stomachs remarkably weak!!!"

"Fish is admirably adapted for the invalid!"

The closing sentence of the work well "illustrates" the general style of the volume.

"But the lamp of life *must* one day be extinguished, and if the author of this *simple* [truly simple!] treatise is enabled to prolong its light, his ambition has *reached* its highest point of attainment, whilst [while what?] the action [of what?] will be attended with its own reward!"

"Reaching the highest point of attainment," appears the same as "attaining the highest point of attainment;" or, in other words, Mr. East's ambition will have attained its highest and absurdest point, when it shall have "reached its highest point of reachment!"

At p. 71, Mr. E. speaks of acting on every organ "simultaneously," instead of simultaneously. Indeed, we do not know of any law of grammar that is not violated in this "small work." But we proceed to his chapter "On the use of Alcohol," which shows his utter unfitness for the task of teaching which he has assumed with such conspicuous assurance. He thus starts—

"Many advocates of total abstinence, urging [query, urge] that the use of alcoholic drinks is *unnatural*. This argument amounts to nothing, because [!] the term *unnatural*, in this sense, has no definite signification."

That is, "in *this* sense it has no sense!" which, we think, is nonsense. Mr. East, however, meant to say, that the argument was unsound, not "because the term *unnatural* in *this* sense had no sense," or meaning, but (if he could have expressed himself) BECAUSE—

"The ELEMENTS OF WHICH alcohol is composed are elements which are found in the human body, and which are essential to its existence—hydrogen, oxygen, and carbon—into which elements all wines and spirits must be ultimately separated;"—

There being (as he alleges)—

"No substance the elements* of which are identical with those of which the human body is composed, the moderate use of which is injurious!"

This sentence reminds one of the seven weird sisters, but with all its *which*-craft, we must pronounce it as rank a piece of folly as ever ignorance penned, or credulity credited.

In this *be-which-ing* sentence, we are first told that "the term *unnatural* in *this* sense" (i.e. alcohol being neither a natural product, nor having any natural adaptation to the healthy functions of the body) "has no definite sense!" and then, secondly, the reason why "this sense" has "no sense" is assigned, viz., because the three elements of alcohol are also three of the elements of the body!! Mr. East justly observes:—

"The opponent may assert that the constant use of opium [aye, and of every vegetable poison] is injurious—admitted; but opium contains *morphia*, which forms no part of the body, and is foreign to it." p. xx.—"The majority of drugs owe their power to a foreign active principle—positively elementary, *irreducible into a divided form*!" p. xxi.

The sense of "unnatural" is here plain enough: it is that the nature of which is "foreign" to the human body; and such is *alcohol*, as much as *morphia*. "*Morphia* forms no part of the human body;" neither does alcohol! "Why," says this young sage, "its elements are identical with those of the body!" No, they are not; but those of *morphia* are! Alcohol contains only *three* of the chief elements: *morphia* contains all *four*, and, therefore, this poison, according to *eastern* logic, is not either "foreign, unnatural, or injurious,"—for, says this medical Solon, "no substance *whose* (!) elements are identical with those of the body is injurious" in moderation! We give the analysis of *morphia* by some of the best chemists, and leave our readers to judge whether Mr. East is not an ignorant impostor, and a stupid pretender to chemical knowledge.

* We have here corrected the ungrammatical "whose elements," into "the elements of which."

	Bussy.	Pelletier and Dumas.	The Brander.	Henry and Plesson.	Liebig.
Carbon.....	69.0	72.02	72.00	70.52	72.34
Hydrogen...	6.5	7.01	5.50	7.98	6.36
Nitrogen....	4.5	5.53	5.50	4.78	4.99
Oxygen.....	20.0	14.84	17.00	16.72	16.31
	100.0	99.40	100.00	100.00	100.00

Yet, says Rowland East, it is "positively elementary, irreducible into a divided form!" Were this true, *morphia* might be found either in the earth, air, or water, which it is not; but the fact is, that the poppy and the wheat grow up together, and are formed out of the *same elementary principles*—warmed by the same sun, fed by the same rain, and nourished by the same atmosphere. Yet how different their structure and their effects!

The difference between the bread which sustains and the poison which destroys life, is not in their *ultimate elements*, but in their *organic structure*. Of all this the juvenile instructor of the "bilious" is profoundly ignorant; and thus, from the depths of his blissful unconsciousness, gives utterance to the absurdities we are exposing. In ignorance of the very ABC of chemistry, he reasons from the *elements* of things to the *things* themselves! from the few things *combined* to the almost endless combinations!

"*Elements* (says he) cannot combine in a purer form than in alcohol, and he who pronounces it *unnatural* must discard the use of bread and water, for even then he is consuming hydrogen, oxygen, and carbon!"

Indeed! We had always considered water as a *liquid*, and bread as a *solid*, but we are now gravely told that they are nothing but *three gases*! This is the old Jordanic-silly-gism, that the whole is equal to all its parts, and they are identical. Thus, charcoal and water contains the *elements* of alcohol, and alcohol those of charcoal and water, or brandy and water, or wine and water; *ergo*, *a la East*, brandy and water is charcoal and water, and charcoal and water is alcohol and water; or sugar, starch, alcohol, vinegar, have the same ultimate elements,—*ergo*, sugar is starch, starch alcohol, alcohol vinegar, and vinegar is alcohol, and starch, and sugar, for all the parts are equal to the whole, and the whole equal to all the parts, and they are identical!!! And yet literary reviewers are found to praise, and learned prelates to retail,* such stuff as this!

We have seen the admission that "the moderate use of opium is injurious;" and it has been evinced that *morphia* is more nearly allied in its elements to the body than alcohol, and we may, therefore, apply to these and every other poison the remark of Mr. East, that—

"To make a condiment of them, even in the smallest doses, is injurious, because they cannot be connected with the human body, but remain as an irritant or a sedative, without aiding digestion or contributing to the economy of the body. Food becomes obnoxious when elements are introduced which cannot be resolved."

Such *can* be asserted, and such we do assert, of alcohol.

Amongst other outrageous assertions, Mr. East states that "we daily see many who have wallowed for half a century in *beastly* intoxication, who have retained health and faculties till the last." If an emphasis be placed upon the word "beastly," we can credit this, for then would this refer to strict sobriety, since beasts do *not* wallow in intoxication; but that intoxication for any period, much less for "half a century," should not impair health or shorten life, is a doctrine as absurd in theory as it is *immoral* in tendency.

"And why? (says he.) Because the intoxicating liquor was composed of nutritious and *natural* principles!" [i.e. oxygen, hydrogen, and carbon.]

What does Mr. East say of charcoal and water, which consists of precisely the same "nutritious and natural

* Bishop of Norwich, at the late meeting of the moderation society, in some obscure room in Paternoster-row!

principles?" His next attempt at logic is the following ethymeme, which obviously limps to its conclusion:—

"Light, to which we have an adapted organ, is good in moderation; *ergo*, wine is good when its quantity is regulated!"

From logic Mr. East proceeds to sentimental comparison. He holds a sort of *arithmetical theory of health*, the symbols being 7, 9, 12, to which he refers in the next quotation; but of the signification of these symbols we have not any conception. They appear to signify "*what you please*," and may mean anything or nothing, or be applied to any and to all occasions.

"When the three powers [that be] are losing their balance, [query—getting drunk] and have degenerated from [No.] 12 to 9, [a less fashionable alode]—no uncommon occurrence in the ghom of sorrow, in the excitement of business, [?] when contemplating the miseries of fallen hopes in the desert of a cruel world, [ie. a small practice]—the wine-flask, [or opium pill] more ex-hilarating than the bottle of water to Hagar's child, has restored the balance [of spirit] and increased the power," [but not the practice!] p. xxii.*

The important question is then put, "*When is wine necessary?*" and who can resist the logic of a simile?

"I will tell you when. A bill is due, the returns of the following week would be certain to meet it, but the money is wanted now. Lend me £100 for seven days, and I am safe; refuse, and I am ruined for want of a momentary power. Just so with wine!" p. xxiii.—"It sustains him till he has the returns of the ensuing week."

And so wine is a kind neighbour, is it? And the constitution a good business, cramped for want of a temporary loan? May we ask Mr. Figure-of-speech East a few questions. Is it the wine which lends the strength to the constitution, or which borrows from it? If the wine advances the loan, does it do so *without interest*, or upon mortgage? And from whence will that constitution so "certainly" obtain the £100 and interest next week, when it is in difficulties this?

"From 9 to 12 (he says) he would spring by the elasticity of his constitution."

Very fine! But why cannot this India-rubberiness of his constitution spring from 7 to 9 as well as from 9 to 12? Whence cometh, and what is, this "elasticity?" Is No. 9 elastic, and No. 7 non-elastic? Away with such senseless jargon! Finally—

"Reserve the use of these elements to raise the power from 9 to 12, not from 12 to 20."

That is, after all, when in health (No. 12) we must not use, even moderately, those "elements that are natural!" Now, we maintain, that natural elements—such as form food and drink—should not be reserved till disease, but only till dinner, or from meal to meal. The admission, that wine should be reserved, amounts to this—that its regular use is preposterous and pernicious.

"As a physician [!] and reviver [!] of the word of God, I would say, 'Use a little wine for thy stomach's sake, and thine often infirmities!'"

Worthy son and disciple of the Rev. TIMOTHY, wilt thou inform us of the nature, character, and strength of the wine that PAUL recommended? Of the kind and character of the stomach complaint that good teetotal TIMOTHY had? Write thou a book on this great theme, and thou may'st entitle it—

PAUL'S PRESCRIPTION AND TIMOTHY'S COMPLAINT—and thy fortune is made! The "WINE OF PAUL" will doubtless then be introduced into the pharmacopias, and the "DISEASE OF TIMOTHY" be explained in the best works on pathology.

We had intended to dissect, in detail, the substance of an oration delivered by Dr. TURNBULL before the *fee-*losophers of Wolverhampton, but, on a second perusal,

* We have heard of "the pleasures of hope," but here we have "the miseries of hope!" This, however, harmonises with that other strange thing—"the excitement of business in a desert!"

we find that the fallacies and absurdities of the doctor would be far "too numerous to mention." In many points, the essay seems another edition of Mr. Rowland East's medical logic.

"He believed that the moderate use of alcoholic liquors [and his argument also applies to opium!] is beneficial."

"First, from observing that materials abound in every part of the globe, from which fermented and distilled liquors may be made, and that in some instances vegetable juices are spontaneously converted into fermented liquors from the heat of the climate!"

This is a good specimen of the whole piece. It is another form of the old fallacy, which will prove that we ought to drink "lamb's wine" like the Chinese, or feed on carrion like the crows.

Dr. Turnbull sees alcohol in every thing. If nature produces a pear, he reads the *intention* of nature to change it into *perry*! He reminds us of the Indian who, after listening to the missionary's story of the expulsion from Eden for *eating* of an *apple*, replied—"Sarved 'em right; da' ought to ha' made CYDER of 'em."

Another of his arguments—which is also one of Dr. CLUTTERBUCK'S—is no less illogical and ridiculous. "Man is placed in *artificial* circumstances," says Dr. T.! "Ours is a state of *artificial* existence," echoes Dr. C!!

Well, and in what does the evil of this consist but in over excitement?

The DISEASE is—too much excitement.

The REMEDY prescribed—is a little more!

Because we are subject to an excessive wear and tear, which we *cannot* help, we are to drink habitually that which excites and wastes still more, which we *can* help!

Some people take alcohol as a *tonic*. Hear what this defender of it can say for it. "The excitement they produce is the most rapid and powerful, but at the same time the *most transitory* and *least tonic*, owing to the great and almost immediate depression which follows their employment."

"The action of *tonics*," says he, "differs from that of alcoholic stimulants in being exerted slowly and almost imperceptibly, in being more permanent, and in being followed by very little depression."

If the continued use of tonics is bad, how much worse then must be alcohol!

Dr. BELL and Mr. COLEMAN, says the report of this "philosophic" affair, observed, that "although the *appetite* is for some time increased, (by teetotalism) the *HEALTH* and *FLESH* fall off!" We should like to know what this falling off in "*health*" is? According to them, it is very unhealthy to lose "FAT" and gain an "appetite!"

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HISTORY OF THE WINE QUESTION,

And Defence of ULTRA TEETOTALISM from the attacks of the *Bristol Herald* and others. By FREDERIC R. LEES. Author of "Owenism Dissected." "Prize Essay on Deut. xiv. 26." &c. &c.

Pasco, London; Temperance Office, Glasgow; Jowett, Printer, Leeds. [A copy can be sent per post, by enclosing five stamps to the Editors of the *Advocate*, LEEDS.]

"In this cheap pamphlet we have an account of the rise and progress of the Wine Question, with a brief notice of the most important publications on the subject. The various objections are answered with the author's usual ability and good temper. To all who are inquiring into the subject, this will be found a useful help."—*Scottish Temperance Journal*, May, 1852.

Varieties.

PRIZE ESSAY.—We heartily coincide in the proposal made by T. Beaumont, Esq., surgeon, of Bradford, to raise a fund of £50 or more, for the best essay or essays on "The Claims of the Temperance Cause upon the Christian Church." It would, doubtless, attract much attention to the subject.

THE TOBACCO NUISANCE.—"Tobacco has done much to brutalize mankind. Pipes, of whatever description, are an abomination. In point of stench, the most expensive meerschaum is even worse than the coalheaver's clay. Boys clap cigars in their mouths in the vain attempt to look manly—newly-imported rustics to look knowing—the foolish as an excuse for having nothing to say. Mouths which are incapable of fascinating the fair by their eloquence, may be fittingly converted by their owners into *chimney-pots*, since they are good for nothing else. But making a *canister* of the nasal organ! Talking of snuff, there are Hottentots among us, confirmed snuff-takers, who, at each pinch, hermetically seal the nostrils, one after another, with their thumbs, and thrust over the whole cartilage to the opposite cheek, till they 'ram cartridge' with the snort of a rhinoceros!"

BREAD WITHOUT YEAST.—We have tried the plan of lightening bread without fermentation adopted by Mr. Dodson, the patentee, referred to in our first number. It makes a light bread, but not so rich as when made according to the receipt in our last number. Take $\frac{1}{2}$ oz. sesqui-carbonate of soda, a teaspoonful of salt, and rub them well into 2 lbs. of flour. Dilute 2 small teaspoonfuls of *muratic acid* (and be careful it does not burn you!) in about $\frac{3}{4}$ of a pint of water. With this mix up the flour, and knead it well, let it stand a short time, and bake it in a moderately hot oven. This will make 2 lb. 12 oz. of excellent digestible bread, and will keep better than the ordinary bread. When dough is fermented, carbonic-acid gas is evolved by the partial *decomposition* of the flour, and thus *raises* the bread; but, on the new plan, the same end is effected by the acid decomposing the carbonate of soda, during which carbonic-acid gas is generated, while the remainder of the two ingredients unite to form common salt.

ANOTHER.—Mix 12 lbs. of flour and one ounce of carbonate of soda, along with the usual quantity of salt. Knead the whole up with sour buttermilk; if very sour, half water and half buttermilk will do; but all buttermilk is preferable, which will be no worse if kept one, two, or three weeks before use: the more acid the better. The dough will be ready for baking in a quarter of an hour, as the process of rising goes on while kneading; but it will take no harm by standing one, two, or three hours. The buttermilk must be acid, the soda pounded small, and well mixed with the flour, and the oven brisk, or the bread will probably be heavy, and taste of the soda.

HYDROPATHY, OR THE COLD WATER CURE.—Thanks to Vincent Priessnitz for the introduction of hydropathy, and thanks to Mr. Adams for the adoption of so invaluable a system in our station-house, for the cure of all such refractory bodies as rebel against the laws of nature, and drink strong beer until they become "muggy," "drizzy," "three sheets in the wind," "dead drunk," or come under any or many of the sliding-scale appellations which serve to distinguish the various states of intoxication. James Davies, of Much Cowarne, who was charged with being drunk and disorderly on Sunday, had received the full benefit of becoming a patient of Mr. Adams, by whom he was *hydropathically cured* of the injuries received in his last "drinking bout"—inasmuch so that he was ready and willing to promise that he would "never do it any more," and, said he, "I would 'nt ha' done it now only I was treated." Davies here endeavoured to put on a silly face, but there was more cunning than foolery in his countenance, when, on being questioned as to what he was treated for, he replied, "I suppose they wanted to make fun of me, because I am not right in the head." A loud laugh followed this watery confession, as the sounds of which died away, our hydropathic patient stole out of court, having been told by the bench that he was discharged—cured.—*Hereford Times*.

THE ROYAL "PATRON" OF THE MODERATION SOCIETY DRINKING GROG!—"The true version of her Majesty tasting the grog on board the *Queen*, during her late visit to Portsmouth, is as follows:—Strict orders had been given to the men that when her Majesty came down to the lower deck to see them at mess, they should not speak a word, but preserve as profound a silence as possible. Jack of course was too much taken up with watching the royal visitor to think of talking, save, perhaps, the desire of whispering to his messmate a comment or so on the meteor passing before him. All was still. Her Majesty tasted the *cocoa*, and approved of it—yet all was still. Her Majesty then inquired whether there was no stronger *beverage* allowed to the men, and forthwith a tumbler of 'three-water grog' was handed her. She raised it to her lips—when Jack forgot his orders, and three distinct cheers ran round the deck with such 'a will,' that the ship's sides seemed to start with the sudden explosion."—*John Bull*. [We wonder what *Owen Clarke*, and the committee of the anti-spirit society, will say to this *patronage* of grog.]

