



## POSSIBILITIES AND PROBABILITIES.

BY EVAN JONES.

READERS! To each and all we wish a *happy new year!* May it dawn upon you like the smile of heaven, and assure you of many of the richest blessings of a merciful God! May it find you engaged, heart and soul, in doing good, so that each successive day, may witness on your part a firmer resolve to serve our Master who is in Heaven. We take it for granted that you are anxious to serve your generation according to the will of God, and, therefore, offer no apology for introducing Abstinence to your notice, as a cause wanting, and worthy of, your best energies. We have it in our heart to tell you what the Temperance movement may accomplish, and what under present circumstances it is *likely* to effect. In short, we intend to beg your attention to the *Possibilities* and the *Probabilities* of the case.

There are many things *possible*, which are not *probable*, but there is nothing probable which is not possible. In labouring for the spread of a good cause, we should not rest satisfied with the *possible* and *probable*; it should be our never failing aim to reach the *actual*. The Temperance cause unfolds before us a land rich in beauty and loveliness; and if we be true to God and man, we may enter and take possession. It will be our own fault if the *possible* is not reduced to the *probable*, and the *probable* converted into the *actual*. Therefore, let us be "up and doing."

It is delightful to know that one's labours have not been in vain. No confidence is so strong as that which arises from experience. Here we are on firm ground. We deal not in phantasies, but we have before us sober realities. Teetotalism has done much good, and what it is still calculated to do, is not at all problematical. Its mystery has long been solved. Thousands of living witnesses proclaim aloud its value. Thousands upon thousands live, move, and have their being of happiness under its influences, and but for its timely appearance, the portals of the grave would have closed upon them long ago. They would have been lost to all the enjoyments of life, and their destiny would have realized to its fullest extent, the meaning of those awful and soul-rending words—"without hope, and without God in the world."

It is a melancholy but undeniable truth, that our drinking usages are the bane of England's prosperity. From them arises intemperance and its fearful train of evils. Sixty thousand are annually sacrificed to this man-eating Moloch of our land. All our philanthropic, social, moral and religious institutions have their benevolent operations paralyzed by the foul destroyer. We bend beneath its curse, and there is no health in us. This mill-stone is tied round our necks, and we sink in the deadly waves. Unless we speedily bestir ourselves with a giant's strength, the beauty of our fast-anchored isle will be numbered among the things of the past. No Atlas in creation can long sustain a community so oppressed by intemperate habits as is ours. We must have a giant Thor to drink the river, or it will deluge the whole land; but all communication between river and ocean must be cut off, or it will exhaust the inexhaustible Thor himself.

The Temperance reformation aims at abolishing intemperance by promoting the universal disuse of intoxicating drinks. Here then we commence our

list of *possibilities*. It is possible to abolish intemperance, and quite possible to do so by promoting the universal disuse of those pernicious liquids by which intemperance is created. Intemperance is an evil—a violation of physical and moral laws, and all evil is to be conquered by truth. The ultimate victory of truth is not only probable, but certain, for which we "thank God and take courage." So it is in this case; there is a great work before us, but one in which we are aided by moral and physical laws, whose sanction is unreservedly given to our undertaking. In every step we advance, and in every eminence we gain, we are constitutionally right; then we are sure to be morally so, as all the laws of the human economy are in perfect unison with all the eternal and immutable principles of morality. Men are under no physical necessity to drink, and assuredly, no moral necessity exists. When they abstain, they neither offend God nor man; neither earth nor heaven will frown upon them. It is, therefore, possible to carry on the principles of Teetotalism to their fullest extent. We know that men have no need of intoxicating drinks. They can do without them; and millions do actually exist without tasting them; and that without losing any single particle of the constituent elements of true happiness. It is, therefore *possible* to banish intemperance from the land.

If it is possible to remove the *cause*, then, of course, it is within our power to do away with the *effects*. Friends and foes of temperance, behold what manner of country our own would be, were that the case! Who can divine the horrible effects of our drinking usages? Who is he that will undertake to solve the moral problems connected with the statistics of intemperance? Can its moral wastes be reduced in dimensions within the bounds of finite comprehension. In truth, the task is not easily done! The highest and best medical authority in the world has proclaimed "that a very large portion of human misery, including poverty, disease and crime, is induced by the use of alcoholic or fermented liquors as beverages." All this may be safely and effectually removed by the agency of Teetotalism. Human misery—disease, poverty, and crime, how numerous their victims! Have we any fellow-feeling for our brother man? If we have, assuredly we cannot lend the sanction of our example to any practice that would engulf him in poverty, rack him with disease, steep him in crime, and surround him with misery. Yet men,—our very flesh and blood,—are thus rendered miserable here and hereafter, and they are so rendered by the drinking usages of Christian England! The Temperance movement aims at destroying these usages, and seeks to release the captives of misery, and would fain fill their mouths with "songs of deliverance." It is *possible*;—shall it be *done*?

The drinking usages of England have been "perniciously wrought up and composed into a scheme of extraordinary regularity, detriment, and malignity." They besiege our path from the cradle to the grave. Like an everlasting incubus, they oppress all our energies, and deprive us of all rational joys. Each day of our existence, our chains become more firmly rivetted. The river of death swells higher and higher, and the hope and pride of our land are swept to destruction by the rushing torrent. But the compact phalanx may be broken, the besiegers may be scattered, the incubus may be driven away, the chains may be broken, and the

sweeping torrents may be rolled back, if the principles of Teetotalism are accepted and practiced.

Think how this mighty system of pollution and death is upheld in our land. Not less than 100,000 public houses are constantly open for the sale of these destroying beverages. Not less therefore than 100,000 families directly subsist on the wages of iniquity, and the produce of accursed depravity. All branches of the traffic are extended and sustained, by an energy as untiring as it is infernal. All charms, blandishments and sanctions are invoked for its honour. It seeks to league itself with all provident, benevolent, moral and religious organizations. With a gory sacrilegious hand, it lays hold on Bible authority for its horrid, matchless crimes. With daring impiety and unrivalled blasphemy, it aims at engraving the autograph of divinity on its death warrants! According to the last Annual Report of the National Temperance Society, it seems that from 1801 to 1846 inclusive, the spirits' stream of these United Kingdoms amounted to no less than 1,029,628,668 gallons; of these there were 552,039,743 imperial gallons of alcohol,—“a subtle poison at war with the physical, intellectual, social, and religious interests of man,—a perpetual fountain of disease, poverty, crime, temporal and spiritual death; never needful to men in health, in any clime or any employment.” This river of death has made England the most drunken country in the world. During the period, and for the quantity above referred to, the enormous sum of £666,651,600, was expended in the purchase of Spirits, and the result is poverty, disease, crime and immorality, in almost every imaginable and possible form. Mr. Wakley, the Coroner for West Middlesex, has stated,—“Gin causes me to have annually 1000 more inquests than I should otherwise hold;” and the statement that 60,000 individuals are annually poisoned by intoxicating drinks rests upon indubitable evidence. In Oldham we find that from 1841 to 1846, 3000 petty offences directly traceable to intemperance were committed, and that 50 violent deaths had taken place. At Sunderland in nine public houses visited by a deputation, 450 individuals, chiefly young persons, both male and female, from 15 to 20 years of age, were found, exhibiting the most disgusting immorality and debauchery. At Bristol £300,000 are annually spent for strong drinks. The returns of the money spent in Glasgow for intoxicating drinks, from May 1845 to May 1846, was £1,200,000. Mr. Chadwick calculates that nearly as much is spent on these pernicious beverages annually, as the accumulated savings in the whole of the savings banks during 18 years that they have been in existence, and it is not improbable but that double the amount is annually spent, as Mr. Chadwick's estimate is confessedly low, scarcely half that given by the Parliamentary Committee on Drunkenness. The enormous sum of £47,806, 8s. is annually spent by the inhabitants of Redcliffe and Pilkington in intoxicating drinks, whilst during the same period, not more than £3,700 (not one-twelfth of the offerings to Bacchus) is raised for the support of all places of worship, sabbath and day schools, bible, missionary and tract societies, and all other benevolent institutions; and in fine, for every pound raised in Great Britain for the support of the Gospel, FIFTY POUNDS are paid for strong drinks!

Such is a faint outline of our condition. Haunted by poverty, ravaged by crime, pestered with disease, and surrounded by all that is horrible and

godless, our country poises on the brink of ruin! Shall it fall headlong to the abyss of destruction, or shall it regain its balance and return to the paths of sobriety? Are we prepared to part with our idolatry and to abandon our curse? Shall the plague be stayed? Total Abstinence is pointed out by a long-suffering and merciful God, as a “way of escape” from the grievous bondage in which we are held, and if embraced it is possible for our country to rise in power, influence and religion, and become the glory of the whole earth!

We hope that this is PROBABLE. But in our estimate of the probable, we must always endeavour to form a correct view of the agencies that are employed. It is true, that it is not within the power of mortals to command success, yet they may deserve it. Give us the suitable agency, and we have no reason to fear that the divine blessing shall be withheld. We are of opinion that at no period of its history has the Temperance cause been so promising as at present. There may be fewer societies well organized,—many may have fallen off,—perhaps less agency is employed, and, it maybe, the current is not so strong and sweeping; yet, assuredly, we have deep waters. The bearings of the question begin to be better understood, the connexion of drunkenness with poverty, crime, and disease, excites more attention,—the prodigal waste of human food speaks, in a small still voice, words of severe rebuke to the benevolent and humane,—a spirit of self-respect and moral elevation is abroad,—an earnest longing for the dignity of men is awakened,—education imparts its refined influences, medical prejudice is lessened,—ancient but fallacious notions are exploded, and a respectful hearing is generally conceded to the Temperance principle.

We conceive that the four elements we must principally wield, in order to ensure success, are the agency of the *Lecturer*, the agency of the *medical man*, the agency of the *Press*, and the agency of the *Pulpit*. A few words on each separately may not be amiss.

Our first want is an agency adapted to meet the conditions of all classes; and we think it may be found in the division we have given. In order to reach the masses, no agency will be so effectual as that of the *living voice*. The multitude will best understand men of like passions with themselves. To our agents, in an especial manner, belongs the department of popular illustration. Homely incidents, and every day facts are at their command. No other class of agencies can reach the mass with so much effect, and address their business and bosoms with so much success. *Punch* has described the home of the rick-burner: the Temperance agent is the appropriate person to paint the home of the drunkard. There are many who are unable to read; their perceptions have been blunted to such a degree as to make written language almost unintelligible to them. They are beyond the reach of the doctor, the press, and the pulpit. The mild tones of the human voice alone can reach them so as to speak compassion in their despairing ears. The improvement and extension of our agency must on no account be neglected. The Missionaries of Temperance must be increased, if we wish to restore the masses of abject prodigals by which we are surrounded.

*Medical Agency* is much needed, and must be obtained, before we can hope to succeed with moderate drinkers. At present *Wine* and *Porter* are amongst

our most successful antagonists. In our own person we have suffered a kind of annoyance, almost constituting a living martyrdom, from the partizans of these pernicious liquors. Certain we are, that many have been frightened out of their Teetotalism, if not of their wits, by the dint of perseverance and lamentations of the Wine-Porter fraternity. An opinion is prevalent among the majority of people, that Wine and Porter possess some wonderful strengthening qualities; and too often we find this absurd prejudice sanctioned by medical men. In order to obtain suitable medical agency, medical men must be themselves instructed. To them, by right and by courtesy, belongs the privilege of pronouncing on the wholesome or unhealthy qualities of different agents. The creation of sound medical opinion on the properties of intoxicating drinks is essential to our complete success. As a whole, the medical profession is eminently benevolent and humane; and the misery produced by social drinking will not long escape condemnation from a class so universally and deservedly respected. But our Temperance brethren must bestir themselves. Every town and village ought to have its special fund for the distribution of knowledge. Let medical men be well and regularly supplied with Temperance literature;—let medical certificates be obtained in our provincial towns and rural districts, and the influence of medical men will soon flow into the right channel.

The Agency of the Press is highly important. The unassuming tract will find its way to quarters where our agents would be unwelcome. We must not content ourselves merely by the creation and improvement of Temperance literature, but must seek admission to the pages of our religious periodicals. In the respect with which our claims are treated we behold an encouraging omen. Our right to be heard is now almost universally conceded. Our friends must watch the proceedings of Coroner's Inquests, in order that "true and faithful verdicts" may be returned, which is not always the case, as publicans in many localities, form a kind of stereotyped jury, whose stock of verdicts amount to no more than "Accidental death" and "died by the visitation of death." Let the deeds of Alcohol be faithfully represented to the conductors of our local journals, and let no means be lost of circulating far and wide, in thousands and tens of thousands, such appeals as will have tendency to enlighten, to impress, and to persuade. By illustration, by persuasion, by argument, and by earnest and unceasing intreaty, let us be instant in season and out of season, to teach the true principle of temperance.

In England we have not received the support we might reasonably expect from the agency of the Pulpit. It is strange and humiliating that the pulpit, in a land eminent for its reputed orthodoxy and zeal for God's glory, should be almost the last agency to be enlisted in behalf of Temperance. In Wales and America, ministers have more generally given their support, and we need not stay to specify the happy results. It must be our aim to enlist the sympathies of the rising ministry, and from its earnestness we have more to hope, perhaps, than from their fathers. The approaching ministerial conference at MANCHESTER is destined, we trust, to exercise much influence for good. Let there be an effective gathering of brethren, and let England and the world know, that these men of

God are fully alive to the necessity and adaptation of the Temperance Movement. The day is not distant when our cause will command an imposing array of the most influential ministers of the land. Would that their mighty influence were soon thrown in favour of a remedy which seeks to annihilate the great curse of the English race?

We have thus briefly hinted at the various measures which we believe it would be wise in the temperance body to adopt under present circumstances. We think, too, that it is highly probable our cause will make a considerable progress in the course of this year, in each of the departments we have specified. But we must not "be weary in well doing." Our patience must not be exhausted. Our faith must remain undisturbed; our labour of love must proceed, and God will "establish the work of our hands." Then shall we see the possible reduced to the probable, and the probable to the actual. That day will be a happy epoch in the history of man, and angels will rejoice over a consummation in every way so desirable.

### CONSCIENCE VERSUS TEETOTALISM.

BY BENJAMIN PARSONS.

COURTEOUS READER:—

A NEW YEAR has now dawned, and we most cordially pray that it may be one of the best years of your life. We need not tell you that it can and ought to be so. Not that we mean, that you are able to avert every ill that may encounter you in your path. We cannot assure you, or ourselves, against every disease, against crosses, losses or death; but we can do better, we can, by divine aid, turn every affliction into a blessing, so that we shall be constrained to attest that "it was good to be afflicted." Our lot on earth is not so dreary as many suppose. God has not forsaken us; the Saviour has not left us orphans. There is far more happiness and security at our disposal than we generally imagine. A large portion of our misery arises from our own folly. We either create the sorrow, or refuse to have our tears wiped away. We not unfrequently inflict the wound, and then wilfully reject the cure.

Yes! though the path may be thorny, or the hill rugged, yet the traveller may cheer himself with a song. Yonder poor disciple, with hardly a penny a day to live upon, is enjoying his hard fare, and sings over the meal which faith and gratitude have turned into a sacrament. That bedridden widow, who has not left her sick chamber for seven years, is happier than the queen. The floor of that mean apartment, rarely visited by the wealthy, is trodden by angels. Jacob's ladder is there, celestial visitants are constantly ascending and descending, and the Patriarch's God stands above it. In a word, that humble dwelling is "the house of God, and the gate of heaven."

You may say we are writing too religiously; but that is impossible. Man was made to be religious, every human being must be religious every moment of his life. Every free action is a moral action, and every moral action is a religious action. 'Tis true the religion may be a bad one, but then every moral agent has some rule of conduct, and that rule is his religious directory. There may be as many standards of religion as there are persons in the world, but still each one of them, is, to its pos-

essor, a monitor and guide. It is not a question whether you shall be religious, you *must* have some moral code,—however low or base:—the question is, shall your religion be true or false, right or wrong? Nor need you be long in deciding which religion is correct and which is not. That creed which teaches you to *avoid every thing that is wrong, and to do every thing that is right*, is the true creed; and the only system of faith and practice which is thus pure, just and benevolent, is CHRISTIANITY.

Now to be right and to do what is right, is one of the purest sources of felicity. The guilty cannot be truly happy. CONSCIENCE is an essential attribute of soul, from which no human being can flee. It may be blinded or stupified, but you cannot destroy it without destroying the soul. Its very slumbers are ominous, for it will gather strength from repose, and by and bye awake with the vigour of a giant, and the rage of a fiend. Conscience is the arbiter of our happiness or misery. We may address it as Balak did Balaam.—“I wot that he whom thou bleesest is blessed, and he whom thou cursest is cursed.” Cain was a “*fugitive* and a *vagabond*.” How far he fled! how widely he wandered! but no where could he escape from Cain the murderer. The hand that slew his brother, and the heart that devised the deed, slept where he slept, rose where he rose, and sojourned where he sojourned. The place where he at last fixed his abode, was justly called the “*land of Nod*,” “*the land of the fugitive*,” who had laboured in vain to fly from himself. Eternity affords no asylum in which the sinner can take refuge from his conscience.

We have said, courteous reader, that we cordially wish you a happy new year, and that its whole duration and close may be as propitious as its dawn; but to wish you a happy year, is to desire that you may have a *good conscience*. You might wear a crown, but a guilty conscience would line it with thorns; you might roll in wealth, but an accusing conscience would haunt you like a demon: you may launch into the pleasures of the world, but conscience will register every deed, and foretell a day of reckoning. Milton has put the deepest philosophy into the mouth of the Arch-fiend when he exclaims.

“The mind is its own place, and of itself  
Can make a hell of heaven, a heaven of hell.”

We all seem rather to inhabit ourselves, than dwell anywhere else. The world within is our home and constant abode. Our thoughts are our mansion, our food, our wealth and inheritance. Everything is viewed through the medium of thought. Here the present world, the world to come, ourselves, our friends, our foes, and even the Deity, are reflected, surveyed and contemplated, and hence, to have peace within is heaven. When all is tranquil around, the mind may be like the troubled sea; and, on the contrary, the last thunder may roar, the earth quake, and the heavens dissolve and melt with fervent heat, and yet the soul, far from feeling the least alarm, may exult and sing. Nor need we wait for our happiness till death has unlocked the portals of bliss. Why not be happy now? To walk by faith, and serve our generation according to the will of God, will enable us to realise no small amount of blessedness.

The day in which we live is the most important that has ever dawned on the world. Better ages are in reversion for our children, but the present

period has no parallel in the history of our forefathers. Many prophets and righteous men desired to see these days, but died without realising their wishes. We can do good without end, societies for the physical, the social, the intellectual and spiritual welfare of mankind, greet us everywhere, and we have full liberty to join the ranks of any or all the philanthropists by whom they are conducted. If we stand “idle all the day long,” we cannot plead as an excuse that “no one was willing to hire us.” All our societies are calling for agents. Ten times the good might be done if we had more funds and more hands. The fields are “white unto harvest;” “the harvest is great, but the labourers are few.” The precious grain is actually perishing for want of reapers. But to enumerate our various societies would almost exhaust our paper, and therefore we will only mention one, and need not add that we are about to commend to your notice THE TEMPERANCE CAUSE.

THE TEMPERANCE MOVEMENT is of comparative late origin, but has already astounded both friend and foes by its marvellous growth. Like the gospel, it is good for all. And it not only would benefit every individual who adopts its principles, but would also become an auxiliary to every other useful and benevolent society in the country. ‘Tis true it cannot be worked without funds, but then a mere fraction of what is saved by giving up the use of intoxicating liquor, would be sufficient to spread temperance throughout the world. One twentieth of what is spent, or rather wasted, by drinking, would more than double the income of all our religious and philanthropic institutions put together. So that here we have the Great AUXILIARY Society to all other Benevolent Societies in the world. Now, respected reader, we want you to join this noble benefactor to the human family, this glorious help meet of philanthropy. The highest luxury is that of doing good. This is the only thing for which we were born, the only object worth living for. Life is death without it. To exist merely to eat, to drink, to decorate our persons, gratify our appetites, or accumulate riches, is nothing more than spiritual death. Better to have been carried from the cradle to the tomb, than thus to waste our days, and incur the indignation of heaven.

SIXTY THOUSANDS of drunkards are said to die annually, and in a state of intoxication to pass from earth to the great tribunal. Only think of the soul waking from the stupidity of debauch, and finding itself in the presence of God. Language cannot express, thought cannot conceive, the horror of such a lost spirit. Who would not die a thousand deaths to rescue one such miserable being from so dreadful a destiny? But for the salvation of such, our death is not wanting. The Saviour has already “died for our sins, and risen again for our justification.” Our work is to give up the cup that poisons and stupifies the minds of our fellow creatures. Strong drink is one of the greatest barriers to christianity. Every good institution is plundered and weakened by it. It robs the treasury of benevolence and religion; it makes the heart hard, and dries up every fountain of natural affection. It can change the father into a demon, and render the tender-hearted mother more cruel than the tigress or the vulture. It can superannuate the minister of the sanctuary, or, like the dragon of the Apocalypse, draw the stars from heaven, and cast them

into outer darkness. Would that we had a list of the *members* lost to the church last year by strong drink, and of the *sunday scholars* ruined by the same fatal cup. What a tale would be told. Or, on the other hand, could we narrate what Temperance has already done, what a glorious result would be unfolded. The Report of Total Abstinence has not yet been written, and in fact never can be written. Only eternity can reveal its distinguished achievements. The great seal of heaven has already pre-eminently stamped its deeds.

READER, we want you to join our ranks; or if you belong to our bands, to exert yourself to the utmost for the triumph of our principles. Can you have a good conscience if you use a liquor which injures your own body and mind, and is drowning others in perdition? Will you encourage a practice which more than any other stays the march of benevolence, truth, liberty and religion? Where is your conscience, if it allows you to be an enemy to yourself and your species? Work with us in this good cause, that you may have the smile of the Eternal, an approving heart, a heaven within, a happy year, a useful life, a peaceful death, and a glorious end.

#### A FEW PENCILINGS FROM OUR NOTE BOOK.

"Here a little, there a little."

##### I. IGNORANCE OF THE MASSES ON TEETOTALISM.

It is most deeply to be regretted, that, at the present enlightened period, after all the information which has been furnished, and all the scientific inquiries which have been pursued, great ignorance, and also great delusion, prevail, with regard to the real nature and tendency of alcoholic drinks. There are, we are persuaded, even now, *multitudes* who are perfectly unacquainted with the subject. They consider that these drinks are nutritious; that they are desirable, and even necessary, for the human system, to maintain its tone, and to keep up its energy. Those of us who are philosophically, medically, scientifically acquainted with the subject, must endeavour, in our respective circles to dispel this ignorance—to correct these delusions; and, if we do not act in this manner, we are not discharging our duty to our fellow men, who are injuring themselves, and, perhaps, irretrievably injuring their families, by the habits which they have formed during the whole of their past lives, and to which they still cling with so much tenacity. Never let us be unwilling, or afraid, to speak out plainly and boldly, for we have the light of science to illumine us, and to pour on others, and recent medical discoveries are most convincing and decisive.

##### II. THOUGHTS ON THE SUBJECT OF TEETOTALISM.

We wish, most devoutly, we could induce the community to reflect, long and deeply, on the claims of Teetotalism. We wish they would inquire, calmly, deliberately, profoundly, inquire on this transcendently important subject. We should cherish hope immediately; we are persuaded that they could not resist the evidence which is furnished, that they could not dispute, much less rebut, the facts which are produced, the evidence is so clear, so philosophical, so decisive—the facts are so numerous, so startling, so overwhelming.

##### III. THE STATISTICS OF THE TEMPERANCE CAUSE.

The statistics which can be produced, to illustrate the benefits, the invaluable benefits of the great Temperance Reformation, are not yet complete; still, so far as they extend, they are very satisfactory and impressive. A few years ago, we had no statistics, we were unable to refer specifically, on a large scale, to the positive advantages of Teetotalism; but now, our tables are accurate and extensive—our statistics are ample and continually increasing;

and their precision and minuteness must strike every person of calm and intelligent reflection. We can now positively state, that what we advance is not mere theory, but based on *experience*,—confirmed, triumphantly confirmed, by *fact*. We can make our appeal to numbers, and an almost boundless variety of cases, in all parts of the empire and the world, and we can say, unflatteringly, and with lively gratitude to God, "Look at these!" Here are figures which cannot be shown to be inaccurate; here are calculations which cannot be disproved!"

##### IV. THE DIFFICULTIES OF THE TEMPERANCE CAUSE.

In connection with the Temperance Movement, how many difficulties are there to grapple with, and overcome; how accumulated and peculiar are the discouragements against which we have to contend; and patiently, yet vigorously, endeavor to remove. Ignorance—apathy—prejudice—custom—are four of the most formidable, the giant obstacles in our way; and they are always presented. Still, these, and many others, will yield to the light of evidence, and the force of truth. Besides, the very difficulties we have to encounter will only render us more cautious—more wary—more decided—more firm—more energetic—more persevering. What good cause is free from difficulties? What good cause is exempt from opponents? and the better it is, the more numerous and determined, frequently, they are. Still, what good cause will not eventually triumph, that is advocated with wisdom, maintained with energy, and in reliance on the divine blessing and regard?

##### V. THE REVOLUTIONS WHICH MIGHT BE PRODUCED BY THE WIDE DIFFUSION OF TEETOTALISM.

Wondrous results would be accomplished, if those who profess to value and love christianity, and to be anxious, most anxious for its diffusion, would give up their drinking habits; in other words, would become abstainers. All classes, all ages, might be instructed; the entire country might soon be evangelised; indeed, even the globe might speedily be illuminated with the light of life: and all might be done with the *utmost facility*, without the slightest injury to health, or personal and domestic comfort; in truth, that health would be materially improved, that comfort would be incalculably augmented.

##### VI. THE SPIRIT OF A CONSISTENT TEETOTALER.

A man, to be devoted and unswerving in a cause which he espouses, should be more attached to the *truth*, than anxious for the concurrence and immediate acquiescence of his fellow citizens, or of his countrymen generally. Will not this strikingly apply to the cause of Teetotalism?—for no cause has been more shied, ridiculed, ignorantly and wantonly derided. Teetotalers, you are to love and sustain Teetotalism for *the Truth's sake*. That must be your spirit.

##### VII. TEETOTALISM AND INFIDELITY.

A Teetotaler may be an infidel: that we admit;—still, if Teetotalism is taken up on *right grounds*, from the love of truth—from a desire to be useful to others—from an anxiety to honor God, and, after calm, dispassionate, and serious inquiry, the very means are employed, and the very spirit is cultivated, by which Infidelity will be *checked* and *destroyed*. Infidels, generally, are not men of sober, dispassionate, *thorough* reflection. There is much about them that is dogmatic, impetuous, and *one-sided*. Let a man sit down to the careful, philosophical, and enlightened study of Teetotalism, and he will find any sceptical tendencies which he might have entertained, in relation to scriptural subjects, materially checked.

The idea of there being any connection between Teetotalism and Infidelity, is most ignorant, most preposterous, most insane. Teetotalism is the friend of every thing that is dignified and noble. Infidelity, of every thing that is mean and sordid; Teetotalism is the patron of every thing that is benevolent, amiable and holy. Infidelity disregards these great principles. Teetotalism is allied to Heaven, it is identified with sentiments, dispositions, habits, and conduct, which Heaven will approve, which God

will bless; but Infidelity is associated with Hell—it is the child of Sin—it is one of the monstrous brood of the Devil.

ZETA.

#### TEETOTALISM and CHOLERA.

Again is the CHOLERA stalking forth on the Continent of Europe, and before its Simoom-like breath, men are falling, and yielding up the ghost. *Russia* in particular is experiencing its destructive ravages. From town to town this “destroying angel” is winging its flight, and by the potency of its touch, wives are made widows and children orphans. One town, we learn from the public journals, flying in the direction of its course has been passed by, not one victim having fallen, as though the Almighty had said, “Touch not mine anointed.” It was so too during the last memorable visit of the cholera. That place so highly favoured is a settlement of Moravian brethren who are remarkable for their strict *sobriety and cleanliness!*

Now looking at this striking circumstance, to what rational conclusion must every physiologist come? Why, that this event is owing to the TEMPERATE habits of the inhabitants. Far be it from us to say that Teetotalism will preserve a man from the attacks of cholera. But this we may boldly affirm that of three classes of persons, the drunkard, the moderate drinker, and the teetotaler, the chances of escape or recovery are vastly in favour of the latter.

It may not be uninteresting if a few facts are here strung together, which were collected during the last ravages of this fearful plague, as they will tend to confirm the view I have taken. Let us commence with

**INDIA.**—In the army under the command of the Marquis of Hastings, in India, consisting of *eighteen thousand* men, more than half of the men died in the first *twelve days*. The free use of intoxicating liquors in a hot climate, will assist in explaining this extraordinary mortality. On the contrary, Ramohun Fingee, a native physician, declares that “people who do not take spirits or opium do not catch the disorder, even when they are with those who have it.”

**CHINA.**—According to Dr. Reiche, “the disease selected its victims from among such of the people as lived in *filth and intemperance.*”

**RUSSIA.**—Mr. Huber who saw 2160 perish in twenty five days, in one town in Russia, says, “It is a most remarkable circumstance, that persons given to drinking have been swept away like flies. In Tiflis, containing 20,000 inhabitants, *every drunkard has fallen! all are dead—not one remains.*”

**POLAND.**—A Physician of Warsaw says, “that the disease spared all those who led regular lives, and resided in healthy situations; whereas they whose constitutions had been broken down by excess and dissipation, were invariably attacked. Out of one hundred individuals destroyed by cholera, it was proved that ninety had been addicted to the *free use of ardent spirits.*”

**FRANCE.**—In Paris, of the 30,000 persons destroyed by cholera, it is said that a great proportion were *intemperate or profligate.*

**ENGLAND.**—It has been computed that “*five-sixths* of all who have fallen in England by the disease, were from the rank of the *intemperate and dissolute.*”

**AMERICA.**—Dr. Rhinelander, who visited *Montreal*, during the prevalence of the cholera there, in the summer of 1832, says, “that the victims of the disease are the *intemperate*—it invariably cuts them off.” In that city, after there had been *twelve hundred* cases of the malady, a Montreal journal states, that “not a *drunkard* who had been attacked has recovered, and almost all the victims have been at least *moderate drinkers.*”

Dr. Sewall, of *Washington* city, while on a visit to the cholera hospitals in the city of New York, the same season, writes to a friend, that “of 204 cases of cholera in the Park Hospital, there were only *six* temperate persons, and that those had recovered, while 122 of the others,

when he wrote, had died, and that the facts were similar in all the other hospitals.”

In *Albany*, the same season, cholera prevailed for several weeks, attended with a severe mortality; and it is a remarkable fact, that during the whole period it is not known that more than *two* individuals out of the *five thousand* members of Temperance Societies in that city became its victims.

These are unquestionably solemn facts, which ought to convince every thinking mind that *water* is the natural and proper drink of man. Well indeed would be if the six hundred thousand drunkards in the country—aye, the countless myriads of moderate drinkers too, could read them, for surely if aught can make an impression on the human mind it must be *in the sight of death*. I am no alarmist—I wish not to sound the note of alarm. But is it not probable that the cholera *may* shortly visit us again? “A man forewarned is forearmed.” Let us then, by habits of strict TEMPERANCE and CLEANLINESS be in some measure prepared to resist its attacks should it once more visit our shores. Y.