THE BANE AND ANTIDOTE.

THE UPAS TREE OF ALCOHOL.

There sprang a tree of deadly name;
Its poisonous breath, its baneful dew,
Scorched the green earth like lava flame,
And every plant of mercy slew.
From clime to clime its branches spread
Their fearful fruits of sin and woe;
The prince of darkness lov'd its shade,
And toiled its fiery seed to sow.

[American.]

THE TREE OF ABSTINENCE.

But on the lap of mother earth
The seeds of Truth were cast,
And soon another plant had birth,
Whose roots struck broad and fast.
'Twas water'd by the kindly dew—
'Twas kiss'd by sunbeams free;
And even while we gazed it grew
A tall and stately tree.
Beneath its shade, full many a flower
To life and beauty sprung;
There plenty pour'd her golden shower,
There happy songsters sung;
And Peace, the pure, the heav'nly dove,
There built her constant nest,
For while those branches waved above,
She sought no other rest.
That spreading tree has taken root,
In Erin's genial soil;
Her sons have planted many a shoot—
It well repays their toil.
From Europe's heart 'tis springing now!
'Tis blessing many a clime;
Long flourish every verdant bough,
And may they live thro' time!
That noble tree—we need not tell
Its dear, its honor'd name—
Glad millions know and love it well,
It needs no trumpet of fame.
But should the tempest howl around,
'Twill bravely meet the shock;
'Twill deep, and deeper yet be found
To strike the Eternal Rock.

[Miss Woodbridge.]

Notices.

ERRATA. Page 28, col. 1, of Documents, line 23 from bottom, alter with pen the word "million" to "minimum."

"CAUTION."—A verbal error occurs in the caution in our last, for which we alone are responsible, and of which an undue advantage has been taken by the quibblers to whom it relates. Mr. Millington informed us that a "Mr. R. Parry had been representing to Mr. Oates, of Settle, that Mr. Lees had been scandalizing his character;" and, thinking that Mr. O. was the "secretary," we so worded the paragraph. Mr. Oates admits to us that Mr. Parry had been introducing Mr. Lees' name to such effect, which, of course, required a check. The statement of Mr. Parry is false. We shall shortly reply to the insulting letters received on this subject, and expose the miserable pervariation of the parties complaining. The real question is in a nutshell. A Mr. R. Parry, a Welshman, and an agent of the London society, was dismissed for the monstrous and filthy immorality referred to. We do not say that the Preston R. Parry is that man; but we do say, that he ought to obtain (which, if he be not the man, is very easy) a certificate from the Rev. W. R. Baker, that he was never the London agent. Mr. Lees first met Mr. R. Parry, of Preston, at Clitheroe, in the company of Mr. Swindlehurst, and where he delivered a very interesting speech, containing a statement of some facts which Mr. Lees asked to be favoured with in writing. Mr. Lees told Mr. Swindlehurst about the London R. Parry, and asked if this was the man? Mr. S. replied, "No! he is a different person, just come from Wales, and this is only the eighth time he has spoken in English." Mr. Lees accepted this as true, and, in consequence, (so far from having any ill-feeling to Mr. Parry) recommended his services to be obtained by the Accrington, Over Darwen, Blackburn, and other societies. He continued in this belief several months, until Mr. Millington informed him that Mr. P. had been recognized by those who knew the London Parry, as the same man. Still we said nothing, waiting for further confirmation. But when Mr. Parry refused to obtain the required certificate, and reported that Mr. Lees, forsooth! had nothing better to do than busy himself with "scandalizing Mr. P.'s character," silence could no longer be kept. If Mr. R. Parry, of Preston, will obtain a note from Mr. Baker, saying that he was never employed by the London society, and, therefore, never dismissed, we will publish it *thrice* in the *Advocate*, and rejoice in Mr. P.'s acquittal, for his own sake and that of the cause. But if Mr. Parry was ever employed by the London society—as is asserted by many—we say "THOU ART THE MAN" guilty of the crime referred to, and of multiplied pervariation in addition.—Mr. Oates, of Settle, writes us that R. Parry's only reason for representing Mr. Lees as calumniating his character, was (as Parry alleges) "a letter written by Mr. Lees to Clitheroe, insinuating that he (R. Parry) might be one of the many impostors visiting societies. Is this a lie?" We beg to inform Mr. Oates that his last word *truly* characterises Mr. P.'s statement; and we wish not to be annoyed with further communications on the disgusting subject. Even now the name of Parry, the London agent, is a bye-word and reproach to the teetotalers in the streets of the metropolis.

The next SUPPLEMENT will be issued in August.

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SUPPLEMENT TO THE TEMPERANCE ADVOCATE AND HERALD.

THE SUCCESSOR OF THE LEEDS TEMPERANCE HERALD, THE TEMPERANCE ADVOCATE AND HERALD, AND THE
BRITISH TEMPERANCE ADVOCATE AND JOURNAL.

"Whoever is afraid of submitting any question, civil or religious, to the test of free discussion, seems to me to be more in love with his own opinion than with the truth."—BISHOP WATSON.

Nos. 6-7.—Vol. I.]

DOUGLAS, JANUARY 30, 1843.

[SIX PENCE.]

A VOICE FROM THE TOMB!

TEETOTALISM PROPOSED AS A REMEDY FOR NATIONAL
DISTRESS, TWENTY-TWO YEARS AGO.

[Extracts from a Letter of the late William Cobbett, M. P. for
Oldham, published in the Political Register, vol. 35., No. 20,
January 22, 1820.]

"A PLAN

"FOR THE PROMOTING OF SOBRIETY AND FRUGALITY.

"TO THE LADIES,

"Who were present at the Meeting held at the Crown and Anchor
Tavern, in the Strand, on Monday, December 13, 1819.

"London, 17th January, 1820.

"RESPECTED COUNTRYWOMEN,—I now proceed to
perform the task which you, on the day above mention-
ed, did me the honour to commit to my hands. The
situation of the country is, if we make the best of it,
miserable in the extreme; but, if we use no effort to
mitigate the misery, the consequences must necessarily
be most deplorable.

"The Prime Minister has lately discovered that
Government can do very little indeed, in the causing
of good or evil to a people. In order to enforce this
sentiment, he cited two lines from a very pretty poem;
and which lines say—'Of all the evils which mankind
endure, how few are those which governments can cause
or cure.' That this doctrine is wholly false, the expe-
rience of every nation in the world affords most abund-
ant proofs.

"If, indeed, Government were so very *inefficient* a
thing as the Prime Minister is said to have represented
it to be; if it can do so little good; if its power of
causing or of curing evils be so very limited, we might
ask why we ever heard such a boasting about the *excel-
lence* of this same Government of ours? and, with still
more eagerness, might we ask why Government is made
to cost us so much? However, the truth is, that nations
are happy or miserable in proportion as their govern-
ments are good or bad, wise or foolish.

Nevertheless, there is ALWAYS SOMETHING TO BE
DONE BY THE PEOPLE, THEMSELVES; and it is upon
the subject of a part, at least, of that which it is the
People's duty to take care of, that I have now the ho-
nour to address you.

"The virtues of SOBRIETY and FRUGALITY are ac-
knowledgeed by us all. We all say that these virtues
ought to be practised; but it is in the performance in
which we too generally fail. It is so much more easy to
talk about the thing, than to do it, that we are very apt
to perform the talking part every day, during our lives,
and to put off the doing part till we drop into our graves.
Yet there only wants a beginning in the performance.
It is the want of resolution to begin that prevents the
good; for if once we begin, we find the path so pleasant
that we never turn aside from it. A sober man; a man
that never feels the effects of intoxication; a man that
knows that he shall always be sober; a man that dis-
misses, wholly and entirely, the use of strong drink of
every kind; such a man feels, within himself, that he has
one thing belonging to him, at any rate, that makes
him a being superior to the common mass of mankind.

"Does not the mind recoil from the disgraceful fact,
that this Government derives one third of the whole of
its means from the taxes paid by the people upon *strong
drink and tobacco*? And, what is still more horrible to
think of, more than a third of that third; that is to say,
nearly seven millions of pounds a year, is derived from
the taxes imposed upon *ardent spirits*! Really, my
respected Countrywomen, the men who voluntarily pay
this tax are very little entitled to the friendship, and
are scarcely entitled to the compassion of mankind.
They sin, not only against morality; not only against
their families and their kindred; but *against nature her-
self*, who has given them a palate which rejects these
poisonous materials; but which materials they persevere
in swallowing, as if it were to bring themselves down to
a level with the most gormandising of brutes.

"It is said, as an excuse for the use of spirits, that
they *keep out the cold*. Let a man once persuade him-
self of that, and he will soon find that they *keep off the
heat*! That they drive out the heat, is very certain;
for, in the northern parts of America, where the cold is
so great that people are frequently *frost-bitten*, and are
compelled to have their feet or hands cut off, it is a
caution always given to those who are likely to be ex-
posed to the severity of the weather, *not to drink any
spirits before they go out*. And, though I have known
many persons frozen to death, and a great many more
to have their limbs cut off, I hardly recollect a single
instance in which the suffering party had not taken
spirituous liquors, on his way or before he went out.
Spirits are very cheap in those countries. A bottle of
rum for sixpence! Of course, thoughtless men will use
them. I have a hundred times gone out shooting or
hunting upon the snow along with others, each of whom
took a canteen of rum, while I took none. I used to
suck the snow, which they told me would give me the
pleurisy; but I found that I never had the pleurisy,
and that many of them had. And as to ability to travel
and to bear the cold, though many of my companions
were much stronger and more active than myself, I
always found that, at the end of the day, I was the
freshest, and by far the most cheerful of them all.

"All strong liquors, be they of what sort they may,
and in an exact proportion to their strength, tend to
disable the frame from enduring the cold; tend to make
the person *chilly*. The reason is this, that they have
all an intoxicating effect. We clearly perceive that
they *stupidify the mind*; and, at the same time, they, in a
greater or less degree, *benumb the body*. Consequently,
they tend to render it more susceptible of the injurious
effects of cold. Look at the man who has been drink-
ing in a pot-house or a gin-shop, and see what a poor
creeping, shuddering thing it is, when it has to face a
sharp frost or a cutting wind. Look at such a man (if
a man it ought to be called), compared with the man
who has a pound of bread and beef within him, and who
has washed down his dinner at the *brook*. Make the
comparison, and you will turn from the drinker with
disgust and contempt.

A drop of brandy is necessary, they say, after a *heavy meal*. *It helps digestion!* So said my French Monks in the case of the coffee, but I recollect that they took the drams and the coffee too. They called them *petites gouttes*; that is to say, *little drops*. And the ladies take these little drops as well as the "*lower orders*," or rather more freely. But, supposing these little drops to be necessary after a *heavy meal*; would not it be better not to take the heavy meal? Is a man or woman, who dies from over eating, a bit more to be pitied than my sow that killed herself with eating beans? Not so much, for *she* had not *reason* to direct her: she was not aware of the danger, and human creatures are.

"In short, there is no excuse; there is no apology. *It is downright profligacy* and wickedness and beastliness, *to make use of strong drink of any description whatever*, except in certain *rare cases*, where they serve in the way of *medicine*.

"But when, to all the other motives for desisting from the use of these things, we take into consideration the motive of greatly assisting, by the means of this abstinence, in the great work of producing a Reform in the Parliament, how will any man dare to call himself a Reformer who will not abstain; who will not abstain, even from the use of that filthy, that disgust-creating thing, *Tobacco*, which pays to this Government, in tax, more than two millions and a half pounds sterling in a year. Habit is very powerful. But, it requires but a little effort, and a very little effort, indeed, to get rid of a habit so idle; an indulgence so out of nature and so entirely unnecessary to the producing of enjoyments or comfort. It appears to me that those who use tobacco, in any of its forms, must do it, at best, out of pure idleness. And what a thing it is to think of, that men should render their persons disagreeable, and disagreeable to females, too, for the sake of such a paltry indulgence. However, this is a matter which the *females* may, if they will, put to rights, at once. All that I can say is, that if I were one, the lips that held a quid, or touched a pipe or a segar, should never touch my lips. The French taught me the habit of taking snuff. But it has required only a very little effort to get rid of the filthy encumbrance.

"To abstain from drinking when a man becomes married, he must have abstained from it, from his youth up. The evil habit may, indeed, be cured, by proper conduct in the wife; but the suitable time for beginning is when the child is born. This point I pressed at the beginning of this address, but I beg once more to observe that a most weighty responsibility rests upon that mother who does not take effectual measures to keep her children from indulging in the habit of drinking. *Much more depends in this respect upon the mother than upon the father*. Let no mother believe that she has discharged her duty by making her son say his prayers and by putting into his hands little tracts about godliness. Keep him sober and he will be a good man. Teach him to be a drunkard, and perhaps that species of godliness which you have taught him, will only tend to make him a blasphemer as well as a profligate.

"Forty shillings squandered upon beer or spirits would half clothe a labouring man from head to foot. The very *pence* which are worse than thrown away upon *tobacco* and *snuff*, would, if expended on articles of dress, make a considerable difference in the appearance of a labouring family. Are not these things, then, worthy of the consideration of our countrywomen?—Ought not every mother seriously to reflect upon these things; and can she say that she has done her *duty* until she has set her husband an example, and made their joint example an example to their children?

"What would any mother give, who has half a dozen sons and daughters; what would she give when her sons are ten years of age; what would she give, or rather, what would she not give, which she has it in her power to give, if she could have a *certainly* that those sons would *always be sober during their whole lives*? How many uneasy hours has she; how many sighs involuntarily escape her while she is looking at her sons, when the thought comes athwart her mind that they may possibly be drunkards! Yet she can, if she will, have a certainty that this evil will never happen; unless in the singularly unhappy circumstance of her being wedded to a man on whose obdurate mind neither precept nor example, even when employed by the mother of his children, is capable of producing any effect.

"Nature does something: men are born with different degrees of capacity and of passion. But, *there is no man who is by nature a drunkard*; nay, there is no man who is not by nature sober. Strong drink, of whatever sort, is hateful to the natural appetite. Children, and young people, when they *first* taste it, discover all the marks of strong dislike. The Indians, in America, when they first taste it, call it fire water, and spit it out in great haste, and think that the small quantities which they have swallowed are gone down to burn them to death. But the Indians become, in time, as fond or fonder of it than those who furnish them with it; and, when drunk, they exhibit themselves in a way, and they commit acts, the most odious that can be imagined. I saw a drunken Indian once set his own child upon the stump of a tree, and shoot it dead. The man was hanged; but what, then, ought to have been the punishment of the wretches who first introduced the use of spirits amongst this people, who are naturally so sober, and so kind to their offspring?

"Yet, it appears to me that we, who know so well the consequences of drunkenness; who have constantly before our eyes such numerous proofs of its fatal effects; it appears to me that we are still more criminal than the wretches who introduced ardent spirits amongst the Indians, *if we do not abstain from every thing that can possibly tend to the making of our children drunkards*. It is probable that much more than half the crimes which bring men to an untimely end, are *the fruit of the use of strong drink*. When I see a mother giving the child a little drop, and even coaxing it to swallow the accursed thing; it is not for me to say what I would do, if I had the power and the right; but I can safely say that such a woman, if she had a place in my esteem before, ceases, from that moment, to have it. I have observed, throughout my whole life, that the best mothers; those who are most ardently attached to their children, are those who never think of giving them any thing to vitiate their appetites. A child ought to have *strong drink* presented to it no more than it ought to have *poison* presented to it. Perhaps the act of presenting the poison would be the least criminal of the two; seeing that *that* could only put an end to *life*, while the *former* lays the foundation of a *life of ruin, misery, and disgrace*. Drinking is the parent of improvidence, of incapacity to labour, of poverty, of diseases of all sorts, of feebleness of body and feebleness of mind, and, at last, of a departure from life regretted not even by friends, parents, and brethren. When a mother who has actually *taught her son to drink*, sees him lead this life, and come to this death, what remorse ought she not to feel? It is she, in fact, who is the criminal, and not the unfortunate son, who has been the object of her seduction. Let her not blame his boozing companions. He never would have known them if it had not been for *her*. On her head, and on her head alone, lies the sin of causing his sufferings and his destruction.

"I hope that you will excuse the earnestness of my language upon this subject; and I beseech you not to believe that sins of this sort are to be wiped off by a regular attendance at a church or a meeting-house. True piety consists in the *due discharge of our duties towards the whole community of which we make a part*, and especially of our duty towards our own flesh and blood. Husbands and wives contract an obligation with regard to their children, much stronger than that which they contract with regard to one another. In the last case, the bond is artificial: it is built upon the injunctions of law made by man. But the obligation with regard to children, and especially on the side of the mother, is an obligation imposed by nature herself. Therefore it is that a cruel mother is looked upon, and justly looked upon, as the most despicable creature upon earth. And, I should like to know, what act of cruelty can possibly be so great, and so completely past all forgiveness, as the teaching of her child to become a drunkard?"