#### THE TEMPERANCE MOVEMENT.

WITH one exception, which we will presently name, a conviction of the utility and importance of the teetotal movement is evidently gaining ground in the Christian church. A luminous compendium of the whole question was laid before the ministers and delegates of the Congregational Union, at their recent assembly in York, in the form of an address from the Temperance Society of that city. The address was respectfully received, and the following resolution was unanimously passed:—“That this Union cordially acknowledges the respectful address presented to them by the committee of the York Temperance Society, and commends the very important subject to which it refers to the attentive and prayerful consideration of their members.”

We confidently hope that the next step taken by this most influential Union will be, not merely the reception of a respectful address from the committee of a Temperance Society, but the origination of some decided and comprehensive resolution, or, which would be still better, of a *pastoral address*, urging the whole question of total abstinence upon the serious and prayerful consideration of the Congregational body. Such a movement would, we are sure, greatly promote the prosperity and efficiency of the Union. It would remove one chief hindrance to the success of Christian ministers, and it would most materially promote the purity and increase of the churches of which they have the oversight.

The churches of America, of all denominations, are, in this respect, greatly in advance of the churches of Great Britain. We rarely receive papers from America without being furnished with some pleasing proof of this. A few weeks ago we received the report of the Temperance Committee of the Baptist Convention of Nova Scotia and New Brunswick. After stating that the exertions made to promote the cause of total abstinence had been followed by hopeful and salutary results, the committee recommend “That the Convocation consider the temperance cause an auxiliary among other moral institutions towards the advancement of the great cause of redemption, as well as the alleviation of human suffering; and in order to carry out this glorious moral reform, your committee further recommend that this Convocation do advise, as the duty of all Baptist churches and Baptist ministers in connexion herewith, to listen to the cries of suffering humanity, and aid in saving from that awful, yet common death—the death of the drunkard, their fellow human beings.”

Last week we received a document, every sentence of which demands the deep and solemn consideration of every professed follower of the Lord Jesus Christ. We have not often found, in so short a compass, such a compendious summary of the evils resulting from the use of intoxicating drinks, and of the duty of Christians to dis-

countenance the use, manufacture, and sale of such drinks. But the document shall speak for itself:—

### PASTORAL LETTER.

THE CLASSIS OF NEW BRUNSWICK, TO THE CHURCHES UNDER THEIR CARE.

DEAR BRETHREN:—Permit us to address you on a subject intimately connected with the temporal and the eternal welfare of men—the use of intoxicating liquors as a common drink.

The General Synod has at various times called the attention of the ministers, Consistories, and members of the Reformed Dutch Church, to this important subject, and strenuously urged every Christian to activity and zeal in the promotion of the cause of the temperance reformation. That there is a call upon the Church to use her influence in this matter, is manifest from the evils which inevitably result from the use of intoxicating drinks. These evils affect individuals, families, neighbourhoods, the State and the Church.

Intoxicating drink destroys bodily health, impairs the mind, blunts the moral sensibilities, debases the character and finally consigns the body to a premature grave, and the soul to eternal perdition.

Intoxicating drink breaks the peace of families, converts happy homes into the abodes of grief, want and wretchedness.

Intoxicating drink spreads vice and immorality in neighbourhoods; produces idleness, disorder, profanity and Sabbath-breaking.

Intoxicating drink causes a large proportion of the crimes which demand the action of the civil courts, and furnishes the inmates of the State prison. It is the immediate origin of pauperism (as abounding statistics prove), fills our poor houses, and burdens our townships with the wrecks of men, and their beggared families. Intoxicating drink therefore, is the prolific source of taxation upon every community.

Nor does the Church escape its baneful influence. It not only occasions the desecration of the Sabbath and negligence of the house of worship, but sears the conscience, hardens the heart, stupefies the soul, and thus prevents the success of the gospel. There is another lamentable fact. Those disciples of Christ who indulge in the use of intoxicating liquors, sooner or later bring reproach on his name. The Spirit of God and the love of alcohol cannot long dwell together in the same breast. He who invites and encourages the latter, will soon lose the holy influence of the former. Hence, as our church records show, intoxicating liquor, to a sad extent, has multiplied the subjects of discipline. What humiliating monuments are found in every church of Christ, erected by the hand of this destroying power, upon which God, by the discipline of his house, has written the warning of his Word: "Wo unto them that rise up early in the morning, that they may follow strong drink." These ruined disciples stand a mournful admonition to every professing follower of Jesus, illustrating that inspired caution: "Wine is a mocker, strong drink is raging." Beware!

With these facts glaring upon us, shall Christians sit still, indifferent and unconcerned, and thus lend their influence to strengthen the dominion of this fatal power? Does it not become every disciple of Jesus to consider the startling ruin which inevitably accompanies the use of intoxicating drinks, to take a firm stand, and decided action against them.

In view of this wide-spreading destruction—so well known, so familiar, that it ceases to move the heart—we most earnestly exhort you, Christian brethren, the elders, the deacons, and each member of the household of God, to abstain from the use of intoxicating liquors as a beverage, discountenance the manufacture and traffic of them, and, in a word, by your example and by personal effort, strive to stay this tide of disease, crime, pauperism, misery, wickedness and death.

The above was adopted by the Classis, July 26th, 1847, was ordered to be published in the *Christian Intelligencer*,

and recommended to be read from the pulpit by the pastors in the Classis, on the Sabbath after its reception.

D. D. DEMAREST, Stated Clerk.

New Brunswick, Aug. 2nd, 1847.

We hope soon to see the day when a similar Pastoral Letter shall be issued from the heads and representatives of every denomination of Christians. Why should the churches of Great Britain be behind the churches of America in any work of Christian benevolence—in any movement which may conduce to the welfare of man or the glory of God?

We are not aware that any distinct resolution in favour of the temperance movement has ever been passed by the Baptist denomination in England, though resolutions to that effect have been passed by local associations; and we recollect at least one instance in which the annual address of a large association in the midland counties was devoted entirely to this subject. We believe however, that the total abstinence societies number among their members many of the members of Baptist churches.

We spoke of an *exception*; and we blush to own that the exception is to be found in the religious body to which we are ourselves attached, and the best interests of which we are most anxious to promote. It is with deep and sincere sorrow we state that the WESLEYAN METHODIST CONNEXION is far behind other Denominations in reference to the temperance movement. We refer to what, for the sake of distinction, we call the Old Conference body. The other sections or branches of the Wesleyan family—to their honour be it spoken—have, in some form or other, declared their attachment to the total abstinence cause. In the Methodist New Connexion—in the Wesleyan Association—among the Primitive Methodists and the Bible Christians, that cause has many zealous adherents and able and efficient advocates. But how stands the case in the Old Connexion? Are addresses from temperance societies presented to the Conference at its sittings? They are either not read at all, or they are read to men—to Christian teachers—who listen to them with impatience, or in sullen silence, or with contemptuous mutterings, ironical cheers, or declarations that "the valuable time of the Conference ought not to be wasted on any such nonsense." When such addresses are read, no more is heard of them, nor does any record of their having been presented appear on the minutes. Or if ever resolutions are passed in reference to the temperance movement, they are resolutions to close the doors of Wesleyan chapels against the entrance of teetotal doctrines, and to prevent, if possible, any preacher who has felt it his duty to become a teetotaler, from advocating the practice, at least out of his own particular circuit. And why is all this? It is because, upon careful examination, it is found to be opposed to the spirit and genius of Christianity? Or because it is discountenanced by the writings, and practice, and advice of the venerable founder of Methodism? Or because no mischief has ever resulted to Methodist societies, either at home or abroad, from the use of intoxicating drinks? Or because no preacher has ever been suspended, or "dropped," or expelled, because of his love of strong drink? Or because no local preacher, or leader, or steward, or private member, has ever suffered from the same cause? Alas! alas! the journal of Conference—the minutes of district meetings, "minor" as well as annual; and of leaders' meetings, "special" as well as regular—all testify that numbers, "prophets" as well as people, "have erred through wine, and through strong drink are out of the way." We cannot account for this indomitable dislike to teetotalism on any principle that ought to actuate a Wesleyan Minister. In some, we have reason to believe, it proceeds from predilection for the drink. Some are biased by prejudice, by custom, by family associations and connexions. Some feel confident that however foolishly others may have acted, they shall never fall. Not a few, perhaps, refuse to promote the temperance movement because they did originate it. At a future period we shall probably exa-

mine some of these pleas; though we believe that very few oppose the temperance movement from ignorance either of its merits or of its necessity.

There are honourable exceptions. In the Wesleyan body are men who are well versed in the temperance question; who maintain its practice consistently and perseveringly and who advocate it intelligently, and zealously, and successfully. The teetotal body has in its ranks a few Wesleyan ministers, and a goodly number of private members. Some of these sanguine enough to hope that the time may yet come when total abstinence from the use, manufacture, and sale of intoxicating liquors will become as much a rule of society—a condition of membership—as total abstinence from Sabbath breaking, or from any other sin; as much a rule and condition of membership *now*, as it was when the rules were first issued, pure and stringent by their venerable founder. We fear it will be some time before their anticipations are realized. Their advocacy of "the truth in love" may certainly hasten it. Of this we are sure, that should the total abstinence principle prevail, even generally, preachers and people would become more spiritually-minded, more zealous and more useful. Congregations and societies would be enlarged; class meetings and prayer meetings would be better attended; back-slidings would be more rare; the funds of our important institutions would be amply replenished, and Wesleyan instrumentality would prove admirably efficient for the revival and spread of pure and undefiled religion.

[The foregoing article is taken from the columns of the *Wesleyan* newspaper, of December 9th. The *Wesleyan* represents the opinions of a large majority of the Wesleyan Methodist Connexion, especially the opinions of what may be termed the liberal portion of that important and influential Religious community. We understand that it has recently been placed under a new management, and that it is becoming increasingly popular. It proposes, amongst other important objects, to uphold the various philanthropic movements of the age, not forgetting the Total Abstinence Movement. For this, as well as on account of its general contents, we recommend it most cordially to the patronage of our readers. As it contains every week important articles on the Temperance question, every Teetotal committee ought to take a copy regularly.]

#### SICK CLUBS.

In the report of the Bury Abstinence Society, we find the following statistical account. "In a comparison of eight general *sick clubs* with three whose members were teetotalers in the town of Preston, it appears that among the drinkers 233 out of every 1,000 were annually sick; among the abstainers only 139. The drinkers on the average were seven weeks and four days sick each; the teetotalers only three weeks and two days. The drinking clubs had to pay £2: 16s. 1d. to each of their 233 members. The reprobates were taxed only to the amount of £1: 9s. 2d. for each of their 139 members. Therefore the total expense per 1,000 on the teetotal system would be £202: 14s. 2d. On the drinking system £673: 7s. 4d. If the drinkers had paid as much to their members as the teetotalers did, their expenses would have been £802: 9s. 9d. or nearly four times as much as that of the teetotalers. Moreover, the 1,000 teetotalers had to endure 458 weeks of sickness; while the drinkers had to suffer 1,770 weeks, or nearly four times the amount. These acts speak for themselves."

**EXCITING DRINKS.**—All that can be said in favour of their use is, that they raise, or inflame, for a time, the imagination, and depress the judgment, while imperceptibly they incapacitate for all the duties of life, by enfeebling the physical powers, and producing a suspension of all the intellectual energies of man. Instead of clearing and strengthening the faculties, they confuse and weaken memory.—*J. Young.*

#### TEETOTAL OPERATIONS.

##### ROSS, HEREFORDSHIRE.

The cause of Teetotalism is low in this neighbourhood at present. We had at one time a flourishing Society, but, owing to the covetousness and inactivity of the majority of members, it has sadly declined. Some of the veterans, however, remain firm, and at our occasional meetings a few persons sign the pledge. The neighbourhood of Ross has long been notorious for drunkenness; but the little exertion we have made has effected a decided improvement. An awful instance of the sad effects of intemperance occurred last week, about half a mile out of the town. A farm waggoner, while in a state of drunkenness, fell under a waggon load of coals, which he was bringing from the Forest of Dean, and was killed upon the spot! Accidents frequently occur when farm servants are hawking coals from the Forest, in consequence of a dishonest custom which prevails of sending from two to four gallons of cider to give to those engaged in loading the waggons, in the hope of getting a better load of coals;—an act of gross dishonesty towards the employers, and which causes a number of accidents and deaths. Most sincerely do we hope that the day is at hand when farmers and others will be careful how they supply their servants with drink. A reform in this matter would reflect credit on employers, and promote the interests of the employed.

J. W. F. COUNSELL.

##### BURY.

From the report of the Bury Abstinence Society, just published, we find that meetings have been held weekly, conducted, chiefly, by native talent. A deep impression has been produced by the lectures and addresses of the Rev. R. GRAY MASON. Mrs. Carlile, of Dublin; the Rev. W. Wight; and the Hon. Judge Marshall, had also rendered valuable services. The friends of Temperance in Bury number about 600. A library has been formed, and in consequence of the system of early hours becoming general, the books have been much in request. The Committee have distributed, gratuitously, 100 copies of the *Teetotal Essayist* for seven months, and 50 copies of the same for four months, in quarters where it was desirable the principles of the Society should be known. Besides these, a large quantity of tracts, including the recent Medical Certificate, have been distributed. An address to shopkeepers, dissuading them from the practice of giving their customers Christmas or new year's gifts in the form of intoxicating drinks, was circulated, and with considerable success.—The Report abounds with interesting facts.

##### BRIDPORT, DORSET.

The Bridport Teetotal Society has lately been re-organised. The Rev. T. WALLACE, has become the president; the Rev. C. SHARMAN, vice-president, and treasurer, and Mr. NORTHMORE, secretary. Dr. GRINDROD lately visited Bridport, and delivered in the Town Hall, several very philosophical, and admirably illustrated lectures, which were most numerously attended, and which produced a deep impression. In expressing the gratitude of the respectable audience, the Rev. T. Wallace dilated with peculiar pleasure, on the urbane and gentlemanly, as well as christian spirit, discovered by the accomplished and eloquent lecturer.

##### PADIHAM, LANCASHIRE.

A teetotal festival was held in this town in October last. About 350 persons partook of tea in the Oddfellows Hall. The members went in procession through the town, headed by the brass band. Mrs. M. JACKSON gave three excellent lectures to a very numerous assembly which gave general satisfaction. At the festival a young man, a teetotaler, being married, presented 90 of his fellow workman with a ticket to the tea party. Since that time 150 persons have joined the Society. The Committee have engaged the Oddfellows Hall for six months to hold regular weekly meetings, and have also furnished the Sun-

day School Teachers of different denominations with Mr. CASSELL'S prize tracts, which is thought to be an excellent means of doing good to the Temperance Cause. Nov. 3rd.—A Church of England Temperance Society was formed in the National School Room, when excellent addresses were delivered by the Rev. J. C. ADAMSON, Incumbent of Padiham, and several others, on the evils attending Intoxicating Drinks. The assembly was large, and 90 persons signed the pledge. The Society is now increased to about 200 members.

## PAISLEY.

On the evening of Saturday s'ennight a lecture on the Temperance question was given here, by the celebrated Oriental traveller, J. S. Buckingham, Esq.—Dr. Richmond, president of the Total Abstinence Society, in the chair, who stated that the lecture about to be delivered was at the request of the Paisley Society, and the proceeds would be devoted to the erection of a temperance hall in London. The learned lecturer gave a very interesting account of a great number of countries through which he had travelled, and stated that during three years' travels in foreign countries, he had seen only six intoxicated persons—that he had gone 1500 miles up the river Nile, on the banks of which there are 2,000,000 people, yet among all these he had never seen an intoxicated person. The constant use of intoxicating liquors was the shame and disgrace of Great Britain. He stated that the annual expense of strong drink to this country, including the value of lost time, and results of intemperance, was, in round numbers, £200,000,000, while the ordinary taxation was only one-fourth of that sum, namely, £50,000,000. He showed, in most convincing terms, that it was the duty of every christian to discountenance the drinking customs and practices of the present day. At the present time, when so many people were starving in this town, he would put it to every humane person if it was right or proper that people should continue to use a useless article at great expense while 6,000 people wanted food to sustain life—and not only useless, but most decidedly hurtful to every person in health. He was satisfied that if the inhabitants would all discountenance the use of intoxicating liquors, and devote the money for the use of the poor, a sufficient fund would be raised to sustain the people, without a shilling of extra subscription. He urged this point by a number of powerful arguments, and concluded with great applause.

## WARRINGTON.

The thirteenth anniversary Tea party of the Warrington Temperance Society, was held Dec. 13, in the Wesleyan School room. There was a large and respectable attendance of Members and friends. W. BEAUMONT, Esq., Mayor, occupied the Chair, and in an effective speech shewed the evils of intemperance, and the advantages arising from the total disuse of intoxicating liquors, concluding with a persuasive appeal to the ladies present.—L. HEYWORTH, Esq., enlarged on the degradation and misery of which drunkenness is productive in times of difficulty and pressure such as the present. He referred to the testimony given by 1,400 medical men to the fact that alcoholic drinks are not only unnecessary, but positively injurious to the health of men; also, to the testimony of judges as to the connexion between intemperance and crime.

The Rev. W. Mc. KERROW, of Manchester, delivered a powerful address. He took it for granted that all were familiar, by observation and knowledge, with the evils of drunkenness. What was to be done to prevent or cure these evils? There must be both *precept* and *example*. It would not do to testify against intemperance, and yet continue those drinking usages which nullified all remonstrance and advice. It argued a low state of Christian attainment, when professors of religion were reluctant to deny themselves an unnecessary indulgence that they might have greater means and opportunities of doing good. Efforts on behalf of education and the spread

of the Gospel, were rendered to a large extent abortive by the counteractive drinking usages of society. He concluded an argumentative and earnest appeal, by urging those who had not signed the pledge at once to do so.

The Rev. W. ROAF, of Wigan, shewed that alcoholic drinks merely gave stimulus and not strength, and demonstrated that the question belonged especially to the poor and working men, being one of economy, health, increase of trade, &c.—Thanks were then voted to the Mayor and other speakers, and duly acknowledged.

## SAFFRON WALDON, ESSEX.

Twelve months ago 4 or 5 persons at Langley, in Essex, pledged one another to the entire abstinence from all intoxicating drinks for six months, one of these was the baptist minister of the place who signed in order to assist in the reformation of another who was a notorious drunkard, but who is now, thanks to the cause of Temperance, a reformed, respectable and worthy man, this act was done in so quiet a way that scarcely any one knew of it but the parties themselves. As weeks passed on, their convictions gradually strengthened in the correctness of those principles which they had sanctioned at first only for example. The Teetotal Times was taken by this little faithful band, and they eagerly read other works on the subject. The six months at length expired, but unwilling to relinquish the good work they had so quietly but resolutely begun, they grew bolder and bolder, till ultimately they determined to become public advocates of the Teetotal cause. For this purpose they resolved to establish a society in the place, and to invite over from Saffron Walden one or two friends who should address, on an appointed evening, an audience to be convened for the occasion in the chapel and thus set the machinery in motion. Mr. Marten, a Baptist minister, and Mr. J. W. Bitten, the secretary of the Temperance Society, accordingly went over on Thursday last and addressed a large meeting of very attentive hearers in the baptist chapel, the respected minister presiding. At the close of the meeting the minister (Rev. C. Player) was the first to renew his pledge and he was followed by a dozen others. Thus it is hoped the foundation is laid of a useful society under whose genial auspices, by the blessing of our heavenly Father, many an erring brother may have reason to rejoice.

## WAINFLEET.

Monday, Dec. 13th, a Meeting was held in the Temperance Rooms, which were well filled by attentive hearers Mr. MANNING, late of Leamington, occupied the Chair, and rather startled the meeting, by asserting that the Christian Church in this country had it in its power to make us a nation of Teetotalers within the short space of ten years. This sentiment was so well sustained and illustrated by the succeeding speakers, Mr. BORMOND, and the Rev. W. ROSE, of Alford, that the majority of the hearers went away fully convinced of the importance of this great truth. Mr. Bormond completely annihilated the objection of professors of religion who charge the advocates of Teetotalism with making it superior to the gospel, clearly showing that though it was a part of the gospel, it was a part much neglected by those who ought not to shun to declare "the whole truth;" so much so, indeed, that the very stones (drunkards) began to cry out against them.—Mr. Rose related some affecting instances of awful and sudden deaths which had lately taken place in his own immediate neighbourhood. One man, a barber by trade, went a few miles from home on business; when last seen, he was leaving a public house, at 10 at night, next morning his wife was anxiously waiting his arrival—no husband. The second morning no husband! The fourth day, a schoolmaster in the neighbourhood gave his boys liberty to scour the fields and dykes in search of the poor barber; his body was soon found in the corner of a large dyke which he had to pass, and he was taken out a lifeless corpse, the result of intemperance. Another man got upon his horse in a fit of intoxication, said "he would ride to hell!" he had not

gone far before his horse fell, and he was taken up dead. And another poor man in a state of stupor from drink, lay down by the side of a lime-kiln, and awoke only to find himself just alive from its burning effects,—he crawled a few yards from the place and died.

Mr. Rose preached an excellent sermon in the afternoon, after which a numerous company sat down to Tea.

#### CIRENCESTER.

We held the first anniversary of the opening of our Temperance Hall on Wednesday the 15th; we had a good meeting, addressed by *Thos. Hudson and Thos. Whittaker*, from the National Temperance Society; and on Thursday a Tea Festival. The Hall was tastefully decorated with Festoons of evergreens and flowers, by the ladies, to whose kind exertions we are indebted for a capitally arranged tea. This over, the Hall was opened to the public, and soon crammed full, to hear the lectures delivered by *Thos. Hudson, S. Bowly*, and *Thos. Whittaker*; and we never had more sensible, sound, and truthful addresses in our Hall. The interest excited by these meetings, and the attention given, lead us to believe, as stated by one of our speakers, that

"There is a good time coming, boys,"  
"A good time coming."

And we who are teetotally banded together in this locality, will, we trust, be up and doing.—*Christopher Bowly* occupied the chair on both evenings.

On Friday, the ladies gave a Tea to about 200 Teetotal children; after Tea the meeting was thrown open to their companions; a few words from the Secretary introduced a long tried friend of the cause, *Isaac Pitt*, who in a very close appeal to the children and their parents, urged their withstanding temptation. About 47 gave in their names at the close.

A series of dissolving views, painted by an artist of the town, delineating English History, added much to the enjoyment of the evening.

#### GUERNSEY.

We live in a most unfavourable spot for the growth and development of Temperance principles. In the first place, spirituous liquors are sold at 5d. per pint, and wines from 3d. upwards the bottle. Who can wonder if they be much in use?—Secondly, our Society is so interwoven by links of relationship, that a large number of the inhabitants are related to those who are interested in the traffic. Thus a prejudice in favour of the trade, and against the advocacy of temperance, is created.—Thirdly, there is much apathy and indifference among religious professors. In some cases this amounts to such a prejudice against strict sobriety, that when a member of a Christian Church becomes an abstainer, he is accounted weak, superstitious and righteous overmuch. And instances are not wanting in which persons have thus been driven back to their former habits of drinking. Notwithstanding these difficulties, we have made some progress in the Temperance Cause. We have been visited by the Rev. Mr. GLYDE, of the Home Mission Society, and by Mr. WILLIAMSON, from London. In consequence of the lectures and addresses delivered by these gentlemen, numerous additions have been made to our Society; a spirit of enquiry is abroad; and we are, I trust, inspired with fresh zeal in our noble cause.

J. HILL, Secretary.

#### SUBSTITUTES FOR ALCOHOL AS MEDICINE.

"I believe on examination it will be found that substitutes for alcohol are readily found as aids to digestion, and lactation, and in fever. I have not prescribed alcohol as a medicine for the last fourteen years; and before that time I scarcely ever used it, except in extreme hæmorrhage, which I subsequently found worse than nothing as a remedy."—*Extract from a letter recently addressed to H. Mudge, Esq., of Bodmin, by J. Higginbottom, Esq., Surgeon, of Nottingham.*

#### THE TWO "JOHN'S."

The following cases have lately come under the notice of the Secretary of a Temperance Society in the county of Sussex.

**John L.**—some few years ago was the keeper of a beershop. His character was not good; in fact, he was addicted to drunkenness and its attendant evils. He became very ill, and was frequently visited by pious Christian friends. Their labours were not in vain, for on John's recovery he gave proofs of sincere repentance. John became a member of a Christian Church, and walked consistently for some time. But alas! those who visited him during his illness did not charge him to abstain from that which had produced so much of his former misery. It was whispered in some quarters that John had been overtaken, but at last it was seen by one of his fellow members. Shortly after, John attended a Temperance meeting, and after the address he publicly stated that he intended to sign the pledge. About a fortnight after, he *did* sign, but kept his pledge only a few weeks, as abstinence from poison so weakened him that he was not able to perform his work:—*So he said!*

The Sabbath after he had violated the pledge, he (on his road to Chapel) overtook Mr.—the Deacon. John laid the case before him, who promptly replied, *he had precisely the same feelings if he abstained, and he believed that half a pint of beer was, if not absolutely necessary, at least beneficial.* Since that time, vain have been the attempts to induce John again to return to the paths of true sobriety.

We will now turn to the other John. **John F.**—was once a beershop keeper. To his house resorted the lowest of the low. He was a degraded drunkard. An *abstaining Deacon* had some conversation with him respecting his soul. John thought himself as good as the Deacon. The Deacon saw him again: John thought differently. He was however induced to be an abstainer, and conscience speedily induced him to relinquish the "*Traveller's rest.*" Having taken Temperance in one hand, he soon took Religion in the other. He joined a Church, and sat at the table of the Lord. Somehow or other, the example of the good moderation people captivated him. He thought after so long abstinence he could now drink a little—he attempted it, but paid dearly for the indulgence.

Early one Sabbath morning, a man was observed walking up and down the High Street. He at length entered the house of the Teetotal Secretary, and asked permission to sign the pledge. He did so, writing against his signature—"for life." That man was John F.—, and the last the writer heard respecting him was, that he felt himself unworthy to approach the Lord's Table, having so disgraced his profession of religion.

Let us learn from these cases.

*The Havoc strong drink is making in the Church of Christ.* See it in both John L. and John F.

*The influence (either for good or evil) which Christians possess.* Had the Deacon to whom John L. spoke been an abstainer, he could have warned him, instead of sanctioning his drinking propensity; and had the Deacon John F. spoke with, been a non-abstainer, is it not more than probable his efforts would have been nullified?

*The salutary effects of total abstinence.* Behold it especially in John F. When will good men cease by precept and example to oppose the Temperance movement?

**PUBLIC SENTIMENT.**—With just as much certainty can the public sentiment be formed and put in motion, as the waves can be moved by the breath of heaven, or the massy rock, balanced on the precipice, can be pushed from its centre of motion: and when public sentiment once begins to move, its march will be as resistless as the same rock thundering down the precipice. Let no man think or say, therefore, that nothing can be done.—*Dr. Beecher.*

## ON TOBACCO.

BY DR. BEMAN.

A man might just as well use any other poison, till his organic instincts are changed by habit. Smoking, chewing and snuffing all belong to one category. Bad digestion, head-ache, nervous derangement, palpitation of the heart, and the decay and loss of teeth are among the ordinary effects, and are almost as sure to follow the use, as the habit is to be formed and practised.—‘We speak that we do know, and testify that we have seen.’

I have witnessed the most deplorable effects produced by the use of Tobacco among students in college. It often proves fatal to health and I believe to life. At an early period, and under the influence of sedentary habits, the constitution often sinks under it. I should rejoice if its use, in every form, were prohibited in every college in our land. It is a vice which should be exterminated by the operation of law, from schools of learning. The hand of discipline should be applied with rigor to this evil.

I have known many cases of dyspepsia, evidently caused by smoking and chewing. Indeed this is a common and every day effect. In the course of my ministry, I have known two cases in my own congregation, of death in which I fully believe, the use of tobacco had much to do. One was the case of a lady, who was an inveterate snuffer. I know a man now in the prime of life, who is probably an incurable paralytic, whose disease, in the opinion of his friends, was either caused, or greatly aggravated, by the excessive use of tobacco.

But cases are endless. I wonder physicians keep silent as they do. The American community is full of the victims of tobacco. It is hardly less fatal than its grand associate, rum. They are true work-fellows in poisoning the instincts, destroying the health and degrading the nature of man. Tobacco, in every form, ought to be excluded from the Church, and banished from good society. I hope your labors will do much to hasten such a reformation. I confess that for one, I am sick of seeing a smoking or tobacco chewing, as I am a wine-drinking minister of the gospel. I am utterly disgusted with those little boys and fops who are endeavouring to make rapid strides to gentility and manhood, by distending their cheeks with tobacco, and puffing their cigars at the corners of all the streets. These are the forlorn hopes of the rising generation. Save us from a race of tobacco worms!

## HEAR THIS, CHRISTIAN TEACHERS!

At the Temperance Anniversary recently celebrated in Warrington, the following anecdote was related by the Rev. W. ROAF. There was a man whose wife's mother had induced them to break their pledge, on the occasion of the birth of their first child, by telling them that ministers of the Gospel saw no harm in taking a social glass on particular occasions, and that her own minister, a most pious man, did it. They yielded—the man became a drunkard, and once said to Mr. Roaf, when referring to the name and authority of the minister, whose opinion and example had been quoted to his ruin,—‘I'll curse that man when I am in hell.’

## THE DRUNKARD AND HIS CHILD.

A drunkard's daughter came home from school crying one day, and the father asked her what she was crying for; she said she did not like to tell him. ‘Oh yes, tell me, I must know what ails you. Are you sick?’ ‘No, father, but the girls call me a drunkard's daughter, and laugh at me, and I can't help crying.’ It was too much for the poor father; he went with his child to the next temperance meeting, signed the pledge, and got drunk no more.

## “I WAS NEVER DRUNK BUT ONCE!

WARNING TO YOUTH.

The following touching narrative should be pondered by every Sunday scholar in England. It speaks trumpet-tongued of the evil effects of intoxication, and points with a finger of fire to the awful moment when “five minutes” will usher us into the presence of God.

“You have only five minutes to live,” said the sheriff to a young man condemned to die.

The sheriff took out his watch and said, “If you have anything to say, speak now, for you have only five minutes to live.” The young man burst into tears, and said, “I have to die. I had one little brother; he had beautiful blue eyes and flaxen hair, and I loved him; but one day I got drunk, for the first time in my life, and coming home, I found my little brother gathering berries in the garden, and I became angry without a cause, and killed him with one blow with a rake. I did not know anything about it until the next morning, when I awoke from sleep and found myself tied and guarded, and was told that when my little brother was found, his hair was clotted with blood and brains, and he was dead. Whiskey has done it. It has ruined me. I never was drunk but once. I have only one word more to say, and then I am going to my final judge. I say it to young people—never! never! NEVER! touch anything that can intoxicate!” As he pronounced these words, he sprang from the box, and was launched into an endless eternity.

I was melted to tears at the recital and the awful spectacle. My little heart seemed as if it would burst, and break from my aching bosom, so intolerable were my feelings of grief. And there, in that carriage, while on that cushioned seat, looking with streaming eyes on the body of that unfortunate young man, as it hung writhing between heaven and earth, as unfit for either place, there it was that I took the pledge never to touch the hurtful poison! Long years have passed away. White hairs have thickened around these temples, then so ruddy and so young, but I have never forgotten the last words of that young man. And I have never violated the pledge. When the tempter has offered me the sparkling goblet, the words of that young man have seemed to sound in my ears again.

## THE TEETOTALER'S BUDGET.

A MOTHER'S INFLUENCE.—“The fate of a child is always the work of the mother,” was the profound remark of the penetrating usurper of France. How sad then when that mother is a lover of strong drink!

A DEVOTE.—“My dear, where is my Morning and Evening Devotion?” said Mr. Paul Partington, meaning a small book with that title. “Here it is,” said Mrs. Partington, producing a dark bottle from the closet.

INCONVERTIBLE DEBENTURES.—Creditor: “Sir, you are drunk now! You have wasted your substance with tipping, and have turned every thing that belonged to you into liquor.” Debtor: “Pardon me, sir, every thing except my debts, which I regret for your sake as well as my own—I see no prospect of being able to liquidate.”

A GLASS OF WATER is the fittest drink for all ages and temperaments, and of all the productions of nature or art; comes nearest to that universal remedy so much sought after by mankind, and never hitherto discovered.—Hoffman.

UNION—in a good cause is like the noiseless and invisible action of the dew by night and the sunbeam by day, on the vegetable fibre, unfolding itself in beauty to the eye, and grateful fruit for the palate. Just such, in multitudes of instances, have been the results of the united efforts of the rapidly increasing host of philanthropists, designated Teetotalers.—R. Abraham.

UNION—in a bad cause, is like the irresistible avalanche, which buries the doomed village before the horror-struck inhabitants have had time to exclaim, "We are lost!" Just such is the union of manufacturers, sellers, and consumers of intoxicating liquor.—*R. Tabraham.*

DRUNKEN DUCKS.—A man broke a large stone jar of gin the other day, at Roystone, and the liquor was retained in a puddle hole. Some intemperate ducks discovered the treasure, and jabbered and drank till they were so drunk that they could not waddle steadily, but frequently fell sideways and tipped tail over head, to the great amusement of the spectators.—[We have frequently seen *human beings* present on such an occasion, stooping down and sipping the liquor, mud and all, from the kennel; and instances are on record of persons, who after thus sipping have paid the forfeit of their lives!]

A SALUTARY CAUTION.—Guard against the use of strong drinks. The least degree unfits the soul for communion with God. And this may be the case when its effects cannot be perceived by man.—*W. Dawson.*

THE YOUNG.—How happy they, who introduced early to Teetotal Societies, remain strangers to that habit so destructive and difficult to be overcome. Their unvitiated constitution is the subtraction of health, physical and moral. Their pledge, while they keep it, is a specific against many diseases which to others have proved fatal.—*Dr. Ritchie.*

DRUNKARDS IN DANGER.—A drunken man is like a ship without sail or rudder, exposed to the dangers of a merciless ocean. As he sails across the sea of time, he is exposed to tempests, shoals, and whirlwinds;—every moment he may dash against the rock of death, and lose his all;—he may be engulfed in the whirlpool of despair, and sink to the region of eternal woe!—*D. Thompson.*

HEALTH AND VIGOUR.—The flow of animal spirits—the fire and vigour of the imagination—the fulness and power of feeling—the comprehension and grasp of thought—the fire of the eye—the tones of the voice—and the electrical energy of utterance—all depend upon the healthful and vigorous tone of the animal system; and by whatever means the body is unstrung, the spirit will feel and display the languor-begetting influence.—*J. Young.*

DRUNKARDS SHORTLIVED.—Sir Richard Steel says, "Three-and-thirty is the grand climacteric of drunkards!" Perhaps a lower figure might be set down now, and yet no incorrect statement be made.

PUBLIC HOUSES *versus* CHRISTIAN INSTRUCTION.—In the town of Bury there are 124 places where intoxicating drinks are sold, besides 14 places where British wines may be bought. 122 of these places are open on Sabbath day for the sale of intoxicating drinks, while there are only 18 places open as Sabbath Schools, and 19 places of public worship. 122 synagogues of Satan open on the Lord's day—places of worship under 20!

EVERY RECLAIMED INEBRIATE—adds a vast moral force to the Teetotal Principle. He is not merely an individual rescued from the grasp of the destroyer, but an advocate whose example, as well as his addresses, guides others into the way of safety.

#### NATIONAL TEMPERANCE SOCIETY.

The Rev. EVAN JONES, of Tredegar, whose name must have become familiar to the readers of the *Essayist*, has been unanimously elected to the office of Secretary to the above Institution, rendered vacant by the resignation of Mr. THOMAS BEGGS. He is expected to enter on the duties of his office about the latter end of the present month. His numerous friends in the Principality do not part with him without deep regret. We sincerely wish him health and strength for the discharge of his important duties.

"THE TEMPERANCE MOVEMENT: its past history—present position—future prospects and connexion with other great movements of the age:—is the subject of the Essay contained in No. 12 of the TEETOTAL ESSAYIST, which is now ready. The Proprietor regrets that he was not able to publish it on the 15th ult., as announced. Mr. THOMAS BEGGS, the writer of the Essay, was anxious to render it as complete as possible, but was prevented from furnishing the manuscript in due time, in consequence of very numerous and indispensable engagements in connexion with the Health of Towns Association, of which he has recently become the Secretary. The Essay will be found replete with interest.

The *Teetotal Times and Essayist* will appear regularly on the first day of every month. It will possess the privilege of *free postage*, so that Societies or individuals will have the means of circulating the successive numbers at a trifling cost.

During the past year, many thousand copies of the *Teetotal Times* and the *Essayist* have been sent *gratuitously* to Ministers of Religion, Magistrates, Sunday School Teachers and others, to whom, but for this cheap and effectual medium, information as to the principle and operations of Teetotalism, would not have been communicated. Great good has resulted from this circulation; and Societies or individuals anxious to spread such information, cannot adopt a more easy and efficient mode of doing so, than is thus afforded them through the medium of the *Teetotal Times and Essayist*. They may be supplied for this purpose at 6s. per hundred, which will be sent to them in parcels, *post free*. Single copies will be sent regularly to individuals, on the payment of *One Shilling per annum* in advance. Orders, with the amount in Post Office Orders or Stamps, to be addressed to Mr. JOHN CASSELL, Budge Row, London.

#### TEMPERANCE PUBLICATIONS.

LITTLE TRACTS FOR LITTLE FOLK ON TEMPERANCE.  
B. L. Green, Paternoster Row, London.

We have before us twenty-four of the Tracts of this very pretty series. The subjects are well chosen, being either short and simple narratives, or plain facts and arguments, the truth and force of which may be easily comprehended. They are very neatly printed on tinted papers, and are likely to prove an acceptable present to the "little folk" for whose instruction and edification they are designed. *Larger* "folk" will do well to take a packet of these tracts with them, as often as they visit circles where "little folk" are to be found. They will be sure to find customers, and much good may thus be done; and as packets containing 100 may be had for 6d., it will not be a very expensive concern.

THE ADVISER. London, Houlston, Paternoster Row.

Another *halfpenny* monthly, under the auspices of the Scottish Temperance League, commenced in November last. The numbers before us contain articles of sterling merit. It is the best halfpenny periodical we have seen, and deserves to be supported by every Temperance Society.

THE SUNDAY SCHOOL AND YOUTH'S TEMPERANCE JOURNAL. London: B. Green, Paternoster Row.

This new *halfpenny* monthly is issued by the Committee of the British Temperance Association, in pursuance of a resolution passed at the last Conference of the Association, and with a view of directing attention to the importance of inoculating the minds of the rising generation with the principles of the Temperance Reformation. With the co-operation of the teachers of Sabbath and other Schools, this periodical may prove the means of very extensive usefulness.

## DICAL AND ANTI-USAGE MOVEMENTS.

TO THE EDITOR OF THE TEETOTAL TIMES.

DEAR SIR:—Allow me to direct the special attention of your readers, particularly those who are members and office bearers of Total Abstinence Societies, to a few important particulars in connection with the Medical and Anti-Usage Movements.

In reference to the subject of the TEMPERANCE MEDICAL CERTIFICATE. I am much impressed with the opinion that this matter ought to be pressed forward into a regular and systematic movement and should not be confined to obtaining a limited number of signatures to the document.

In the course of much conference and correspondence on this subject for several years, it has forced itself on my observation, that vast numbers of the medical profession, in their successful examination of various other departments of their business, have almost entirely omitted an accurate knowledge of the *medical properties of alcohol*; and that their ignorance has been the pregnant source of prodigious evil among our inhabitants. On the other hand, sound views on this subject would prove a blessing of general benefit, and the Temperance cause would profit to a large amount thereby. By the prosecution of the subscription of the certificate, medical men will have their attention strongly drawn to the subject. They cannot but remark that the leaders in the profession have of late taken a new stand, unwontedly favourable to our cause: but it cannot be, but that a change of the most pernicious nature would ensue on the whole Faculty, if the matter were now judiciously, but firmly pressed by friends of temperance. And if the opinion and favourable alteration in medical opinion were to widen and increase among professional men throughout the whole kingdom, it cannot be doubted that a favourable change of general sentiment through all ranks would ensue.

We have ever found, that next to the obstacles sent to Teetotalism by the Drinking usages, there has stood more opposed to the advance of the cause, than the ill-founded but inveterate notion that a moderate amount of alcoholic drink was necessary by day proper for the human frame; and that therefore the demand upon all classes to abstain totally, was a requirement at once unreasonable, dangerous and preposterous. What a boon therefore to our operations and exertions would the removal of such a universal and effective impediment prove?

But, Sir, this auspicious consummation, now appears, in the leading of Providence, within our reach, we would only exert common diligence. The multitude of facts evolved by Teetotalism, and the steadfastness of its advocates and professors, and the successful issue of its birth and progress, have merited the respectful observation of the leaders in medical science. These learned practitioners have been examined and scrutinized on all sides, they have found them inept and erroneous, and seem prepared in a great measure to repudiate former errors, and to enter on a course quite favourable to our own sentiments. How desirable is it that this salutary reform should be expanded among the seventy thousand medical practitioners, in Great Britain, who yet, for the most part, stand in a measure, hostile to our positions: and that the improv-

ed sentiment should thence pervade the millions of the population who are at present environed with infinite danger by their sheer ignorance of this important subject.

Now, what I plead for, and I hope it shall not be in vain, is, that leading Teetotalers should, without abandoning valuable local objects, consider a general scheme of this nature as possessing paramount claims upon their attention and labours.

A few medical men employed to itinerate and lecture on the medical question, and simultaneously to draw the notice of local practitioners to the subject, and to procure their signatures to the certificate; would stimulate our cause, and effect a mighty progress and advancement throughout. Under such a general change of opinion as this procedure would operate, the Teetotaler would no longer require to be perpetually on the defensive, and to be content with mere toleration. As it stands, we are put continually to justify our teetotal practice in every company we enter. If the new medical views were better understood, we should be in a different position.—Then the moderate drinkers of alcohol would be put on the defensive; they would endeavour to protect their practice from blame, if this were possible.

What I would urge upon the leading friends of Temperance is, not to let go the inferior departments of Teetotalism, but by all means to search and scrutinize individually into such subjects as the *Medical and Anti-usage* movements, and use the most diffusive and energetic measures towards their progress. And doubtless the four general Temperance Unions seem more particularly called upon to support and cherish the general schemes.

Many districts of England and Scotland have as yet procured no signatures to the certificate; the subject has not been agitated in these quarters, and no interest seems to be felt. But the greatest encouragement presents itself to exertion on this point. The more scientific and honoured members of the medical profession are all declaring themselves professionally in our favour. This morning only, I have received the adhesion of a party of great and deserved eminence, who felt dubious of our position some time ago. In short, nothing is wanting, under Providence, but the continued attention of the friends of Temperance to the subject, and their willing and zealous co-operation in the movement.

II. With respect to the system of ARTIFICIAL and COMPULSORY DRINKING USAGE, almost peculiar to our own country.

At the commencement of the Temperance movement in 1823, I earnestly advocated direct steps being taken for the abrogation; and during more than nineteen years have not ceased in calling attention to the subject, with no great measure of success hitherto. But I have no doubt that Teetotalers throughout will at last perceive that this step *must* be taken, and that it cannot be shunned or passed by.

I think I am prepared to shew, by the evidence of Working men and Temperance Missionaries, that the principal obstacle in our country, though not elsewhere, to the taking of the teetotal pledge, is the system of compulsory drinking usage; and that the great breaker of the pledge after it has been taken, is the same imperative system.

I know that persons in the richer classes do not

perceive this, and are greatly ignorant on the subject; but most working men know it excellently well, for "the iron" of this despotism has "entered their soul." I deprecate, therefore, being judged in this matter by gentlemen; I appeal to the working myriads for the truth of the practice, and the philosophy of this arbitrary system.

Again; if proper measures were taken to abrogate the usages, we should obtain the assistance in this object, of thousands of influential men who are not teetotalers. I need not argue with you on the ignorant fallacy of refusing assistance from this large class of fellow citizens. Multitudes of masters in every trade would assist in prudent measures for the suppression of the usages—for there is no source of loss and detriment to masters and employers so great as the drunkenness of workmen.

My friends in the *National Society* have kindly printed in their periodical the following testimonial, to be signed by masters: and you will recognize in its terms, matter which I submitted to yourself some time ago, and on which you suggested some very important alterations, viz:—

"We believe that the drinking usages of the factories and workshops, such as compulsory drink-fines and footings, lead to extensive evil.

"That their imperious character is contrary to all true liberty.

"That such an extensive system of cruelty and injustice is not kept up, so far as we know, in the social Customs of any other Nation.

"That by means of this Compulsory or Artificial system, young men are often, in a manner, forced to become drunkards.

"That Drunkards who would wish to reform, are by these domineering and arbitrary Customs, prevented from putting their good resolutions in force.

"That hereby a dangerous and mischievous tax of many millions a year, is imposed by workmen on one another, without consent of the parties paying.

"We consider the following penalties, instituted to keep up the drinking and paying of fines and footings, to be of the most revolting and oppressive description, viz., sending men to Coventry; putting them out of the pale of good-will and friendship, and kind assistance of brother workmen; inhumanly refusing to teach apprentices work, their drink footings being unpaid; constraining starving men, who from sickness or otherwise have been out of work, or indeed any parties whatever, to pay journeyman's drink footings, by threats and other means; secreting men's clothes, and dirtying, tarring, cutting, and destroying them; gapping, notching, and otherwise injuring tools, or sending both to the Pawn-broker's shop, and in a felonious manner pledging them for the regulation drink-fines; forming conspiracies to force out of workshops and factories, men who decline to pay footings; maltreating respectable individuals on this account, by taunts, mockings, a variety of insults, blows, and other injuries.

"We further express our disapprobation of any pecuniary connexion between the foremen of factories and workshops, and individuals who keep public-houses, or foremen keeping public-houses themselves; and all bribing of foremen and others by drink, to bestow work.

"We object to payment of wages in public-houses, as of the most extensively ruinous tendency; and also to linking or grouping men together with large bank notes or gold, leaving them to procure change where they can. And, in conclusion, we bear testimony from our constant and painful experience, to the injurious consequences of the ceaseless and unmeaning connexion that has been constituted in this country between business and strong

drink, in a variety of ways, far too multifarious to be enumerated."

It is probable that in commencing with a general request to employers to sign this paperer, it may draw their attention determinately to a subject so important to their own interests. Many of them are themselves, as yet, ignorant of the details of particulars of the drinking usages of their workmen, and yet would strenuously assist in the abrogation, if informed on the subject.

The National Society has also had the kindness to insert in their periodical the following short plan of procedure in the abrogation of the usages.

"It is recommended, that after getting the employer opinion signed as extensively as possible, the Temperance Committees divide themselves into sections of two persons each; giving each section the charge of several workshops or factories. These sections will apply to employers and masters in a prudent and respectful manner, explain the dangerous nature of the drinking-usages, and obtain their leave to speak with, and address them on the subject. They will then find out a few among the men of peculiar good sense and conduct. I explain to them the oppressive and deleterious character of the "usages;" suggest their abrogation; disseminate anti-usage tracts among them; procure their promise to talk quietly and judiciously to the men, in private, on the subject; suggest that instead of spending to drink any fine that it may be expedient to keep up in workshops and elsewhere, it would be preferable to institute a fund for library, benefit club, or other useful purpose.

"After the matter has been quietly agitated for a certain time, a meeting of the men to be called, and abrogation of the drink footings and other usages to be proposed with the assistance of the master to this effect, being also in judicious and prudent manner requested.

"Many workshops and factories have abandoned the "Drinking Usages" under procedure of this kind: although total abstinence was not at the time made an part of the proposal, a great barrier to it was thus removed: and many non-teetotalers would give assistance in this department of teetotalism, if requested to do so.

"Care must be taken not to offend, and not to cause any undue dictation on the part of the master that might hurt the proceedings. Employers might be requested to avoid paying wages in public-houses; and friendly societies committees to hold meetings there."

I conceive, under correction, the MEDICAL MOVEMENT and the ANTI-USAGE SCHEME, to be the two grand pillars of Teetotalism; if these two plans are not carried into effect and fully accomplished, the Temperance Reformation never can be complete in this country.

It will probably be necessary to this end, that Teetotalers resume their ancient, daily, individual labour and toil. They must contend against erroneous medical opinions and drinking customs, as they contended for their cause at the commencement. At present, they have too much given into a luxurious and supine method of doing business. Private individuals have ceased to agitate and strive in the cause: it is thrown upon public agent to do so, and on a very few noble-minded men of each district, who are oppressed with the work. A public meeting, with a salaried agent to address once a month, is good: but this is not all that the case still demands:—the usages must be driven out of the holes and caverns of business and trade; they must be searched for, hunted out and exterminated. Every one must work towards this effort in his own sphere.

Meanwhile there is encouragement. The *National Society* have commenced to procure the signatures of Employers to the above testimony against the usages. The *Scottish League* have taken the field against the funeral usages of North Britain. The *Midland and British Associations* are, I venture to say, preparing themselves for a war upon the Compulsory Customs, which will not be needlessly terminated.

I am, Dear Sir,

Your's respectfully,

JOHN DUNLOP.

\* \* We are glad to receive this communication from our respected friend and coadjutor; and request the serious attention of its details to all our readers. Even those who do not at present sustain office in total abstinence Societies may have it in their power to render essential service in this matter. By the circulation of this paper—by conversation with employers and the employed—and by various other means, they may assist to further the designs contemplated in the above article, to banish from our beloved country customs and usages which have for ages been its disgrace, and which are among the chief barriers to its true prosperity.

#### IS TOTAL ABSTINENCE FROM ALL STRONG DRINKS SCRIPTURAL ?

BY THOMAS SMEETON.

This is a question which demands a thoughtful consideration and a serious answer. All who revere the Old and New Testament as a revelation of the Divine will, must, in all consistency, feel deeply anxious to ascertain whether the Sacred writings commend or condemn the popular movement to which we have adverted, and to which their adhesion and co-operation are invited. We will endeavour to furnish enquiries, with a suitable reply to the query with which this paper is commenced, and solicit the calm and fixed attention of our christian readers, while we submit to their notice a few simple preliminary propositions.

I.—*Tectotalism is not named in the Scriptures.* The practice of "Total Abstinence" which it represents by a quaint and modern appellation, is mentioned in the inspired records, and whilst it is often named with divine approbation respecting it, either expressed or implied, it is never, as a habit *practised from right motives*, directly or indirectly spoken of in terms of divine disapprobation. Still, as the watchword of an associated body, as the distinguishing badge of a confederated band of Moral Reformers it is not named in the Bible any more than Missionary Societies—Sunday Schools—Bible Societies and many other useful and laudable institutions.

II.—*Total abstinence from intoxicating drinks is not expressly commanded in the Scriptures.* No part of the decalogue says "thou shalt not drink alcoholic liquors." No precept of the Prophetic or Apostolic writings requires us to abstain from such drinks. Neither do the Scriptures specifically charge us to abstain from smoking opium, with the Chinese, or chewing it with the Turks.

III.—*The moderate use of strong drink is not enjoined in the Scriptures.* We cannot discover a Bible precept which bids us to drink spirituous liquors in moderation. If, therefore, we are not to act in these dietetic matters in conformity with the dictates of our own judgments, and may not draw our conclusion from observation and experience touching this matter—if we must wait for a Bible command for our guidance—we are in an absurd dilemma—for as the Scriptures make neither abstinence nor drinking imperative—we must neither drink *intoxi-*

*cating beverages nor abstain from them.* The doctrines of a Divine command, therefore, leading, as it does, to manifest absurdity, is evidently untenable and unsound.

IV.—*BUT THE PRINCIPLES of the holy writings form the solid groundwork upon which the structure of Total Abstinence is securely based.* Here the Christian friend of the Temperance Reformation can take his stand and maintain his position. Here he may calmly, but dauntlessly, meet all objectional opposition. If the leading Principles of the Scriptures support and justify him in his practice, he can afford to bear, with firm and unmovable patience, the misplaced opprobrium which a wicked world and a misguided church may concur in casting upon him.

The remaining portion of this paper will be occupied with a reference (as brief as possible) to some of the maxims and tenets with which the doctrine and habit of Total Abstinence from strong drink are strictly accordant.

Matt. 7. 12. "Therefore all things whatever ye would that men should do to you, do ye even so to them, for this is the law and the Prophets." The principle involved in this "golden rule" does not teach us to do that which is *morally unlawful* with a view of aiding our neighbour. By "all things" therefore we must understand all *allowable and useful and compassionate* "things," by which we can benefit and bless our brother man. If we see a man conveyed to prison, by the justly exerted power of the law, on account of his commission of some flagrant offence, we could not with propriety unite in an attempt to break down the door of the dungeon in which the criminal is confined—on the ground of the principle involved in this text; simply because if we were deservedly punished by imprisonment we could not justly expect or desire that our neighbour would act on our behalf in the manner just described. Therefore unless Total Abstinence "be allowable, useful and compassionate"—and unless the intemperate portion of our fellow creatures can without injustice demand the practice of "Total Abstinence" at our hands, as a *restoring example*—we, as christians are not called upon—by this rule to become Total Abstainers. But the system is permissible, for it is not forbidden—it is useful, for it has checked vice and suffering wherever it has prevailed—it is compassionate, for it has dried up many tears—bound up many broken hearts, and raised many of the downfallen victims of appetite and custom. Neither, if we were in the miserable state to which the sin and folly of the inebriate has brought him—should we act wrongly in wishing that the sober part of the community would combine in attempting to release us from the bondage and wretchedness of Intemperance. In this view of the case, it is clearly incumbent upon the christian to unite in the promotion and advancement of the interests of the Temperance Enterprise.

Romans 14. 13. "Judge this, rather, that no man put a stumbling block, OR AN OCCASION TO FALL, in his brother's way." Although this injunction referred primarily to the consumption of meat which had been offered to Idols, it contains a lesson of "Instruction in righteousness" in common with "all scripture," (2 Tim. 3. 16.) and is consequently applicable to all cases, *now*, in which the follower of him who "went about doing good" can avoid flinging "a stumbling block" in the way of his fellow-man. Should we succeed in proving that the moderate use of strong drink, in the present day, and in the present circumstances of society—is, on the part of the christian, tantamount to casting "a stumbling block" in the way of his weaker brethren, he will of course see the propriety of ceasing to consume intoxicating beverages. It is quite possible to show, from many deplorable cases, that the use of strong drink on the part of professing christians has hindered many miserable drunkards from being reclaimed. In many instances such unhappy characters have clung to their cups with terrible tenacity, because of the sanction bestowed upon the drinking customs by the more sober and highly

reputable persons who form the bulk of our christian churches. Let ministers and church members try to escape from the force of truth as they may, and do, they cannot neutralize the force of the following facts. 1st. As long as many thousands of men drink strong drink at all they will be drunkards. 2nd. As long as they see ministers of the gospel, and the professing church generally, hold back from the Total Abstinence Society, then drunken multitudes will refuse to abstain and will continue intemperate. 3rd. As long as professing christians continue to drink strong liquors in moderation, they will foster and perpetuate the sin of Drunkenness.

Again, many members of Christian churches, to whom, from physical constitution, strong drink is peculiarly alluring and dangerous—are hindered from abstaining through the moderate drinking practice of their pastors and fellow members. How many of the members of our various religious bodies are expelled from membership through excessive drinking—but they would not fall into excess if they would abstain, and they would abstain if their pastors and deacons and fellow-members would. But then "Fathers in Israel" seem to prefer "sitting" in the temple of the Idol, strong drink, in their own selfish safety—and being the means of ensnaring their "weak brother" for whom "Christ died"—and of casting him out as evil—to the "Paul-like," and Christ-like—act of self-denial, which, as an example, might preserve their brother, from a grievous and disgraceful fall!!

But many who have been reclaimed by Total Abstinence, have found the moderate drinking of Christians "a stumbling block" in the way, and "an occasion to fall." A wretched sot became, a few years ago, a sober man, through his adoption of Total Abstinence. His domestic peace—his bodily health, and his social character were signally and, it was hoped, permanently regained. But, to use his own words, he had "to fight hard against the opposition of the wicked, and harder still against the opposition of the good!" Professing christians strove to convince the poor fellow that Teetotalism was wrong, and at length succeeded in persuading him to "drink a little." This broke down the barriers of safety which Teetotalism had built around him—his old appetite was aroused with redoubled intensity—he became a drunkard again—his family were again reduced to rags and ruin—his last end was worse than his first, and he died drunk with blasphemous imprecations upon his expiring lips! while professing christians around wondered and lamented—strangely forgetting that they by their example and inducements had put "an occasion to fall" in the sinner's way, and had been, in fact, his TEMPTERS AND DESTROYERS!!

1 Peter 2. 11. "Abstain from fleshly lusts which war against the Soul." By "lusts" in this passage, are we not to understand indulgences of the appetites, which are found to act injuriously to the peace and prosperity of the Soul? If so, as soon as the practicability of "Total Abstinence" from strong drink is ascertained in connection with a discourse of the hurtfulness of the drinking customs (as a whole) as regards the well being of our souls; is it not clearly becoming on the part of christians to cease to uphold such injurious usages in any degree? To this opinion many of the good and wise in the present day have been brought as the result of sincere and patient investigation, and they earnestly and affectionately invite the co-operation of all who are led to see that the appetite for strong drink which so commonly obtains is at the best but a "fleshly lust," and in many cases has been found to "war against the soul."

James 4. 17. Therefore to him that knoweth to do good and doeth it not, to him it is sin. Here is a principle which sanctions the adoption of "Total Abstinence" on the part of such as are brought to perceive that they will, by subserving its interests, be made instrumental, to a great and gratifying extent, in "doing good." The great head of the church went about "doing good," and just in proportion to the reigning power of his grace in the

hearts of his people, they will be seeking for opportunities of "doing good" amongst their suffering fellow-men. It will not be their enquiry how much self-denial can I evade? How many sacrifices can I avoid? How near can I go to sinful indulgence without falling into it? But rather where can I deny myself more—what further sacrifices can I make, and how far can I go from the appearance of evil"—so as more fully to promote the best interests of my race, and make manifest the glory of my God? If such desires are rising in your heart, kind and Christian reader, reflect upon the following statements.

The system of Total Abstinence from all intoxicating drinks has been the means of "DOING GOOD"—during the past few years—beyond all other benevolent institutions combined—excepting the glorious gospel.—This statement must, of course, be taken to signify more good proportionably—considering the money expended and the means used.

1. It has done a vast amount of PHYSICAL GOOD—Many thousands of drinkers, of all grades from the sipper to the sacker, have been materially benefited in their health through the disuse of alcoholic beverages.

2. MENTAL and MORAL good. Myriads of the human family have been swallowed by the whirlpool of Intemperance, but multitudes of men are now witnesses, to testify that "Total Abstinence," in the hand of the most HIGH, has snatched them from their dreadful proximity to the vortex of moral and mental ruin.

3. DOMESTIC AND SOCIAL GOOD. The tongue of an angel would fail to describe the glad and hearty gratitude which has been excited in many homes and social circles, through the benign influence of Total Abstinence upon such as were "ready to perish;" but are now reclaimed—recovered—and restored.

READER! need we go on? does not your bosom glow with generous emulation? are you not ready to exclaim—"It is enough—I perceive that the principles of the scriptures harmonize with the doctrine of "Total Abstinence"—in these intemperate days, to say the least, and I will now unite with the promoters of the Temperance Movement—praying that my relinquishment of strong drink may be blessed to the good of the human family, and to the praise of my "Father who is in Heaven."

## A FEW PENCILINGS FROM OUR NOTE BOOK.

No. II.

BY THE REV. T. WALLACE.

### THE AFFECTING INTERVIEW.

SOME years ago, having been discharging occasional ministerial duties, in a large town in Nottinghamshire. I was requested to call, prior to leaving the neighbourhood, on a respectable woman, who much wished to see me. I at once consented. I remember the morning well, when I entered an elegantly furnished parlour, and introduced myself to a fine looking and genteel female, in the prime of life. I observed, however, in a moment, that her countenance was wan and dejected, and she appeared altogether exceedingly unhappy. "You wished to have an interview with me, madam," I remarked, "before I left this vicinity." "I did, Sir," she rejoined; "indeed I did; but I know not now what to say, or what to do." "You appear to be distressed. It is not for me, as a stranger to cherish any desire to pry into your sorrow, but, as a minister of the Gospel, and of the kind and compassionate Saviour, I will endeavour to impart to you the consolations of Christianity, and that precious balm which the Redeemer only can communicate and apply." She immediately burst into tears, and sobbed, as well as she was able, "you are very kind to an unhappy stranger, my case is a miserable one. I have nothing but sorrow. I may say with Paul—"I am troubled on every side;" and, then, she wept more profusely and bitterly than ever. "Calm yourself, I beseech you,

madam :—this excessive grief will only render your condition more wretched and disconsolate. I am glad to find that you referred to the Apostle Paul. You know something of that precious book, the New Testament. There is nothing like that divine volume, especially, in the hour of heavy and peculiar trouble. Be composed, then; be composed!" Some period, however, elapsed, before comparative tranquillity was restored to her. She wept again and again, and several times, I thought she would go off in strong convulsions.

I saw that I must be judicious, kind, yet decisive, in my procedure. I talked to her, as well, and as seasonably, as I was able, and when she regained her composure, I remarked, "you have something, have you not, resting, and pressing on your mind; tell me your case, and I will endeavor, by the help of God, to relieve you. What occasions your intense sorrow? Have you committed any grievous sin? or have you been plunged into any domestic calamity?" "I do, indeed feel," was the reply, "that I have been, and am a great-transgressor, but, I hope, I shall find mercy through that compassionate Saviour, who died that sinners might live. My sorrow does not spring from myself," and she wept again. "Does it arise from losses of a pecuniary kind, or from any unexpected bereaving dispensations of Divine Providence?" "No, Sir, I have no pecuniary anxiety. I have an elegant house and garden, and every internal convenience and comfort, but there is *one thing* that blights all—that ruins all—that withers all my joys—that undermines my health—that makes me feel old before I am forty—that breaks my heart!" "and what is that?" I quickly inquired. In a moment, she cried out, and almost convulsively exclaimed, "*Drunkenness! Drunkenness!*" I nearly started from my chair, and, looking at her earnestly, I said, "Well, but my dear madam, you do not mean to tell me that you are addicted to drunkenness. I waited most impatiently for her answer, fearing that I was addressing a poor, miserable drunkard, conscience stricken, and almost in a state of madness. "Oh no," said she, "thank God! thank God! with all my sins against heaven, I am no degraded, wretched drunkard. I know that "wine is a mocker—that strong drink is raging—and I know this by most painful and bitter experience." "Have you, then, a child, or children, given up to intemperance?" "No, thank God, I am childless. If I had children now, they might be a curse rather than a blessing."