"Drive, then, let me beseech you, the ACCURSED BEVERAGE from your dwellings. *Let your children never even see it; and, if possible, not hear of it.* Yet, in order to effect this; in order to render your powers of persuasion effectual, you must add the force of *example* in your own department. There are few men so completely brutal as to be beyond the force of both precept and example. It is impossible for a wife to expect that her husband will refrain from his useless indulgences, as long as she continues to give herself up to hers. This point I have urged before, and will not suppose it necessary to say any thing further upon this part of the subject. It rarely happens, indeed, that women are formed for *direct* command; but *indirectly*, that is to say, by persuasion, by gentle perseverance, by indubitable proofs of affection and devotedness, and especially by *example*, they can command to almost any extent that they please. I am not afraid to say that, when such means are employed, there is not one wife out of ten thousand who does not finally carry every point on which she sets her heart; nay, whether the thing be reasonable or unreasonable. It is to you, then, the females of England, Scotland, and Ireland, that I principally look for this change, this salutary, this absolutely necessary change in the manners of the nation. Let Mr. PLUNKETT, in the House of Commons, express his wish that the husbands amongst the common people will retire in the evening, to '*solace themselves*,' as he calls it, with their *cheerful glass*, their pipe, and their pot, and cease to read books about politics. Let this famous gentleman from Ireland preach up this doctrine as long as he pleases. Listen you to me, and we will speedily break up the clans of boozers and brawlers, and set the tradesman, the artisan, the manufacturer, and the labourer *down to his own fire side*, with his wife and children; there to *solace himself*, in conversation with the former, and in the instruction of the latter. Look through life, and you will find that the best children are those who have been not indulged in their whims and fancies by their parents, but those who have had their parents for their constant guardians, and who have been, in their early years especially, constantly listening to the voice of their fathers and mothers. Children take impressions quicker than grown persons, and the impressions are deeper; but there comes a time for reflection, for observation, and for comparison, and when these tell the boy of fifteen that his parents have not done their duty by him, away goes filial affection for ever. And who shall describe the feelings of that father or mother who can say: 'I have lost the love of my child!'

"Yours, &c.,

"WM. COBBETT."

THE "WINE QUESTION" RIGHTLY STATED.

BY NATHAN S. S. BEEMAN, D.D., OF BOSTON, U.S.

For one, I rejoice in this discussion, at the present time. It has come up in the natural course of events; and to meet it fully and fairly is the duty of every minister of Christ, and every member of the church. None but a good spirit needs to be called forth in this inquiry; and with such a spirit combined with the love of truth, free discussion can do no harm. If those who engage in the inquiry, guard against the love of novelty on the one hand, and prepossession on the other, we may hope that truth will ultimately be discovered and established, and uniformity of practice, and purity and peace be the result.

I am well aware that there are many and strong prejudices against the examination of the *wine question* in any shape, and especially in relation to the Lord's Supper. It has ever been so, since the attention of wise and good men was first directed to the alarming prevalence of intemperance in our country and the world. When a few friends of temperance proposed to unite wine and other fermented liquors with distilled spirits, and seal the destiny of the whole as beverages, by a single act of *ostracism*, the alarm was rung long and loud; and many who had been zealous in the cause, when the products of the still had been the objects of proscription, actually withheld their co-operation, and left temperance and drunkenness to take care of themselves. The charge was that ultraism was about to ruin the enterprise. Others, who united in the same charge, and whose doctrine and practice was, "Let us abolish intemperance, but spare the wine bottle," are now among the most thorough in the cause of total abstinence from all that can intoxicate. They are now what they denounced a few years since as ultraists. They have examined the subject, and changed their minds.

There is now a general agreement in the following positions:—That alcohol is poison, and that its nature is the same in the brandy bottle and the wine cup; that the use of it in every form, as beverage, is injurious to body and mind; and that the mildest states of this stimulus are the most subtle and enslaving, and most likely to lead to the habit of intemperance; and that it is utterly in vain to attempt the reformation of *inebriates* while the alcoholic poison is used in any form or in any quantity. On these points, the day of discussion among temperance men has gone by. Thinking men and practical men have, most of them—and especially if their attention has been religiously turned to the alarming vice of drunkenness—arrived at the same conclusions.

But a difficulty has long been felt, in connexion with the above-named points, which most persons have been disposed to pass in silence, or to touch with caution, for fear that some consequences injurious to piety might follow. Not a few who are distinguished as Biblical scholars, and the strong advocates of temperance, and who approve the pledge and practice of total abstinence, as a beverage, from all that has the power to intoxicate, shrink with a kind of reverential awe from an examination of the Bible on this point; and especially so if that examination is likely to overturn or disturb the long-established and accredited modes of interpretation. And here the cry of ultraism and innovation comes in as a cheap substitute for argument, and the church of Christ is warned to be on her guard against encroachments upon her sacred rites, and especially against the dictation of temperance societies and conventions.

All this may be well enough in its place, if it be not misapplied. But it may be proper to blow away the dust of controversy a little, that the eye may see clearly the real object of inquiry, and the means proposed for its attainment. It is true that temperance associations, as such, have nothing to do with the *communion* question, nor with the interpretation of the Bible; but members of such bodies may be, at the same time, members of the church of Christ, and they retain all their original rights to examine the Bible on every subject, and to ascertain what are its teachings by the best lights afforded them. Nor is it any disparagement to the Bible or to piety, nor any impeachment of character as christians, if the rich and varied experience they have had as temperance men, has sent them back to the re-perusal of the Scriptures, for the purpose of ascertaining, with greater accuracy, their meaning, and of discovering, if practicable, the easiest and best method of reconciling the truths thus prescribed, with the well-known truths of nature and providence. I know that this course is deprecated by many. It is at war with a theory which is enthroned in high places, and which is supported by names venerable and venerated; and it may be easily disposed of by the charge of innovation or the love of novelty, and that it is making ourselves "*wiser than God*." The theory to which I refer, and which is held by many who are ornaments to the temperance cause, is this—that the Bible represents intoxicating wine as one of the good things provided by God for the use of man; that such wine was made, used, blessed, and given to others, by Jesus Christ; and yet they acknowledge that the *habitual use of it is not beneficial, but injurious; that it has a tendency to lead to habits of intemperance; and that the good of others, and especially the reformation of drunkards, renders it expedient to dispense with it altogether at the present time.*

It is impossible now to avoid the discussion of the question

respecting the use of wine, and that, too, in connexion with all that the Bible says on the subject. It has come up in the progress of things. Nothing could have been more natural than its occurrence. A band of wise and good men—philanthropists and Christians—undertook, by the help of God, to reform the world from the vice of drunkenness. They at first thought, or at least some of them, that the banishment of distilled liquors would do the work. This deception was soon put to flight. They clearly saw, after a brief experience, that the whole class of fermented drinks must be joined in the same fate, or intemperance would multiply its ravages, continue to afflict the world and the church, bring down genius from its loftiness, curse the connubial tie, blight parental hopes, and consign helpless children to a double orphanage, the world over, and down to the end of time. And seeing this, they could not hesitate. The pause, if pause there was at all, was but for a moment. *They did the thing that was needed.* They performed a consistent act. They put kindred spirits in company with each other, and resolved to dispense with the use, and persuade others, if possible, to do the same, of all intoxicating liquors, as a beverage. Rum, brandy, wine, beer, and cider, were all classed together, because it was found, on inquiry, that they all possess the same nature, they all have the same tendencies, and they all actually produce the same effects. The difference is circumstantial, while the essence is the same.

The above position first led to the discussion of the wine question in connexion with the Bible and the Lord's Supper. The disuse of wine, as a measure of promoting temperance, was branded as an ultraism which would contradict the plain declarations of the Bible, condemn the example of Jesus Christ, and ultimately banish the appointed symbol of atoning blood from the communion table. And, indeed, it was often plainly implied, in the manner in which these objections were urged, that the sanction given to the use of intoxicating wine by the word of God, and the employment of the same element at the communion table, and the making of it, by a miracle, at a marriage feast in the land of Galilee, were deemed ample authority for the use of it as a common beverage in social life. *It was to repel this inference that temperance men first took the position, that their opponents had begged the whole question when they asserted that the wine of the Passover and Eucharist, and that made at Cana, were alcoholic or intoxicating.*

An additional importance is given to this subject at this time from the fact, in which every philanthropic and Christian heart must rejoice, that thousands of inebriates have been recently reclaimed, and many of them are already members of the church. These all testify, as far as any thing has been published on the subject, that they dare not in any form, or in any quantity, or in any place, partake of intoxicating liquor. When another fact is looked at in connexion with this, namely, that the liquors commonly called wines, and used as such at the communion table, as well as elsewhere, are various compounds, with or without the juice of the grape or the fruit of the vine, it is certainly a matter of grave import to settle the question, what is the proper article to be employed as the symbol of the blood of Christ.

VARIETIES.

WHICH IS BEST?—At the last anniversary of the Baptist Irish Society, in Finsbury Chapel, in the course of a speech full of curious metaphors, Mr. M. DANIELL, Baptist minister, of Ramsgate, observed that "Religious love is not blind with one eye"—and shortly afterwards remarked—"I would say, let us give up our *superfluities*, if we have any. I would rather cease to *sweeten* my tea—yea, *pledge* my spoons—than cease to support institutions which hasten on the consummation of the kingdom of Christ."—In the course of a most beautiful address, Mr. DENIS MULHERN, minister, of Conlig, County of Down, observed:—"The present is an important era in the history of my country. Political dissent and party feelings have long distracted the minds of the community; but they are at present on the decline. Good Father Mathew, of whom you have heard, has been traversing the length and breadth of the land, and tetotalizing, by wholesale, our drunken population. He has effected, so far as mere moral reformation is concerned, more than philosophers or statesmen have accomplished for Ireland in centuries. I regard his temperance reformation as the *harbinger* of a still more glorious one. As John the Baptist, when he traversed the towns of Judea eighteen centuries ago, *prepared* the people for the manifestation of the Messiah; so, I

believe, as temperance extends through the dark, and dreary, and vicious districts of Ireland, and thus brings people to their right mind, it will *prepare the multitudes to hear and to discern* the Gospel, which is the power of God to salvation unto every one that believeth. It is our duty to follow this reformation with something of more importance still, that, as persons become more qualified to hear the word of God, it may be presented to them." The opponent of teetotalism, we see, can give up his *nourishing* sugar, which engenders no unhealthy appetite for its repetition; but he cannot give up the more costly and dangerous stimulant of *wine*! Sugar is good, in moderate quantities does no one evil, and, if relinquished, would not contribute, we suppose, above 6d. per head per week; whereas, poisonous wine, which is bad in *quality*, engenders the drunkard's appetite in all its degrees, and hurries millions to perdition, would, if relinquished, realize a saving of seven times as much to the single-glass-per-day man. Now, *which is best?* Giving up the innocent sugar, or the curse-engendering "wine," which "is a mocker?" Surely, the "love" which can talk of giving up the first, while it *defends* the last, is rather "blind with one eye."

"GO AND DO LIKEWISE."—A few weeks ago, in the large engineering establishment of Messrs. Fenton, Murray, and Jackson, Leeds, an innovation was made upon one of those drinking customs connected with "*footings*"—"customs more honoured in the breach than the observance." On the occasion of the marriage of one of the workmen, when it is customary for the shopmen to exact "*footings*" to be spent in *drink*, it was suggested by the foreman of the shop, an excellent teetotaler, that it would be more reasonable for the "shop" to give something to the bridegroom, than to exact something from him; and he proposed that they should subscribe to purchase a Bible for presentation to him on the occasion. This was agreed to, and on the following morning the "Book of Books" was presented to the bridegroom by the foreman, on behalf of the shop. We hope that teetotalers in similar circumstances will take the hint, and strive to change the evil and tyrannical customs so prevalent amongst workmen. How much better to evince friendship by giving, on these occasions, the "word of life," than to extort money to be spent in what so truly proves to be "the drink of death!"

NATURAL RECREATION *versus* ALCOHOLIC EXCITEMENT.—Lady Vavasour, in her Continental Travels, observes:—"The want of public gardens near the towns of England, is a serious evil. *The working class have no place of recreation; the alehouse is the only resource for the men; the women and children have none:* a walk up and down close streets is all their recreation; while on the continent every town has its garden. At Weimar and Meiningen, the tradespeople have little gardens out of the town, with a building of some sort, more or less costly, where they go in the evenings, or leisure days, with their families—cultivate them themselves, and gain health and information by their work. I have often wished such an example were followed in England; and I am sure it would well repay a proprietor of land near a town to form little gardens of a rood of land or more, according to the demand—lay it prettily out with fruit trees, flowers, and vegetables, and a hut, or some sort of little temple, to drink tea in, and afford shelter in case of rain. They would prevent the wish to go to the alehouse on the part of the men, and give an agreeable employment to the women and children."

SUPPLEMENT TO THE TEMPERANCE ADVOCATE AND HERALD.

THE SUCCESSOR OF THE LEEDS TEMPERANCE HERALD, THE TEMPERANCE ADVOCATE AND HERALD, AND THE
BRITISH TEMPERANCE ADVOCATE AND JOURNAL.

"Whoever is afraid of submitting any question, civil or religious, to the test of free discussion, seems to me to be more in love with his own opinion than with the truth."—BISHOP WATSON.

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DOUGLAS, SEPTEMBER 7, 1842.

[THREE PENCE.]

THE WINE QUESTION.

LETTER OF EDWARD C. DELAVAN, ESQ.,
TO THE EDITORS OF THE NEW YORK OBSERVER.

Messrs. Editors,—The publication of Professor BUSH's letter in your paper of the 4th instant [July], and the abstract contained in it of the reasonings and conclusions of the essay entitled "*Anti-Bacchus*," have afforded me the sincerest pleasure. I rejoice in it, not merely because the results of the author's inquiries go to confirm the previous impressions of my own mind—impressions drawn, however, rather from *moral* than *scientific* considerations—but because I see in these results cheering evidence that the great question of the scriptural authority for the use of wine (intoxicating wine) as a beverage, is likely to be settled on the only basis which promises to harmonize the convictions of good men, viz., that of *scientific deduction and historical fact*. I am also unfeignedly gratified that you are disposed to make your valuable paper the vehicle of spreading before the Christian public the information for which they will be so grateful.

If I am at all able to sit in impartial judgment on what passes within my breast, the desire that *truth* may be established on this, as on every other subject of Christian morals, is paramount. Indeed, I should feel myself unworthy of the advocacy of that cause to which I have strenuously devoted so many years of my life, were I not more rejoiced at the triumphs of *truth*, than of any particular hypothesis or measure on which my heart was set. It has long been with me a settled persuasion that, if the duty of *total abstinence from ALL intoxicating drinks* cannot be fairly made out from the *unforced testimony* of the word of God, we should cease to appeal to that authority in urging our enterprise; although we should, in that case, at once be left without the greatest of all sanctions to one of the best of causes. Yet, for myself, I must say that I have never feared that we should be thus deprived of the countenance of the Bible in a work which is so palpably in accordance with the whole scope of its benign intentions. And although my confidence as to what the scripture testimony would eventually prove to be, has considerably outstripped that of many of my fellow-labourers, yet it has continually grown stronger up to the present time, when the course of physiological, critical, and historical investigation, seems decidedly tending to a confirmation of the same view. Still it must be admitted that the question is not yet absolutely settled, and it would be rash to prejudge its issues. Whatever be the final verdict of the learned and the good, if I mistake not my own consciousness, I shall implicitly yield to it when fully ascertained.

In the meantime, I cannot but feel it the duty of every friend of the cause of truth, morality, and human welfare, not only to keep his mind open to the admission of such new lights as may beam from the word or providence of God, but also to contribute whatever quota of argument or illustration he may be able, towards a satisfactory solution of the grand point in debate. My own resources of this nature are, indeed, but scanty; yet

having been for several years an industrious gleaner of facts and statistics relative to the use of wine, and having in my recent tour in Europe kept the subject, in its various bearings, continually before me, it may not, perhaps, be presumptuous to imagine that I have collected some information which will be both new and interesting to a large portion of your readers. Your intended publication of an extra number of the *Observer*, devoted to the scriptural argument, offers an occasion, which I know not how to neglect, of occupying, with your leave, a few columns with the statements which it happens to be in my power to make.

In proposing to furnish the matter in question, allow me to request a still farther favour in respect to the *form* in which it shall be presented. Upon recurring to my papers, I find that I had, some six months since, embodied the leading results of my inquiries in a letter addressed to my respected friend, GERRIT SMITH, Esq., in answer to one addressed to me through the public prints, dated July 29, 1839; but which letter a variety of reasons has hitherto prevented me from publishing. A part of this letter I beg the privilege of presenting in the form in which it was originally drawn up, not because I wish to make your columns the vehicle of a correspondence which did not originate in them, but because I do not know that I could do more justice to my own sentiments, or convey my information in a more condensed or perspicuous manner, if I were now to attempt to re-write the whole; and because it will afford me the opportunity, in a few brief sentences, of disabusing the mind of several of my friends of the impression—derived from my long silence—that I accorded with Mr. SMITH in his mode of accounting for our Saviour's apparent sanction of an intoxicating and pernicious drink.