Who, then, occasions all your poignant, your agonising sorrow? Tell me, I entreat you, and the secret, if you request it, shall remain with me." "O, unhappily, it is no secret, all here know it—though you are ignorant of the cause of my grief, which will soon bring me to my grave: but it is MY HUSBAND—my poor, deluded, miserable Husband! How I have remonstrated with him! How I have watched over him, in the time of dangerous illness, occasioned by his intemperance! How I have prayed to God for his soul! How I do pity him!—but, I fear, there is no hope. He is killing himself by his intemperance, and, even now, he has *delirium tremens*, and requires to be narrowly watched both night and day. "My dear madam," I involuntarily exclaimed, "I do, indeed, pity you—and commiserate your cause from my very heart: but, is there no hope of your husband? can we do nothing for him? Is he too far gone to be rescued?" "I fear he is! O my poor deluded husband!—and she wept bitterly again, so that I could not refrain from weeping too.

When her grief had somewhat subsided, I observed, "what kind of drink has occasioned your husband's present awful condition? Wines, or raw spirits?" She sadly replied—"O Brandy! Brandy! *nothing* but Brandy. He has ruined his body—spent half of his property—and, I fear, lost his soul; and, for what?—to gain Brandy!" "How long has he formed these wretched and soul-destroying habits?" "Nearly eight years." Before that period, I was as happy as I could possibly be in this world, but he went out of an evening for an hour,

to take a glass of brandy and water—the habit was fixed—the hour was increased to two or three—often and often, he has not returned till midnight. He wanted strong brandy and water at home, two or three times during the day, until, in the course of twelve months, he began taking *clear* brandy—one wine glass full at a time, and he proceeded from step to step, till he drank in this way, *half a Bottle*, and at length a *whole Bottle of Brandy a day*. I appealed to him. I remonstrated with him. I told him of his sin, of his folly, of his danger. I wept over him—night after night I bathed my pillow with my tears; but all was unavailing. I got others to speak to him, in the most pointed manner. I requested some medical men to see him and warn him of the consequences of his habits, still he persevered, no advice, however intelligent, or affectionately given, was heeded by him. He continued to drink his usual amount of brandy, until *delirium tremens* seized him, and his case was one of great danger. He recovered, owing to his possessing a most vigorous constitution, but on recovering, he returned, to my bitter sorrow, to his old habits. Indeed, he drank more Brandy than ever. His situation was most perilous. In the course of time, he had another dreadful attack, through his passion for Brandy. He was saved, under God, by a most eminent physician: but the remark was made to him—"Beware of the *third* attack! give up Brandy at once, and for ever, else, you are a *dead* man." He did refrain for some months, still, there was a hankering after it. He said he had a craving which must be removed, and that he must take a *little* brandy. He recommenced, and I am confident, he has often emptied a bottle of the best Brandy, in the course of a day. I conjured him to cast it from him. I fell down on my knees often and often, and told him if he had no concern for himself, if he had any *love for me*, to relinquish the use of these destructive drinks. He promised faintly, but in a day or two, said, "I cannot live without my Brandy." He ate nothing. He was seldom at home. His love for me seemed to have vanished. His appearance altered much for the worse. He had the well-known aspect of the confirmed and excessive spirit drinker.

"About a fortnight ago, I thought his conduct very singular, and, before he went to bed, he said he should like to put his razor under his pillow. You may conceive my alarm and horror. I saw that Brandy had again affected the Brain. I sent, at once, for our medical attendant, and so soon as he saw him, he ordered him to have two persons with him, by night and by day, and to be watched in the most vigilant manner, lest he might inflict injury on himself, or others. He is now labouring under *delirium tremens*, for the *third* time; he is—O my poor husband, "she ejaculated," may God pity you!—he is sinking fast—and I am not permitted to enter his chamber. Can you wonder, then, Sir, at my sorrow. My heart is broken—my heart is broken! I have sent for you, to ask you to pray for me, and especially to present fervent supplications, for my poor, dying Husband."

I knelt down with her, overwhelmed with sorrow, as she was, and, if ever I prayed to God earnestly for a dying man, and his afflicted and heart-broken wife, I lifted up my soul to Heaven then.

Three days after this affecting interview, which will never be forgotten, the poor, miserable victim of Brandy died, and expired in a manner too appalling to be described!

My readers, and especially my *young* readers, BEWARE, I conjure you, of the use of Brandy, or of any inebriating Liquors! You do not require them. The dangerous and destructive habit is soon formed, and you know not into what sin, misery, and danger it may plunge you, therefore, be *always* on your guard! Be loudly warned by the above simple and true narration.

CRIME AND DRUNKENNESS.—At the Middlesex Quarter Sessions held in January, one of the Magistrates on the bench remarked, that it was through strong drink that at least *three fourths* of the occupants of the prisons of the metropolis were led into the commission of crime.

## MODERN BELIEVERS IN MIRACLES.

BY D. G. PAINE.

WITH almost all orthodox Christians in the present day, it is an avowed belief, that *the Age of Miracles* has long since passed away; that all the laws of Nature run on in due course, subject to no interruption of the physical dependence of cause upon effect; that the mighty and mysterious displays of special and supernatural intervention, which in other ages of the world were witnessed, have now entirely ceased; and that, whatever proofs there may be of Providential dispensations, it is not the time to look about for miracles.

Indeed, so settled are the public generally, in this sober belief, that miracle-mongers, now a days, can make but slow progress in the propagation of their views. Joanna Southcote, Prince Hohenloe, Edward Irving, Joe Smith, the Earl of Shrewsbury, &c., &c., &c., have, indeed, made a little bustle in the world, and people have stood gaping in astonishment at the wondrous tales, of profound revelations, and notable cures, which have got into circulation; but after all, the only miracle that the multitude believed in, was, that persons of common sense should put faith in such assertions!

Nevertheless, it is a fact, that with all this avowed and notorious scepticism, a very large majority of the people, professors of religion included, are implicit believers in the existence of miracles at the present day. Not more credulously does the Hindoo repose faith in the virtues of the Ganges; not more blindly did the followers of Thom, of Canterbury, trust to their invulnerability to bullets and bayonets; than do tens of thousands, of the shrewd, intelligent, educated men and women of the nineteenth century, believe in the continued existence, and constant operation, of an absolute miraculous agency.

"Nay, nay!" some very learned and respectable divines may exclaim, one who perhaps has elaborately and logically proved from the pulpit, that the power of miracles ceased when the last contemporary of the Apostles died, "you are jesting." Not at all! and it is very likely that the reverend and sagacious gentleman may, in spite of his own ably supported theory, be himself found amongst the modern believers of miracles.

The question of course arises, What is a miracle? and it may be briefly and satisfactorily answered, it is a suspension or interruption of natural laws, for the accomplishment or prevention of certain results; or, popularly and intelligibly, it is, an effect produced without a natural cause; or, a cause operating, without the production of its own positive effects.

When, therefore, we ascertain that particular things uniformly lead on to particular consequences; that certain combinations, lead on as a matter of necessity to certain effects; the failure of these definite results,—the disconnection of the causes and consequences, which Nature's established rules bind up together, must be a display of miraculous interposition.

Now Science,—and the voice of Science is but the enumeration of the latent truths of Nature,—has declared, that ALCOHOL,—which exists in every description of Intoxicating Liquor is a POISON; essentially and uniformly a poison, not by any figurative employment of terms; but using the word in its literal and strictest signification. True it is used in so many weakened forms, those who take it more freely than others, have habituated themselves by such early, and gradual stages, that its activity is very much subdued, and its power for a long time withstood; but its real character is never changed. Either Medical and Chemical Science has published to the world a Lie, or ALCOHOL is a POISON.

In strict accordance with this fact, is the opinion generally expressed by medical men. The Testimonial recently signed by twelve hundred practitioners, is, of course, familiar to all the readers of the Teetotal periodicals; and many of them in their more circumstantial statements, detail with interesting minuteness, the precise manner in which it has been known to act on the hu-

man system; leaving its morbid traces—as unerring indications of its deleterious nature.

And be it observed, that *Medical opinions* on this point, are but the more authoritative and definite expression of *public sentiment* on the same question. Who ever felt astonished at hearing that one had shattered his constitution by Drink, another dropped down in a fit of apoplexy, another swelled out with dropsy, another perpetually panting and gasping for breath, another shrivelled nearly to a skeleton, and another blotched over with sores from the same cause? Accounts of such cases we have all heard, without any very great wonderment that they should be the fruits of drink. But if we had been told, that these or any of them, had been produced by the use of bread and butter, or potatoes, or mutton, or tea or coffee, or any other article of ordinary consumption, we should have started with surprise; or, which is most likely, should have laughed at the idea as utterly ridiculous. Now this shows, that we have always been accustomed to place Alcoholic Drinks in a separate category; we have insensibly regarded them as possessing the seeds of disease; and thus, there has been in the popular estimate, a far nearer approach to the scientific truth, than would be at first supposed.

Then Alcohol is a poison, and all Intoxicating Drink being Alcoholic, is to a degree poisonous, and if introduced into the system, *must* operate accordingly. The laws of Nature, and the law of Necessity bind it so to act, the unevitable dependence of Cause and Effect, leave no alternative; it is simply natural, that it should do so. Fire must burn, water must moisten, because it is their nature so to do; and if we admit that as a truth, which Science has enunciated respecting Alcohol, all Intoxicating Liquors *must*—we lay especial stress upon this imperative—they *MUST* act injuriously:—

—UNLESS—and here is the only exception,—NATURE'S LAWS ARE SUSPENDED. The consequences, if they do not ensue, are prevented by a supernatural interposition only; in fact, there is the performance of a Miracle.

Now there are tens of thousands of good, pious, sensible, well meaning people; lots of shrewd, clear headed, metaphysical theologians; men who can perhaps shape a proposition, or draw a corollary, or define a miracle, more philosophically than ourselves; who are constantly taking in Alcoholic beverages, with the settled belief that none of the natural consequences will befall them. They swallow it down, and they smack their lips, and they roll their tongues with ineffable complacency, and feel perfectly assured, that to their favoured insides, the article which early and modern science pronounces a poison, will prove as harmless as unsophisticated water. If they were to take a sudorific, and not perspire; if they were to take a strong aperient, and not be purged; if they were to take antimony wine, and not vomit; if they were to take morphine, and have no stupor; they would say, "Why, dear me, how very strange, I cannot possibly account for it, is it not marvellous?" But they take Intoxicating Liquor, expecting that a miracle will be wrought to prevent its matter-of-course operations: that the laws of Nature will be reined in on their behalf; and that the healthiness of their own highly favoured brain, and blood, and lungs, and liver, will be fenced round by an authoritative command to the Drink, that when it has tickled the palate, and gratified the taste; it will lay aside its deleterious character, and gurgled down their throats, a perfectly innocuous fluid.

It is true that the faith of these Believers in Miracles, is often times severely tried. Many a one is frequently found clapping his hand convulsively to his forehead, and exclaiming: "Oh dear! dear! dear me! what shall I do? how dreadfully my head aches!" Many a one sees in the glass a peculiar enlargement at the end of his nose, and certain little crimson pimples, which threaten to mar the beauty of the countenance; many a one feels a shakiness of frame, and a growing tremor in the limbs, for which neither age nor hardships can satis-

factorily account; many a one whoops, and labours, and groans, while the lungs emit a painful cough, which is almost always born in the Bottle: but nevertheless, though their faith is thus *tried*, it does not *fail*, they still hold it fast as ever, and with a martyr's firmness, they part it only with their life!

We leave it to polemical divines, to determine whether miracles have really ceased or not; that is no part of our business to debate; but it appears tolerably clear, that there is a goodly troop of moderns, who still believe that they have not. True, they may shake their heads, and talk of the credulity of other people, and call them "poor things;" but if they "strain at a gnat," they are certainly "swallowing a camel;" and if this short article does not convict them, we will extend the argument in a future number.

#### A WARNING TO YOUNG MEN.\*

YOUNG MEN OF ENGLAND! the inspired penman has declared, "strong drink is raging." Have *you* never known the forcible expression literally verified? We shall give you a striking instance.

A Wesleyan Sunday School, in a northern county of England, numbered amongst its scholars a young man of great promise. He was docile—gentle—orderly—well-behaved; and his teacher cherished pleasing hopes that he would become a useful and exemplary member of society. Alas! that hopes which rose so bright should set so soon. He left the Sunday School, and chose for his companions the profligate and intemperate. He joined in their convivialities, and soon became a *drunkard*. For a few years he pursued the way "which leadeth to destruction;" and every step he took plunged him deeper and deeper into the yawning gulph of intemperance, which was shortly to swallow him up. On Christmas-day last he was thoroughly intoxicated; and aloud his vain boastings were heard that he would be drunk every day of the new year! He was taken ill shortly after—he continued to get worse—brain fever ensued—medical aid was of no avail—the minister of religion stood by his bedside to point him to the Saviour, but alas! he was *insensible*, and the *day before* the morning of the new year had dawned, his spirit had left the earth to stand before the tribunal of God. Thus at the early age of 23 he has found a drunkard's grave!

"Strong drink is raging!" Our tale is not yet concluded. One new year's day, that young man was bound in his grave clothes, and his late home was "the house of mourning." But what do we say? the house of *mourning*? Ah! "strong drink" will cause a mother to "forget her sucking child"—a father his favourite son; it is "raging." At the foot of the corpse sat the *father* in a state of—what shall we call it—*bestly intoxication*!

Young Men of England! we implore you to take warning—we beseech you to *abstain*. None are safe who tamper with strong drink—it is *raging*. Shun it then as you would do an adder. Hate it with a perfect hatred. Let the firm resolve be yours,—

O take it back! I'd rather have  
You plunge a dagger in my breast;  
This would but lay me in the grave—  
That rob me of eternal rest.

Y.

A LICENSED VICTUALLER—named *Drew*, who has been six times bankrupt, was refused further protection in the London Bankruptcy Court, about a fortnight since, by Mr. Commissioner Shepherd. He had been six times bankrupt in eleven years, and on five occasions had not paid a farthing in the pound.

CRUEL PARENT!—A boy aged four years and nine months, died, a short time since, in Manchester, in consequence of having drank a glass of strong whiskey and water, which his father had left on the table.

#### TEETOTAL GLEANINGS.

IN the course of our attendance at meetings held in the metropolis and suburbs during the Christmas season, we have picked up several little narratives worthy of preservation. The following are among them.

##### STRONG DRINK IN VESTRIES.

At the anniversary meeting of the Finsbury and Hoxton Ladies' Temperance Association, held in the School room adjoining Dr. Campbell's Tabernacle, Mr. LEA, of Shadwell, detailed the circumstances under which he became a lover of strong drink, and lost his standing in a Christian church, and injured himself greatly in "mind, body, and estate." He formed a resolution to abstain for two years, and drew up his resolution on paper. On submitting it to his pastor it was laughed at and tossed up in contempt. Soon after, being induced to take "just one glass," he was overseen, and two officers of the church were sent to administer reproof and counsel him. These two officers staid with him, and partook of refreshments, till they also were overseen, [and left his house in a very so-so state! And what became of the pastor and congregation? The congregation was one of the largest in London; the pastor was a fine athletic man, the picture of health and strength. But that pastor gradually became bloated and sickly and unsightly; his church and congregation were frittered away, and both pastor and people were scattered and lost! Such was the result of introducing strong drink *into vestries*; for the vestry of the place to which he referred often smelt like a spirit shop! And such, too, was one result of *reviling teetotalism*! He (Mr. Lea) now rejoiced in the practice of that system, not only as it had been a source of unspeakable blessings to him, but as it had furnished him with a valuable instrumentality for usefulness. He congratulated the society in having such men with them as Dr. Campbell—men by whose precepts and example they would be guided into the way of sobriety, peace and righteousness.

##### IMPORTANCE OF TEETOTALISM TO LITERARY MEN.

At the Harp Alley Anniversary, S. C. HALL, Esq., made some interesting references to his own experience. He lived, he said, by the labour of his brain; and he could testify that since he had become a teetotaler he had an increase of intellectual power, so that what he sent out to the public never came trickling through a disturbed and disordered medium. And as to *endurance of fatigue*, he was able to work three times longer than ever he could while he indulged even moderately in the use of strong drinks. He was *better in body, in mind, in home, in every comfort*, and he felt proud therefore of the pledge he had taken to abide by the practice of entire abstinence. And he was not ashamed to testify to that practice on public occasions. At a dinner he recently attended, a friend observing him take water, said privately, "Put a little wine in your glass for appearance sake." He replied that he should do no such thing, and then stated his reasons for abstaining. He could not forget that within a hundred yards of the place where they were then meeting, men of transcendent talents, of powerful minds, of brilliant genius, men capable of astonishing and instructing the world, had been accustomed to meet, for, what were termed, convivial purposes. How many of them had gone down to a drunkard's grave at an early age! Biography was history teaching by example. Look at those two men Shakspeare and Campbell; the latter by his intemperance threw himself into the grave long before his time, humanly speaking; and Shakspeare at the age of 53 died of a fever caught after a casual debauch. He (Mr. Hall) would do his utmost to persuade men of his own class that teetotalism is a solemn duty which they owe to themselves, both as it regards time and eternity.

##### TEETOTALISM AND WAGES.

At the same meeting, J. AINSWORTH, Esq., of Old-

ham, instituted an interesting comparison between the value of teetotal and non-teetotal workmen, both as to the amount of labour and as to the quality of that labour. Total abstainers, generally speaking, were active, industrious, intelligent, and persevering; and as far as his experience and observation went, which was somewhat extensive, he regarded a teetotal workman as worth, at least, one and a half non-teetotal workman. A man who became sober and paid due attention to the cultivation of his mind, might soon be placed in circumstances of respectability and comfort.

Mr. Hall also said that some time ago, he remarked to a large employer, "Why you ought to pay your teetotal workmen more than you pay the others." "I do so," was the reply; "most of them work piece work, and the teetotalers do half as much again as the others, and they generally do it better." So that every teetotal workman was worth one and a half non-teetotalers to say nothing of the superior comforts he enjoyed.

#### TEETOTALISM *versus* INTEMPERANCE.

R. HICKS, Esq., Surgeon, said that a circumstance had recently occurred, which convinced him more than ever of the importance of teetotalism, as a preservative of character and comfort. About a fortnight ago a man knocked at his door whose appearance astonished him. A man who started in life with himself, of first-rate talents, and able to command any situation. He was without a penny in his pocket, and altogether in a most wretched condition. Drink and dissipation had ruined him. He (Mr. Hicks) thought that but for teetotalism he might have been in a similar state. And cases of that description were continually coming to view, and some of them so affecting, that even if he felt he were injuring himself by abstaining, he should deem it his duty to abstain. He would, however, assure them that by abstaining he had greatly increased his bodily, intellectual, moral, and religious enjoyment. He could fully corroborate the statement made by Mr. Hall, both from his own experience and from the reason of things. He could study or visit continuously without taking his regular meals, or his regular rest. A glass of precious water refreshed him at all times; though much engaged through the day, and often called out of bed at night, he stood the fatigue far, far better than his brethren who took wine and often dined out. It stood to reason that it should be so; the brain was the organ through which the mind acted, but nothing produced such confusion of the brain as the use of strong drink.

#### NATURAL BEVERAGES.

Mr. HICKS said, God had provided two beverages for the use of man; *water and milk*, and in proportion as he adhered to these he would be healthy and happy. If every *gin shop* in this land were converted into a milk shop it would contribute greatly to the health and morals of the country. Milk contained all the great staminal principles of nourishment. It was intended for the especial nourishment of infant babes, and the mother who took alcohol into her frame while tending her infant did herself and the babe much mischief. He and a medical friend had recently been engaged in examining minutely the milk of teetotal and non-teetotal mothers, and found that the milk of teetotalers contained far more nourishment than that of those who used any portion of strong drinks.

#### A SHORT, BUT INTERESTING STORY.

At the Horsly Down festival, a young advocate, Mr. G. CAMPBELL, greatly interested a crowded audience by the following narrative:—A few years ago, as some poor men were sitting by a poor fire, all being dark and gloomy around them, one of them went suddenly to the door, when he saw a little child, who, in tender accents sued for admission. At first he was about to thrust it away, but he determined to introduce it to his companions. They disliked the appearance of the child, yet

they could not put it away, and at length they began to love it. People seemed greatly surprised that a child of such mean appearance should be so beloved; but as the child gradually grew into a strong and healthy lad, many of the neighbours began to love the lad, and to take care of him; and seemed anxious to introduce him to their acquaintance. And having taken care of this child, they soon found that they had something to do, and something worth living for. The lad visited various parts of England, explored the lanes of its towns, and the huts of the villages, and in almost every place found some to notice and to favour him. He visited London, and even there, immersed as the inhabitants were in business, and bent as they were on sensual enjoyment, he found some to entertain and patronize him. East, west, north, and south, friends increased, and many wise and good men looked upon him with approbation, and encouraged him with the hope that he should one day be a great man. He determined to travel; he did so, found many friends, and at length came back, and found that he was able to establish himself in the good opinion of the world. Sometimes he got into the Houses of Parliament, and obtained a short hearing; he visited some of the mansions of the great and the residences of nobles; and, in process of time, he contrived to gain admission to the royal palace. He (Mr. Campbell) had long had the honour of his acquaintance, and the more he knew of him, and heard of his doings, the better he liked him. It was usual to commence a tale with the name of the hero, but he (Mr. Campbell) had thought proper to give his story first. If, however, any present were curious to know the name of the youth of whom he had spoken, he would inform them that it was Teetotalism. What the youth had hitherto done had been accomplished with very slender means; but having accomplished so much, in obtaining a hearing in Parliamentary committees, in abolishing drinking canteens, in introducing rations of sober drinks into the navy, in providing teetotalers for the Polar expedition, and in other important matters connected with the health and prosperity of the nation,—there was every reason to believe that he would, before long, find his way into the cottage of every labouring man, the workshop of every mechanic, and every splendid mansion, till he and his principles obtained a triumph over the whole world.

#### THOUGHTS FOR THE TEETOTAL TIMES.

WELL! 1847 has passed away, and the recording angel has made a fair entry in the book out of which God will judge all men, of the acts of each. Who does not tremble at the thought of the judgment day, at the secrets of his heart being judged, and at the perfect and divine character of the judge? Who does not feel his need of pardon? And who would not sacrifice even life to purchase this inestimable blessing? Why not then possess this unclouded good. Repent—believe in the Lord Jesus Christ, and be saved? Well! some would, if they could only be persuaded to lay aside strong drink, their easily besetting sin. But they drink on, and cannot find mercy. It would be strange if they could, for God is holy, true and just, as well as merciful, and drink is *sin* to them, whatever it may be to others. How many confess this, but persist in the evil way? Would to God they could be persuaded to quarrel with their enemy! Ah, and how many who, on the whole, mean well, tamper and fall, and rise, and fall again; and, alas! indicate the tremendous probability that they will fall eventually to rise no more. Would it not be better that the last drop of alcohol had been absorbed by the passing stream, and the art of producing another eternally forgotten, than that one soul perish through strong drink?

What shrieks of horror have rung on demon ears during the past year, as souls from 60,000 murdered bodies, murdered, mostly by their own voluntary and wilful act, through drink, have passed from our sea-laved, and sin-

cursed isles, to toss on the fire and brimstone waves of the lake of woe? And shall 1848 add thousands more? God forbid! He does forbid! The mystery of his incarnation, the merit of his death, the strivings of his Spirit, the precepts of his word, the joys of heaven, the misery of hell—all, all forbid! He has raised up millions of Teetotalers, to proclaim this prohibition, put the press to work to print millions of pages to plead his authority, sent forth hundreds of advocates to teach his will, opened the mouths of thousands of parents and teachers to declare his mind, and last but not least, has commanded the pulpit to give a certain sound on the matter. God does forbid. He all but forces men to abstain. This He will never do. Heaven with all its purity, earth with all its science, morals, religion, and hell in all the groans of the lost, with one undying and intelligible voice cry, God does forbid. Man do thyself no harm! Abstain from all appearance of evil! Love is the fulfilling of the law. To him that knoweth to do good and doeth it not, it is sin. God does forbid! But men say we will drink. Well then drink on, and there will be plenty to manufacture, to sell, to adulterate, to help you to the asylum, the poor house, the prison, the place of execution, the grave, and the burning lake, and they will follow you fast that you may eternally "curse" them "in hell." Drink on, and you will soon be there. But oh! if you have one thought left, about an eternity of woe, for yourselves, for your partners, for your children, let that thought be spent upon your folly and danger in plunging into the burning lake! Turn rather than burn, repent rather than perish, believe and be saved, rather than remain unbelievers and be lost for ever. Ask mercy of God through the death of Christ. It is in his heart for you; even for you. Ask and live. Put away your enemy drink, and go to God your everlasting friend. He can, He will save you. Let 1848 be the year of your redemption. The year of grace to both body and soul. God grant that it may be such to multitudes!

Can any parent, teacher, master, minister, christian, fail to see that the world would be immeasurably better if such scenes as transpired in 1847 were not repeated in 1848? But drink was the cause of possibly nine-tenths of the whole. Then remove drink from the land, or in other words let each abstain, and take man as he is, a sinful creature, always inclined to evil, and by the blessing of God, the evil if not nine-tenths less, will be so greatly reduced as to fill many hearts with joy, and every tongue with praise. Yea, the very dregs of the worshippers of Bacchus will again prove that they are men and women, and will be ready to kiss the hand and wash the feet, of those who were honoured of God to remove from the land the last drop of this fiery liquid,

All hail then ye noble band of abstaining men, women, and youths! With your meetings, sermons, domestic visitations, tracts, periodicals, and larger books, ye prove yourselves the friends of all and the enemies of none. Ye have done good, and in the strength of Jesus ye will do much more. Our heart has been with you in the past, nor shall any earthly nor demon power separate us from you in the future, till we pass to that world where we hope to "range the sweet banks of the river, and sing of salvation for ever and ever." From thence, if God so permitted, we would aid you in your friendship to the world, and your passage to the skies. Go on, and may Jehovah, the conqueror go before you, and be on your right hand and on your left! Let the past encourage you! What hath God wrought! Teetotalism from the devil! Then satan is divided against satan, and his kingdom must fall. All hail! Let it fall! and the knowledge of the Lord cover the earth, and none hurt or destroy in all God's holy mountain. Put on charity, brethren, which is the bond of perfectness, and all shall be well. Smile at opposition, and burn it up by the fire of love fetched from the altar near the throne. Truth in the form of Abstinence shall be universal. Adam's wine shall become the universal

beverage. Look to God and work with Him, and He will accomplish it. Amen?

Clitheroe, January 15th, 1848.

R. TABRAHAM.

### VITAL STATISTICS.

TO THE EDITOR OF THE TEETOTAL TIMES AND ESSAYIST.

SIR.—The *Teetotal Times* and *Essayist* for January, contains an extract from the Report of the Bury Abstinence Society, which gives a statistical account of the rate of sickness amongst the members of eight general sick clubs, and of three sick societies whose members were Teetotalers in this town, and which statistics are founded on the Report of the Rev. J. Clay on the Sanatory condition of Preston. As the Teetotal Security Tent No 121, I. O. R. is one of the three Teetotal sick clubs referred to in those Reports, I take the liberty of sending you the following statistics of that Tent for the year ending 25th December last.

Average No. of members during the year.	Members who received the sick gift during the year.	Average period of sickness in weeks.	Average payment to each sick member.	Total amount of sick fund.
62	No.	1. 9	s. d.	137. 2. 4½
	11		17. 7	

It is worthy of remark that though the Teetotal Security Tent has now been established for nearly six years and a half, it has not lost a single member by death. These facts speak for themselves, and I think it is very desirable that Abstainers should give every encouragement to those Benefit Societies, the members of which are required to be Teetotalers.

Your's respectfully,

J. SMITH PYE,

Secretary of the Teetotal Security Tent.

Preston, January 15, 1848.

### GOOD NEWS FROM SCOTLAND.

TO THE EDITOR OF THE TEETOTAL TIMES AND ESSAYIST.

SIR,—Please send me the "New Series of the Teetotal Times" from its commencement. I am happy you adopt the present size, it will make the work permanently useful. The cause is steadily progressing here, our agents are faithful, and enterprising. Where whisky is so plentiful, and the common drink of the masses, it is a wonder we are able to stand, and much more so that we are able to get ahead. You stated lately that *The Wesleyan*, is the only religious paper devoted to the Temperance cause, or something to that effect. *The Christian News* which is published in Glasgow, has, since its commencement, advocated Total Abstinence nobly, and the articles of late on the subject are excellent. I believe every minister of the religious body to whom it belongs is a total abstainer.

Our annual soirée in the Music Hall this year, was splendid in every respect. Food, speeches, music, people, feeling, applause. We had our gloomy forebodings, but they were more than useless. Hope you will keep an eye on Scotland's movements—we need your sympathy, we need encouragement. Some of the best men in the land are on our side, but we have prejudices to overcome, and difficulties to surmount you know little of farther south. Our movement is evidently creating a host of kindred benevolent exertions, and I trust the day is dawning when the influence they shall exert when brought into motion will scatter the combined influences of evil into their native pit, and annihilate all the springs of moral pollution from our blood-stained earth.

Labour on, sacrifice more. I trust you will be well rewarded even here, doubtless your victor's brow will be heavy laden when the final day of reward arrives.

Your's affectionately,

Edinburgh, January 13, 1847. JAMES PALMER.

## IMPORTANT STATISTICAL ENQUIRIES.

THE State Central Committee of Pennsylvania have called a State Temperance Convention to meet at Harrisburg on the 19th inst. They have requested full answers to the following inquiries.

How many individuals since the first of January, 1847, have been prosecuted in your courts for crimes, whose origin can be traced to the influence of intoxicating liquors, either directly or indirectly?

How many individuals were confined in your jails or penitentiaries during the past year? and how many were brought there through intemperance, either directly or indirectly?

How many murders have been committed in your county? and in how many cases can their cause be traced to the influence of intoxicating liquors, either directly or indirectly?

What is the number of paupers in your district or county? and how many were made so by intemperance either directly or indirectly?

What is the number of drunkards in your district or county? and how many have died during the past year?

What is the state of the cause of temperance in your county, the number of its friends, its obstacles and prospects? and what is the general sentiment in regard to a law prohibiting the traffic in liquors?

It would greatly assist in the promotion of the Temperance cause in England, if the Committees of various Temperance Societies would institute similar enquiries in their respective localities.

## A DEGRADED WOMAN.

SOME eighteen years ago, near the place of our nativity, a woman was seen to emerge from a dark narrow alley. It was yet early on a foggy morning. The woman looked haggard, pale and filthy. She wore an old pelisse; shoes she had none, her bonnet was dirty and shapeless. It was obvious she had spent a night on the hard stones in that secluded lane.

With uneven steps this poor creature hurried to a neighboring gin shop. Her bony hand laid fourpence on the bar, while her tongue muttered "*gin*." She drank, and leaving the gin den, walked up the street towards the suburbs of the town.

She reached the poor house, knocked, and was admitted. Before night she was duly enrolled among the paupers.

But who was this degraded woman? How came she so fallen? Whose influence made her a pauper? Was she a child of poverty from her birth? Had irresistible misfortune driven her to the cup of desperation, or was she once a fair daughter of virtue, denuded of womanly excellences by the un pitying hand of vice?

Reader, that loathsome pauper was once a beautiful, accomplished and virtuous young lady! She had been the mistress over the most flourishing ladies' school in the country. As a teacher of youth she was deemed unsurpassed. In personal beauty she had few equals. Her society was courted, and her friendship valued.

Whence then the vast change? It proceeded from the dread power that has destroyed millions. The wine cup was her enemy.

She learned to love wine through the custom of her age. The wine cup was fashionable then, and none blamed her for doing what all did, until she crossed the line of propriety, and one day staggered in her school-room, drunk.

Then the world that had taught her to drink, lifted up false hands and hypocritical eyes. It affected to pity and to wonder, but it also forsook her.

Despised and forsaken, she wandered away from her native village. Whither she went none cared, and but few inquired. Her degradation was complete. From the fashionable moderate drinker, she had become the

unfashionable drunkard; one step lower, and she was the public harlot; one more, and she was the diseased, dying pauper.

A pauper's funeral closes this brief story. She sleeps in an unhonoured grave. No stone marks where they laid her. They don't write epitaphs for paupers; and to-day, most likely, her name and grave are both forgotten in the place where she once shone a star of beauty, a centre of powerful attraction.

Thank God! that accursed drinking fashion which ruined her and millions more, is passing away! But it is not wholly gone. It lingers yet, even in high places. The cup still flashes its light in beauty's face; it yet touches female lips; it still drags down its victims to the grave. Its mystic power still throws its spell over millions. The temple of Bacchus is still frequented even by woman! Woman is even now degraded; her virtue often falls before the wine cup, and her name drops unhonoured to the dust. Then let woman rise to the rescue of her sex. Let woman speak, and from the social hearth-side, at least, the wine cup shall be banished for ever.

## JAMES SILK BUCKINGHAM, ESQ.

WE perceive from the Scottish papers, that this zealous and enterprising philanthropist has visited the principal towns in Scotland and delivered Lectures on Palestine, the Holy Land, Egypt, &c., to large and delighted audiences. In addition to these onerous labours, he has attended several large meetings for the purpose of advocating those great and important principles to the promotion of which he has devoted a portion of his useful life, namely Peace, Temperance, Universal Freedom, and Social reform. These same papers bear testimony to the ability with which he has discussed these topics, and to the great satisfaction and delight with which he was listened to. They state, also, that in consequence of the interest his visit has excited, and his inability at present to accept the numerous invitations he has received from other parts of Scotland, he intends to return thither on the summer, for the purpose of visiting the Highlands.

It may not be known to some of our readers that the friends of Mr. Buckingham have conceived the project of forming a TESTIMONIAL FUND for the purpose of building a PUBLIC LECTURE ROOM, in London, for the advocacy of TEMPERANCE, EDUCATION, BENEVOLENCE, and PEACE. This Fund is now in the course of collection. At the head of the list is His Royal Highness Prince Albert, with the Duke of Cambridge, the Earl of Devon, the Earl of Harrowby, the Lord Bishop of St. Davids, and a considerable number of Nobility, Clergy, Professional and other gentlemen. The Earl of Devon has consented to be Treasurer. We hail this undertaking with delight, and augur unspeakable benefit from its accomplishment. It is the most delicate, and at the same time, the most appropriate Testimonial which could be presented to Mr. Buckingham; and, as far as we know that gentleman, one which will prove the most grateful to his own feelings. We trust that every true philanthropist—all who desire the promotion of Education—Temperance—Peace—and universal Benevolence—will contribute his or her mite without delay, that Mr. Buckingham may at once proceed on his benevolent career. We call especially, through this medium, upon the thousands of Teetotalers of Great Britain, to aid this truly National enterprise.

## TEETOTAL OPERATIONS.

## HINCKLEY.

On Friday, January 7th, the members of the Society in this place were honored with the attendance of the Rev. ROBERT GRAY MASON. The chair was taken by the curate of the parish, the Rev. THEODORE JOHN AVARD, who delivered a most suitable address. Mr. MASON after a short introductory speech, launched forth into the wide fields of Temperance, now drawing tears and then producing smiles and laughter. Conviction carried itself to the hearts of many present, who attached their names to the Temperance Pledge. Others thought it would be better to wait a day, but the next morning saw them wending their way to the residence of the Secretary, saying, "We'll give it up." "We'll give it up," and they also recorded their names. At the conclusion of the lecture 24 signed the pledge, amongst whom was our worthy Chairman—thus openly declaring himself to be on the side of Abstinence, and setting an example which ought, and it is hoped will be, followed by every inhabitant of Hinckley.

SAMUEL PRESTON, Jun., Secretary.

## ASHBORNE.

The Temperance Society held a tea party on Tuesday the 11th January last, in the Primitive Methodist Chapel, when about 80 partook of the refreshments provided. After the tables were removed, a public meeting was held, S. BRADLEY, Esq., in the chair. Several earnest and powerful addresses were delivered by Messrs. THORNTON, PEACH, WILLIAMS, BULLOCK, and ESTCOURT, on the importance of Temperance. The meeting closed about 9 o'clock, and the friends dispersed highly pleased with the evening's entertainments.

## BRIDPORT, DORSET.

Mr. JABEZ INWARDS has just visited this town, and has been very kindly and cordially received. On Friday evening, January 7th, he delivered an able address, at the Literary Institution, on the connection between Temperance Principles, and the intellectual and moral improvement of the people. The Rev. T. WALLACE presided. On Sunday afternoon, January 9th, Mr. INWARDS delivered a very affectionate and interesting address to Sunday School Teachers and children in Salem Chapel, (Mr. Wallace's). The chapel was crowded. On Monday and Tuesday evening, he delivered at the Town Hall, two ingenious and powerful lectures, to respectable and crowded audiences. The Rev. C. SHARMAN presided on Monday, and the Rev. T. WALLACE on Tuesday. A deep impression was produced by Mr. INWARDS eloquent appeals.

The Rev. T. WALLACE could not refrain from expressing his pleasure, in seeing so many young persons present, and his full conviction that the ministers of the Gospel must come prominently forward, and not only sanction by their presence, but sustain by their advocacy, the great Temperance Movement.

Ministers of three denominations were present at the last Lecture.

## TAVISTOCK.

On the evenings of the 24th, 25th, 29th, and 31st December 1847, Dr. GRINDROD delivered a course of Physiological Lectures to crowded audiences, at the Assembly Rooms, Bedford Hotel. The chairmen on these occasions, were the Rev. THOS. GIBBONS, B. A., JOHN BENSON, T. B. HAMISS, M. D., (Portreeve of the Borough of Tavistock), and JOHN RUNDLE, Esquires. The lecturer was asked a few questions at the close of the three first lectures, but at the fourth a friendly discussion took place between T. B. HAMISS, Esq., M. D., and the Rev. THOS. GIBBONS, B. A., and the learned lecturer, which lasted about three hours, and ended in the defeat of both of the learned gentlemen. Dr. GRINDROD gave an able exposition and noble defence of our principles,

and throughout the discussion behaved in a very gentlemanly manner to his learned opponents. On the afternoon of Wednesday, the 30th December, Dr. GRINDROD delivered a free lecture to about 400 juveniles, at the Wesleyan Chapel, and on the morning of Saturday the 1st January 1848, he delivered a lecture to a large and respectable assembly of *females*, at the Independent Chapel. The number of pledges that have been obtained through his visit here have amounted to upwards of 300.

G. H. SMITH, Secretary.

## KETERING.

The half-yearly tea meeting, was held at the school room belonging to the Baptist Chapel, Dec. 28. About 150 took tea, when a public meeting was held, Mr. HARLOCK, of Finedon, presiding. Mr. HALL, a reclaimed drunkard, having spoken,—Mr. DYER addressed the meeting with considerable effect, on the physiological truths involved in the question of Total Abstinence from strong drink. We feel assured that the results of this meeting will long be visible.

D. CHAMBERLAIN.

## RISBOROUGH.

A good meeting was held in the National School Room, on Thursday, the 13th ult. The Rev. SPENCER THORNTON, vicar of Wendover, presided. He stated that he had been a Teetotaler upwards of six years, and earnestly intreated all in that crowded assembly to follow his example. The Rev. J. DAWSON, Baptist minister, of this place, said he had been a Teetotaler seven years, and was then making his first teetotal speech; which proved to be an excellent one. The Rev. ISAAC DOXSEY, of Thorne, delivered an amusing and instructive speech. Mr. R. GAMBLE, of Berkhamstead, who has been labouring in the good cause for the last ten years, delivered a very useful and impressive speech.—The meeting, notwithstanding the unbecoming conduct of some present, passed off in a pleasant and instructive manner.

J. DARVILL.

## HARROGATE.

On Thursday, Jan. 14, the anniversary of the Total Abstinence Society was celebrated by a public soiree held in the Victoria Room, Low Harrogate. In the afternoon a procession was formed near to the Dragon hotel, preceded by several equestrians, members of the society, and accompanied by the Bramley teetotal band. A splendid banner was displayed, which has just been prepared and presented to the Society by Messrs. Place and Ellis, builders, Harrogate; it bears the following inscription very tastefully executed, viz,—“Harrogate Total Abstinence Society—Temperance—Health—Peace—Plenty—Happiness!!!” The company began to assemble at four o'clock, and the entertainments of the evening commenced by the band playing a variety of airs, while the company were assembling, and during the time the stewards were serving the tea and coffee, a voluntary was played on the piano-forte by Mr. J. Whitley, leader of the band.

The Hon. Judge MARSHALL who presided, said he felt great pleasure in meeting on this interesting occasion in a place so celebrated. He supposed that Temperance reform was needed here—indeed where could we go where it was not needed—for alcohol was a great enemy wherever it was found. After having presided in courts of justice for 18 years, and practised at the bar for 15 years previously, he could assert that nine cases out of ten of the crimes upon which he had been called to adjudicate, resulted from strong drink, the use of which was an increasing evil—a downward course from bad to worse. Only total abstainers stood on safe ground. There was a reason for teetotalers to be more strenuous than ever in this great work—to go forward with increased energy, for strong drink was the great stumbling block in the way of the gospel. He considered that all ought to identify themselves with this great and good work, especially Christians: the duty was more apparent now

than ever, and therefore those were more inexcusable who did not engage in it. We all possessed some influence with those by whom we are surrounded; and we should seek to exert it in order to arrest the progress of that which was evil, and that continually.

The Rev. B. PARSONS, of Ebley, said that he thought that he could prove that the people of this country are mad. When dogs are mad they are said to have the hydrophobia, which means dread of water; so, many persons appeared to have a dread of water. They had a wine conscience, but none respecting water. The reason was they liked the wine. Those who used intoxicating liquors drink dirty water, or water spoiled, but the teetotalers preferred drinking clean water. What was the design of drinking at all? It was to send a stream through the body. Water would do no mischief, would not disturb the nerves. Spirit did both; it had a bad effect on any part of the system, especially on the brain;—it had a paralyzing influence upon all the functions of the frame of man. He (Mr. Parsons) could speak from experience of the beneficial effects to be derived from total abstinence, as since the adoption of the principle he had been enabled to accomplish more in ten or eleven years than he had done for forty previous years. He rejoiced in the elevation of the working classes; that was his hobby, and he liked this society, because he believed it to be beneficial to the labouring man. The poor man must make use of his intellect and character if he would rise in the world. It was through the popular feeling that all great reforms were accomplished. He urged working-men to take up this great cause and resolve to elevate themselves. Let them put themselves in that position that they would not want charity. The Rev. Gentleman then made some excellent remarks upon the duties and influence of woman in the temperance movement, and advised those females who were present to sign the pledge, especially advising those who were single not to marry a man until he had been a teetotaler for seven years, urging that early marriages too often brought poverty and wretchedness upon those who contracted them, as well as upon their families. The following rules were given as a means of promoting health: Never drink but when you are thirsty, and then only water; eat plain food; eat and drink no more than you want; do not drink with your meals. Several times during the Rev. Gentleman's address he was loudly cheered by the audience.

Some verses were then sung by the assembly, accompanied by the band, after which the company separated, apparently highly delighted with the whole of the proceedings.

#### THE MODEL PARISH.

A large meeting, convened for the purpose of explaining and recommending the formation of a Model Parish to be formed exclusively on Teetotal principles was held last week in the Town Hall, Birmingham, when it is supposed 3,500 persons were present. BENJAMIN ROTCH, Esq., the Rev. JOHN ANGELL JAMES, and others, made admirable speeches; they think the project an excellent advertisement for the Temperance Cause, and likely to prove a great promoter of it. Similar meetings have been held in other parts of the kingdom, and others are announced.

#### DR. CARR, OF BIRMINGHAM.

THIS gentleman has recently delivered three lectures in the Hall of Commerce, Threadneedle Street, under the direction of the Committee of the National Temperance Society, on the Physiological truths involved in the practice of Total Abstinence from strong drinks. The lectures were numerous attended, and were received with very marked satisfaction. Dr. CARR has also lectured in Dr. Oxley's room, Hackney; and is engaged to lecture at Harp Alley, and other places in the Metropolis, till about the middle of February, when he is engaged by the Midland Counties Association.

#### ONE OF A THOUSAND.

When the advocates of teetotalism warn the moderate drinkers of strong drink of the danger to which their practices expose them, they try to evade the force of such warnings by pointing to some hale, hearty, red faced old sinner, who has arrived at the age of threescore, though he has been known to drink hard every day for a long series of years. "You state that a man cannot take strong drink into his system without injuring his health and shortening his days; what say you to the case of old Harry Hardy? "What say we to it?" why, we say that 'tis one case out of a thousand. What has become of Harry Hardy's drinking companions? How many of those who commenced their drinking career with him are now to be found in as good health and strength as he? Because a vessel of iron or brass will stand knocks and rubs without injury, does it therefore follow that every vessel, that vessels made of glass or of clay, may be knocked about with impunity? Take care. Listen!

In the beginning of January 1848, a man in a state of intoxication walked over St. George's Pier, Liverpool, at the broad steps. He fell to the beach below, a depth of about thirty feet. He immediately rose and ascended the steps, *not having received the least injury*. We have not heard that this circumstance induced one person to take a similar walk; nor would any man in his senses ever think of making the experiment, merely because one drunken fool luckily, or rather providentially, escaped injury. This man was one of a thousand, or may we not rather say, one of ten thousand. Beware how you plead the case of such a man while you are walking continually on the very edge of a crumbling precipice, over which many wiser and stronger than you have fallen. Beware! again, we say, beware! While you quote the case of Harry Hardy with so much glee, and continue to swallow down the poisonous drink; take care that you are not, suddenly and in a moment, numbered with Harry Hardy's dead companions. "Look not on the wine—for, *at the last*, it biteth like a serpent and stingeth like an adder."

#### NEW PUBLICATION.

BELGIUM, THE RHINE, SWITZERLAND, AND HOLLAND. —*An Autumnal Tour*. By J. S. BUCKINGHAM, Esq. Two volumes 8vo. with large steel engravings. London: Jackson, Fisher and Co.

THE resources of this writer appear to be inexhaustible. Wherever he goes, he looks around him with an observant eye and a feeling heart, and communicates the results of his observations with a ready pen or an eloquent tongue, as his opportunities may serve. Next to the faculty of minute and comprehensive observation and reflection, is that of a clear and intelligible, and, at the same time, entertaining and instructive mode of communication,—and Mr. Buckingham possesses and exercises these faculties in a very remarkable degree. He comes behind no tourist in the correctness and brilliancy of his descriptions; he far exceeds the majority of this class of writers, as to the *practical utility* of his communications. In addition to lively and interesting sketches of the various scenes through which he passed, the volumes before us abound with profound reflections on men and manners, and assertions of the noble principles to the enunciation of which Mr. Buckingham has devoted half a century of his useful life, more especially Temperance, Peace, Popular Liberty, and Social Reform; on each of which subjects the advocates of those principles will find much to inform and encourage them. Not the least interesting parts of these handsome volumes, are the preface and the appendix; the former containing a brief memoir of Mr. Buckingham's chequered and adventurous life, and the latter a detail of the circumstances connected with the formation and the dissolution of the British and Foreign Institute. We cordially recommend these volumes as replete with interest and instruction.

## THE ACTUAL.

BY EVAN JONES.

IN a recent number we have offered a few remarks on the POSSIBILITIES AND PROBABILITIES of Teetotalism, or what the system is capable of effecting, and what under present circumstances it is likely to effect. Our task at present is to offer some observations on the ACTUAL state of the cause, with the view of explaining, why it has not been more successful. We have described the temperance system as being perfectly adapted for the suppression of drunkenness and the promotion of sobriety; and perhaps, it is natural that some of our sanguine friends should ask, or some of our opponents taunt us with the inquiry, if the system is so excellent, why has it not been more successful? To this question it is our intention to reply in this paper.

We begin by referring to the ANTIQUITY OF THE SYSTEM WE OPPOSE. The influence of antiquity is powerful. How many customs, rites, ceremonies and theories owe their existence to the fact that their origin is lost in the annals of time? If we needed evidence on this subject beyond what is supplied by the testimonies furnished by missionaries of the difficulties they encounter in introducing the religion of Jesus, instead of the bloody rites and cruel impositions of heathenism. But we have a witness within ourselves. In visiting a very ancient episcopal edifice we have been filled with a kind of sacred awe. We stood in a building that had withstood many of the convulsions of time. Around us were the monuments of the dead, and beneath our feet were the dust of ages. We have visited the battle-field, the monastery, the ruined castle, and the abandoned fortress, and have always felt, notwithstanding our hatred of the objects with which they were connected, that a strange influence stole over our heart, persuading us to deal gently with the remains of bygone generations. *Intoxicating drinks* claim high antiquity. Their history is traceable to, if not beyond, the flood. They have flowed down in an uninterrupted stream from age to age, and from generation to generation. Hence people are convulsed at the idea of giving them up, and think because they can call as their own the days of antiquity, that any proposal to abandon them must be madness. The temperance reformation has had to contend with these delusions in some quarters, and its progress, in consequence, has been to some extent impeded. But old age is no conclusive proof of moral worth, neither does antiquity carry with it irrefragable evidence of lawfulness. If this mode of distinguishing between right and wrong had been ever admitted, and always universally adopted from the deluge to this time, the Mosaic and Christian religions would not have existed. If "*what ever is, is right*," then most of the heathen religions of our world, all sinful principles and ungodly habits, may lawfully claim exemption from the attacks of the friends of virtue and religion. But man must judge for himself, and ascertain that every principle to which he gives his support is in perfect accordance with divine truth. That alone is the standard by which we ought to "prove all things." Every advance we make in science, civilization, commerce and morality, is accomplished by abandoning the popular notions of antiquity.

IGNORANCE may claim no small praise for retarding our progress. The rage for education just now

is terrific: it is to do anything and every thing on the face of this vast globe. We are no believers in a panacea,—we have no faith in an universal remedy,—and we disclaim the idea of finding a pill to cure all secular and moral diseases; but we do believe that no enlightened man can recommend intoxicating drinks as common beverages. *Science* has settled the question, and he who recommends you to make a habit of swallowing certain or uncertain quantities of these drinks daily, must do so at the risk of proclaiming open war against all scientific authority. *Science* has conclusively demonstrated that Alcohol is a poison, and no well-informed man will recommend a fellow-being to use poison as a common beverage. Every praise of Intoxicating drinks must be set down as arising from wilful ignorance. The farmers are ignorant of the properties of their favourite beverage. The ruined health of one, the embarrassed circumstances of another, the untimely death of the third, and the ultimate apoplexy of the fourth do not open their eyes. Though their "*home brewed*" is not so deleterious as the mixtures imposed upon town-folks, yet "at the last it biteth like a serpent, and stingeth like an adder." Persons, whose brains never suffered in their life-time from the unwelcome intrusion of a single idea, assume to themselves an incredible amount of information on the subject, are decided friends of the cup. The spirit that is in it, they know not. Whence it cometh, or whither it goeth, are matters about which they remain in a state of blissful ignorance. Now and then, a hard-headed Biblical student, covered with the dust of Greek and Hebrew, comes forth, and make an indescribable effort to utter ineffable wisdom, about "wine, which maketh glad the heart of man," and the conversion of water into wine at the marriage feast of Cana. And often in the promiscuous crowd we notice a medical gentleman, whose prejudice is as tenacious as a deep January snow on the top of Snowdon, assisting in the dance of death. All these actors have influence in their respective spheres; delusion is protected and promoted, and the progress of true sobriety is delayed.

PREJUDICE must not be forgotten in our enumeration of difficulties. How many of our fallen race are entirely led by their preconceived opinions. Men follow names, and neglect things. When we first joined the Temperance Society, we had not a little trouble with a neighbour of ours, who sternly pleaded that the strong drink of scripture was identical with the beer sold at the Dolgelly public houses. We do not think he has yet been convinced of his mistake. We remember on another occasion that a fellow-student of ours was going to order a newspaper, but an article in the paper referring to the deadly deeds of alcohol in the town, made him alter his mind. Some are offended because the movement did not originate with them,—others have "a thorn in the flesh"—and we may appropriately add, "a messenger of Satan to buffet them,"—because they were not consulted. Many a divine is wroth because the lecturer intruded into the province of morality, and not a few are distracted because of our going on without their help. Some isolated beings are probably at variance with the whole system as being an American invention. We wish they could bring themselves to believe, what we heard an old Welsh deacon exclaiming on one occasion—"this society is the best flower of America!" We assure them no harm would follow

their conversion. To prejudge any system or opinion, is weak, unmanly and unchristian. We cannot hide ourselves from the view of others by merely closing our eyes. God has given us reason that we may distinguish good and evil. To maintain a dogged adherence to our own opinion, is not the way to turn it into proper account. A christian ought always to be ready to furnish a reason of the hope that is in him; but to believe what we have first heard without any examination of its truth, gives evidence of no christian disposition. Nevertheless, such is poor human nature, and the Temperance movement has to do battle with its manifold imperfections.

We cannot close our list without adverting to SELF-INTEREST, and an innumerable host of other *selfs*. How ruinous has *self* been to us! It cost us at first the paradise of God, sinless purity, and personal converse with the Eternal Spirit. The legions of evil which have ever afflicted our world, have all been sent by this destructive principle. In regard to Temperance, the self-love of one, the self-esteem of the second, and the self-conceit of the third, have degraded the understanding from its high office, and the vilest passion of our nature being enthroned in its stead, the righteous claims of sobriety have been contemptuously discarded. Self-interest actuates a large class. The farmer, the malster, the brewer, the distiller, the apple grower, the publican, the innkeeper, the wine and spirit merchant, the proprietors of public houses and proprietors of land, are leagued together to uphold our fatal drinking usages for the sake of self! Pecuniary profit and worldly comfort, they regard as the chief goods of life, forgetting that "the things which are seen are temporal." Morality, and spiritual good are sacrificed for vile profit, and many seem to believe that if they can live *respectably*, it matters not how that livelihood may be obtained. Oh! that the different traders in strong drink could count the diseases they have inflicted, the poverty they have induced, the mournful sighs they wring daily from many a tender heart, the bitter tears they cause to flow, the crimes to which they have been accessories, the graves which they have filled, and the immortal souls they have ruined. If a panorama of their deeds of darkness were presented to their view, would not their courage fail, and their hearts exceedingly fear? And yet the result of the traffic cannot be supposed to be entirely escaping their observation. They must see, year after year, how many of their customers become embarrassed in circumstances, unhealthy in their bodies, and diseased in their minds. It is no secret to them that from their houses the thief, the seducer, the murderer, and midnight assassin, proceed to accomplish their deeds of mischief and blood. Strange, that for the sake of miserable pelf, human hearts are become so hardened. So they are, however; "the root of all evil," the "love of money," maintains its triumphant sway, and opposes its giant strength to the cause of Sobriety.

We have now pointed to a few of the mighty obstacles we have to contend with. We have not yet done; but lest we should overtask the patience of our readers, we defer until another opportunity, our remarks on the remaining obstacles. We conclude by expressing our fervent hope, that the consideration of these obstacles will inspire our friends with renewed vigour, and determination to

pursue the great work which is before them. Let not our hearts grow faint at the contemplation of difficulties, because if there were no enemies there would be no contest, and if there were no contest, there would be no triumph.

## SUICIDES, MURDERS & STRONG DRINK.

BY BENJAMIN PARSONS.

Not long since, in a locality where I was staying, a very highly respected gentleman terminated his existence with his own hand. As not only himself but his family and relations were much esteemed, a general gloom came over the neighbourhood. Every countenance you met was downcast. Those who had no intimacy with him, and had never spoken to him in their lives, were deeply pained at his melancholy end. Every one asked, "Why did he destroy himself?" He was in affluent circumstances. He was not in trade, and he had sustained no losses. He had a happy home. His wife was an affectionate companion and much esteemed for her charities, and his children were promising. Of himself every one spoke well. He was not a gay or dissipated man, nor had he exhibited any kind of mental aberration so as to alarm his friends. He therefore seemed to run away from life without any cause or any warning. The text, "Died Abner as a fool dieth?" seemed almost spontaneously to drop from your lips; and yet the respect you felt for the deceased, and the sorrow that so estimable a man should have rushed so thoughtlessly into the presence of his Judge, prevented you from uttering it; but still the question returned, "Why did he destroy himself?"

Of course, conjecture was rife. It was said that he had lately disposed of a kind of hobby which had afforded him employment and amusement; but then the matter was so trifling, few could scarcely believe that for such a frivolous matter any sensible man had plunged into eternity. Of course, too, the doctors were consulted, and his medical attendant gave it as his opinion, that the dreadful act arose from a sudden rush of the blood to his head, and that under such a circumstance he would have been as likely to have destroyed his dearest friend as himself. He further intimated that if the matter could have been foreseen, and a portion of blood had been timely taken from his body, his life would have been saved. This statement was generally believed, and, if correct, must suggest to us a few thoughts.

It seems to be admitted that a sudden flow of the blood to the head may so completely deprive the sufferer of reason, self-control, and humanity, that he may instantly destroy himself or the dearest of his affections. In violent rage, persons generally become red in the face. The blood-vessels in the forehead are distended, and an awful demonstration is afforded that the animal has conquered the man, and that, according to the old adage, "Anger is short madness." Every person who has been overcome by passion has felt this oppression on the brain, accompanied with an excess of heat. Hence we often hear of burning anger. "The whole course of nature is set on fire." Under such excitement, every principle of love seems to be destroyed, and if, as phrenologists assert, we have organs of "*destructiveness*," they appear at such a time to be especially active. Paroxysms of anger have led to

cruelties at which savages or savage beasts might blush; and if physiologists are right, we may trace no small portion of this inhumanity to the sudden and impetuous flow of blood to the brain.

But these facts suggest others of very grave importance. Nothing is so soon affected by *alcoholic drinks* as the brain. I have known ladies whose faces, from taking only one glass of beer or wine, became so red, and, as they expressed it, so burning hot, that they generally abstained. The inconvenience they felt, and the unnatural complexion it gave them, constrained them to abandon the glass. Several persons addicted to drink have died of apoplexy; and a *post mortem* examination has detected alcohol in their brains as the cause of their death. It is unnecessary, however, to be tedious on this point. Every physiologist admits, and every moderate drinker knows from experience, that strong drinks, whether beer, cider, wine, or spirits, *immediately affect the head*, and this is done by the sudden flow of blood to that part of the body. Dr. FARR, in his evidence before the Committee of the House of Commons on Drunkenness, asserted, that it had long been questioned whether the membrane that invests the brain was single or double, but the matter was settled on investigating the brain of a person who had died from apoplexy brought on by drinking. In this case the flow of blood had been so large and violent, as actually to divide the membrane. Not long since, we saw, in nearly all the newspapers, the account of an inquest held before Mr. WAKLEY, on the body of a gentleman who died from the effects of strong drink; and it was stated to the jury, that alcohol had actually been extracted from his brain, and that, on being set on fire, it emitted the usual smell and blue flame of spirits of wine. Thus then we have ample proof that the florid countenance and heated sensation in the head, which those who use intoxicating liquors feel, is occasioned by the amazing influence which these poisons have over the nerves and blood vessels. This baneful foe at once seeks the citadel of the mind, and immediately profanes that temple of thought and feeling. As a consequence, the soul is inflamed, reason is dethroned, and passion usurps its sceptre.

Here then we have two important truths brought to light:—*First*, that a sudden flow of blood to the head may render an individual cruel, ungovernable and mad; and, *Secondly*, that intoxicating drinks invariably cause a determination of blood to that organ. Indeed it is to this cerebral influence that men owe the exhilarating power of alcoholic liquors. But then the person who uses them is always trifling, not only with his health, but with his mind and morals. The liquor that so elates, when the jest is going round, and while everything is agreeable to his wishes, may make him more cruel than the tiger, more destructive and ungovernable than the savage. Hence we have a physical reason for the evil passions that are excited, the rage that is often manifested, and the barbarities that are frequently practised, by the drinkers of these maddening beverages.

That husband and father was once an amiable tempered man; but now it is dangerous to speak to him. If you thwart him, or tell him of his faults, his oaths are tremendous. You dare not correct him, or he will foam with rage. Yonder monster beats his wife, starves and ill-treats his children, his dependants, his horses, and even his dogs; and

yet there was a time when he was one of the most kind-hearted and affectionate of mortals. But ALCOHOL has rendered him cruel, and he not unfrequently endangers the lives of his nearest friends, and resolves to lay violent hands on himself.

Almost every murderer knows the potency of a moderate glass to inspire him to deeds of blood. Should he drink nothing, he has no courage for the brutal act. His organ of destructiveness must be excited, and the moderate cup is the most efficient auxiliary. Should he drink too much, he would be unfit for the savage work, and therefore he finds moderation essential to his intended murder. Strong drink, therefore, is not merely a destroyer in poisoning the body, but it actually fits the mind for deeds of destruction. It is worthy of remark, that many of the amusements of drinkers are chiefly distinguished for their *cruelty*. Horse-racing, bull-baiting, dog-fighting, cock-fighting, boxing, and prize-fighting, are favorite amusements. The thirst for liquor is thus almost identified with the thirst for blood.

Could we only induce men to give up intoxicating stimulants, it is allowed by all that by far the greater part of the quarelling, fighting, swearing, impetuous rage, debauchery, murders and suicides would cease. Whatever excites is followed by depression, hence no drinker of stimulants is ever in a natural state. Now he is too high, and now too low. He is prompted to drink, not merely from a burning fever and unnatural thirst, but from mental depression. He is enslaved by appetite, by nervous debility and low spirits. The chains that encircle him are of his own manufacture, and no common effort is necessary to break their worse than magic spell. He is often called upon, by every nerve and muscle in his body, and every faculty of his soul to fly again to the glass. Even conscience is debauched, and persuades him that it is necessary to drink for the preservation of his health or life, and his religion, that ought to be his salvation, becomes his destroyer.

Here then we have a master vice, which often originates every description of crime. Its influence is *physical* and *moral*, and therefore it completely unmans the man. He who uses strong drink, did he only examine the subject, would stand shocked at himself as one of the most awful triflers. He not only wastes Divine bounty to produce a poison, and tramples on the day of sacred rest to obtain his favorite beverage, but he shortens his days; and ere he has accomplished this object, he produces in himself the most unnatural appetites, passions and propensities.