On this subject it will simply be necessary to remark, by way of preface, that Mr. SMITH had broached the novel, and, to me, the startling hypothesis, that the Saviour drank the intoxicating wines then in use among the Jews, because, *as man*, he did not know that the drinking of such liquors was injurious to the human constitution. From this view of the subject I am constrained entirely to dissent, and in attempting to reply to it, I pressed into my service the following *array of facts*, in addition to several suggestions of a more abstract and theological character, which may well be waived in a communication intended to be entirely free from a controversial aspect:—

"While I wish the question to be kept open for discussion," I remarked, "for the benefit of the common cause, my own mind has become in a great measure settled. My visit to Europe has confirmed all my previous opinions. It is probable my views on this point may be influenced somewhat by the strong feelings which I have on the subject generally; yet this should not preclude the possibility of my views being correct. A pre-conception on any subject is not of necessity an erroneous conception.

"My belief is strong that our Saviour never made or drank intoxicating wine. I am ready to admit that my early conclusions on this point were from reasonings drawn from my estimate of the character of the Saviour of the world, as the best and most benevolent of all beings, having at heart the universal interest of the human family. I found it impossible to bring my mind to think that he would make and use a beverage which, since its intro-

duction, has spread such an amount of crime, poverty, and death, through this fair world. He came to save, not to destroy; and how could I believe, with my views of alcoholic wine, that he would make it or use it?

"While these were my feelings, there were difficulties in the way which prevented me from resting with perfect assurance on the ground which I have taken. I was at a loss as to one or two leading matters of fact; as, for instance, whether wines, or the fruit of the vine, could be kept in an unfermented state for any length of time, and in any part of the world; as, also, whether they were in use to any extent among the Jews. I only wished to answer these questions to my satisfaction in the affirmative, to be satisfied that our Lord neither made nor drank alcoholic wine. I concluded that from this I could raise an argument which would go far to allay every scruple in the mind of every conscientious disciple of the Saviour. 'If,' said I, 'he had the choice between making innocent and poisonous wines, would he not rather have made the former than the latter? Would he have made that which would steal away the senses, and destroy both body and soul, when he could as easily have made that which was harmless, nutritious, and palatable?' I grant that, in arriving at this conclusion, I in some measure reasoned in ignorance of facts; but I was drawn to it, rather than to its opposite, from which my moral sense shrunk back. Being in a dilemma, I clung to that alternative which honoured the Saviour's character, as holy and good, rather than to that which bestowed upon him equivocal praise. With such impressions upon my mind for years past, I went to Europe, and visited France and Italy, seeking for light as I travelled. The facts which I was enabled to collect in some countries have very much confirmed my previous views. I am able to show that the discussion in the [American] *Temperance Intelligencer* concerning the kind of wine proper for the eucharist, and which for a time occasioned such a sensation in the ranks of temperance men, and such an exultation in those of the enemy, was a fair and proper subject of discussion; and I now only regret the yielding to the fears of our friends, who allowed it to stop. I am now prepared to show that the answer so triumphantly given to us, viz., that since unfermented wines could not be had out of the countries producing them, it was impossible that the Lord's supper could be celebrated in other countries, provided the alcoholic wine was objected to, was without foundation. This argument, so staggering at that time, has stood in the way of discussion, and has kept the honest mind from advancing in an open field of inquiry. I am willing now, as I was then, to honour the jealousy of the Christian public, who, trembling on the precincts of holy ground, were unwilling to lay a rash hand upon any thing associated with our salvation. Indeed, the very sensitiveness which they manifested then, gives me more confidence in them now, that they will come up with a noble and manly spirit to the examination of this great question, determined to apply to it all the lights and tests which modern facts, ancient history, chemistry, and sound principles of dietetics, can be made to furnish.

"While I was in Italy, I obtained an introduction to one of the largest wine manufacturers there, a gentleman of undoubted credit and character, and in whose statements I feel assured the utmost reliance may be placed. By him I was instructed in the whole process of wine-making, as far as it could be done by description, and from him I obtained the following important facts:—

"First, That, with a little care, the fruit of the vine may be kept in wine countries free from fermentation for several months, if undisturbed by transportation. Wine of this character he exhibited to me in January last, 1839, several months after the vintage.

"Secondly, That the pure juice of the grape may be preserved free from fermentation, for any length of time, by boiling; by which the principle of fermentation is destroyed, and in this state may be shipped to any country, and in any quantity, without its ever becoming intoxicating.*

"Thirdly, That in wine-producing countries, unfermented wine may be made any day in the year. In proof of this, the manufacturer referred to informed me that he had then (January) in his lofts, for the use of his table until the next vintage, a quantity of grapes sufficient to make one hundred gallons of wine; that grapes could always be had at any time of the year to make any desirable quantity; and that there was nothing in the way of obtaining the fruit of the vine, free from fermentation, in wine countries, at any period. A large basket of grapes was sent to my lodgings, which were as delicious, and looked as fresh, as if recently taken from the vines, though they had been picked for months.† I had also twenty gallons of inspissated wine, made to order from these grapes, which wine was boiled before fermentation had taken

place, the greater part of which I have still by me in my cellar. As a farther proof that wine may be kept in a sweet and unfermented state, I travelled with a few bottles of it in my carriage over 2000 miles, and upon opening one of the bottles in Paris, I found it the same as when first put up.

"One of the strong arguments brought against us was, that even in wine countries the communion could be celebrated in unfermented wine only during the vintage; that, consequently, even in wine countries that holy ordinance must be omitted for a great proportion of the year, provided the alcoholic wine was objected to. My examinations have entirely convinced me of the unsoundness of this position. Previous to my leaving the United States, I ascertained from M. M. Noah, Esq., that it was universally the custom of the Jews in New York to make the wine used at the Passover from the dried grapes, so as to have it free from the intoxicating principle of alcohol, and he furnished me with a receipt for making it. I was diligent in my inquiries with regard to the custom, in this particular, of the Jews in Europe, and I found it was the same; and in answer to my inquiry, why is this? the reply was, that they did not feel at liberty to use anything containing *leaven* on that occasion. If the Jews of the present day follow the custom of their brethren at the time of the Saviour, it appears to me conclusive, that the "fruit of the vine" used at the institution of the Lord's supper must have been unfermented, as the cup followed immediately the eating of the Passover at the same sitting.

"This subject is now engaging the attention of men of learning and piety in Great Britain, and I feel assured in my own mind that the public mind has yet to undergo a great and radical change with regard to it. There cannot be a question that from the earliest times two kinds of wine were in common use: the one *intoxicating* (that used by Noah);* the other *unintoxicating* (that pressed from the clusters of grapes into Pharaoh's cup by his butler); the one containing alcohol, a poison to man in health; the other free from that deleterious principle, a nutritious beverage and a blessing. Indeed, at this time, in Italy, the island of Sicily, and throughout the whole eastern world, where the grape is abundant, it comes in extensively as food. The juice of it is preserved in various ways. Much the greater proportion is doubtless carried into fermentation, which I believe occasions a great part of the crime and poverty of those countries; but much is preserved free from this dangerous principle by various methods. With the ancients the fruit became at first a useful part of diet, and the recently expressed juice of the grape (which I have before stated can be had in wine countries any day in the year) a cooling, delicious drink. To prevent fermentation, heat was used to evaporate the watery particles, over a gentle fire, reducing the grape juice to a syrup or a thick jelly, or sometimes to a paste, which rendered it incapable of spontaneous fermentation. It could thus be kept in any country for any space of time. When possessed of this degree of consistence, the wines were generally diluted with hot water, and then cooled previous to being used. A thousand evidences might be adduced to satisfy any reasonable mind that the fruit of the vine, in an unfermented state, is not only now, but always has been from its earliest history, in common use throughout the eastern countries. In an English author before me, I read thus:—"The modern Turks carry the unfermented wine always with them on long journeys."—(*Barry on the Wines of the Ancients*, A.D., 1775.) Capt. Charles Stuart, of the Madras army, who spent fourteen years in Hindostan, and travelled extensively through the eastern world, says that in India, Persia, Palestine, and all over the East, the unfermented juice of the grape, and sap of palms, are common and delightful beverages.

"Chaptal, on wines, says, 'the celebrated ancient wines appear in general rather to have deserved the name of *syrops* or *extracts*. They must have been sweet and little fermented. It is difficult to conceive how they could contain any spirit whatever, or possess, in consequence, any intoxicating principle.' 'Greece,' says a writer in the *Athenaeum* [Mr. Buckingham], p. 105, 'produced numerous sweet wines, such as those of Chios, Lesbos, Crete, and Thrasos, most of which were thick and fat from boiling: honey and drugs were added.' Aristotle says that the wines of Arcadia were so thick that they dried up in the goat-skins, and it was the practice to scrape them off, and dissolve the scrapings in water. The Romans boiled down their wines to a third part. Cyprus wines were sweet, and as thick as oil.

"I have not the least question in my own mind, that in early times the temperate drinkers of wine drank it in an unfermented state: that those who wished to enjoy the pleasures and pains of intoxication, in a greater or less degree, drank it in a fermented or in a drugged state; and that the insidious character of alcohol has so corrupted the public taste, as to occasion a strong bias in favour of the intoxicating wine, giving a good character to an article which, as a beverage, deserves a very bad one.

"These facts may not be sufficient to clear the subject of all its difficulties; but if they are as true of Judea as they are of Italy

* Any individual wishing to import such wines, and signifying his wish to me, will be furnished with every information on the subject. I am authorized, by the gentleman in question, to say that he will agree to supply it in any quantities.

† Josephus, referring to the fortress of Masada, furnishes a corroborative illustration of the fact stated to Mr. Delavan:—"Here was also wine and oil in abundance, with all kinds of pulse and dates heaped up together. These fruits, all fresh and full ripe, were in no way inferior to such fruits newly laid in, though they had been there little short of one hundred years, when the place was taken by the Romans."—*Wars*. B. 7., c. 8., s. 4.—Ed.

* It does not appear by the Scripture account that Noah intentionally made his wine intoxicating. Probably it was the result of accident in his first essay. Some divines have thought his son Ham mixed some drug or opiate with it.—Ed.

and other wine countries, I should suppose there was little or no difficulty in the case; and surely it is reasonable to infer that what was the custom in one country (in this particular) was, in all likelihood, that of another.*

"While I travelled in these countries, and saw the misery, degradation, poverty, and crime, occasioned even by the pure, unfermented alcoholic wine, I often put the question to myself, and I am sure had you been there you would have done the same, * Could our Lord and Saviour ever have made and drank a substance producing so much misery in the world? Would he ever have performed a miracle, as at Cana, for turning water into such wine? Would not his benevolence as God and as man, rather have directed his power in producing that, although called by the same name, which would not injure or lead men into temptation? From what I believe of the Saviour's love, wisdom, power, and knowledge, how should I answer? How will you answer? How should every devout Christian answer?"

"I know that this is not the kind of reasoning that will convince biblical critics, nor may it satisfy every honest Christian. There are many, and yourself among the number, who believe that Christ drank intoxicating wine; but I cannot see upon what ground the argument is placed. I cannot find any passages quoted as justifying the use of intoxicating wines, which I may not apply to the unfermenting; and since there were two kinds, the whole question turns on this,—Which was he the most likely to make?"

Thus far, Messrs. Editors, I have spoken in the words indited some months ago, in a letter to my esteemed correspondent, Mr. SMITH. At that time I was not aware that substantially the same conclusions had been broached and sustained by such an elaborate train of reasoning and research, as it appears is evinced in the essays mentioned by Professor BUSH. That I am highly gratified by the coincidence of our results, you will readily imagine; but I forbear dwelling on this view of the subject.

EDWARD C. DELAVAN.

P.S.—I think it of great importance in this discussion that we should be clear and definite in our terms. It is not (all) wine that we oppose: wine is a proper drink for man, but it is good wine that we labour to substitute for bad. It is the pure, unadulterated, unfermented "fruit of the vine," that will not intoxicate—a wine which, taken in moderation, will injure no one—which we hold up to the world as a blessing; instead of the alcoholic, drugged poisons which are now filling the world with drunkenness, pauperism, and crime. I know it will be said by some, that wine, to be wine, must be intoxicating, and that none else could "cheer the heart of God and man;"† and the long-continued and almost universal use of alcohol would naturally create a bias in favour of this idea. But, by way of illustration, let us draw a parallel between the cider and the wine-press. What is the expressed juice of the apple called before it has undergone fermentation? Cider, *new cider*. What is the same substance called when, before fermentation, it is boiled down for culinary purposes? Cider, *boiled cider*. What is the juice called after fermentation? Cider. When distilled it is called *cider-brandy*. Apply the same rule to the fruit of the vine, and it appears to me that all difficulty as to name will be removed.

Permit me also to introduce another illustration. From the juice of the cane we derive our sugar and molasses, articles of the highest importance, and to be deprived of which would be considered a great misfortune. During the period of sugar-making I have been assured that the slaves almost live on the juice as it comes from the press, and at no season of the year are they more healthy. But when the product of the cane is converted

* Mr. Delevan evidently refers to the facts that both Italy and Judea were wine countries, both near the same latitude, and the period selected in the history of each also the same, a concurrence of circumstances indispensable for supporting his inference.—Ed.

† He does not mean wine *entirely* free from alcohol. A very low percentage of it in a hot country, quickens the circulation of the blood to insanity far sooner than ardent spirits in a northern climate.—Ed.

‡ This text is generally, as here, incorrectly quoted. The term "heart" does not occur. The text reads as follows, and evidently refers to the juice of the grape, and not to a fermented intoxicating wine:—Judges ix. 13, "And the vine said unto them, should I leave my wine, which cheereth God and man." Simply to cheer is, therefore, no evidence of an intoxicating drink.—Ed.

into New England rum, who, then, but the miserable, degraded drunkard could view it as a blessing? And where, would I ask, is the difference between alcohol in one form and in another?—in wine produced from the fermentation of grape juice, or in New England rum, produced from the juice of the sugar-cane? If one is a beverage good for man in health, the other must be also. I conclude that, in ancient times, when alcohol had not completely blinded the mind, the various products of the grape, fermented and unfermented, drugged or spiced, were all called wine. Which of them is good for persons in health, is now the inquiry.—E. C. D.

SACRAMENTAL WINE.

[At the particular request of a lady we give insertion to the following letter, which is copied from the *Preston Temperance Advocate* for May, 1837.]

MY DEAR FRIEND,—

I have taken much interest in the Wine Question, and have been reading in your paper, on that subject, Dr. Stuart's remarks in reply to the Rev. Dr. Sprague, as to fermented and unfermented wine, in which, though he gives some very strong arguments to show that it was unfermented wine that was used at the institution of the Lord's Supper, he seems, to me, to have omitted the strongest, and one that, with me, sets the matter entirely at rest—viz., that the Jews, even at the present day, use an unfermented wine at their Passover. This fact I first saw stated in one of the *Preston Advocates*, with a recipe for making the wine, which, in this country, they always use at that feast. It is made by steeping bloom raisins in water near a fire, until all their flavour is abstracted, and it is then used in the unfermented state. This I have since seen farther confirmed in a little work "On the present state and future expectation of the Jews," by Herschell, a converted Jew, in which he says that the Hebrew word *homitz*, translated leaven, literally means *fermentation*; and that the Jews, in keeping the Passover, carefully avoid having any thing fermented in their houses at that time. He says that some of the more devout Jews on the Continent are so scrupulous on this point, that a merchant has been known to have casks of spirits staved and thrown away, because he could not retain them on his premises at that time. Now, as the Jews have been ever careful to keep up all the minor points of their law, may we not suppose they would retain this custom in the same form as originally given them; or, if they had changed, they would have been more likely to do so in favour of the fermented wine. This fact, and the argument that may be deduced from the circumstance of our Saviour's having said he would drink no more of the fruit of the vine until he drank it *new* in his Father's kingdom, does, I think, most satisfactorily settle this point.

JAMES CLARK.

Street, 3d Month, 14th, 1837.

SHEFFIELD.

AN APPEAL TO MAGISTRATES, MINISTERS, AND OTHERS.—
[Extracted from the Address of the Sheffield Temperance Society.]