We have reason to believe that murders and suicides are on the increase in our country. We scarcely take up a newspaper, but we have one or more of these tales of death. All the dearest and tenderest relations of life are violated, and not only men, but *women* become cruel and savage! What sight on earth so appalling as that of a wife, or mother, raising her delicate hand against the partner of her joys and sorrows, or the offspring that she has warmed and nourished in her own bosom? Tigresses, she-bears, or scorpions are not chargeable with such want of feeling or such barbarity towards their young. And when the fatal knife is not resorted to, the cruelty is often even more unnatural. Instead of striking the fatal blow at once, the child by a slow process is starved and famished. Its frame is a skeleton, its cries day and night are

heart-rending, and yet its grief and anguish are unutterable. We boast of the annihilation of the inquisition, but, alas! we have among us deeds which throw its horrors into the shade; and, what is worse, in thousands of instances, women, and even mothers, whose hearts were made to be the reflexion of divine love and compassion, are the guilty agents. And all this inhumanity can be traced to the barbarising influence of **ALCOHOLIC DRINKS**. The Kirton murder arose from drink; but it would be tedious to specify cases: there are few murders or suicides but can be traced directly or indirectly to this source. And the effect of these fire-waters is the same all over the world. An Indian chief tells us, that he has seen the father, under the maddening power of rum, take his child by the heels and dash out its brains against the wall; and yet the man when sober was a kind hearted man, and shed floods of tears the next day when informed of what he had done. We have lately heard in our own country of a father who actually roasted his child alive, and remained deaf to its cries, so perfectly had these poisons dried up every feeling of humanity.

Many destroy themselves when intoxicated, but a still greater number commit this rash act when labouring under the depression of mind which follows unnatural stimulation. For a while this *material* demon has elated them, but like the evil spirit in the Gospel, when he departs, he leaves them half dead, and in their despair, they become cruel to themselves. In a word, *Cruelty*, **CRUELTY**, **CRUELTY**, is the Alpha and Omega of the history of Alcoholic Liquors, and this, as we have stated at the commencement, arises from physical causes. The brain is unnaturally wrought upon, and the mind, as a consequence, is bereft of reason to the same degree that it is inspired. The excitement is not intellectual, but *material*, senseless and inhuman, and every species of barbarity is the result. Religious influence is mental, rational, sanctifying, and calls forth the finer feelings of our nature; and when its loftier emotions may subside, leaves us refreshed, and inspired with hope; but intoxicating drinks only work on the animal and baser part of our nature, and equally curse, while they inspire us and when their excitement is gone.

When! when! will the **CHRISTIAN WORLD** open its eyes to the magnitude of this plague, or allow its sympathies to embrace the victims of the bottle and the tankard? Without a sacrifice, without a penny's cost, we can exorcise the world of this evil spirit, and thus save mankind from more suffering and cruelty than has ever been inflicted by plague, pestilence, famine or war. Only *Abstain* and the work of benevolence is done.

#### SIX CARDINAL PLEASURES.

BY DALMOCAND.

Who has ever handled pleasure, or taken its dimensions? Yet although something unseen, this does not render it a thing unknown, unfelt. All agree that pleasure means gratification or delight, but differ widely in determining wherein it should be sought; some maintaining that it is worthy and possible of attainment in one particular way, others in another. It is obvious, however, since opinions are so plenteous, and all cannot be right, that it behoves every possessor of a reflective mind or rational nature to guard against mistake, and diligently to enquire what he should pursue and what avoid.

To assist in this enquiry, we must keep in constant view

the human constitution—a soul and body mystically joined. To uphold in vigour this double organization, man must employ the means enjoined; for in proportion to the observance of this duty will the amount and character of his enjoyment be—as he sows so he reaps. That man's nobler part may yield by cultivation a delight more excellent than can the baser, few will in words deny—well, how fares it often with the mind? The Indian traversing the desert, with his leathern girdle and his scanty gum, seeks in vain the approval of a contented stomach; so a mind swathed in bands of ignorance, and fed on casual husks, confers but meagre satisfaction.

It being admitted that man is a pleasure-loving animal, let us, with a practical intent, bring some of those delights commonly engaged into the touchstone of philosophy. Though adopting this gigantic word, let none suspect I am about to enter on a dry, musty dissertation; the term simply means a love of wisdom, and by wisdom let us at present understand, common-sense holding in her hand the torch of Scripture.

In the first place, men take pleasure in the **FLOWING BOWL**. But where is the philosophy of drinking? True, wine makes the limbs nimble, and the tongue to send forth *eloquence* in profusion; it makes, too, the eye to flash and sparkle like a lighthouse's revolving light: but *thereafter*, how often does the carriage become ungainly, the organ of speech come to a halting, and the eyeball fixed and filmy?—yea, how frequently do the small wits of the homeward-bound reveller utterly forsake him, and he reclines comsedly upon the highway! “Far hence be Bacchus' gift!” exclaims the Trojan knight; and ought not *we* to echo the renoucement? We read of an ancient monarch who in extremity proffered his sceptre for a cup of *water*; alas, how many barter that which outvalues many kingdoms for a cup of **POISON**! On a careful examination of the great facts adduced from time to time, all may see that dram-drinking has no connexion with philosophy save as its extinguisher.

Then comes **DANCING**. I remember that in childhood I had a few weeks' instruction, and even yet I might execute a jig or two, after a fashion—but where, I ask, is the philosophy of dancing? When we hear of the benighted heathen performing strange courses of devotion before his wooden deity, we sigh; nor can we refrain smiling at the merry infant bobbing to his shadow; but what are we to think of young men and maidens in this Christian land, without any imaginable reason, leaping up and down as if they were bewitched, and spinning like ‘teetotums’? What a parody on Paul's injunction—“Redeem the time!” Peradventure some one murmurs, ‘Was not King David a dancer?’ Oh, yes, David danced; and we learn also before **WHOM** it was he did so: but can dancing, as generally conducted in these days, in a tainted atmosphere, in the trappings of vain-glory, and with blood-firing potions, be accounted a *religious* or *rational* exercise? I trow not.

Again, many take delight in **SMOKING**. It is really an interesting spectacle to behold the patron of the clay-tube, with a foot on each side of the fireplace, gazing intently into the glowing embers as if searching for a salamander, and emitting clouds of vapour like a miniature volcano or steam-engine. Were we to consider for a minute the structure of the mouth, we might arrive at an intelligent conclusion respecting this matter. All within the cheeks there are numerous glands or small bladders for the secretion or production of saliva, which, mixing with the food, prepares it for the stomach; it keeps also the machinery of the mouth cool, moist, and in working order. The smoker, however, disregarding this, vitiates and throws away this precious fluid—we cannot therefore wonder that such individuals are frequently tormented with indigestion and with drought. Then as to moral effects, smoking squanders time, fosters indolence, and surrounds the mind with a perpetual fog.

But others prefer **CHEWING**. If we remember that tobacco is a poison—indeed one of the strongest and most nauseous—we can easily fathom the philosophy of quid-practice. Over the surface of the tongue there lie

various protuberances called nervous papillæ, and by these we perceive the taste of any thing; but as strong things overpower weak things, it is evident that the frequency with which this loathsome weed comes in contact with the tongue and palate, weakens the sense of tasting in a great degree, while the acrimonious juice passing into the digestive organs perpetrates havoc there. On the injury occasioned by lost saliva I have remarked already. In fact, if we view the subject closely, we shall find that this habit has nothing to recommend it, and that it seems merely an imitation of the lower animals, for is it not in chewing that some of these occupy their leisure?

A number larger still revel in NOSE-POWDER. Snuff, on analysis, has been found to comprise tobacco-dust, ground glass, sal-ammoniac, and sometimes even guano! Let us now consider the olfactory organ. Minute particles flying off from different substances, conducted by the outer covering, on striking the inner and higher surface of the nose, give the idea of smell. Consequently this part of the nasal apparatus, called the pituitary membrane, would, for the efficient performance of its functions, require to suffer no obstruction from without. But the snuff-indulger, heedless of results, by the systematic introduction of his dark compost so stifles the sense of smelling, that at length he becomes well-nigh unable to discriminate betwixt the perfume of a rose and that of a cabbage. Hence we perceive that such a person leaves himself but four senses unimpaired; if a chewer in addition, only three; while the alcoholic debauchee, with hand more reckless still, denudes himself of all. Calm reflexion will convince us that these animal stimuli are but sorry pass-time, barely excusable in an age of rudeness, or perhaps a few centuries bygone, when stores of religious and instructive literature were inaccessible.

Now look at the EXPENSE of these indulgences. Even three half-pence daily make £2: 5s. 7½d. in the year. We read that the gold and silver are not ours, yet what unnecessary outlay have we here! Half or the whole of this sum paid to an Assurance Office, would secure at death, as a help to dear relinquished ones, £50 or £100. Mr. WILLIAMS, in his Missionary Narrative, informs us that the wild children of the South-Sea Islands, among whom the customary form of manifesting friendship, and exciting an agreeable sensation, was mutual nose-rubbing, did, on their embracing the *lotu*, or the Christian religion, at once abandon this unseemly salutation, though it cost them nothing. And when a love of ardent spirits began to show itself, an Abstinence Society instituted by the Missionaries speedily removed the danger. Let not Britain stagger in the rear of Polynesia.

The last item I shall touch on is CARD-PLAYING. We find that this employment was originally designed for the amusement of a crack-brained king—for sane and insane to recreate alike, looks rather marvellous. It is, however, when a money-game, that cards assume their most objectional aspect. No matter whether the stake be brown or yellow, the same anxious, avaricious feelings are engendered; whether rich or poor, the hazard affects equally. Of gambling's evils none can plead ignorance. From sharp Scottish matrons a pack of cards has received the emphatic appellation of "*The Devil's Buik*."

Having thus with brevity discussed SIX CARDINAL PLEASURES, the catalogue might easily admit extension, though not now. In conclusion, let each kindred pleasure be treated in a kindred manner, and let men vindicate their rationality by acting in accordance with their findings: grovelling delight assorts not well with immortality.

RAISING THE RENT.—"How do you contrive to raise your rent?" said a lazy tavern lounger to an industrious thriving farmer.—"Why, sir," said the latter, "I put my plough into the ground, and after it is well broken up I drop seed, and then I raise potatoes, wheat, corn, cabbages, parsnips, and the—RENT."

### A MODEL CHRISTMAS PARTY.

UPON most occasions, when the people of this country wish to obtain more than an ordinary amount of pleasure, they seem to think it necessary that intoxicating drinks should be used to secure it. A greater delusion never existed. It ought to be considered a gross insult for one man to offer drinks to another, which he must see are producing fearful consequences around him. He that seeks pleasure in sensuality, rather than in intellectual enjoyments, pursues a phantom that will reward him with bitter disappointment.

Being in *Carlisle* on Christmas eve, I found that J. D. CARR and Co.'s workmen, who are all teetotalers, were that evening holding their annual Soirée in the Athenæum. I felt much interested to see how this heroic band would enjoy themselves. When I entered the room the party, about 140 in number, about half of which were ladies, including the Messrs. Carr and Sisters, was at tea, each tray was presided over by a "fair ladie."

Who dealt out with generous hand  
The cheering herb of another land."

After tea, an appropriate address was presented to Messrs. Carr, signed by the workmen, expressive of their gratitude for the many valued privileges they enjoy, asking for a continuance thereof, and assuring their employers that they would endeavour in every way to render themselves worthy recipients. The Messrs. Carr assured them that they took no credit to themselves for the steps they had taken to improve the condition of those around them, and that they considered it nothing more than their duty. After glancing retrospectively at the haunts and habits of their workmen previous to the time of their becoming teetotalers, they placed in juxtaposition the debasing delights of the public-house with the high-toned pleasures they there enjoyed; stamping them as men of moral dignity, that had become better and happier through strict sobriety; contending that the same advantages would result wherever it was practiced. Many edifying addresses were delivered by the workmen, most of them evincing an amount of talent which proved that the position of the sons of toil is not unfavourable for acquiring knowledge. After this the company engaged in various amusements until a late hour.

The respectable and healthful appearance of the party, the harmony that existed, and the absence of everything that was rude and vulgar, compelled me to come to the conclusion, that the first step to be taken by those who wish to heighten their pleasures and improve their position in society, is to forego the use of intoxicating liquors. W. S.

### ANCIENT TEETOTALERS.

The Nervii, as we may learn from Cæsar, were Teetotalers. "Quorum de natura moribusque Cæsar cum quaereret, sic reperiebat: nihil pati vini reliquiarumque rerum ad luxuriam pertinentium inferri, quod iis rebus relanguescere animos eorum, et remitti virtutem existimarent. Esse homines magnæ virtutis." By the Nervii and their allies Cæsar was almost overthrown. The Treviri were so certain of Cæsar's defeat that they returned to their homes, and informed their state. "Romanos pulsos superatosque, castris impedimentisque eorum hostes potitos." Cæsar by his presence and courage rallied the legions. Still those ancient Teetotalers fought bravely, (see chapter 27, second book of the Gallic war.) Of 60,000 men there were only 500 left, and of 600 senators there survived only 3. If they had possessed the discipline of the Romans, Cæsar on that day might have been ruined, and we might have never read in history of a Brutus, a Cassius, nor of the battle of Pharsalia. The Suevi, according to Cæsar, were the greatest and most warlike of all the German nations, and they too were rigid abstainers. "Vinum ad se omnino importari non sinunt, quod ea re ad laborem ferendum remollescere homines, atque effeminari arbitrantur."

**TESTIMONIAL  
TO JAMES SILK BUCKINGHAM, ESQ.**

We stated in our last, that the friends of Mr. Buckingham had conceived the project of forming a TESTIMONIAL FUND, for the purpose of building a PUBLIC LECTURE ROOM in London, for the advocacy of TEMPERANCE, EDUCATION, BENEVOLENCE and PEACE: We rejoice to find that the project meets the approval of the most distinguished Philanthropists of the country, and we repeat our anticipations of unspeakable benefit to the community as the result of its accomplishment. It is the most delicate, and at the same time, the most appropriate Testimonial which could be presented to Mr. Buckingham, and, as far as we know that gentleman, one which would prove highly gratifying to his own feelings. We repeat, also, our hope, that every true philanthropist—all who desire to have an enlightened and efficient advocacy of Temperance—Education—Peace—and Universal Benevolence—will contribute his or her mite without delay, that Mr. Buckingham may without delay commence his benevolent career.

It is scarcely necessary for us to remind the friends of Temperance, how deeply that cause is indebted to this distinguished advocate. They will not forget that he stood nearly alone in the House of Commons, in the year 1834, that, notwithstanding the difficulties by which he was surrounded, he succeeded in obtaining a Parliamentary Enquiry, and that, as the fruits of that Enquiry, and the report presented thereon, a Volume was published, to which every Temperance advocate has referred, as the richest repository extant of facts demonstrative of the effects of the drinking customs of this country upon the health, the intelligence, the comfort, and the morals of the community. Nor can it be forgotten, that, since that period, Mr. Buckingham has devoted much of his time to the gratuitous advocacy of the Teetotal Movement; not only in various parts of Great Britain, but on the Continent, in the United States of America, and in British Canada. And it is evident, from the scheme now proposed, that he is still devoted to that cause, and unremitting in his exertions to promote it among every class of the community.

We call, especially therefore upon the thousands of TEETOTALERS in the United Kingdom to aid this truly National enterprise. We would recommend that immediate steps be taken, by every Temperance Society, to organize a SPECIAL COMMITTEE for the purpose. An excellent commencement would be, the holding a PUBLIC MEETING, at which might be stated the grounds of Mr. Buckingham's claims to the support of all who take an interest in the Temperance Reformation. Collectors might then be appointed, under the authority of the Committee, to wait on the inhabitants, and solicit their aid to the object proposed. The amount of the subscription when closed to be remitted by the Treasurer to the Bank of Messrs. Ransom and Co., Pall Mall East, London, as the "Contribution of the Temperance Society to the Buckingham Testimonial Fund," in the name of the EARL OF DEVON, the Treasurer of the same.

We stated in our last that the Fund was in the course of collection. A list of the contributors, headed by His ROYAL HIGHNESS PRINCE ALBERT, the DUKE OF CAMBRIDGE, the EARL OF DEVON,

&c., will be found on another page, to which we request the particular attention of our readers.

We perceive from the public prints that Mr. Buckingham having delivered his popular lectures on Palestine, Egypt, &c., in Edinburgh, and many of the principal towns in Scotland, is now fulfilling similar engagements at Liverpool and Manchester; on the completion of which he intends returning to London.

**VALUABLE SUGGESTION.**

TO THE EDITOR OF THE TEETOTAL TIMES AND ESSAYIST.

SIR:—Who has not had this question put to him when advocating the Teetotal Principles,—“If beer and wine are injurious to health, why do the doctors so often recommend the use of those drinks?” Others say, “It may do very well for many persons, but some constitutions require these things.” Now Teetotalers are aware that alcoholic drinks are injurious even when taken in small quantities, but yet there are thousands who still believe that the moderate use of them is beneficial.

The most powerful answer that could be given to all such persons would be found in the *Medical Testimonial* as published in the ESSAYIST for 1847. Would it not advance our cause if that testimony were printed on sheets and circulated as much as possible? I should like to have a copy fixed on some conspicuous place in every cottage in the kingdom. There it would meet the eye of the Minister, or the Doctor, and of visitors, and would be a standing answer to all doubters, and I think this plan would be likely to lead many persons to think more favourably of our cause when they see it sanctioned by such high medical authorities. I would suggest that a person in every town and village be invited to ask permission to place a copy on the walls of cottages among the many papers and prints that now adorn them.

I am, Sir,

One who was led to think favourably of Teetotalism by a chance sight of a copy of the *Teetotal Times*.

Bath, Feb. 6, 1848.

**THE RATTLESNAKE BITE.**

Dr. WAINWRIGHT, of Crosby street, recently received from a friend at a distance a present of a live rattlesnake, safely enclosed in a box. He afterwards let it out upon the floor, and in attempting to seize it to return it to its box, was bitten in one of the fingers of the left hand with such violence, that the blood spirted from the wound several feet. The flesh was at once removed from the bitten place, but in vain. The arm swelled gradually from the hand to the shoulder, and in a few hours the unfortunate man died.

The case excited deep sympathy. And yet there are hundreds and thousands in our land, bitten by a serpent, and stung by an adder of another description, and whose death, though not so rapid, follows with as unerring certainty, and even more terror, amid raving madness and horrid delirium; and yet little is thought of it. Men are warned to beware, but the warning is unheeded. If a present of a dozen is sent to a friend, it is gratefully received, and placed upon his table, and offered to his family and guests. Yea, men are licensed to keep it, and expose it in their shops and their windows. Government becomes its patron; and patriots and philanthropists hold their peace. And yet not a man in the nation will say he had not rather his son should be bitten by the serpent that killed Dr. Wainwright, than by this horrid viper that sparkles in the cup.

LOVE TO SIN.—If thou thinkest thou hatest drunkenness, or a jolly vain life, and yet wilt be thrusting in among those that are such, never talk of hating the sin. If thou fear them not, if thou shun not the temptation, thou lovest the sin.—*Old Writer*.

## CAN ALCOHOL AID DIGESTION ?

BY H. MUDGE, BODMIN.

ERROR, we know, takes numberless forms, and when fairly exploded under one shape, will oftentimes assume another, and so endeavour to retain its position and influence. There was a time, and not long since, when it was confidently asserted that the smith could not endure the heat of the forge, the whaler the cold of the arctic regions, the tailor the confinement of the shop, or the ploughman the changes of the weather, with impunity, if they dared to abstain from Alcoholic beverages: we know better now, for Teetotalism has heaped occupation on occupation, and multitude on multitude in the practice of abstinence, till the experience of millions cannot be denied, and *Truth* affirms Teetotalism to be a wise and righteous law of Providence. But now the stubborn foe takes up another position. *Man is exposed to so many adverse and depressing influences, that some counteracting stimulus is required to save him from dying from exhaustion; and Alcohol being at hand, what else can it be sent for?*

Here we at once suspect a cheat; for may it not be fairly presumed that when the allwise Creator sentenced man to labour and sorrow, he apportioned to him that power to resist ordinary adverse forces, and to repair ordinary injuries, which he must have foreseen would befall him in the discharge of his allotted task? Assuredly it may, and yet many practitioners of medicine are trying to make us believe, that the wear and tear of life can only be successfully combated with Alcoholic drinks. 'Tis the old erroneous doctrine in a more insidious form, and speaking with a more authoritative voice. Doctors of Physic, are pronouncing from the chair that nurses require porter, and authors are circulating that "the question of teetotalism in its attempted general application to all ranks and conditions of the people, must show itself to be unbased on sound theory or just practical inferences."\*

For the present I shall leave the practical Teetotalers to accumulate their own kind of evidence, while I examine into *theory*, which I will do by the aid of Dr. Prout's essay on digestion, found in Vol. viii. of the far-famed Bridgwater Treatises.

Dr. Prout discourses of the functions of the digestive organs under three heads; 1. their *reducing*; 2. their *converting*; 3. their *vitalising* power: let us regard each in turn.

1. The reducing power, he thinks, mainly consists in bringing water into intimate combination with the food swallowed; so that all the articles taken into the stomach are reduced by this means into a semifluid and weak (as to chemical affinity) mixture. This is effected partly by the *saliva*, the fluid of the mouth, but chiefly by the *gastric juice*, the fluid of the stomach. Hence we have this question, *Does the mixture of Alcohol with the food make easier the reduction of that food by water?* So far from it, that Alcohol is commonly used to protect substances from the effects of combination with water, as is seen in every museum in the kingdom, where articles are preserved in spirits. Alcohol has a strong attraction for water, and hence draws it off and hinders its dissolving properties from being exerted on the food, so rapidly as they otherwise would be.

A close attention to morbid anatomy reveals that many cases of indigestion owe their origin to an inflamed state of the inner surface of the stomach, such a state being adverse to the secretion of the gastric juice, and so to the reduction of the food. Now the use of Alcohol puts the stomach into a similar state of congestion, which is usually attended with more than ordinary dryness, instead of the moisture which is wanted for dissolving solid food.

Dr. Prout thinks that the reduction of the food is helped on by the evolution of *Chlorine* (derived from the decomposition of the *Muriates* of the gastric juice by a power similar to electricity,) well, if so, a dry and injected mucous membrane is not so powerful for the positive pole of the battery, where the acids would be collected, as a moist and natural condition of the membrane would be; so that in this particular, also, Alcohol hinders the reducing power of the stomach.

2. The converting power, which brings a similar fluid, the chyle, out of very dissimilar articles of diet as meat, bread, turnip, cheese, &c. The elements are arranged with ease and dispatch in the new compound, the chyle, in proportion to their weakness in their old form, in consequence of their reduction by water; 'tis clear then that any thing which hinders *reduction*, hinders *conversion* too, hence the inutility of Alcoholic drinks. If we follow the food from the stomach into the intestines, and suppose that Alcohol gets to the liver, and is decomposed there, then we shall find it hindering the converting process of digestion thus: the bile is made up principally of water and certain compounds of Carbon with Hydrogen, now these compounds are, and ought to be, supplied from the body itself in order to health; Alcohol contains large proportions of Carbon and Hydrogen, and if those are *artificially* supplied, the *natural* supply will be left untouched; the liver will not separate what it ought from the blood, and so Carbon and Hydrogen remaining in the body, the drinker becomes fat, dropsical, and weak.

3. The vitalising power is known too little of to make it worth while to dwell on it; we may however remark that digestion being a process to prepare dead matter to live, we may well conceive that a bad, morbid, inefficient preparation will lead to a low state of vitality, and hence we have tens of thousands through the drinking of Alcohol, half dead while they live. Alas, poor creatures, would that they knew where their listlessness and their weakness come from! "The dyspeptic [alcoholised] being passes half his days in misery; his offspring inherit their parents' constitution; and if they persist in a like course of slow poison, after a few generations the race becomes extinct,—his name even is cut off from among men!" Providence has gifted man with reason; to his reason, therefore, is left the choice of his food and drink, and not to instinct as among the lower animals: it thus becomes his duty to apply his reason to the regulation of his diet; to shun excess in quantity, and what is noxious in quality; to adhere in short to the simple and the natural; among which the bounty of his Maker has afforded him an ample selection; and beyond which if he deviates, sooner or later he will suffer the penalty." Such is the eloquent warning of the learned author to whose work I have been referring.

\* See *Medical Times*, Jan. 22, 1848, quoting from Dr. W. H. Robertson's Treatise on Diet. 4th Edition.

## SPEECH OF AN INDIAN CHIEF.

KAH-GE-GAH-BAWH, a young Indian Chief, of the Objebwah Nation, is now in the city of Washington, and has been introduced to the temperance platform. From a long and eloquent speech of his, we make the following extract:

My own people—I might talk of them a long while; tell of their noble character, speak of my ancestors; yes, many, perhaps, who slumber under the ground on which we are now congregated. Oh! yes, we were happy before the white man came among them with the fire-water. They claimed the land on which they dwelt—it was an extensive park in which they hunted the buffalo and the deer. Heaven beautified the earth with herbage, and fruits spontaneous were afforded. They acknowledged no master but the Great Spirit. They claimed the hills as their thrones; for they were the monarchs of the continent. The smoke of the wigwam curled upward to the bright blue heaven, as though pointing to the source when they had received so many blessings. All was peace, joy and happiness. But, alas! the dark way of intemperance rolled upon them, into every habitation, carrying sorrow, disease and death. (The speaker was much affected here, and wiped away tears from his eyes.) Oh! it pierces my very heart with pain, to think of the time when fire-water was introduced among my people. When I was a little boy, I remember running away from my father. He was a good father when he was sober; but no sooner did he become drunk, that he would exhibit feelings of unkindness; and often have I hid in the bushes until the danger was over. I have seen our people, under the effects of liquor, take their little children by the heels, and dash their brains out against the trees. This was after the trader came among them. And they would sometimes stab to the heart their children; and, when they became sober, being informed of what they had done, they would weep and lament over their cruel and wicked folly. Some of them would deny that they had thus acted; but their own knives were thrown to them, and they were pointed to their own bloody hands! And I have seen them stab themselves with the knives yet wet with the blood of their offspring! And they would set fire to their wigwams, and dance like demons around the flames. (Much sympathy was expressed by the audience)—Oh! I have sometimes thought that alcohol was the only blessing the white man had given us.

But I shall not complain that our lands are gone—take them—let them go—but I tell you, friends, life is dearer to every man than these; give us the bible instead of the barrels of liquor; the missionary instead of the trader. Oh! give us the religion of Jesus Christ! for intemperance has been the first and last of our ruin!

In the Far West, a few years ago there was a circumstance full of painful interest. I was pointed, by a trader, to two burning wigwams on the prairie. "Rum," he said, "did that, but I didn't sell it."—Now, my friends, *he was the very man who did it.* And what were the facts? There were eight men in two wigwams. The trader had sold them drink, which stimulated them to hostilities. They had fought until but one lived; there being nobody to kill him. I went to the ruins the next day, and there learned the sad story. The bodies were buried, and at every grave there was a mourner! "He is dead," said one—and then the agonising scream would burst from the afflicted wife.

A little child remarked, "Mother, who will get my venison? Who will hunt for us?" Oh! to see the poor, helpless widows and orphans—it makes the heart bleed. What has done this? *It was fire water—it was rum!*

## THE TOLL GATE OF LIFE.

WE are all on our journey. The world through which we are passing is in some respects like a turnpike—all along which, Vice and Folly have erected toll-gates for the accommodation of those who choose to call as they

go—and there are very few of all the host of travellers who do not occasionally stop a little at some one or another of them—and consequently pay more or less to the toll-gatherers. Pay more or less, I say, because there is a great variety as well in the amount, as in the kind of toll exacted at these different stopping places.

Pride and Fashion take heavy tolls of the purse—many a man has become a beggar by paying at their gates—the ordinary rates they charge are heavy, and the road that way, is none of the best.

Pleasure offers a very smooth, delightful road in the outset; she tempts the traveller with many fair promises and wins thousands—but she takes without mercy; like an artful robber, she allures till she gets her victim in her power, and then strips him of health and money and turns him off, a miserable object, into the worst and most rugged road of life.

Intemperance plays the part of a sturdy villain. He's the very worst toll-gatherer on the road, for he not only gets from his customers their money and health, but he robs them of their very brains. The men you meet in the road, ragged and ruined in frame and fortune are his visitors.

And so I might go on enumerating many others who gather toll of the unwary. Accidents sometimes happen it is true, along the road, but those who do not get through at least tolerably well, you may be sure have been stopping by the way at some of those places. The plain common-sense men, who travel straight forward get through the journey without much difficulty.

This being the state of things, it becomes every one, in the outset, if he intends to make a comfortable journey, to take care what kind of company he keeps in with. We are all apt to do a great deal as companions do—stop where they stop, and pay toll where they pay. Then the chances are one to ten, but our choice in this particular decides our fate.

Having paid due regard to a choice of companions, the next important thing is closely to observe how other manage; to mark the good or evil that is produced by every course of life—see how those do who manage well—by those means you learn.

Be careful of your habits. These make the man. And they require long and careful culture, ere they grow to a second nature. Good habits I speak of. Bad ones are more easily acquired—they are spontaneous weeds that flourish rapidly and rankly, without care or culture.

## FEMALE REFORMERS.

FEMALE influence, now so happily exerting itself in systematic and numberless well organized efforts to reform the world, is also the most direct and powerful agency in forming the world—the world of humanity, we mean. It is woman that gives the impress, never to be entirely effaced, to the character, fortune and destiny of every inhabitant of earth. She, far more than man, forms moulds and fashions the infant being, develops its inherent powers, and gives them an impulse felt more or less through all the length, and operating, to some extent through all the varying vicissitudes of life. A mother's smiles, and kind words, and counsels, and admonitions are never wholly lost. Whatever good or ill may betide the future man, to whatever rank of honor he may rise or to what depth of infamy he may fall, he will not, he can not entirely eradicate from his heart and soul the first impressions planted there by a maternal hand. Let female then, mothers especially, study well to form mankind. Bring up the rising generation in wisdom's ways, and the future generations will scarcely need a reformatory work.

"What a bright and beautiful sisterhood are the Reforms!" said an eminent divine in a recent discourse and if any thing can add brightness and beauty to the intrinsic loveliness, it is the associations of our mother sisters and daughters, rapidly extending over our country, as bands of angel reformers, leagued against the

vices of the day, and gradually and surely bringing about a better humanity. Experience in the work of reformation will soon teach them how to labor most successfully in the work of formation. While they are driving the protean evil of intemperance from the land, they are laying the foundations of a glorious plan for the general amelioration of the human family, in forming the character of men in the principles of virtue and benevolence. Reforming the present, and forming the future generations of our race, will usher in the advent of that millennial period on earth, which inspired men have foretold and sages have predicted, of which poets have sung, and for which all should work and pray.

## TEETOTAL OPERATIONS.

### THE METROPOLIS.

SEVERAL very interesting and effective meetings have recently been held in the metropolis and suburbs. Here and there is to be found some "croaker," or "earnest" individual, declaring that the cause is "going down," and that the meetings are "unusually flat," and so on; but the true friends of the cause have not failed to discern a number of healthy signs, not only among teetotalers themselves, but in the community generally. The effect of the numerous large gatherings which took place during the Christmas holidays, has evidently been to awaken a more energetic feeling in the members of the Societies, and, as the result, we find an improved attendance at the public meetings, and an important addition of pledged members.

Dr. CARR, of Birmingham, has delivered his very instructive lectures at a number of places, and has, generally, been well attended, and, in every instance, cordially cheered. His lectures are at once intelligent and intelligible; they convey much information, and are delivered in as amusing a style as the serious nature of his topics will allow. We are glad to hear that his engagements, as a lecturer on the physiological truths involved in teetotalism, are numerous.