—The committee deem it their imperative duty, earnestly and affectionately, to solicit your countenance and support, under a full conviction that nothing would more powerfully tend to the diminution of crime, the mitigation of poverty and disease, the promotion of domestic comfort, and the maintenance of public order and tranquillity, than the support and extension of societies for discouraging the use of all kinds of alcoholic beverages. The dire contagions of our national drinks, the inefficacy of all ordinary means to check their destructive power, the full and mature persuasion that total abstinence is the remedy for the prevailing malady, and the acknowledged necessity for more direct and united exertions, prompt us to adopt this method of explaining our principles, and enforcing the pressing claims of an institution which has conferred the blessedness of perfect sobriety upon multitudes, and has indirectly led thousands of souls "to sit at the feet of Jesus, clothed, and in their right minds." The committee submit

to your serious consideration a brief account of their exertions in the cause of temperance, of the results of their operations in this town, and of the depressed state of the society's funds, resting assured that you will cheerfully aid a system which is calculated to promote the interests of all classes.—*Our labours.*—During the past year upwards of thirty lectures, some of a scientific, and others of a more practical nature, have been delivered, and able advocates of the cause have frequently been employed. Three temperance festivals have been held, after which public meetings were addressed by various speakers. At some of these meetings the committee obtained the valuable services of J. S. Buckingham, Esq., the Rev. J. Sherman, and Messrs. F. R. Lees, T. A. Smith, E. Grubb, and others. A benevolent friend presented the committee with a donation of £10, which enabled them to secure Mr. Hockings to deliver a series of lectures, which produced favourable results, especially among the labouring classes. Very many tracts have been distributed, and upwards of a thousand visits have been made by an active agent, Mr. Dalton, lately engaged. He is now regularly employed, and his whole time is devoted to visiting the members and others, to correcting and perfecting the *registry* of names, and giving public lectures, chiefly among the working people. His labours have been useful in diffusing information, removing prejudice, and establishing among our numerous artisans the principles of sobriety. Your committee have felt the great importance of having regular meetings established. In accordance with these views, five or six meetings a week are held in various parts of the town, in school-rooms and other convenient places, which are addressed by our agent and by above forty local advocates, many of whom are reformed characters; and this practical exhibition of the working out of our principles appears to be attended with the most happy effects. The interests of the masters are best secured by promoting and elevating the social and moral condition of the men; and in this respect, the labours of the society have been crowned with encouraging success.—*Results.*—The success which attended the early operations of the society was gratifying, fruits of which still remain to bear witness to the efficacy of those simple principles, which have produced so many happy transformations throughout the land. Amidst many discouragements the friends have continued to persevere, knowing that pecuniary interest, the habitual indulgence of a depraved appetite, and long-established customs, are most difficult to overcome. No hope of earthly reward could have supported them in these protracted exertions. But though poor, they have, by the blessing of heaven, made many rich in all the fruits of temperance, and have opened the way for many to acquire all the treasures of Christian piety. *Two hundred and fifty have been reclaimed from the dreadful habits and untold miseries of intemperance, and now enjoy the varied fruits of uniform and perfect sobriety. Forty-five of these reclaimed have become valuable and consistent members of Christian churches, and are not these indeed brands plucked from the burning?* Our agent informs us, that many others, rescued from this sensual indulgence and the force of habit, are now regularly attending places of worship, where we trust they and their families will find the path that leads to everlasting life. *Upwards of eight hundred and forty families have in them pledged abstainers, who are thus diffusing a knowledge and influence which must be widely felt and long continued, especially among our youthful population.* Besides it is well known that many respectable persons approve of the principles of the society, and personally abstain from all intoxicating drinks, who object to unite with it by signing the pledge. We rejoice in this testimony in favour of a cause which God has highly honoured, while we lament the existence of scruples which keep some from those active exertions for which they are so well qualified. Union is strength; and we need—to reclaim the intemperate, to preserve the young, to purify the church, to break the ever recurring customs of the world, to conquer the deep-rooted habits of society—all the union and strength, which the largest, wisest, and holiest fellowship can impart. Give, we entreat you, the cause your public example, for this would form a shield to protect reformed inebriates, and guard and encourage those who, having become temperate, have entered the fold of Christ, and are treading the way to heaven. These are the principal and legitimate fruits of our exertions. Such facts warrant the expectation of future and more extended good. We request, therefore, every individual carefully to consider on which side he will throw the weight of his influence and example—whether on the side of pernicious customs, always begun in moderation, but ending, in almost unnumbered instances, in all the varied degrees of intemperance? or on the side of those principles which at once restore, exalt, and bless multitudes of an enslaved population? The beings whom you may snatch from despair and woe cannot “recompense” you; but aid the cause from Christian motives, and “you shall be recompensed at the resurrection of the just.” The pecuniary burdens of the society have hitherto chiefly rested on a few individuals, by no means the most able to bear them. One estimable friend has given, during the year, upwards of £30 to sustain the cause. While the committee tender their thanks to all who have rendered pecuniary assistance, it will be perceived that greater exertions are required. We venture to hope, however, that the time has arrived when the respectable classes and the public generally will take up this question,

and feel it their duty to support liberally those institutions which strike at the root of many evils, by removing one of their greatest causes, and thus permanently relieve society of a mighty incubus which distorts all its energies, lays desolate some of the choicest expectations of intellectual and moral elevation, and prostrates in almost despairing agonies six hundred thousand drunkards of the land. Sufficient wealth and liberality there are. We are only stewards, and our great master expects fidelity, and “loves a cheerful giver.” We plead for the life and health, and the religion and morals of the community,—nor shall we appeal to you in vain. We confidently expect that the pecuniary resources of the society will be at once placed in a position to give life and energy to all its operations, and to extend to others the benefits which it has already conferred upon many. Shall we allow a trifling self-indulgence, the slavery of fashion, the force of habit, or the dread of ignorant ridicule, to deter us from lending our aid to this great moral reformation? To those upon whom devolves the maintenance of the *public peace*, we particularly commend our principles, while we would gratefully acknowledge the impartiality and assiduity with which they have discharged the duties of their station. We would respectfully remind them that the majority of cases requiring their interference are, directly or indirectly, connected with the excitements of intoxicating liquors. Correct this depraved taste, and the office of the police and gaoler will become almost a sinecure. Upon *masters* we urge the question,—would not the adoption of our principles greatly conduce to your comfort and interest? seeing that the irregular habits of the workmen have ever been amongst your greatest troubles! Would you increase the number of confidential clerks, skilful and prudent managers, and honest workmen? give all the energy of your example to those views which will restore the people to a state of uniform sobriety, and thus preserve your property, and produce reconciliation and good-will among those whose interests are one, and inseparably involved in the social compact. To *ministers* we would seriously put the inquiry,—what has been your success in reclaiming the drunkard, while you have sanctioned the use of intoxicating beverages? Even in his intervals of sobriety, have you found him in a physical condition to profit by your instructions? No! His shattered and diseased frame has left him almost powerless to resist the slightest solicitation of appetite. You well know that for the drunkard, and for him who is in danger of becoming such, total abstinence, under the divine blessing, is the only security. And it is a fearful question,—who, that is in the moderate use of intoxicating drinks, is ever safe from becoming a drunkard?—In conclusion, the committee appeal to all. If intemperance ensures the ruin both of body and of soul; if, by total abstinence from all intoxicating beverages, drunkenness must cease; if a state of perfect sobriety must promote the interests of all, and if the principles of the society are consistent with the spirit and precepts of revealed truth—then we entreat you to examine “whether it is expedient, whether it is right for us, as men and Christians, to continue an indulgence which is now causing many a brother to offend,” and has a tendency to perpetuate the bondage of many, who are held in the chains of intemperance, and exposed to all the interminable woes of the drunkard’s doom?

HYMN

Sung at the first Meeting of the Boston Washingtonian Temperance Society of Reformed Drunkards, April 24th, 1842.

TUNE—Old Hundred.

Before thy throne we boast the name
Of freemen:—God, thy frown is just.
Immortals, break your bonds of shame!
Arise, inebriates, from the dust!
Slavery and death the cup contains;
Dash to the earth the poison’d bowl!
Softer than silk are iron chains,
Compared with those that chafe the soul.

Hosannas, Lord, to thee we sing,
Whose power the giant fiend obeys.
What countless thousands tribute bring,
For happier homes and brighter days!
Thou wilt not break the bruised reed,
Nor leave the broken heart unbound:
The wife regains a husband freed!
The orphan clasps a father found!

Spare, Lord, the thoughtless, guide the blind;
Till man no more shall deem it just
To live, by forging chains to bind
His weaker brother in the dust.

With nature’s draught your goblets fill,
And pledge the world that ye are free!
God of eternal truth, we will!
Our cause is thine, our trust in thee!

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TEETOTAL FACTS VERSUS THEOLOGICAL FANCIES.

Our readers are perhaps aware that a newspaper, rejoicing in the name of the *TABLET*, the organ of a section of the disciples of the Church of Rome, has been latterly attempting to create a total separation between the teetotalers of that communion and the English Protestants. FATHER MATHEW has himself been severely taken to task by the "elegant" *Tablet*; and the editor has done what he could to infuse into that good man's mind, some portion of the bad and bigoted spirit which has characterised his articles against "heretical and Protestant teetotalism!" The conductors of this paper, the British Temperance Association, Mr. Andrew, Mr. Teare, Drs. Lees, Syder, and others, have all been honored with a good share of the *Tablet's* vulgar abuse, ridiculous wit, and wilful misrepresentation. In the *Advocate* for October last, we referred to the kind of argumentation in which the *Tablet*-eer delights, and left his theological fictions to be ground to powder by the stone of teetotal fact. We had then intended to leave the *Tablet* "alone in his glory"; but a ferocious attack made upon us by one of his worthy compeers (whose letter we publish), has induced us once more to notice the theological goblins which the conjurer of the *Tablet* has raised from the grave of antique ignorance, to terrify the weak and superstitious from embracing the direful heresy of "protestant teetotalism!" It will be readily surmised that our critic of the *Tablet* (and perhaps his own recent conversion to the Church of Rome may account for the gall and wormwood of his uncharitable spirit,) advances his "forlorn hope" against the Teetotal Wine Question. One fact in science, nature, or experience, he does not, because he cannot, adduce against the validity of our views. It is true that he quotes scripture, but as Shakspeare observed, the darkest spirits may do this, yea,

"Like a very learned clerk."

But he might as well not have quoted it at all, since, (though he palms on the strength of his quotations the most horrible doctrines upon us, supposing that his dupes would blindly believe every word of it,) he does not cite even one solitary Bible text which connects the sanction of God with the use of the drunkard's wine. FATHER MATHEW, in his Kingston speech, has given a sufficient answer to this deceitful quibbling of the *Tablet* on this word "wine."

"Some persons talked to him of the wines of Scripture and the ancients, but these were not like our wines; because it [ancient wine] was [often] merely the grape pressed and drank while fresh, whereas our wines were all full of brandy."—*Freeman's Journal*, Sept. 19, 1843.

The *Tablet* cannot adduce from the Bible the one text wanted, nor can all the Roman or Protestant doctors of Europe to help him. He and they are alike in one common predicament; holy fathers, learned councils, Catholic, Protestant and Roman—mortal and fallible men—may, nay often do, contradict TEETOTALISM; but the unerring word of God is in complete and beautiful harmony with its principles.

We warn alike Protestants and members of the communion of Rome, against the course they are pursuing. TRUTH, founded on irrefutable FACT, as is teetotalism, will and must go on, from conquering to conquer! As well attempt to stop this planet in its sublime sweep round the glorious sun, by the decree of Roman Cardinals, or to reverse their mutual relations, as to stem the progress of physical teetotal truth by such mad means and methods! We will not conceal our conviction, that Protestant teachers, by so doing, can only emperil the authenticity of the Divine Word, and give to the INFIDEL a sharper and stronger weapon than he ever before could wield! It is more on this account, than for the sake of teetotalism, that we are so earnest in our protest against these profane perversions of Holy Writ. But Roman teachers, if wise in their day and generation, will especially refrain from patronising the principles and proceedings of the *Tablet*. If their "church"—we don't say that it does, though the *Tablet* seems to say so—really has decided this matter against FACTS, then has the advocate of that Church, the *Tablet*, in his zeal outrun his discretion, and furnished a new and invulnerable argument against its claims to infallibility. We respectfully urge upon intelligent

members of that communion the propriety of re-considering this matter, and rejecting the reasonings of the *Tablet* against teetotalism. Mr. BERINGTON, one of their own priests, tells us, (Faith of Catholics, p. 154-5,) that "It is no article of their faith, that the church cannot err in matters of fact." If they let teetotalism alone, teetotalism will let them alone; but if not, they must abide the consequences; for, so long as reason and ability are left us, we will maintain the truth of God's FACTS, though every man or every institution shall be proved a liar.

The *Tablet's* arguments, though "flat and unprofitable" enough, can scarcely be called "stale," for in the particular form they assume they are novel, though old in principle. The reader may ask, how does he get over the want of a text in favor of alcoholic wine? The sophistical reasoning employed, in the endeavor to get over this ungetoverable fact, is truly amusing. Does he quote—"Wine is a mocker?" No—that would not suit! Does he quote—"Who has woe? He that seeketh mixed wine?" i.e. good wine drugged. No—that also would not suit him! Does he quote—"Wine, wherein is excess?" No—that does not suit him! Does he quote—"Look not upon the wine when it is red," &c.? Where fermentation is described as converting the good wine into that which "bites like a serpent and stings like an adder?" No—that would not suit him! Does he quote Paul—"Be not near, or in the company of wine (*mee par-oion*)?" No—that would not suit him! These and other texts at once condemn the wine, and prove it to be of the intoxicating kind. But he quotes passages where good, pure, unintoxicating wine is referred to only, and then, says he, these are blessed by God and Christ; but, oh! horrible, condemned by the heretical teetotalers!! In other words, he manufactures a falsehood for the purpose of gulling his readers and misrepresenting us. He can make wonderfully nice distinctions where they are needed for some polemical fine-spun argument, and split the finest logical hair; but he cannot, and what is more, will not, make the teetotal distinction between good wine and bad wine!—the wine approved and the wine condemned! It is not convenient for a writer whose literary stock in trade consists of ridiculous ridicule and wretched ribaldry, of loose logic and disgraceful declamation!

The *Tablet* makes most to do about sacramental wine. That FATHER MATHEW should compare alcohol with arsenic, "fills him with horror," poor man! Yet what is the fact? Chemists and medical men, following facts—those 'stubborn things' which will break, rather than bend to, the *Tablet*—have been compelled to class arsenic as an acrid-poison, and alcohol as something worse—viz. a narcotico-acrid poison! (vide Dr. Christison on Poisons.) But why does it fill him with horror, to say that alcoholic wine (for his correspondent referred to that sort only) is not nutriment? He reproaches FATHER MATHEW for comparing it to arsenic as a good creature, but not therefore to be used for all purposes, and asks if he would maintain, as a priest, that the consecrated wine is poison? We give, in reply, the *argumentum ad hominem*. We ask, is not the *Tablet* here forsaking his new creed?—that creed which maintains that the consecrated elements are transubstantiated? If so—whether the wine was originally pure good wine, which FATHER MATHEW would doubtless prefer; or pseudo port wine, composed of brandy and logwood, &c.,—would not the supposed new substance be one and the same?—and, consequently, not a poison. The critic, therefore, is inconsistent with his creed. But "hear the Church," through its organ, the *Tablet*!

"Wine not a nutriment! If this despiser of a synod of Bishops can humble himself so far as to learn from one bishop, let him read this short sentence from Bishop Challoner. 'Our Lord appointed bread and wine for the matter of the sacrament, because bread and wine being most nourishing to the body, were the most proper to represent, &c.'"

Excellent! Why this, even this, is the very doctrine of heretical teetotalers. But is it the doctrine of the *Tablet*? No—we will shew, by facts, 'stubborn' facts, that his doctrine is the very reverse. He quotes another Roman doctor, Bishop Hay:—

"How is this sacrament a sign? Because as bread and wine are the food and nourishment of the body, and preserve and augment our natural life and strength, so," &c.—(Sincere Christian Instructed.)

Drs. Challoner and Hay were quite right; and this is orthodox and original teetotalism. But of what kind of wine are these ascriptions true? Even the *Tablet*er, we think, will grant that it is experience—i.e. fact—which proves that certain articles are food and nourishment, and do preserve and augment health and strength. "If one ask for bread, will you give him a stone?" But, we maintain, that experience and science have demonstrated, that it is more easy for a stone to supply the place of bread, than for alcohol to supply nourishment to the frame of man. A lime-stone, might possibly, without miracle, repair the waste or supply the need of some portion of the solid structure of the body, but the fluid "alcohol," to say nothing of its caustic and arsenic-like effect on the organism, cannot by possibility supply the waste of one atom of muscle, nerve, or tissue in the frame! (Vide *Illustrated History of Alcohol*, p. viii, appendix.) The experience of millions of teetotalers, the records of longevity, the laws of physiology, the experience and condition of tribes to whom alcohol is unknown,—in fine, all the facts of nature,—prove, beyond the possibility of mistake, that alcohol does not "preserve and augment," but, on the contrary, destroys or diminishes "our natural life and strength."

Of what wine, therefore, are the ascriptions of these Bishops true in fact? Of that very species of wine in which the Divine Redeemer instituted the ordinance, and of no other. But this wine is the very sort for which the TEETOTALER contends as "the most proper to represent" the divine truths symbolized by the institution. It is such wine as a gracious God supplies for drink and nourishment to his frail creatures; it is the pure, unadulterated, unchanged, and nourishing "FRUIT OF THE VINE"; which alcohol no more is, than are vinegar, carbonic acid gas, or putrid matter. This truly possesses all the properties ascribed to the sacramental wine by Drs. Challoner and Hay. The grape juice in wine countries is drunk as milk is here,* and is, as the *Catechism of the Council of Trent* rightly declares, "the ordinary and agreeable food of man." What is its nature? Hear an impartial witness, and one certainly who does not speak as a teetotaler:—

"The ripe FRUIT OF THE VINE is cooling and antiseptic; and when eaten in large quantities, diuretic and laxative. Grapes are very useful in febrile diseases, &c. In SYRIA, the juice of ripe grapes, inspissated, [i.e. the water evaporated] is used in great quantity in these diseases. Grapes have been strongly recommended as an article of common diet in phthisis [consumption], and they certainly contain much BLAND NUTRITIOUS MATTER, well fitted for phthisical habits."—(*Materia Medica* of A. T. THOMPSON, M.D.)