Not the least important of the recent meetings, was that held on the last night of January, in the Rev. ARTHUR TIDMAN'S Chapel, Barbican. Several respectable young men, members of the church and congregation assembling in that place, had formed themselves into a small Society, and having taken into union with them a few of the more aged and experienced members of neighbouring Societies, have succeeded to obtain the use of a commodious School Room adjoining the Chapel, for regular fortnightly meetings, under the express sanction of the *Pastor and Deacons*. We know of but one other instance in which a Teetotal Society has been formed under such circumstances in the metropolis, namely, that at Enon Chapel, under the sanction of Dr. J. BURNS. We are not, however, without the hope that other Pastors and Deacons will see the propriety of adopting a similar course. We will venture to predict an enlargement of their congregations and churches, as one sure result of such a movement.

Though the weather was very unfavourable for the occasion, the Chapel was well filled by a most respectable audience; many of the persons composing which, we have reason to believe, had not been in the habit of attending meetings for the advocacy of teetotalism. The Chair was ably occupied by the Rev. H. TOWNLEY, who directed attention to the objects contemplated by the Society—to the nature of its constitution—and to the means it proposed to employ.—Mr. J. W. GREEN furnished a very brief sketch of the origin, progress, and results of total abstinence operations.—The Rev. W. LUCY, of Greenwich, considered the obstacles presented by the drinking customs to the advancement of true religion.—The Rev. Dr. BURNS shewed the importance of Congregational Temperance Societies.—R. HICKS, Esq., Surgeon, addressed the audience on the physical importance of the temperance question, especially to females

and nursing mothers.—Mr. HURST, of Oldham, pointed out some of the obstructions presented by the use of strong drinks to the operations of benevolent and religious institutions.—Mr. BUCKLE assigned some reasons why the young especially should adopt the teetotal principle.—Some signatures to the pledge were obtained, among which was that of Mr. J. SARD, one of the Deacons of the Church. The general aspect and tone of the meeting was considered highly encouraging. The Society is formed on decidedly Christian principles, and the Committee seem confident of success.

### LEEDS.

The third monthly meeting for the present season of the Leeds Temperance Society, was held in the Music Hall, Albion Street. F. HALL, Esq., Surgeon, of Leeds, was called to the chair. He stated that he and his wife were Teetotalers, and that they had become attached to the principle from a full knowledge and assurance of its intrinsic value, and, indeed, its necessity.

Mr. H. BROWN, a reformed drunkard, and a working man, said he had three reasons for presenting himself before the meeting, gratitude to God for his goodness—gratitude to the Leeds committee for their indefatigable zeal—and an anxiety to benefit his fellow creatures. He found himself prospering in worldly goods and increasing in happiness.

The Rev. NEWMAN HALL, B.A., of Hull, spoke of the difficulties presented in the way of moral reformers by the mistakes of their predecessors. It was clearly demonstrated that strong drink turned man into a beast—destroyed large portions of wholesome food—turned human affections into rudeness and ruffianly habits—and drove immortal souls into a drunkard's hell. Men should eschew strong drink as they did the plague. And it should be remembered that the thinning of the drunkards ranks, to the amount of about 50,000 a year, received the full amount of recruits from the moderate drinkers. Teetotalere were accused of mixing with infidels and bad characters—but which had the most infidels and bad characters enlisted in their ranks—teetotalers or drunkards? Mr. HALL proceeded, with much earnestness, to enforce the great benefits of the principle of teetotalism in leading men not only to habits of temperance, but spiritual regeneration; and he contended that it was the duty of every Christian and lover of his species, to enforce the principle amongst his fellow-men and to adopt it himself. It was the Christian minister's duty, it was the duty of those of rank and station to unite in this great cause.

W. GORDON, Esq., M. D., F.L.S., said it was now beginning to be acknowledged that the end and aim of man's existence are enjoyment, peace and love. Unhappily, by human ignorance and selfishness, thousands were clad in rags, lodged hard and ill-fared; and most of these evils were generated and perpetuated by the use of strong drink. Every man was liable to three laws, the physical, the organic, and the moral law, and he who deviated from one of them brought disease, misery, and death upon himself. He hoped to be able to show that no man could take alcohol with any more reason for hoping to escape premature death, than a man could tie a millstone round his neck, and hope to escape drowning. The human body consists of fat, albumen, fibrin, and bone; and the daily avocations of life waste all these parts. Alcohol does not contain one of these constituents; and therefore alcohol has no power of regenerating the wasted body. The stomach has no more power to convert alcohol into muscle, bone, &c., than the human hand has power to convert sand into wool. Alcohol, when it comes into contact with the internal surface of the stomach, produces the discharge, not of gastric juice (necessary for the conversion of the food into chyle, prior to its ultimate conversion into blood), but of that juice which is provided by Providence for the carrying off of anything which may come into the stomach of a dangerous and injurious tendency. It impedes, also, the digestion of the food. It inflamed the blood; it disordered

the functions of the heart; it carried disarrangement into every fibre, and ultimately it brought death to the imbibor. Bodily heat was produced by the oxygen of the atmosphere becoming combined with the carbon of the blood. Alcohol, by permeating the blood-vessels, and mixing its subtle poison with the blood, dissolves the globules of the blood; the result is, that the drunkard gives out too much carbon to the air, and cold, not heat, is the result of the drunkard's potations. It was, therefore, absurd to talk of alcohol keeping up the temperature of the body (applause.) Not only did alcohol injure the corporeal powers; it was equally pernicious to the mental faculties. Insanity, idiocy, the *delirium tremens*, apoplexy, and the thousand other ills and casualties of daily occurrence bore sad testimony to this truth. Intoxication never stopped its deadly, its devastating career: war was only occasional—intoxication was perennial. Dr. Gordon concluded with a powerful address to the labouring classes. He called upon them to disenthral themselves from their hideous bondage. They had raised up the gigantic fabric of human greatness and human happiness, and the nation's wealth; and he conjured them to tolerate their slavery no longer—to reform themselves, and demand a fair share of their own produce. Let them cast aside their slavery to debasing drinks—raise themselves to the character of refined and dignified men, and take alcohol no more. The victory was in their own hands—the cause was one of truth, and truth was invincible and omnipotent.

Votes of thanks were recorded to the speakers and chairman; and the meeting broke up.

#### HUDDERSFIELD.

The third monthly meeting of the Temperance Society was held in the Philosophical Hall, on Wednesday 19th January 1848. SAMUEL BOOTH, Esq., Surgeon, took the chair. He said that the objects of this Institution were deeply interesting to his own heart. As a medical man, he was often called to witness scenes of wretchedness and woe, and in too many instances he could detect the effects of an evil, which they were met that evening to endeavour to remedy. This Society had for its object, not only the reclaiming of the drunkard, but promoting the practice of *entire abstinence* from all intoxicating drinks, which is calculated to banish disease, poverty, crime, and misery from our land. He had been a Teetotaler nearly five years, he esteemed it an honour and a great privilege to be in any way connected with this Philanthropic Institution. He regarded Total Abstinence Societies as one of the grand moral movements of these eventful times; they are an invaluable handmaid to the *Gospel of Jesus Christ*. He had known many persons saved from an untimely grave by the adoption of these principles. He said when he looked at the Moral, Social, Religious and Physical benefits arising from Teetotalism, he was led to pray that every Christian man might be induced to co-operate in carrying out these glorious principles. He asked what is the object at which this Society aims? The prevention and cure of drunkenness. By what instrumentality do we seek to accomplish this object? By the diffusion of knowledge and the force of truth, through the medium of Public Temperance Meetings, and Temperance Publications. And what are the *motives* that should urge us to persevere until every difficulty be overcome, and every obstacle surmounted? Self-interest, the love of our neighbour, and the glory of God. The Scripture commands us "to love our neighbour as ourselves," and "to him that knoweth to do good and doeth it not, to him it is sin." Then he asked, who was the true Christian and Philanthropist? He that loves his neighbour as himself, and endeavours in every possible way to promote his temporal and spiritual welfare. He trusted that the day was not far distant, when we shall have one bond of Universal Brotherhood, and a true Temperance Alliance of every Minister of the Gospel and gentlemen of all Christian Denominations, advocating this noble cause, not only from the platform, but from the Pulpit, until

"From this land, the foe is driven,  
"Disown'd of earth, and curs'd of Heaven."

He said his own experience had long convinced him, that strong drink was not necessary to qualify men for any physical and mental labour. The testimony of nearly 2,000 medical gentlemen is in accordance with the teachings of experience, and thus we find the principles of Total Abstinence fortified on every side. He then read the Medical Testimony drawn up by J. DUNLOP, Esq., and signed by about 1,400 Medical Gentlemen.

WM. GORDON, Esq., M.D., F.L.S., of Hull, delivered a very able and effective speech on the medical and physiological question of Temperance. He proved that alcohol did not enter into the vital processes of forming either albumen, fibre or bone, neither could the vital forces convert alcohol into either muscular fibre, or afford any nourishment to the blood. He showed that alcohol could not give strength to the human system, try a number of men making bricks, water drinkers, and beer drinkers; the water drinkers made more bricks than the beer drinkers. He proved that digestion was hindered and the gastric juice vitiated by alcohol being taken into the stomach. He instanced the experiments of Dr. BEAUMONT, of America, on St. Martin, a Canadian; also the experiments of Dr. BEDDOES upon two dogs. He then gave a beautiful description of the circulation of the blood showing how animal heat was produced by the oxygen of the air uniting with the carbon of the blood, and forming carbonic acid gas. He proved from the experiments of Dr. PROUT that alcohol did not increase the animal heat, and that it invariably hinders the formation of pure blood, which is the cause in many instances of the brain, lungs, and liver becoming congested. He showed that the brain was injured by drinking, and that persons had delirium tremens and insanity in consequence. He showed that man had a very large cerebellum, and that he loses his balance and reels about from the action of alcohol upon it. Alcohol cannot unite with the food, for the purposes of nutrition; it is therefore taken up by the veins and absorbents, and acts upon the nervous fibrilla of the brain. He made a noble appeal to the working men of Huddersfield, referring to the cause of the evils of drunkenness. He said, begin by reforming yourselves, then we shall have public order, and domestic peace purified by religion.

The REV. NEWMAN HALL, B.A., of Hull, spoke nearly an hour, and to an attentive audience in an impassioned manner. He said we had often to undo what other people had done, it was so with all ancient customs, it was so with the Temperance Reformation. He dwelt on the famine or scarcity of food, that there was as much grain destroyed last year as would have fed all the people of Ireland. He adverted to the statistics in the *Economist* newspaper respecting the consumption of grain by a large brewery in London, and to the increase of price of provisions. And then we must have a national fast on account of the famine, called "a visitation from the Almighty," when the grain was in reality destroyed by the Maltsters, Distillers and Brewers, to the amount of 6,000,000 quarters. He made a noble appeal to moderate drinkers, he showed how the ranks of the drunkards who die to the amount of 60,000 every year were made up from the moderate drinkers. He said we talk of philanthropy, but we must be up and doing, we all can do a little, he instanced the single flake of snow, falling upon the edge of a rock, another and another flake, until it gathered one mass, then it fell upon the Avalanche beneath, and gathered weight as it fell until it desolated the villages below. We all can do a little, and as Christians we ought to try and do something every day to reform the drunkard and save his soul from hell. He appealed to Christians, moderate drinkers and young men. He called upon them as they valued character virtue, and their souls, to shun wicked and gay company. Many a young man's prospects had been blasted, his character ruined for life through drinking. He recommended them to pledge that evening; it would be

safeguard through life. His appeals produced an electric effect upon the meeting—no doubt many Christians and young men will be induced to sign the pledge, and increase the ranks of the Temperance Society.

The thanks of the meeting were given to the Rev. Newman Hall, Dr. Wm. Gordon, and the chairman. It was one of the most delightful meetings we have had in Huddersfield, and very numerously attended.

#### ROKEHAMPTON.

On Thursday and Friday, January 20th and 21st, we had two Lectures from Dr. GRINDROD. The Town Hall was literally crowded on both occasions by very attentive audiences.

On the Thursday evening the chair was taken by the Mayor, JOHN CROUCH, Esq. This gentleman is the principal Innkeeper of the Town, but notwithstanding this, his gentlemanly and philanthropic feeling enabled him to merge his interests as an Innkeeper in his more honourable office of Chief Magistrate, as also to give his countenance and support to the Temperance cause. At the close of the first Lecture, the chairman put several questions to the Lecturer, which elicited much that was interesting and useful to the cause of truth. Thanks were voted to the chairman with acclamations, who in reply stated that as an old man he was apprehensive Teetotalism might be injurious to him, but he could not too forcibly impress upon the minds of the young the importance of being members of this Society.

At the second Lecture the chair was ably filled by A. W. McLEOD, Esq., Surgeon. This Lecture was listened to with deep interest, and will doubtless leave a lasting impression on the minds of those who heard it. It had reference principally to the effect of alcohol on the stomach, &c., which had been found in cases of dissection; and as the Lecturer stated he could show, by a portion of a stomach which had lately been sent to him by letter through the Post Office. At the close of this Lecture, the chairman, as a Surgeon, joined in a lengthened discussion, and made some very useful and important observations. He said he was not a Teetotaler, but was very happy that he had consented to take the chair on that occasion, and could not refrain from personally thanking the Lecturer for his very able Lectures, and more especially as they had been delivered with so much eloquence, and in such a Christian and gentlemanly spirit. He further said that he did not like to make hasty determinations, but as it seemed from the Lecturer's remarks that he sometimes received some strange things through the medium of the Post, he did not think it would be long hence before the Lecturer received from him, through the same medium, his declaration, and adhesion to the cause of Teetotalism, and enrolling himself as a member of the Society.

We have been informed that the worthy chairman has since joined the Society.

#### CORNWALL.

DR. GRINDROD, after lecturing at the important stations of *Devonport* and *Plymouth*, commenced his labours in Cornwall, about the middle of January, at *Liskeard*, the borough which returns to Parliament, C. Buller, Esq., the new Poor-law commissioner, whose office might be made pretty much of a sinecure, were the views of Dr. G., and kindred philanthropists universally acted upon; five addresses were delivered, the audience increasing at each. Bodmin was next visited, where the Revd. J. Wallis, the vicar, presided on each occasion; handsomely proposing a vote of thanks to the lecturer, which was ably and feelingly seconded by the Rev. A. Taylor, the curate. Some respectable inhabitants signed the "Declaration," and about 280 juveniles were enrolled. Truro, the chief business town of the County, followed Bodmin, and here the Dr.'s exhibition and advocacy so triumphed as to call forth the following resolution, since advertised in the local newspapers:

Feb. 2nd, 1848, Truro Town Hall.

Moved by *Humphrey Williams*, Esq., seconded by

*E. Turner*, Esq., M.P., supported by *H. Stokes*, Esq., Solicitor, President of the Truro Literary Institute, and resolved unanimously:

"That this meeting presents to Dr. Grindrod, hearty and sincere acknowledgments for the able, impartial, lucid, and simple, but impressive manner in which he has delivered his course of Lectures; fully appreciating the soundness of the principles he advocates, the extraordinary power of talent he displays, and the vast amount of information he communicates in a cause of such vital importance as connected with the moral and physical improvement of man."

Thus we have the Dr. fairly launched in Cornwall, and we think with every prospect of doing great good. The advocacy of such men as Teare and Sherer awakened the consciences of *tens of thousands* in this County, many joined the Teetotal ranks, but hung back, *now these will be further instructed*, and thus we expect both an awakened conscience, and an enlightened judgment, and *thus the victory! God send it!* The only fear entertained here on account of Dr. Grindrod is, lest he deal *too exclusively* with the understanding, and so allow his hearers to go off with knowing their duty, but not doing it.

#### SUNDERLAND.

The Annual Tea Meeting of the Temperance Society of this Town, took place on Wednesday evening, Feb. 2nd, in the Polytechnic Hall Athenæum, when a highly respectable company of about 500 sat down to an excellent repast, provided gratuitously by the friends of the movement. *John Hills* very ably occupied the Chair. The whole aspect of the meeting spoke well of the onward progress and augured much for the final triumph of this important movement. After tea many of the company retired to inspect the curiosities in the Museum; the Curator was kind enough to attend and explain whatever was rare and curious. The large Hall and Gallery being well filled, the company then proceeded to listen to addresses from *J. W. Miatt*, *H. Hebron*, *G. Dodd*, *G. Charleton*, *T. B. Thompson*, and the Hon. *Judge Marshall*, from Nova Scotia. This gentleman, who has acted as Judge for 18 years in Nova Scotia and been a member of the legislature for 11 years, spoke to the general evils of Intemperance, giving it as his opinion that *nine-tenths* of the causes that had come before him were connected with drinking, and that of the murders that had been committed in that Colony for a course of years 8 out of 10 arose from this cause. He also read sundry resolutions of religious bodies in America renouncing all church fellowship with those who countenanced the drinking customs.—A striking fact was stated by *G. Dodds*, that in the village of *Bedlington*, containing a population of about 7000, the amount annually spent in these drinks was upwards of £3,500, and that the men employed at the Iron works at that place, wasted of their earnings the large sum of £800 per annum in the purchase of these deleterious articles. The proceedings were occasionally enlivened with a Temperance melody.

JOS. FOSTER.

On New Year's Day a Social Tea Meeting was held by the members and friends of the "Sunderland Temperance Intellectual Improvement Society," when addresses were delivered by the following persons, with great spirit, viz:—*Mr. R. Madgwick*, Education. *Mr. J. Madgwick*, the Road to Misery. *Mr. J. Chapman*, the Temperance Reformation. *Mr. Jas. Chapman*, Progress of the Society. *Mr. O. Thompson*, Signs of the Times. *Mr. W. Bates*, Phrenology. *Mr. T. Thompson*, the Moral Obligation of the Temperance Question. This Society has only been formed four months, and commenced with only six members, but is now increasing in number every day, and bids fair to be a very useful Society. Its objects are the annihilation of the drinking customs of this country, by training its members for the Advocacy of Temperance, that the time may speedily arrive, when drunkenness shall no more blot the face of this Earth.

THOMAS THOMPSON, Secretary.

## LEWES.

On January 19, a most impressive discourse, founded upon Matthew xxii, 39, was delivered by the Rev. B. FARRINGTON, of Ramsgate, in the Chapel, Eastgate. He secured the attention of a numerous auditory; and we think all were left without excuse, who did not at once renounce their connexion with their accustomed drinking usages.

On the same evening, B. GODLEE, Esq., delivered a Lecture on Organic Chemistry, to a numerous and respectable audience, in the Mechanics' Institute. Towards the close of his Lecture he introduced some remarks in favour of total abstinence from alcoholic liquors, stating his conviction, that ignorance prevented many from adopting the principle. He concluded by recommending attention to the subject, and begged the acceptance of fifty copies of Dr. GRINDROD'S discussion at Dunmow, and fifty copies of the pamphlet entitled "Temperance and Teetotalism considered medically;" which were immediately distributed, and in many instances pleasantly received.

[If our scientific and wealthy friends in every town would imitate the noble example thus set by Mr. Godlee, a great and beneficial change would, we have no doubt, be speedily effected as to the drinking customs of our country. Are not all who possess the talents of intelligence, wealth and influence are left without excuse, if they do not actively employ those talents for the benefit of their race?—Eds.]

## ISLAND OF KAWAU.

DEAR SIR,—Out of respect to yourself, and the Total Abstinence Societies at home, I feel it my duty to let you know what we are doing in the great Temperance Cause on this side of the world, and I cannot perhaps better do so, than by furnishing you with the first Annual Report of the existence of a Total Abstinence amongst us on this Island.

A public Tea party was held in the School house, Miner's Bay, *Kawau*, on the afternoon of Saturday the 19th of June, to celebrate the first Anniversary of the Total Abstinence Society, when about 120 persons partook of the good things provided for the occasion. In the evening a public meeting was held in the same place, and the Chair was occupied by Captain Ninnies, the Manager of the Companies Mine. The Secretary read the following

## REPORT.

Twelve months having elapsed since the formation of a Total Abstinence Society on the Island of *Kawau*, the Secretary begs to present the following statistical account for the information of this meeting and the community:

Total number of persons who have signed the pledge.....	104
Members since left the Island.....	19
Persons who have broken the pledge.....	17
	— 36
Leaving good on the books.....	68

In taking a review of the progress of the society, the second half year exhibits by far the most gratifying results, as out of 37 who have signed the pledge, only one is known to have broken it, and even that one has rejoined; whereas in the first half year a much larger number forfeited their pledges, and relapsed again into a miserable state of intemperance. The *Kawau* Total Abstinence Society on its first establishment met with considerable opposition, and was regarded with jealousy by a majority of its inhabitants, in consequence of the tendency of its principles to overthrow the drinking customs so long prevalent on *Kawau*. In spite of prejudices and oppositions, by no means trivial, the Society has attained the first year of its existence, and much gratitude to God exists, that its principles have met so decided an approval, and adoption by a large portion of the inhabitants of this Island.

The beneficial effects arising from the introduction and establishment of the society in *Kawau*, are but too

obvious to require much proof in this report; numbers have been snatched from the miseries which a long course of intemperance was intailing upon them; families have been benefitted both temporally and spiritually, through their heads having abandoned the use of intoxicating drinks; the house of God, once so thinly attended, now becomes filled; the voice of prayer, once so rarely heard in *Kawau*, is now known to ascend from many a family altar; the sabbath, which once dawned upon scenes of drunkenness, riot and debauchery, is now better respected and holier kept; and where formerly contention, quarrelling, and ill-will (the usual attendants on intemperance) were prevalent, peace, harmony, friendship, and concord now reign. The society has been visited during the past half year, by the Lord Bishop of New-Zealand, and the Rev. G. Daniel, Wesleyan missionary, who has ably advocated the cause of the society, and strongly urged the adoption of its principles on the inhabitants, pointing out the temporal and spiritual blessings which result from a strict adherence to temperance. There is indeed much cause for rejoicing in the fact that a large portion of our rising generation are found in the ranks of temperance, and the gratification is considerably heightened on considering the vast amount of temptation and pernicious example which beset them. In conclusion, an appeal is made to all, to exert their influence in the great cause of Total Abstinence, to abandon all connection with those who pursue the paths of drunkenness, and to become firm, warm, and thorough going advocates of the Temperance reformation. Young men are especially appealed to, to give their patronage to this cause, and this appeal is made to them, by their hopes of happiness, by their desire of property and health, by their prospects and long life, by their wish for reputation, and by the fact that by abstinence, strict abstinence alone, are they safe from the misery, loathsomeness and grave of the drunkard.

Finally, this appeal is made to every sober man, woman, and child, in *Kawau*, to raise their voices, their hearts, and their hands in this sacred cause, and never hold their peace, never cease their prayers, never stay their exertions, till intemperance shall be banished not only from the Island of *Kawau*, but also from the whole world.

The secretaries, Messrs. EVANS and ROWE, then addressed the meeting, on the pernicious effects of intoxicating drinks, and the latter speaker, to whose untiring exertions in the cause of Total Abstinence, the success of society is mainly attributed, delivered a powerful and effective address, suiting the subject admirably to the capacity of his mining hearers, by descending with them into the rich shafts and levels of the Total Abstinence mine, and also taking a survey of the poor miserable bottoms of the old mine of drunkenness, which many of them had refused to work in. Mr. Rowe concluded his address by calling on those who had not yet taken shares in the Teetotal mine, to do so without delay, as the value of the scrips was rapidly increasing. After some few remarks from the chairman, who expressed his delight on the sight he had that day witnessed, the meeting was concluded with prayer, when the parties retired to their respective homes, highly pleased with the transactions of the day, which will be long remembered by both old and young in *Kawau*."

THE CHRISTIAN RECORD—is among the very cheapest publications of the present day; and we can say of it, what we are sorry we cannot say of much of our cheap literature, that all its pages are devoted to the promotion of the interests of benevolence, morality, and religion. Sixteen closely printed folio pages are given for two pence; and as it is published at Jersey, it enjoys the privilege of free postage. It contains a number of original and well written articles, the subject of Total Abstinence not being forgotten.

## AN ARGUMENT FOR THE LEGAL ABOLITION OF THE SUNDAY TRAFFIC IN STRONG DRINK.

BY DAWSON BURNS.

THE object of this argument is to show the desirableness of using undivided and resolute efforts in procuring the legislative suppression of Sunday trading in intoxicating liquors; and the reasons upon which we ground the propriety of such a measure, cannot be more fitly introduced, than by stating, and endeavouring to refute, two objections which are directly opposite in their character, but either of which, if sustained, would be fatal to the proposal we advocate.

## PART I.

## THE OBJECTION AGAINST ANY LEGISLATIVE INTERFERENCE STATED.

This first objection may be expressed in the following terms:—

“1. If the endeavour to obtain a legal enactment for even the partial suppression of the traffic were successful, the temperance cause itself would sustain deep and permanent injury. A contact with political faction and rancour would tarnish its purity. Its worth and efficiency also, would be called in question; for men might justly ask, ‘Why does it require the support of the law if it is based on the unchangeable principles of Truth,—of truth which must finally become triumphant?’

“2. If the traffic ever become extinguished, it must be so by moral persuasion alone. Attempts made, in former times, to repress intemperance by legal means have failed, and they cannot do else than fail in this age and land of freedom. Conviction, and not Acts of Parliament, must instil sobriety, as well as every other virtue, into the public mind.”

## THE OBJECTION REFUTED.

This plausible double-statement, has, we believe, much weight with a large class of persons well disposed to the Temperance Movement; but in our judgment, its delusiveness is equal to its plausibility.

1. It conceals the true state of the question; omitting all mention of the following truths:—that the manufacture of intoxicating drinks involves the destruction of an enormous quantity of precious grain, and the misdirection of an incalculable amount of capital and labour; that alcoholic liquors are physically and mentally, personally and socially detrimental, and have, moreover, a natural tendency to induce a craving appetite for them, which leads to an excessive use of them called Intemperance; that Intemperance is the principal cause of our nation's moral debasement, social wretchedness, and criminal degradation; AND YET, that in the British Islands there are more than 80,000 persons permitted and licensed by the Legislature to sell them. We might justly ask, then, Is the Legislature justified in granting such permission and authority? Does it discharge its functions aright by thus acting? What are its functions, if one and the chief of them is not the preservation of the people from evils, analogous in kind to those which are perpetually being excited by the sale of inebriating fluids?

2. The Temperance principle, as such, is in no way affected by the License question. Its truth or falseness will remain what they are whether the Strong Drink Traffic be abolished or not; and would continue so were there not a single abstain-

er in the world. And it is foolish to object that the passing of a legal enactment against the sale of Intoxicating Drinks would be incompatible with moral persuasion, or show a want of power in the Total Abstinence principle to make progress unaided except by its intrinsic worth. Is the inculcation by moral means of the principles of honesty, and a reverence for human life, or the belief that those principles will eventually become universal, inconsistent with the legal prohibition of dishonesty and murder? Do the laws against perjury and forgery supersede the necessity for impressing the importance of truth on the minds of men? How absurd, then, to talk of the purity of temperance being tarnished because of its connection with political faction: it can have no connection with faction, but it may have with political measures; and that connection would no more tarnish its purity, than the purity of other virtues is sullied by the interdiction and punishment of their opposite vices. If all men were influenced by simple persuasion from the commission of offences injurious to society, legislative enactments would be uncalled for: and if those engaged in the traffic could be prevailed upon to relinquish it *en masse*; and if we were sure that no others would arise to fill their places—all legislative labour towards removing the ‘rock of offence’ might well be spared. But no one in his wildest flights of fancy can suppose, that moral persuasion will effect the first supposition, or render the second either possible or probable. Yet while the traffic continues, all the multiplied woes which necessarily result from it, will abound and spread.

3. Laws enacted for enforcing national sobriety, have, it is true, frequently failed to bestow much lasting good; and they have failed first, because generally they have not been dictated by a wise and judicious policy, but adopted as mere political expedients, or to serve some temporary purpose, as the mitigation of famine, &c. And secondly, they have scarcely ever resulted from, or been associated with, an enlightened public opinion; while in some instances they have been bound with other measures which have neutralised their effect and rendered their failure inevitable. Our own licence system is an example; for the Government while attaching to drunkenness a paltry money fine, legalizes 80,000 traders in the drinks which do, and will, and can alone produce it. When grapes grow on thorns, and thistles yield figs, legislation of this kind will diffuse sobriety.

4. The insinuation contained in the objection, that legislative interference would be an infringement upon the liberty we enjoy, originates in a misconception of the legislature as a power unconnected with the people; whereas the precise contrary is true. The government under which we live is constitutional and popular, and does, or is understood to, represent the opinions of at least, a majority of the people. Now no one doubts the right of the people to suppress public grievances; and how do they—how can they with safety exercise this right except through their representatives? The imagined grievance may indeed be discovered to have been no grievance at all, but a benefit; yet the committal of an error of judgment does not destroy or diminish the inherent right which society has of self-protection from injury. A number of years ago, the people were convinced—false-ly some said—that the Slave-trade and Slavery

were grievances; and through their representatives they abolished, first the one and then the other: and who disputed their right to do so? Suppose then, that fifty years hence they should arrive at the conviction, that the traffic in strong drink is inimical to the public good, and should, through their representatives, abolish it also, who will be able reasonably to dispute their right thus to act? If such conduct be arbitrary and tyrannical, then all legislation is and must be so; and the only alternative left is no government at all—a total disruption of social bonds—a return to ultra-savagism.

If, however, the objection we have been examining is fallacious, not less fallacious is the other which we are now about to state; and the fallacy in this latter instance arises even more than in the former one, from an overlooking of the reciprocal relation, which, in kingdoms like our own, is sustained between the governors and the governed.

#### THE OBJECTION AGAINST PARTIAL LEGISLATION STATED.

"We maintain," say the second class of objectors, "that the Traffic in Strong Drink being obnoxious to the nation's best interests, should be forthwith abolished by an act of the Legislature. The measure you propose is good as far as it goes, but that is not very far; and it would at most only prevent a seventh part of the mischief. But the evil is so monstrous that nothing short of its entire suppression deserves attempting; all else is compromise. Look at the amazing success which has crowned the exertions of the friends of Temperance on the License Question in the United States of America; success so great as to make it appear not improbable, that in a quarter of a century from the present time, the traffic will not be licensed within the boundaries of that flourishing Republic, even should those boundaries extend from the Atlantic to the Pacific, from Oregon to the isthmus of Panama. And it behoves us to imitate the praiseworthy, noble example thus presented."

#### THE OBJECTION ANSWERED.

In reply, we prefatorily remark,

1. The ground of debate is not, whether the Traffic *deserves* to be suppressed.

2. Nor is it disputed, that its legal prohibition would be the most efficient way of preventing the unceasing perpetuation of the evils which arise from it naturally and certainly.

3. But the controversy is on this point:—Should we, in the present state of popular opinion—which is adverse to us—seek to obtain the total suppression of the traffic by a Parliamentary enactment?

We answer, No: because,

1. Such an attempt would be a flagrant insult to our representative form of Government. From whom does Parliament derive its power of making laws, but from the people, or from that portion of them possessing the franchise? And would all, or a majority, or even a considerable minority, of the electoral body, be favourable to a law of the character supposed? They would not: so that were the Legislature courageous enough to pass such a bill, they would act in contravention to the wishes of their constituents, virtually annul the British Constitution, and be assuming to themselves powers, which monarchical and oligarchical des-

potisms alone have the hardihood to claim, but which they are politic enough not frequently to exercise. Therefore, it is clear, that in the present state of public opinion, (setting private interests aside,) no government could be prevailed upon to support, and no Parliament to enact, a law entirely suppressing the Traffic; and that all efforts for the attainment of this end would be futile, and therefore mis-spent.