Hence was this beautiful product—"the fruit of the vine"—selected by its creator, who so well knew its composition, as an article "the most proper to represent" the grace of the sacrament in question. Yes, Dr. Challoner was right!

We suspect we have troubled our *Tablet*er with more facts than are at all palatable; still we have two or three more in reserve, to the infliction of which he, as a self-dubbed "rational teetotaler," *par excellence*, must manage to submit as he best may. Let him take a cup of pure grape-wine, squeezed from the cluster, as in the court of the Royal Pharaoh, and submit it for analysis to some accredited chemist, and the result will teach him a fact or two worth knowing. The ANALYSIS would be somewhat nearly as follows:—

FRUIT OF THE VINE—Water, sugar, mucilage, jelly, albumen, gluten, with minute quantities of tartaric, citric, and malic acids, lime, magnesia, sodium, potassa, sulphur, and phosphorus.

Now, all these are wanted in the body, and accordingly here they are. We have lime for the bones; sulphur and phosphorus for the nerves; sugar and mucilage for fuel; other articles in minute quantities, for various secretions; water for the liquid part of the blood; and jelly, albumen, and gluten, for the food and nourishment of all the great solid structures of the frame. This unadulterated "fruit of the vine," with unfermented passover bread, were, therefore, as our learned Roman Doctors assert, "most nourishing to the body," and "most proper to represent" the truth symbolized, "because [such] bread and wine are the food and nourishment of the body, and preserve and augment our natural life and strength."

Yet, for maintaining this Catholic doctrine; for maintaining the purity and wholesomeness of this "wine in the cluster," of which the prophet says, "ferment or corrupt it not; for a blessing is in it;" for maintaining that this physically "good creature of God" is "the most proper to represent" his spiritual gifts and graces in the sacrament; for doing all this, we are denounced by this bigot of the *Tablet*, as "HERETICS" and "MANICHEANS"! Truly may we say of this Mr. Lucas' proceedings—

"The force of falsehood can no further go."

Again—let the *Tablet*, or the *Tablet*-erians, look at the analysis of

* Dr. ALEXANDER DUFF, in the *Missionary Record*, says—"Look at the peasant and his meals in vine-bearing districts! Instead of milk, he has a basin of pure unadulterated 'blood of the grape.' In this its native and original state, it is a plain, simple, and wholesome liquid; which, at every repast, becomes to the husbandman what milk is to the shepherd—not a luxury; but a necessary—not an intoxicating, but a nutritive beverage."

† The *Tablet* says, that this "fruit of the vine" is impure; and that it is not fit to be used until it is fermented (i.e. destroyed and corrupted)! Our Lord used it, nevertheless; but Mr. Lucas prefers the authority of that mysterious abstraction, the Church!

the "FRUIT OF THE VINE" once more. Will they find their darling "alcohol" amongst its constituent elements? Not they; for this poison, as Solomon long since taught, is a product resulting from the decomposition of "the fruit of the vine" in the process of fermentation—a process which destroys the sugar and mucilage, and the nourishing albumen and gluten, converting the first solid into the liquid poison alcohol, and the suffocating gas carbonic acid,—and changing the solids last named into the corrupting dregs and yeast!—a process which leaves only a wine that cannot possibly nourish, and which facts and experience demonstrate to be capable only of deteriorating and diminishing health and strength. O, rare *Tablet*!

But, gracious reader, on what plea or authority, think you, does this denunciator of teetotal heretics select those poisonous and innutritious elements of decay, as "the most proper to represent" the truths of the sacrament?

Foiled on the ground of facts, and baffled by the truth of the Bible, he attempts to justify his rebellion against nature, and his perversion of the Lord's emphatic language, by the authority of THE CHURCH!—that varying, never-fixed, never-tangible abstraction and ignis fatuus, the Church!

Mr. Lucas reminds one of a story told of an Irish sailor in a naval fight, who was commanded to clear the decks preparatory to a second engagement with the enemy's vessel. The dead were to be cast overboard, while the wounded were carried below. Of course the doctor went round to see where life was extinct; but in one instance in which he pronounced the man as dead, the poor fellow had only fainted. The sailor went on with his work, casting one and the other overboard, until at last he came to the man who had swooned, and who was just coming to himself. The sailor was about to cast him also overboard, when he faintly said, "I am not dead." This was a fact; but the sailor was of the *Tablet* school; he preferred authority to fact,—and exclaimed, "Arrah, now, nonsense! not dead! THE DOCTOR says you are dead, and he knows better than you!"

So we urge living and natural facts against the *Tablet*'s theological fictions; but all to no purpose. Authority is his reason; and to the voice of LIVING FACTS, he cries—"Arrah! nonsense! you are not alive—you sham! THE CHURCH says you are dead, and it knows better than you!"

A PRIEST OF THE CHURCH OF ROME versus OURSELVES.

The following paragraph formed part of a leader in the *Advocate*, for October last:—

"FACTS are the arguments of God—the outworkings of his power. The *Tablet* newspaper has been fighting teetotal facts with theological theories, and is attempting to induce ROMANISH CHURCHMEN to play over again the farce of disproving our facts after the way in which, of old, it was proved that Columbus and Galileo were [on two points] heretics! The earth remains round, nevertheless; the sun stands still; and the earth rolls on in its orbit; the facts could not be altered by the decrees of ALL the CHURCHMEN (Romanist or Protestant) upon earth. Enlightened Romanists ought not to be deceived by the twaddle of the *Tablet*, for, of a surety, the logic of Mr. Lucas, its editor—an ex-Quaker—is somewhat of the loosest. He who fights against FACTS, fights against God; and if the *Tablet* falls on the stone of teetotal fact, it must be broken; and on whatsoever theory facts shall fall, they will grind it to powder."

[We have received the following curious letter, which speaks for itself. We beg it to be distinctly understood, that we deal not further in polemics than is requisite to justify ourselves from the charges unjustly made against the accuracy of our remarks.—ED.]

Newark, October 21, 1843.

SIR,—The *National Temperance Advocate*, for Oct. 16, has just been put into my hands. I have received, and read it with some satisfaction, for about two years, agreeing in its general views, though differing from some of its positions, as every conscientious Catholic must. I may add that, though I have not forwarded my subscription in payment for the paper to any of your agents, I have more than paid the amount to a member of the Newark Temperance Society, when called on annually for my assistance. When giving my aid, I have had in view the paper furnished me. Having premised these remarks, I beg to desire you not to send me any further numbers of your journal, and I make this request on two grounds, furnished by the first page of the journal before me: 1st. That I do not wish to see myself insulted (!) by being nicknamed a Romanist, and my religion, the Romanish; at all events I have no wish to pay to be insulted, for an insult it is, as you know, or ought to know. 2nd. Because I find you reproducing the stale and miserable calumny, a calumny refuted a thousand times, connected with the name of Galileo. I thought that no educated man could, in these days, be ignorant that the imputation cast, not on the church, unless the inquisition be "the Church," but on a public body established at Rome, were a tissue of miserable fictions, but I find I am mistaken; and mistaken further, too, in fancying that the dead bones of religions hatred were not to be dug up, and exposed, and bandied about in the Temperance Journal. (!!) What you mean by introducing the name of Columbus in connexion with that of Galileo, I cannot, for the life of me, divine, and suppose that juxta-position originates in some obscure slander which I have not had the fortune to meet with. I regret that such a step should be taken by you, as I feel but little doubt that every Catholic will henceforward look on you in the light in which you have chosen to exhibit yourself, (!) as offering a gratuitous insult to every Catholic, by the use of vulgar nicknames, and as parading as truths, supposed to be injurious to his faith, the exploded figments of reckless and ignorant polemics.

I am, yours, &c.,

J. WATERWORTH, Catholic Priest.

EDITORIAL REMARKS.

1st. We are accused of using "vulgar nicknames"—of "offering a gratuitous insult to every Catholic"—and of having "dug up, exposed, and bandied about" in our journal "the dead bones of

religious hatred"! Far be it from us to do any of these useless, foolish, and wicked things. We disclaim them entirely; we have no right to insult any one, on any subject; and we had not the slightest intention of doing so in the remarks which have so innocently excited the ire of our correspondent. But, says he, to name himself a *Romanist*, and his church the *Romish*, "is an insult, as we know, or ought to know." Now we beg to assure him that we did not know any such thing, or we should most assuredly not have employed the offensive terms. We confess we are not very intimately acquainted with the polemical depository of "dead bones" to which he so familiarly refers; also that we have no desire to visit the charnel-house in question; much less to act the part of a polemical sexton! We have offended in the pure simplicity of our heart; not intentionally. He says, indeed, that we "ought" to have known what we did not know. This is not clear to us. Why ought we to have known it? We do not ourselves feel offended at being called *Churchman*; nor do other members of the Protestant section of the CATHOLIC CHURCH feel offended in being called by their brief distinctive name, as Lutheran, Calvinist, Armenian, Baptist, Wesleyan, &c. We have no sympathy with this thin-skinned sort of feeling; to our mind it always indicates "something rotten in the state of Denmark." We had seen the terms *Romanist* and *Romish* employed by writers of great learning and respectability, and by no means vulgar polemics, and certainly in no offensive way; and we had imagined that they were merely convenient abridgments of the phrases "member of the Church of Rome" and "Church of Rome" respectively, as Calvinist, Wesleyan, &c., were of the phrases "Believer in the doctrines of Calvin or Wesley," &c. Having now, however, been taught to see how widely "tweedledum" differs from "tweedledee," we will endeavour, in future, to use the longer and more palatable phrase, rather than the pithy but offensive synonyme.

We have hitherto proceeded on the supposition that our correspondent was wroth with us, because we had used the terms *Romanist* and *Romish*, rather than the phrases "member of the Church of Rome," &c. He does not say what is the term he would "wish to see" used. We fear, however, from other parts of the letter, that it is one we cannot conscientiously apply either to him or his church, as a distinctive title of his creed or sect. He signs himself "Catholic," and he speaks of "every Catholic" being offended by our article! Why, we were not offended, nor intended offence; and we have asked several intelligent Protestant members of the Catholic Church, if they considered the terms as insulting? No; they were as ignorant as we were! What, then, does our "priest" mean? What but this, that we shall call those of his creed, and his sect, "Catholics" distinctively; i. e., appropriate the title to them exclusively! A modest request, truly! What! do we, as Protestants, therefore cease to belong to Christ's Catholic or universal Church? We have learned a different lesson, even from the good FATHER MATHEW. In our Church ritual we say, "I believe in the holy Catholic Church"; but do we mean the Church of Rome? No; we mean a different, and a grander thing. We mean the sincere believers in Christ, everywhere, in whatever age or section of the Church, whether found in Rome or Geneva, Britain or Brazil. What we claim for ourselves, we grant to others. In calling Protestants members of the universal and true Church, we do not wish to rob others of an equal claim, by appropriating "Catholic" to ourselves; above all, we do not, as we have heard members of the Church of Rome do, attempt to found an argument upon the unfair and exclusive use of the phrase. We hope our correspondent is a member of the Catholic Church; i. e., a true member of Christ's Church universal. We would wish, not to shut out from its pale, but to extend it wide as the world. (He might, however, adorn his doctrine by being more just and charitable in his imputations.) We believe the beloved and amiable Father Mathew, friar though he be, is a true member of the Catholic Church; but neither to him, nor to ourself, nor to our correspondent, nor to any but the Church universal, will we consent to apply "Catholic" as a distinctive title. We may be, possibly, in error in all this; but it is what we at present believe, and therefore we must abide by it. If refusing a name, to which we believe no man or sect is exclusively entitled, be an "insult," we cannot help it. The truth compels us to refuse it; and no power on earth, no threats, no slanders, no losses, shall ever make us swerve from that truth which is entrusted to man as a sacred deposit.

2nd. We are next accused of "reproducing the stale and miserable calumny, refuted a thousand times, connected with Galileo"; and "parading as truths, supposed to be injurious to his (J. W.'s) faith, exploded figments of reckless and ignorant polemics." (!!) We are also told, that "the imputations cast (not on the Church, unless the Inquisition be the Church, but on a public body established at Rome,) were a tissue of miserable fictions."

In reply,—for our reputation for accuracy as public teachers being so insultingly questioned, reply we must, however nearly it trenches upon polemics; and the blame must rest with those who have provoked it,—we state, first, that this priest cannot have read our article even with common attention, or he would

see that we by no means attacked his faith (religious), but spoke of "enlightened Romanists" (he must excuse the quotation) not being deceived by the twaddle of the *Tablet*. We never once mentioned either his, or any other Church! We, therefore, demand an apology from Mr. W. for the falsehood implied in his letter. Arguing against the ravings of a recent convert to the Church of Rome, who put forth the authority of his Bishops against us, we simply selected instances where the leaders and dignitaries of his Church had decided contrary to physical and demonstrative truth, in the vain hope, it seems, to convince him of the propriety of testing "theological theories" by the truth, rather than, as he does, trying the truth by "theological theories"! We know—and Protestants know—that in past times Protestant theological teachers also have acted, and in present times still act, the same absurd part. We could, therefore, in this reference, have no intention to injure "his faith," but simply to prevent "theologians" of all kinds and sects from knocking their heads against the physical truths of teetotalism, as the sapient *Tablet* had been doing with his *Tablet*!

What we did say, we repeat, that certain "CHURCHMEN" (not the Church, for we never heard of an assembly of the whole Church,) played a certain farce with reference to G. Galilei and C. Columbus; that they (and laymen might be associated with them) on the 23d of June, 1633, at Rome, under the very eye of Pope Urban VIII, after an imprisonment, compelled Galileo Galilei to kneel, and place his hand upon the gospels, and say, "With a sincere heart and undissembled fidelity, I abjure, curse and detest the aforesaid errors and heresies," (that the earth revolved round the sun); and that, as he rose from the utterance of this awful falsehood, in great emotion, as the poor man well might, he stamped upon the ground, and said, *E pur si muove!*—It does move though! We have not seen this fact even once disproved, to say nothing of "a thousand times"; and we respectfully challenge either Mr. W. or any other party to disprove it. We shall then be happy to correct our error. By the way, he must excuse us observing, that he who can make such a nice distinction between a body of Roman Cardinals, acting in the city of the Pope, and who can separate their powers as inquisitors judging and condemning for "heresy," from their responsibility and alleged infallibility as Churchmen, and distinguish from the Church the acts of these men and others as a public body, established as they were by the decree, and existing by the connivance, of the Pope, ought surely to have allowed us the benefit of the difference between the word we employed ("Churchmen") and the words put into our mouth ("THE CHURCH") by him. Perceivers of distinctions without differences, ought at least to see distinctions where they do exist.*

3rd. Relative to the "obscure slander" about COLUMBUS, we have just one question to ask. How dare Mr. Waterworth use such positive words, on a subject of which he confesses his utter ignorance? He doesn't know even what it means, and yet he knows it is an obscure slander! A curious kind of slander that, which is unknown! and a curious man must the discoverer of it be! We will just enlighten our very "educated" instructor and reprover. We mean, that at a learned council assembled in the Dominican convent of St. Stephen, in Salamanca, in the year 1496,—a council composed of professors of the university, dignitaries of the Church, and learned friars,—Columbus underwent a very long examination, and that only a few friars of a minor convent paid any attention to the arguments and facts urged by the simple but noble mariner. We mean, that at the very commencement of his argument, he had urged against him perverted citations from the Bible, exactly as passages are urged against teetotalers; and, to complete the parallel furnished by Mr. Lookass, the punster of the *Tablet* (who quotes "wines on the Lees" so wittily against Dr. Lees!), that, as a last resort, they quoted some venerable Fathers of "THE CHURCH," (we think Lactantius, Augustin, and others), and this of course was as conclusive against the roundness of the world, as the *Tablet*'s oft-urged decree of his "Synod of Bishops" is against heretical teetotalism! Well! we must be as content as poor Galilei was; and though the *Tablet*, or the Bishops (whether of London or Rome), still affirm that alcoholic wine is a good thing, we can still affirm what we know and feel, and these are facts—"We are better without it, though!"

* Strange as it may seem to Mr. W., we must say a word in defence of the inquisitors. It may be all very convenient in an argument, to throw the odium of Galilei's persecution from "the Church" to some other "public body" (though it could not affect our argument), but is Mr. W. so very sure that the "Inquisition" was so much to blame? The *Foreign Quarterly Review* recently states that some MSS. of Galilei, thought to be lost, have been found in Florence, which prove that the Inquisition, which was accused, may be culminated. But will Mr. W. be anxious to free them? We shall see.

THE PUBLICANS OF LEEDS.—A large number of publicans and beer-house keepers have recently been fined in various penalties by the magistrates of Leeds, for allowing disreputable females to assemble in their houses, or permitting the practice of illegal games.

THE LAST PILLAR OF MODERATION !

DENIS KELLY, M.A., *versus* TEETOTALISM.

Theologians have for some years been running from Dan to Beersheba in search of scripture texts to confute the Teetotal Heresy. Unfortunately, however, they were never content to abide by one, and stick to it. They erected very pretty palaces of words to support the system of moderate-poison-drinking—but no sooner did the artillery of teetotal truth open upon them, than it reduced their labored apologies to a sightless heap of ruins! Mr. Kelly, however, has been searching the ruins, and imagines that he has discovered one pillar which yet remains unbroken; he has with great toil raised it up from the mass of rubbish around it, and is now prepared to build upon it his party's justification. Mr. Kelly is a bold man—yea, a zealous man! Hear how this GOLIATH of moderation vaunts his prowess! Alas! who shall meet him?

We take our stand on ONE passage of scripture—St. Paul's advice to Timothy—"Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities." We take our stand upon this one passage—and for all our purposes it is as good as one hundred—and from this passage we shall not consent to move as long as a vestige or shred of it remains."—Letter in the *Church of England Magazine*.

Trusting in the power of truth, we will go forward as David did against Goliath, and haply this Giant for Gin* may be conquered by a little stone picked from the teetotal brook of facts! Who knows?

"The wit and ingenuity of man [continues Mr. K.] cannot explain it away." This is quite true. The object of the teetotaler is not to "explain away" texts of scripture, nor to force them to coincide with our appetites and customs—though, we admit, it is verbally very near this;—namely, to illustrate a text by a pertinent fact, and thus perhaps "to explain it [in] a-way" somewhat different from that which our wine-bibbers would wish!

"For all our purposes [says Mr. K.] it is as good as one hundred."

Well, and what are his purposes? For what purpose did St. Paul prescribe, and Timothy take, some sort of wine—pray what kind, Mr. K.—for his stomach's sake? For a "complaint," says Mr. Kelly, which he professes that he "can understand"!! Then the purpose for which Mr. K. wishes to use wine is that of a medicine! But what has that to do with teetotalism? Does teetotalism debar a man from taking opium, prussic acid, arsenic, or other medicine or drug? The pledge requires abstinence from alcohol simply as a beverage. It says nothing against men following the full prescriptions of their fallible physicians—it does not demand an inspired physician—it leaves the medical virtues of alcohol an open question, simply asserting that as "the whole need not a physician," neither do they need physic! Well, then, we will admit that this wine was given as medicine.

"But [says Mr. Kelly] what PHYSICIAN would even think of prescribing to such patients [as Timothy and himself], for weakened and languid powers of digestion, the use of a little WINE in their water?"

The question is fair, and shall be answered by a physician of no mean note, and by facts. Mr. Kelly will not question that Eastern customs better illustrate Bible facts than those of our country and time.

"In SYRIA," says Dr. A. T. THOMPSON, in his *Materia Medica*, "the juice of ripe grapes *inspissated*, is used in great quantity in diseases. (Russell's *Aleppo*, i. 83). Grapes have been strongly recommended as an article of common diet in phthisis (vide Moore's *Italy*, ii. letter 62;) and they certainly contain MUCH BLAND NUTRITIOUS MATTER, well fitted for phthisical (weak, consumptive) habits."—p. 705. [See also CORNARO's case, p. 48 of these DOCUMENTS.]

Well now, what is the last shred and patch left to hide the nakedness of Mr. K.'s argument? Hear!

"What man, let his conscience have been ever so tender, could have scrupled using a spoonful of conserve WITHOUT an apostle's permission?"

Who told Mr. K. that Timothy had any such scruples? Is advice never given except upon scruples? Such is the text and argument, from which Mr. K. concludes as follows:—"This alone condemns the system of teetotalism in our eyes: it is *anti-scriptural*; therefore God cannot be with it!" May Mr. K. be blessed with better eyes, and better logic! One word more.

"Teetotalism (says he) has (1) denounced the use of wine in the holy sacrament! and (2) has gone so far as to institute MILK in the place of it."

On seeing this, we wrote, enclosing a stamped envelope for reply, to Mr. Kelly, requesting him to favor us with the proof and authority for these assertions. HE HAS NOT REPLIED. The truth is, and Mr. K. knows it, that the statements are wilful and wicked fabrications. Thus the last pillar of moderation is a lie!

[In the Italian Treatise "On the Art of making Wine, by ADAM FABRONI," published in the last century, under the sanction and authority of the Royal Academy of Florence, the following story is attributed to Mutardi-ben-Gasif, an Aarb author. We translate the account, which will be found in part iii. c. 1. of Fabroni's work.]

"Noah being come out of the ark, ordered each of his sons to build a house. * * * Afterwards they were occupied in sow-

* We merely use gin here as a synonyme for alcohol. What matters it, as regards the principle, whether a man advocates Gin-alcohol, or Port-wine alcohol? It is all one.

ing, and in planting trees, the pippins and fruit of which they had found in the ark. The vine alone was wanting, and they could not discover it. Gabriel then informed them that the Devil had desired it, and indeed had some right to it. Hereupon Noah summoned him to appear in the field, and said to him: 'Oh, cursed! why hast thou carried away the vine from me?' 'Because' (replied the Devil) 'it belonged to me.' 'Shall I part it for you?' said Gabriel. 'I consent,' answered Noah, 'and will leave him a fourth.' 'That is not sufficient for him,' said Gabriel. 'Well, I will take half,' replied Noah, 'and he shall take the other.' 'That is not sufficient yet,' responded Gabriel; 'he must have two-thirds, and thou ONE; and when thy must shall have boiled upon the fire until two-thirds are gone, the remainder shall be assigned for your use.'

"It follows from this account [remarks A. FABRONI] that it was the usage to reduce the must two-thirds by the action of fire; it was diminished by boiling;—that this custom is ancient, is evident from writers as far remote as the time of Noah; they did not diminish one part of must to perfect the rest, but the whole was subjected to the action of fire, until it was reduced two-thirds. Every one knows that the must destined to be diminished by fire ought not to have been subject to the slightest movement of fermentation; but I must not forget to repeat here, and to recommend, that it is necessary to pour it into the cauldron immediately that it shall have been expressed from the grape; without which, in place of having a syrup, sweet and strong of sugar, you will have only an acid juice, forming bad wine."

[There is much instruction to be derived from the above witty fable of the Saracenic authors. Besides illustrating the nature of the best and most valued wines of a remote antiquity (now called syrups, because that word in their language did, and in Turkish and Persic still does, signify wine), the fable is both physically and morally true, and would lead one to suspect that they considered alcohol as an evil spirit, produced artificially, and belonging of right to the FATHER OF EVIL, and thus adopted boiling as a means of exorcising the Demon—or, in their language, AL-GOHOL, or, al-kohol! This was, in their view, perhaps, the devil's product, or at least the devil's share: hence the Turkish proverb,—"There lurks a devil in every berry of the vine."—Ed.]

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No. 10.

DOUGLAS, OCTOBER 1, 1844.

PRICE 3d.

THE WINE OF THE PASSOVER.

Our present object is to examine certain statements made by Professor M'LEAN, of Princetown College, America, on the subject of the wine used by the Jews at the Passover in the time of Christ. It may be proper to premise that we use the British reprint of them which appeared in the *Temperance Penny Magazine* for May, August, and September, 1843.

We intend not to follow Prof. M'LEAN into all his details; we merely examine those points we deem most important. To begin with his explanation of *hhamets* (חמץ). The Rev. B. PARSONS says that "the word *chomets* in Hebrew signifies *leaven*, *vinegar*, and every kind of fermentation." The Professor adds—"From this remark it is apparent he confounds the words *chamets* and *chomets*; the first of which denotes something *leavened*, and the latter *vinegar*; and if *chamets* and *chomets* were the same words, it would be of no use to his argument, as it could only serve to show, and that without being conclusive as to the fact, that wine, when it had become acid, or had undergone the *acetous* fermentation, not the *vinous*, was prohibited during the feast of the Passover." The term, then, according to our author, may be defined *something leavened* (as distinguished from) חמץ *hhamets* (vinegar). We prefer to render it *anything fermented*, and we venture to assert that this is the proper rendering. We have as high authority in favor of this as Prof. M'LEAN. The clause of the command, then, in Exodus XIII. 7, relating to this term, may be thus rendered—"There shall not be seen with thee *anything fermented*." In precise accordance with this the term is defined in the excellent Hebrew Lexicon of Prof. LEE of Cambridge—"anything fermented, particularly bread, leavened." The term, therefore, may be used in reference either to *fermented wine* or *leavened bread*. This is the opinion of Prof. STUART of Andover, United States of America, as expressed in an able article in Dr. Robinson's *Bibliotheca Sacra* (vol. 1, pp. 507-8), in which he particularly refers to Prof. M'LEAN, and combats his views.

Our author speaks very confidently of the distinction between *hhamets* and *hhamets*, but their distinction is indicated solely by the vowel points, the radical letters in both words being the same, and these points form no part of the inspired original, but were introduced many centuries after the canon of the Old Testament was completed.

We now proceed to examine our author's citations from the Mishna. We agree with him in attaching importance to the statements of the Mishna on this subject, but we regard the comments of MAIMONIDES and BARTENORA as greatly less valuable than he seems to regard them. The learned Professor's first quotation is little to the purpose, apart from the comments by which it is accompanied. It states that in the month Nisan, "on the night of the fourteenth, they search for ferment (*hhamets*, *fermentum*) by the light of a lamp." The wine cellar is specified as a place necessary to be searched, and BARTENORA fancifully remarks that "it may sometimes happen that a servant may draw wine with bread in his hand, and a portion of the bread be let fall in the cellar"; and our author adopts this as the proper statement of the reason why the cellar needed to be searched! We appeal from both, however, to the Mishna itself, which merely mentions that it was to be searched as a place in which ferment (*hhamets*) might perhaps be found.

The next quotation is of more importance. It is from the third chapter of the tract on the Passover. Among the drinks the use of which is deemed a transgression of the Passover, mention is here made of "the *cutak* of Babylon, the *shechar* of the Medes, and the *hhamets* of Idumea." It is very surprising that Professor M'LEAN should have cited this as favorable to his views. He labors at great length to prove that the original terms used in relation to the Passover in the scriptures had no reference whatever to liquids, but were to be understood exclusively of bread, and he asserts that they were so understood by the compiler of the Mishna "in the latter part of the second century" of the christian era, as well as by the commentators on the Mishna, who

lived at a period much nearer our own times; and yet he now says that the Mishna prohibited *certain drinks* in the Passover! We have no means of ascertaining what sort of drink is intended by the *cutak* of Babylon. Professor M'LEAN says that it consisted of "bread macerated in milk"; and in this he follows the explanation of BARTENORA. The *shechar* of the Medes, according to our author, is "a beer or ale made from barley"; but both MAIMONIDES and BARTENORA assign it a much more general signification. MAIMONIDES defines it in a general way as "something inebriating which may be made from a variety of articles"; and adds that "this drink of the Medes was doubtless grain macerated." *Shechar* properly signifies *sweet drink*, and it was generally made from dates; but whether this drink of the Medes was anything different, it is impossible now to ascertain.—*Shechar* might be fermented or drugged, and therefore intoxicating; but it was often used unfermented, either the simple juice, or that juice inspissated. The *hhamets* of Idumea, which our author calls "the vinegar of Idumea," is, according to him, "made from water in which barley has been steeped." He does not, in this case, as in the two former, mention the original term. It was surely to be expected that he would have mentioned this term, for he had much ado to prove that fermented bread alone was to be excluded from the paschal feast; but here he is obliged to confess that the Talmudists were of a different opinion, for they say that the *hhamets* of Edom (or Idumea) was not to be drunk at the Passover. The school of SHAMMAI, the school of HILLEL, and the various Rabbins, whose conflicting opinions on other subjects are frequently introduced side by side in the Mishna, seem all agreed on this point. We grant our author, then, that the *hhamets* of Edom was a fermented drink, and that, according to the traditionary law of the Jews, it was strictly prohibited at the paschal festival; but we dissent from his dictum that it was "made from water in which barley has been steeped." We know that he could cite in support of it the statements of Jewish writers made 200 years ago, but these refer to a period so remote from the time of Christ, that they are little, if at all, more valuable than those given in the present day.

Besides the drinks already referred to, the Mishna (in the same chapter quoted) mentions others whose use was forbidden, and adds that "a general rule is this—whatever is obtained from any species of grain transgresses the Passover." This rule is not intended to apply to pure water or the juices of fruits, according to MAIMONIDES and BARTENORA, for both these writers assert that the water of fruits does not ferment, which they say is a *hypothesis of the Jews*. This seems a remarkably strange hypothesis, but our readers may find it stated in the notes on the Mishna, at the passage now under discussion. Let us suppose the statement of these Jewish writers to be correct, and that, in opposition to this hypothesis, any of the juice of fruits *did* ferment—what then? Why, it necessarily follows that they must be excluded. They were permitted to be used *only on the supposition* that they did not ferment; and if, in any case, this supposition were shown to be incorrect, the unavoidable conclusion is, that in the opinion of the Jews they could not be lawfully used. The wine used in the Passover was just the juice of the grape, the fruit of the vine; and hence the interdicted ferment was as improper here as in any other article.

Our author's last quotations from the Mishna are from the tenth chapter of the tract on the Passover. The first section he renders well thus—"On the evening of the Passover, near *Minhah* (i. e. while two and a half hours remain), a man will not eat unless the darkness has begun. Even a poor man in Israel will not eat unless reclining, and they will not diminish aught from the four cups, not indeed if in extreme poverty." In section 7th of the same chapter, it is said that "if any one wish to drink between these (i. e. the first and third) cups, he may; but between the third and fourth cups he may not drink." So far the Mishna; and we leave the reader to judge whether our author has succeeded in obtaining from it any evidence that fermented

wine was used in the Passover in the time of Christ. Extract from his paper the citations made from the *annotators* on the Mishna, and the boasted countenance of the Mishna is nothing to his purpose. MAIMONIDES says—"The reason why we do not permit him to drink between the third and fourth cups is, that he may not become intoxicated; for wine drunk while eating does not inebriate, but without food it does inebriate." And BARTENORA says—"Between the third and fourth cups he may not drink lest he become intoxicated, and afterwards be unable to finish the hymn." Our author does not decide "whether the reason [here] assigned be sufficient or not," but says there can be no doubt as to the opinions of the writers who give it. It seems strange to cite their *authority*, if he is not prepared to justify their *opinion*. That opinion we hesitate not to reject as manifestly absurd. We have heard of the occasional intemperance of some continental Jews, at their celebration of the paschal festival in modern times; but we are unwilling to charge similar delinquency on the ancient Jews, without very conclusive evidence that such a charge is merited. Our author has not brought, and cannot bring, from the Mishna, any even the shadow of evidence that intoxicating wine was used in this festival, in the time of Christ; for the statements of MAIMONIDES and BARTENORA are not those of the Mishna, but are only the opinions of some comparatively modern Jews regarding it. It is acknowledged that the Mishna was not written till about 100 years after the destruction of Jerusalem and the dispersion of the Jews,—but it may be regarded as on the whole a correct account of the traditions received by the Jews in the time of Christ: but anything subsequently written is of much less value in this respect.

Professor M'LEAN says that "those who have not access to the Mishna, and the comments of Maimonides and Bartenora, edited by Surenhusius, may consult with advantage Lightfoot's account of the Passover." We have examined the former, and we shall now make a remark or two regarding the latter.

Dr. LIGHTFOOT (vol. x. p. 127, Works, edited by Pitman, 1823) relates a story of one who came to Rabban Gamaliel to ask him of a certain vow of his, but Rabban Gamaliel could not speak with him because he had "drunk an Italian quart of wine"; and LIGHTFOOT adds, that we learn from this example "that a quart of wine makes one drunk." In close connection with this he quotes the statement of R. Chai, who says that "four pots (to be drunk by every one in their sacred feasts) contain an Italian quart of wine." Again (vol. ix. p. 151) we are told that "the poorest man in Israel was bound to drink off four cups of wine this night [of the Passover], yea, though he lived of the alms-basket. And if he had no other way to compass so much wine, or if the almoners gave him not enough for four cups, he must sell or pawn his coat, or hire out himself, for four cups of wine." Again, on the same page, we read that "in these four cups of wine that they were to drink, they were curious about the measure and about the mixture. The proportion of wine in every cup might not be less than the fourth part of a quarter of an hin, besides what water was mingled with it." It appears from these statements that every one at the Passover was bound to drink *two and a half pints of wine of our measure*, besides the water mingled with it, and that such a quantity of the comparatively weak wine of Palestine made one intoxicated. The irresistible conclusion is, that no one could celebrate the Passover properly in the time of Christ unless he were intoxicated; and of course the paschal society composed of our Lord and his twelve disciples could not be free from the sin of intoxication! Such reasoning answers itself. Its absurdity is apparent to all. So much for the remark that we "may consult with advantage Lightfoot's account of the Passover."

It is pleasing to turn from the opinions we have been combating to the statements on this subject of the ablest orientalist in America—Professor MOSES STUART. In the *Bibliotheca Sacra* that distinguished scholar says—"The Rabbins, in order to exclude every kind of fermentation from the Passover, taught the Jews to make a wine from raisins, or dried grapes, expressly for that occasion; and this was to be drunk before it had time to ferment." Again—"When the Jewish custom began of excluding fermented wine from the Passover-feast is not known. That the custom is very ancient; that it is even now almost universal; and that it has been so for time whereof the memory of man runneth not to the contrary, I take to be facts that cannot be fairly controverted. I am aware that Professor M'LEAN, in his sharp-sighted criticism on some productions of our English brethren respecting temperance, has avowed different convictions on this subject, and vouched for the contrary of these propositions. But I am fully persuaded that he has, on this point, been misled by partial testimonies, and that only loose and half-Jewish synagogues or societies of Jews are accustomed to use fermented wine at the Passover." And again—"I cannot doubt that *hameets*, in its widest sense, was excluded from the Jewish Passover, when the Lord's supper was first instituted; for I am not able to find evidence to make me doubt that the custom among the Jews of excluding fermented wine, as well as bread, is older than the christian era."

THETA.

THE WINE OF THE PASSOVER.

To Dr. Frederic R. Lees, Leeds.

DEAR SIR,—In answer to your enquiries whether I am "a convert from the Jewish to the Christian faith?" and "if so, what the custom of the synagogues with which I was connected was, as to the passover wine?" I beg to say I am a convert, and the practice of the people of the synagogue with which I was connected, as to the passover wine, was as follows. But it were perhaps well just to remark, that for seven years previous to the time when I left my people, I sustained among them the office of Hebrew teacher. I mention this simply to show you that I had ample opportunities of knowing what that practice was. All the Jews, then, with whom I have ever been acquainted, are in the habit of using unintoxicating wine at the passover—a wine made in this country expressly for the occasion, and generally by themselves. The process by which it is made is very simple. Some raisins (dried grapes, as you know) are steeped in water for a few days previous to the passover, the vessel being placed near the fire. This liquor is bottled off, and used at the feast of unleavened bread, under the name of "the fruit of the vine." Sometimes, when time does not permit of steeping, the raisins are boiled on the same day on which the feast is to be celebrated at night; and, when the whole of the saccharine matter is thought to be extracted, the decoction is bottled off and cooled; and this is the passover wine. These are the modes in which the wine was prepared by my own mother; and generally by those in the town with which I was connected (Manchester), in which I was born, and spent among my own people six-and-twenty years of my life.

Having caused the passover table to be prepared, the host, his household and guests seat themselves around it, to commemorate the deliverance of their fathers from Egyptian bondage. During the feast, four cups of the above wine are poured out for each person; over which, and previously to its being drunk, the master of the feast pronounces the following benediction:—"Blessed art thou, O Lord our God, King of the universe, Creator of the *fruit of the vine*." After supper they sing a hymn, which closes the paschal solemnities.

This was the mode in which the passover wine was made and administered during the whole time I was under the parental roof; and when, subsequent to the death of my father, it fell to my lot, as the eldest son, to preside at the celebration of the feast of the passover, I administered the same kind of wine. In short, all the Jews, so far as I know, use a perfectly unintoxicating wine at this delightful feast; the reason why they do so being, that the use of the common fermented wine would be a contravention of the laws of the passover.

Of course the inconvenience of having to make their own wine would be altogether removed in a vine-growing country such as Palestine—a land of vineyards—where for the ancient Jews there was, as in all vine-growing countries there is, an abundant supply of the pure unintoxicating "fruit of the vine."

Fervently praying that you may have the courage to go on in the same undeviating and truthful manner in which you have so far conducted this noble cause, and that *nothing* may move you from that impregnable position you have taken up and triumphantly maintained, I am, dear sir, with respect and affection, very sincerely yours,

A. C. ISAACS.

Coalbrookdale, July 11, 1844.

UNFERMENTED WINE.

DEAR SIR,—The following, from the lectures of the celebrated JUSTUS LIEBIG, M.D., Ph.D., may be acceptable to some of your readers, inasmuch as it is an easy way of making, and a certain mode of preserving, the only wine which is not injurious to health—the only wine which the ancients designated "*moral*"—and consequently and certainly, the only wine that should be used in churches:—

"If a flask be filled with grape-juice and made air-tight, and then kept for a few hours in boiling water, or until the contained grape-juice has become throughout heated to the boiling point, the minute amount of oxygen contained in the air which entered the flask with the grape-juice becomes absorbed during the operation by the constituents of the juice, and thus the cause of further perturbation is removed. The wine does not now ferment, but remains perfectly sweet until the flask is again opened, and its contents brought into contact with the air. From this moment the same alteration begins to manifest itself which fresh juice undergoes; after the lapse of a few hours, the contents of the flask are in full fermentation, and this state may be again interrupted and suspended as at first, by repeating the boiling."

Dr. ADAM CLARKE says, the *gayin* of the Hebrews, the *oinos* of the Greeks, and the *vinum* of the ancient Romans, meant simply the expressed juice of the grape.—Professor BROWN, in his Dictionary of the Bible, speaks of the presses "squeezing out the wine." In the above extract we see that Professor LIEBIG also calls the expressed juice of the grape "*wine*." What can we think of many of our ministers, who, in the face of these and other great authorities, cannot think anything entitled to the name "wine" that does not contain alcohol?

I am, dear sir, yours very respectfully,

A. COURTNEY, Surgeon, R.N.

Ramsgate, July 18, 1844.

WINE AT THE SACRAMENT.

[Opinion of the Rev. Dr. HALLEY.]

SIR,—When toleration is denied in most of the nonconformist churches to such scrupulous persons as conscientiously abstain from intoxicating drink in the celebration of the Lord's supper, it is desirable to call attention to the truly liberal sentiments which Dr. HALLEY, an Independent Minister of Manchester, has recently published, in his work entitled "*An Inquiry into the Nature of the Symbolic Institutions usually called the Sacraments*." As the work is controversial, it would be scarcely fair to characterise it in your pages, or to offer any opinion upon the various subjects on which it treats, except the question which immediately concerns us. It may also add to the importance of the opinion, that Dr. HALLEY is understood to be unconnected with the temperance society. He says, page 298:—

"If I see a christian man, of stern temperance principles, who conscientiously believes, after careful examination, that it is his duty to abstain from wine* at the supper, and that his ordinary beverage is the proper substitute, if he communicate with bread and water, dare I take upon myself to say, he does not commemorate the death of Christ, and observe all that to him is necessary in the supper of the Lord? If he conscientiously thinks that he observes the dying command of his Savior, who am I, because I believe that wine should be employed, to say that his conscientious act of obedience to the command of his Lord, according to his own honest construction, is not the emblematical commemoration of the death of Christ? To act otherwise would be not only to walk uncharitably towards my brethren, but to impose my fallible interpretation of a positive precept as a universal rule upon the christian church."

Dr. HALLEY afterwards appends this note, which appears to be still more important. p. 34:—

"This part of the lecture required only the reference to the supposed case of a man of stern temperance principles, substituting water for wine. I venture here to add, as my own opinion, in accordance with these principles, although nothing in the argument depends upon it, that if a reclaimed drunkard feels, as I am told some do, a rising propensity to gratify his old desire, if ever he taste wine, it is his duty either to communicate only in the bread, or else to substitute for wine his usual beverage. To encounter the risk of undue excitement for the sake of a SYMBOL, would be to pay tythe of mint and anise and cummin, to the neglect of the weightier matters of the law."

As this eloquent and powerful work of Dr. Halley's, must exert great influence in his own denomination, let us hope that these passages will not be overlooked. Many dissenting ministers may study them with advantage. In the reviews of the work these sentences are not likely to be noticed, and therefore I send them, that temperance members of congregational churches who scruple the use of wine at the Lord's supper, may appeal to the authority of their author.

Yours truly,

A MANCHESTER CONGREGATIONALIST.

[We have only to add, that Dr. Halley appears to labor under some misapprehension of the doctrine of teetotalers, who do not, as far as we know, require the disuse of wine, but the substitution of *pure wine*—"the fruit of the vine"—for the intoxicating, brandied, and artificial compounds now generally employed. The case is not "water *versus* wine," but "good wine *versus* bad wine."—Ed.]

* He should have said "intoxicating wine."—Ed.

MISREPRESENTATION IN CHAMBERS' JOURNAL.

To the Editors of Chambers' Edinburgh Journal.

GENTLEMEN,—I regret to see in your well-conducted and in general accurate *Journal* (No. 33, New Series, p. 105), a very gross and grievous mis-statement of the views entertained by the great body of English teetotalers, respecting the WINES OF PALESTINE. As perhaps the most extensive writer on the views referred to, and the conductor of the most widely circulated Temperance *Journal* in Europe, you must allow me to speak confidently as to the *real* views we entertain on that subject. As regards the Rev. B. Parsons, the author of *Anti-Bacchus*, Dr. Grindrod, the author of the £100 Prize Essay *Bacchus*, and myself, permit me to say

that I am not aware that, in any of our works, we have "asserted that the wines of scripture included *none* of this material [alcohol]"—as your correspondent represents. On the contrary, there are in the whole of our writings on that subject, frequent and distinct statements that SEVERAL of the wines referred to in scripture *were* alcoholic and intoxicating. So far from having the slightest disposition to support our doctrine by a mode of argument inconsistent with the truth of Mr. Hitchcock's analysis, it will be found, by reference to our works, that we had previously stated that the alcoholic wines of Palestine averaged from 8 to 13 per cent. of alcohol, which closely accords with the results obtained. Indeed, *our entire argument* rests, critically, as much upon the fact of there having been fermented and intoxicating wines, as upon that of the existence of some which were not fermented and intoxicating.—Without both suppositions, our argument would be incomplete. To overlook this, in stating our views, is just as unfair as it would be for a contra-theologian to assume that a believer in the tri-unity denied the ONENESS of Deity.

To state our theory as briefly as possible, without entering into controversy, we simply assert that the wines of the ancients might be divided into two great classes—unintoxicating and intoxicating; and that in the scriptures we find the former *frequently*, but the latter *never*, connected with divine sanction. We may of course be in error—and on evidence being furnished are prepared to acknowledge our error—but *such* is our theory, and not the obviously false and glaringly absurd one stated by the writer of "Occasional Notes." It is due to truth that, whether we are right or wrong, we should at least have our views *correctly* stated; and therefore I rely on your taking the first opportunity of rectifying the mischievous misrepresentation in question.

Yours respectfully,

Leeds, Aug. 15, 1844.

FREDERIC R. LEES, PH. D.

SETTLE.—Our tenth anniversary commenced on 22d August, by a public tea in the National School, to which about 350 sat down. The excellent brass band of the society was in attendance, and by their melodious strains added to the enjoyment of the occasion. After tea a public meeting was held in the same place, which was presided over by Mr. R. Hartley, jun. After a few remarks from the chairman, he introduced to the audience Dr. F. R. Lees, from Leeds, who delivered a very powerful and impressive lecture on the chemical and physiological part of the temperance subject, illustrated by striking diagrams and chemical specimens. At the conclusion of the lecture, Dr. Lees invited discussion upon the subject, whereon a Mr. Tatham, a young "schoolmaster" in the neighborhood, asked some questions, not on the *chemical* but *scriptural* question. He professed a wish to be taught, but very soon manifested a very unteachable and very authoritative spirit. The replies of the Doctor to his questions frequently elicited great laughter, but he declared himself not satisfied.—The Doctor told him that he had given him *facts* and arguments against mere opinions; he could do no more; and it was very unreasonable in Mr. Tatham to expect that he could give him *comprehension*. As it was impossible to discuss that question fully there and then, Dr. Lees said he was ready to appoint a night for the purpose, when he would meet Mr. T. and any one to help him. Mr. Tatham declined. Dr. Lees then offered him the columns of the *Advocate* for the purpose of upsetting teetotalism. Mr. T. made a sort of promise to write:—whereupon Dr. L. announced that the *Advocate* would probably be enriched with the literary contributions of Mr. Tatham, and in that journal they could calmly and fully discuss the critical merits of the objections. The following are the questions asked, with their answers in brief:—

Can it be proved—1. That there is any discoverable difference between the wine which made Noah drunk, and that praised in Ps. 104?

Ans.—Yes; one was intoxicating, and therefore drugged or fermented; the other was said to be brought "out of the earth," not out of the cask or the cellar. It was such wine as Jeremiah spake of the Jews gathering (xl. 10, 12). Mr. T. objected that Jeremiah spoke metonymically. Dr. L. answered—Well, if so, why did not David? If the word for *wine* in Jeremiah was applied to *grapes*, why should not the word for *wine* in the Psalms be applied to grapes?

2.—That the Hebrew, Greek, and Latin words usually translated "wine" are terms which, with propriety, can only be applied to unfermented liquors?

Ans.—No teetotalers make such an absurd statement. They say that the word wine can be applied to *all kinds of wine*, good or bad, fermented or unfermented, new or old. Mr. Tatham then said—"But the word is applied to what made Noah drunk." Doctor Lees answered—Yes; just as the word

man was applied to Adam in Eden, as well as to Adam after his expulsion. But, because man was applied to Adam in a *good state*, does it follow that it cannot be applied to him also in a *bad state*? So of the word *wine*.

3.—That the Hebrew "sheker" and the Greek *οικερα* are terms legitimately applied *only* to an unfermented drink?

Ans.—No one says *only*; but that the Hebrew *shechar* (or *SaCaR*), INCLUDES sweet (*saccharine*) unfermented drinks. Let Mr. Tatham answer his (Dr. L.'s) Prize Essay and Strong Drink Question, in which the question was fully discussed. Had he read these works, it would have saved him his questions.

4.—That the Hebrew "chamra" is employed only as signifying an unintoxicating drink?

Ans.—No one says "only"; but he agreed with the authorised translators who applied it to "the pure blood of the grape"—which contains no alcohol. Mr. T. said he had three or four Lexicons against that interpretation. Dr. L. answered—He could obtain the authority of a dozen Lexicons for it, and enumerated seven whose names he recollected, against Mr. T.'s three. Were the *facts* of teetotalism to be upset by such conflicting "opinions" of men?

5.—That the fact of "shekaron," *παρορνια*, and "vinolentia," being rightly translated "drunkenness," should not lead us to conclude that "sheker," "oinos," and "vinum" were intoxicating liquors?

Ans.—He denied that the words were rightly translated "drunkenness" in *all* places. He denied also the logic of the inference, that if the *derivatives* meant drunkenness, so must the *roots*! To say that a man is in *drunk*, is to say that he is drunken; but does *drunk* therefore mean something intoxicating? *Glutton* comes from a word signifying to *swallow*; but does swallowing therefore mean gluttony? Such are Mr. Tatham's notions of language!!

6.—That the word *μεθυσει* rendered "drunken" in 1 Cor. xi. 27, means to be filled, and may be correctly applied to gluttony?

Ans.—The word is translated "full", and the phrase in Corinthians, "one is hungry, another is full," by the best modern scholars, and by a great number of translators, British and foreign. Our own translators give it an innocent meaning in John ii; and so does the Septuagint version of the Old Testament, from which our Lord and his Apostles quoted.

7.—That it is a transgression of the revealed will of God to drink fermented wine?

Ans.—Teetotalers do not hold this position. They simply say—a sort of wine is praised; another sort is warned against as "a mocker," &c. They abstain, however, because *experience* and *science* have shown alcoholic wine to be injurious.

8.—And allowing that to drink fermented wine is to transgress the law of God, can it be proved that God did not command the Jews to break his own law, and that Isaac, Joseph, David, Christ and his Apostles, did not wilfully and deliberately transgress the law of God?

Ans.—We don't believe they did anything of the kind. Allowing that fallible men like David, &c., ignorantly (not wilfully) used fermented wine, we deny that Christ did. No man can prove that he did. God nowhere commands fermented wine to be used, but he does sometimes *forbid* its use; so that the positive part of the argument is on our side.

9.—That there is a powerful reason favorable to teetotalers, why Christ did not, as Mahomet did, enjoin total abstinence upon his followers?

Ans.—Yes; the same which prevented Christ from announcing the *details* of social law and life in other things. He was the Grand Exemplar and the Great Teacher of PRINCIPLE. If that were right with the world, they would soon, by the exercise of common sense, find sufficient reasons for teetotalism.

10.—That any real good can accrue to a true and sober christian, or, by his example, to the community, from taking the pledge?

Ans.—Yes; by a pledge he strengthens himself, avows his attachment to truth, and supports and encourages his weaker brethren. Every exercise of self-denial—every act of utility and duty—is a "real good."

Dr. Lees also delivered two lectures on the Friday and Saturday evenings. The School was filled to overflowing by large and respectable audiences, and the lectures were illustrated by fifty large and beautiful physiological and pathological drawings. The learned Dr. concluded by a powerful and eloquent appeal to all present to come forward and join the society, and unite their efforts to ameliorate the condition of their fellow-creatures, and to hasten that happy era when true and perfect sobriety shall universally prevail.

J. BALDWIN, Sec.

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