2. Supposing a law of this nature to pass both Houses of Parliament, and to receive the Royal assent, it would quickly pass into utter oblivion, as far as its enforcement was concerned. Laws intimately bearing upon the habits and manners of a whole nation, (as would be the case with the one in question), must, in order to their effectiveness, be to a considerable extent accordant with the national sentiments. The mightiest conquerors, and ablest statesmen, have oftentimes been baffled in their attempts to change by coercion the long cherished—though it might be, pernicious—customs of enslaved and feeble countries. We may judge then, of the likelihood of success that would attend a similar endeavour made upon an independent and powerful people like the British, who have not forgotten, and we trust never will forget, the costly price which has been paid for their civil, as well as for their religious freedom.

3. Such a course of action running counter to the public mind, and being linked with what would appear to millions the most daring oppression, would defeat our own object, by depriving us of that popular sympathy and co-operation, without which any attempt to suppress the Traffic by legal means must, as we have shewn, be absolutely nugatory. Men would not look at the good we sought to do them,—(they regard as evil what we esteem to be good,) but at the arbitrary measures we adopted; and the general indignation and hatred to which from this cause the Temperance Movement would be exposed, would cripple its energies and retard its advance for many coming years.

4. The case of America cited by the objectors, is not for, but against, their recommendation. In the States of New York, Connecticut, Vermont, Illinois, &c., the question of "License," or "No License," has been decided for the respective towns by their own inhabitants; and where the State Legislatures have passed laws in relation to it, they have done so with the fullest assurance, that they were but embodying the will of the "sovereign people."

5. We totally dissent from the theory, that because we cannot attain *all*, we should attempt nothing; or that to take the smaller benefit when the greater is unobtainable, is an unworthy compromise. The General who refused to occupy the outworks of a fortress because he could not at once become master of the citadel, would not be commended for his military discretion; especially, if in consequence of his refusal, many brave soldiers should be slain. Or, imagine a Christian Missionary in a land where human beings are offered in sacrifice to sanguinary gods; and he urges upon the king the immediate and total abolition of this odious practice. The king replies that the feelings of his subjects will not allow him safely to accede to the whole of the request; but, he offers to reduce the number of the victims one-seventh;—would that Missionary be fulfilling his high and merciful vocation, if he petulantly refused to save

ten men from immolation, because he could not likewise save the other sixty?

When Wilberforce, Clarkson and their associates, began their crusade of mercy on behalf of the suffering slave, did they say to Parliament—'We will reject every measure except one for the annihilation of slavery in the British dominions?' Far from this,—they first sought to achieve what was possible,—the legal interdiction of the slave-trade; and in process of time they witnessed the accomplishment of the other and more acceptable boon,—the suppression of slavery throughout the colonies and dependencies of our Empire. And as in the natural world, morning precedes noon, so every great moral undertaking has degrees of progress. Let our first step towards the legal suppression of the Traffic be, the closing of public houses on the Sabbath. The advantages this measure will confer, will attract public attention; and as the people become gradually enlightened on the evils leagued with the manufacture and sale of strong drink, there will be a gradual increase of power to the Temperance Reform, by which the Traffic in all its branches will at last be utterly destroyed.

## PART II.

Now, we advocate the legislative suppression of the Sunday Traffic at all, because it would be highly beneficial; and we recommend the use of strenuous endeavours to secure that object only, at present, because we believe its attainment is practicable; while, as we have shewn, efforts to obtain something beyond, could not but terminate in a signal and injurious defeat.

I.—*The legislative suppression of the Sunday Traffic would be highly beneficial.*—A simple process of calculation would prove that some decrease of drunkenness would follow such a law; and though in the absence of well founded data, the amount of that decrease must be to some degree conjectural, yet we are in possession of statistical information which enables us to arrive at a more accurate judgment, than we could otherwise have formed.

Parliamentary Returns give us full particulars of the number of persons taken into custody for drunkenness by the Metropolitan Police, and the number of them summarily convicted. The subjoined statistical tables have been compiled from the returns and are worthy of attentive examination:

Years.	No. taken into custody.			Of whom were summarily convicted.		
	Men.	Women.	Total.	Men.	Women.	Total.
1837	14,021	7,405	21,426	6,931	2,414	9,345
1838	14,296	6,941	21,237	7,536	2,381	9,917

In 1838 there was, therefore, a decrease as compared with 1837, of 189 in the number taken into custody, but an increase of convictions to the number of 572.

But in 1839, the "Metropolitan Improvement Act" was passed, one clause of which ordains the closing of all public houses in the Metropolis from 12 o'clock on Saturday night, to 1 o'clock on Sunday afternoon: and the good effect of this clause was soon made evident; for although the Metropolitan district was in that year extended to 135 additional parishes, including a population of 267,000 souls, the number of both committals and convictions rapidly declined.

Years.	No. taken into custody.			Of whom were summarily convicted.		
	Men.	Women.	Total.	Men.	Women.	Total.
1840	10,663	5,842	16,505	4,706	1,890	6,596
1843	6,752	4,138	10,890	2,275	888	3,163

Now, the simple fact, that the closing of the public houses of the Metropolis, on the forenoon of the Lord's day, did, in the course of four years reduce the number of persons yearly taken into custody for drunkenness, 50 per cent, and the convictions 70 per cent;—while it is a pleasing index of an improvement in public morals, incontestably shews, that an enormous amount of the intemperance existing prior to 1839, which had come under the cognizance of the police, was *Sunday intemperance*, and *Sunday intemperance originating in the public house*.\*

Encouraging testimony of a similar character has likewise been borne by the chief constable of Manchester. He has remarked (in reply to inquiries addressed to the Mayor of that town)—"There is certainly less intemperance taking place than was the case formerly, especially on Sundays; and this is no doubt attributable to the provision in the Municipal Act which prohibits the owners of public houses and beer shops from having their shops open, and selling drink, between the hours of 12 o'clock on Saturday night and 12 o'clock on Sunday, or during the hours of Divine service on Sunday afternoons. Streets which formerly were disorderly on a Sunday morning from the drunken people who were turned out of the public houses, are now quiet and orderly." And at the World's Temperance Convention, Rev. W. Wright, A.M., of Newcastle-on-Tyne, said, "So beneficial has the closing of public houses until 1 o'clock on the Sabbath been, that instead of forty persons being taken up on that day, the number is not more than eight. The magistrates have publicly expressed their satisfaction at the improvement."

From these facts we draw the inference,—that the closing of *all* public houses in the kingdoms during the *whole* of the Lord's day would cause a decrease of drunkenness correspondent to that which has followed the closing of public houses in London, Manchester, and Newcastle during a *part* of the Sabbath: and if this inference be valid—as we see no reason to doubt that it is—we have a motive which in itself is surely adequate to lead all who honestly mourn over the existence of our national vice, to give their warmest support to the measure we recommend.

But the decrease of one evil, Intemperance would not be the sole benefit resulting from its adoption: for drunkenness is not only in itself an evil, but it involves other evils even more accursed—the commission of enormities of which brutes are incapable, and of acts of folly which fallen angels would disdain to perform. There is no exaggeration in saying, that it excites to

"All that the mind would shrink from of excesses;  
All that the body perpetrates of bad;  
All that we read, hear, dream, of man's distresses;  
All that the devil would do if run stark mad;  
All that defies the worst that fear expresses;  
All by which hell is peopled."

If then, the suppression of the Sunday Traffic in strong drink would reduce our national intem-

\* The number of persons found drunk by the Metropolitan Police, between the hours of 12 o'clock on Saturday night and 12 o'clock on Sunday night, was in 1838—5,765, and in 1844—2,893, a decrease of 2,893, or of nearly 50 per cent. At the Bow Street Station alone, there was a decrease from 755 in 1837 to 311 in 1845.

perance to one half, one third, or only one seventh of its present amount, are we not warranted in affirming, the almost moral certainty in such a case, of a large, if not proportionate, reduction of national disease, immorality, crime, and irreligion? \* And public health and morality are not trifles. They are not so considered by the cold hearted politician who seldom thinks and speaks of the mass of human kind but as animals capable by a given amount of labour of producing a given amount of wealth: how then can they be thus regarded by those, who righteously impressed with the dignity of Man, behold in him a being formed by his beneficent Creator for the enjoyment of every species of happiness in a temporal and eternal state?

2. *The measure we propose is practicable.*—Thousands would hail with delight a limited plan of this description who would at present shrink alarmed from, or inveterately oppose, one more comprehensive. If we have not very much erred in discerning the signs of the times, it would commend itself to the public regard, and encounter little opposition save from those whose pecuniary interests it would affect.

If then, the trial of one day be practicable, Sunday, we farther observe, should be that day; for without entering upon the religious motives which might influence its selection from among the other days of the week, all we think will see the particular advantages attending its primary adoption. The successful enforcement of the partial measure on that day; the legal regulations already in force to prevent trading on the Sabbath; and the sanctity attached to it by the Christian Church, are circumstances which favour its selection; while the fact, that being a day of general relaxation from ordinary labour, it affords more than usual opportunities, and offers more than usual temptations, for the indulgence of intemperate habits—may be assigned as a strong and sufficient reason, why on it, above all other days, the traffic in intoxicating liquors should be legally suppressed.

#### APPEAL TO TOTAL ABSTAINERS.

Our object has been to present, in the foregoing statements, a concise undeclamatory argument in behalf of the exertions made by some Temperance Organisations to procure the enactment of a law, extending to the whole Sabbath and to the whole nation a provision which has been inserted in several local municipal acts. Is it necessary, in conclusion, that we press upon the friends of Temperance Reform, an interest in this matter? An opportunity is here presented for arresting, in no small degree, the evils of drunkenness, of which we in our conscience believe they are bound to avail themselves. Whatever ignorance others may profess as to the nature and effects of intoxicating drinks, they can make no such plea. And can they, with the knowledge they possess, consistently allow the perpetration of a monster evil, which they may aid, in the manner pointed out, in partially destroying? Will they permit any false 'liberalism,' or absurder bigotry, to hinder them assisting to close 80,000 fountains of intemperance, and consequent sorrow, pauperism, and crime,—one day in every seven—fifty-two days in every year?

\* In a letter to the writer of this, the Mayor of Liverpool assigns "the good working of the publican's clause which compels that body to close their houses during the earlier part of the Sabbath day," as one reason why "crime has not increased in Liverpool during the last two or three years."

#### THE ASSISTANCE OF OTHERS DESIRED.

With the conviction also that the benefits we have enumerated would succeed the legal suppression of the Sunday Strong Drink Traffic, we feel ourselves able to solicit the non-abstaining part of the community to grant us their earnest co-operation in striving to attain an end—the tendency of which, and the means sought to procure which, will we believe on mature reflection commend themselves to every man's conscience as in the sight of God. We invite their assistance as persons who love their country, and whose anxiety for its real advantage makes them worthy of the name of Patriot in that appellation's purest sense; and especially do we seek the friendly, hearty co-operation, of all who endeavour with godly simplicity, daily to practice the holy precepts of love towards all men, which their Master and Redeemer enunciated, and which as the Greatest Philanthropist that ever has existed in our world, he illustrated in the highest perfection by his own sacred example.

#### THE SABBATH TRAFFIC IN STRONG DRINKS.

The Committee of the British Association for the promotion of Temperance, recommend the following Petition. We think those who read the foregoing Essay, will cordially promote this object. No time should be lost.

TO THE RIGHT HONOURABLE THE LORDS SPIRITUAL AND TEMPORAL OF THE UNITED KINGDOM OF GREAT BRITAIN AND IRELAND IN PARLIAMENT ASSEMBLED.

*The Petition of the Undersigned Inhabitants of the Town of* \_\_\_\_\_ *in the County of* \_\_\_\_\_

SH EWETH,

That Intemperance, the prolific source of crime, demoralization, and evil of every kind, prevails to an alarming extent in this Kingdom, especially on the Sabbath Day.

That Intemperance is commensurate with the facilities afforded for obtaining intoxicating liquors; and the lamentable amount of drunkenness prevalent on Sunday is occasioned by Licensed Victuallers and Beer-shop Keepers being legally permitted to pursue their ordinary occupations on that day, when the greater leisure of the industrious classes and their recent receipt of wages lead them to greater excess.

That since the introduction of the Metropolitan Improvement Act in 1839, which enforces the closing of public-houses from midnight on Saturday until one o'clock in the following afternoon, there has been a decrease in the convictions for drunkenness occurring in London on Sundays, of nearly 50 per cent; and the beneficial results of similar regulations, adopted at Liverpool, Manchester, and Newcastle-upon-Tyne, justifies the conclusion that such benefit might be made general by the Legislature.

That the various and continued efforts made by Ministers of the Gospel, and by benevolent persons of all parties to diminish the vice of Intemperance have been greatly impeded by the Sunday Traffic, and will prove in a great degree unsuccessful so long as that traffic remains legalized.

Your Petitioners therefore earnestly pray that your Right Honourable House will be pleased to enact a law, greatly restricting or entirely prohibiting the sale of intoxicating liquors on Sundays.

And your Petitioners will ever pray, &c., &c.

The Petition to the House of Commons must be headed as follows, and in the Petition the word RIGHT before Honourable House must be omitted:—"To the Honourable the Commons of the United Kingdom of Great Britain and Ireland in Parliament assembled."

N.B. Petitions not weighing 2lbs. will go free by Post when addressed to a Member of the House of Commons

or to a Peer of the Realm. The parcel must be open at the ends.

It has frequently been inquired if Females are to sign the Petitions? We reply, it is *legal*, but not *usual* for them to do so. Also, At what Age persons are to sign? Answer, Above Fourteen Years.

#### MR. JAMES TEARE.

DEAR SIR:—I take the liberty of informing my Temperance friends through your paper, that as my health has not been good for several months, during the last year, I feel it my duty to retire from my labours, at least for a while, until I regain my strength.

During the time that I have been engaged in spreading the principle of our great and glorious cause, I have generally enjoyed good health, but last summer I had so many out-door meetings for weeks together, that I have never been thoroughly well since. All public speakers know how trying out-door speaking is to the constitution and perhaps no one has had a greater share of it than I have had.

If I should be spared till next May, I shall have been a Teetotaler in principle and in practice, sixteen years, during which time I have been holding meetings almost every day in different parts of the Kingdom, and not a few of them in the open air, the indoor meetings too have been very crowded, and the air very impure. But, thank God, I have had extraordinary success, and I feel that if I should not hold another meeting, I have done my duty towards my country.

I remain, Dear Sir,

Yours truly,

Manchester.

JAMES TEARE.

#### TEETOTAL GLEANINGS.

##### THE FIRST DROP.

When the Temperance principle was introduced into England, total abstinence from distilled spirits was enjoined, but the moderate use of wine and malt liquors was allowed. It had not been sufficiently considered that the first drop led to the second, and that there was danger at the very outset. There seemed a great distance between one and a hundred, or one and a thousand, and but very little between nothing and one: yet the one was the first step from nothing; it led gradually to the second, and from that slowly (in some cases alas! rapidly) to the hundred and the thousand. The starting point, therefore, was of the greatest importance; persons were drawn on by little and little, till they became fond of drink, and descended from one step to another, till they became sots, and terminated a wretched existence by a premature death.—Rev. H. TOWNLEY.

##### THE MORAL BARBICAN.

A Barbican was a tower, or small fortress, attached to a city wall, from which darts, arrows, and other missiles, were cast forth at an enemy. Now the missiles cast forth from those ancient barbicans, dealt destruction to the foe and the invader; but in the present Barbican, every thing that was injurious to body or soul was renounced, and chiefly that prolific source of injury, strong drink; while the missiles sent forth were only those of charity and love. Let them ascend to the top of their high tower, sending forth their volleys, and, relying on Divine aid, they might rest assured of success.—Rev. H. TOWNLEY, at Barbican Chapel.

##### DRINKING CUSTOMS *versus* RELIGION.

Powerful obstacles were presented to the advancement of true religion by the drinking customs of the country. First, in reference to the *converted*. They produced indifference to the ordinances and observances of religion, —to the various means of grace. Also, indifference to, and

unfitness for, the private exercises of religion; such as meditation, prayer, self-examination and communion with God.—Further, they exerted an injurious influence on the general temper, spirit and conduct; and, finally, they were injurious to the growth of piety, and caused many to continue dwarfs, who would otherwise be strong, vigorous, and valiant for the truth.—He did not refer to positive intoxication, but to the effect of yielding to friendly invitations, and of following out the usual social, and even dietary customs.—Secondly, in reference to the *unconverted*. The influence of the drinking customs was to prevent thoughtfulness as to the best things; to render reading of the Bible and good books distasteful and unprofitable; to induce absence from the public ordinances of religion, or to cause those ordinances to become unconstructive and unoperative. The house of God was open, and his people were worshipping, but large numbers were wending their way to those places where strong drink, and the company who loved it, was the chief attraction. And even, in cases where an impression that was good had been made, these customs and practices operated to stifle conviction.—Rev. W. LUCY.

##### CONGREGATIONAL SOCIETIES.

There were several reasons why it was desirable that total abstinence Societies should be formed in connexion with Christian Congregations. First, as it regarded *pecuniary matters*. He supposed that about two pounds per annum was spent on strong drink by most respectable persons; then if there were 250 such persons in a congregation, £500 was spent which might be devoted to the purposes of humanity and religion. How much more consistent for Christians to lay that sum on the altar of the Redeemer than on the altar of Bacchus! Secondly, *for the prevention of apostasy in Christian churches*. The instances were numerous in which good persons had been ensnared, injured and excommunicated, in consequence of the temptations to use strong drink, to which those who were not abstainers were continually exposed; and it often happened that those thus ensnared were the most generous, open-hearted, noble-minded persons in the congregation to which they belonged. Thirdly, *to counteract the direct and indirect influence of the use of strong drink by respectable persons*. Their example often proved pernicious, where the example of a regular drunkard would disgust. Fourthly, *in reference to the rising generation*, who were the chief hope of the advocates of temperance. Especially the children in Day and Sabbath Schools, many of whom went astray because they were not impressed with the important truths of strict sobriety. And finally, *for the sake of consistency*; that those who bore the Christian name might avoid even the appearance of evil.—For these and similar reasons was it desirable that every Christian congregation should have its Temperance Society.—Dr. JABEZ BURNS.

##### BEAUTY PRESERVED.

If mothers would but give up the barbarous notion that strong drinks were necessary, and would take simple nourishing fluids, such as milk, barley-water, gruel, &c., they would cease to injure their graceful figures and pretty faces, and would have the happiness and honour of rearing a healthy and vigorous progeny.—R. HICKS, Esq., Surgeon.

##### WHAT ONE POOR MAN CAN DO.

A RECLAIMED DRUNKARD made the following statements a few evenings ago. He had opened a room for the advocacy of Teetotalism, in a very low and degraded neighbourhood in the district of Holloway, near London. Many attended; about 300 had signed the pledge, 40 of whom were reclaimed from habitual drunkenness. He had been the means, also, of putting into circulation about 4000 tracts. He had established a Sabbath School, into which about 250 children had been admitted, a Day School, the average attendance at which was 120; and an evening School for adults, in which were several persons now able to read a chapter in the Testament. Further, he

had founded a Saving's bank for the children's half pence and farthings; £15 had been paid in, which instead of being wasted in sweet-meats and fruit, bought on the Sabbath, was expended last Christmas in shoes, frocks, jackets, and other useful articles. Nor was this all: many had been brought to hear the Gospel preached, and some of those who at first molested the preacher, were now the most ready to protect and to assist him. All this was done by one reclaimed man, a working gardener, in the course of twelve months.

### TONIC MEDICINES.

BY H. MUDGE, SURGEON.

The intention of the writer is to inquire and to state, how far *Alcoholic* medicines can be regarded as *Tonics*. It will be useful to select some eminent author as a guide, and the words of Dr. ANTHONY TODD THOMPSON, one of the Professors in University College, London, entitled "Elements of Materia Medica, and Therapeutics," is selected for this purpose. It is easy to make an author speak for or against a given treatment by detaching sentences of his writings from their context, and quoting them in support of a favourite opinion; as thus,—“the temperate use of wine,” says Dr. T., “instead of interrupting digestion, tends to promote it, by stimulating moderately the nerves and the muscular coat of the stomach, thus favouring the proper secretion of the gastric juice as far as regards both its quantity and quality.” A little further on we meet with these words,—“In a dietetical point of view, wine should be taken before dinner, or at some period of the day when chymification is not in progress. A question however here presents itself—is it at all requisite in a healthy condition? I reply—no: and even when it is demanded, the number of cases of dyspepsia (indigestion) depending on mere want of tone in the stomach are few; and it is in such cases only that wine, or alcohol in any form, can be properly prescribed.”

A Teetotaler might quote the latter, and an anti-teetotaler the former extract, from the same work of the same author; and thus each unfairly seek support for his own views. I have said thus much to show that I do not rely on any single sentence or expression of Dr. Thompson's for showing that Alcoholic drinks are not *tonic*, but rather on the general tenor of his writings, coinciding as I know these do with the writings of other standard Authorities.

“The operation of Tonics is gradual; there is no sudden alteration of the pulse after their administration; they neither call forth nor repress arterial action; nor is the energy which they afford to the frame followed by any proportional languor or collapse: they operate without any evident phenomena of immediate excitement productive of depression, such as follow the administration of stimulants or of immediate depression, as produced by sedatives: hence they differ essentially from both these groups of Medicines. But it is chiefly the Excitant and the Tonic which are frequently confounded together. From what has been said, however, the distinction is obvious. If a Medicine introduced into the living body, be followed by a sudden or high state of action, and this be as rapidly changed to a state of depression or collapse, and both states be obvious, the substance is an *Excitant*. If, on the contrary, the action be scarcely perceptible, and very slowly produced, and no consequent exhaustion nor depression takes place;

and if, by continuing the medicine, at intervals not so long as to allow the dissipation of the impression, the body gradually acquires a greater degree of power, and approaches nearer to the condition of health than was the case when the medicine was first administered, and continues so, this is a *Tonic*.”

This quotation is undoubtedly long, but if it give the reader a clear understanding of what a *Tonic* is, it will go a great way to deprive Alcoholic liquors of their favourite characters of being *strengthening*: for now let us notice the properties of Alcoholic drinks;—

1, They quickly and perceptibly give a greater sensitiveness to the nerves;—2, they instantaneously increase the action in the moving fibres;—3, they very soon quicken the pulse, and augment its force;—4, they raise the temperature of the body for a season (only).—In these four respects they may be supposed as opposed to *Tonics*; not to mention fifthly, their use is invariably followed by depression! And these five particulars will be found those which Dr. Thomson assigns to the class of substances termed *Excitants*, or more commonly *Stimulants*.

Now then comes the question,—may not *Excitants* be made *Tonics* by reducing their dose, and repeating the medicine? The answer is—no; except under particular circumstances which belong to an essay on disease to explain, rather than to a popular paper on dietary tonics. Hear again Dr. Thompson;—“The distinction between *Tonics* and *Excitants* must be kept in view. The more healthy and vigorous the organs are, the more readily, decidedly, and energetically, *stimulants* act upon them; on the contrary, the more healthy and vigorous the body is, the less susceptible it is of the influence of *Tonics*.—It is of the utmost consequence to be aware that *Tonics*, strictly so called, are not stimulants: in producing strength they do not call forth action; for *tone* is not action, and *action* is not strength.” Hence we see at a glance that though alcoholic liquors increase the action, they do not promote the *tone* or *strength* of the body, nor of any particular organs they may act on.

It is curious, yet melancholy, that this common false estimate as to intoxicating wines being tonics should be countenanced and propagated by the Church of England in her catechism and her ordinances; where the (brandied) wine of the Communion is set forth as a fit emblem of the Saviour's blood, the benefits to be derived from the ordinance being described as “the strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine.” This is bearing witness to a palpable error, which will have to be corrected at no remote a day by the substitution of a wholesome tonic liquor, for the adulterated and dangerous article now in common use. TRUTH is spreading and reform will come. It may be stated, in conclusion, that on looking over Dr. Thomson's list of Tonics among sixty-eight things therein enumerated, Alcoholic liquors are not found; while in his list of *Excitants* they occupy a prominent place.

TEMPERANCE—puts wood on the fire, meal in the barrel, flour in the tub, money in the purse, credit in the country, contentment in the house, clothes on the bairns, vigour in the body, intelligence in the brain, and spirit in the whole constitution.—*British Banner*.

## A FEW PENCILINGS FROM OUR NOTE BOOK.

No. II.

BY THE REV. T. WALLACE.

"Ours are a few flings,  
May they be of silver if not of gold."

## I. TEETOTALISM MUST ORIGINATE FROM PRINCIPLE.

It is always gratifying when we find persons acting from principle—enlightened and commanding principle; when their conduct, in any given instance, or in relation to any system, or any cause, springs from sound and intelligent views—from dispassionate and mature contemplation—from a determination to act, not from mere impulse, which is fitful and fluctuating as an April day, but from those sentiments and convictions, of whose excellence and importance they are as firmly persuaded, as of their own existence. When persons act in this manner they do not act rashly. They do not move blindly, or without an adequate reason, and, when once decided, they are not to be shaken—much less overthrown. They have tested their views. They are well acquainted with the solidity of that ground on which they stand. They feel that they are built upon a rock. Now, this is how we wish persons everywhere to act, in relation to the Temperance question. It must be gravely pondered. They must examine the subject in all its bearings. They must do nothing precipitately, and, sure we are, in the majority of cases, if they act in this manner, we shall have them with us, and they will cordially and heartily join us. They will be convinced of the rationality and wisdom of our cause—of the power of our arguments—of the magnitude and benevolence of our undertaking—and of the vast importance of multitudes enlisting on our side. This is the way in which we would make Teetotalers. These are the adherents we want. These are the thoughtful and well-furnished men we require to unite with us, to labour with us, and to be our continual helpers in this vast undertaking. One person acting from principle, is worth a hundred acting from mere emotion: on the one we can rely, on the hundred, we can place no dependence whatever.

## II. RELUCTANCE TO MAKE SACRIFICES.

There are few persons who are noble-minded and heroic enough to make sacrifices. While every thing is calm, sunny, and cheerful, they are pleased, and happy, too. They cannot, however, brave boisterous weather—face the storm—ride upon the tumultuous waves. This is very obvious in regard to Teetotalism. The spirit and conduct of numbers who shy the cause, or who stoutly oppose it, loudly proclaim one thing—"we will not make the sacrifice." Your views may be sound and good, but they are not pleasant to us,—there is sacrifice necessary. We think, many of your sentiments are very excellent, and would be very beneficial to the Drunkard, but they are *too stringent* for us, we do not deem it expedient to make the sacrifice."

How often we meet with these complainers—with these persons who are always quibbling, always starting objections!—They are afraid to advance because of the sacrifice.

"To what will this Temperance Reformation eventually come! what shall we not be required to abandon at last? In the first instance, we were only called to give up ardent spirits. Those we did abandon, and enjoyed our health without their

regular use, as for so many years, we had been wont to do. Then, we were required to give up wine. But that we found very hard to abandon. It was tremendous self-denial. Then, Porter, Beer, Cider, we were called to give up,—and we ask—what next?"

These persons are continually unhappy, in being required to give up so much, and so much that *they like*. They would surrender a little, but, by no means, would they abandon all.

There is, however, no real principle at bottom—no self-sacrifice—no regard for the best interests of others. The good that is to be accomplished does not enter their minds at all. The reclamation of one poor drunkard—the salvation of one degraded miserable being—the happiness of one disconsolate and broken hearted wife—the education, clothing, comfort, and probably, eternal felicity, of one neglected and wretched family—are thoughts to which they never recur, considerations on which they never dwell; because they vividly present before their minds, what they would have to *give up*—to sacrifice—were they to come over to the ranks of Teetotalism. They cannot bear to give up any thing which they love, though it may be needless and injurious to them, as well as ruinous to others. They are always disturbed and annoyed by the movements and efforts of those noble-minded men—those true moral heroes—who are determined and unceasing in their exertions to search out, and, if possible, remove the *core of the evil*. What are such persons worth in connection with any great cause? Literally, nothing. They are valueless.

## III. WEIGHING ARGUMENTS AGAINST TEETOTALISM.

"I am opposed to you on the Temperance question—decidedly opposed,"—said a gentleman to the writer one day. "I have a number of arguments to adduce, and they are, I think, good and conclusive." "Indeed! well, Sir, let us have them; will you sit down and write them out, and after you have penned your reasons *against* Teetotalism, I will produce mine in its *favour*, and let an enlightened judgment, and a sound and honest, and especially, a christian heart decide." He sat down. He wrote out a numerous list of arguments against Teetotalism. The array appeared to be imposing and even formidable. He expressed great confidence that he was right, and that the writer of this article was wrong. "Now," said he, "look here, what a catalogue! answer it if you can." "Stop a moment, Sir, if you please, we are not quite confounded yet. There are a *few strong reasons* on the *other side*. Let us think of them. Let me have a sheet of paper, and they shall be written out, or at least, the most important. The list was commenced; and when the writer arrived at the twelfth argument, in favour of the great Temperance Reformation, he exclaimed, "I want no more, I cannot resist the force of evidence, I shall oppose the cause no longer. The arguments that Intemperance

Starves our poor,  
Starves our schools,  
Starves our churches,

are quite enough for me."

If persons would only *weigh* the arguments which they allege against Teetotalism, they would not oppose us. Those arguments are unphilosophical,

baseless, and, we think, at variance with the spirit and requirements of the word of God.

#### IV. THE ULTRAISM, WITH MANY, OF THE TEMPERANCE REFORMATION.

The remark is often made to us, with regard to the Temperance cause,—“ We should be happy to go with you, if you did not go so far; your sentiments are too strong, too startling, too unqualified. You are, in relation to this question, decidedly ultra, and we are afraid, and unwilling, to move with you.” In reply to this, we would observe, that we consider there is more *unwillingness* than fear. With regard to the ultraism of our proceedings, we aver that the charge is invalid—is groundless. The question is, are our plans rational and wise? are our principles in unison with christianity? are our arrangements and proceedings calculated to minister to the elevation and happiness of man? Is our cause *essential* to the safety—the tranquillity—the domestic comfort—the education—the moral and religious improvement of multitudes? If so, why should we be termed *ultras*—or our cause, that of *ultraism*? we maintain, that, in advocating our principles, and in diffusing our spirit, we are acting with true *christian wisdom*—we are grappling with a gigantic evil, and we are endeavouring to reach *its seat*, we are aiming to destroy it at the *core*. Milder means have been employed; they have been fruitless: moderation has been maintained: that has been inefficacious: therefore, we ascend to the fountain-head; our motto is, We will abstain from inebriating liquors, to do *good to our fellowmen*—to lessen a fearful evil, which is entailing misery on *millions*—which is the bane of our country—a curse to the young, and the fell destroyer of hundreds of thousands of souls. These are our views—these are our sentiments—these our objects. Why, then, should we be pronounced *ultras*? The charge is unfounded—unjust—still, we are willing to bear it, if we can reclaim the drunkard—render his wife happy—and improve the condition and elevate the character of his neglected and wretched children.

#### V. FORMING PUBLIC SENTIMENT ON TEETOTALISM.

This has been done, unquestionably, to some extent, already; but, by no means, to the extent which we could desire, and which is absolutely necessary. We want the *masses* to think, and act with us. We are anxious that Society, in its various parts and ramifications, should entertain our sentiments, and be prepared to plan, to labour, and struggle with us. Comparatively little will be done without this. This general movement is of unspeakable importance. This formation and development of the popular sentiment, we regard as matters of surpassing moment.

Great things, in the Temperance cause, have been done already:—still, we want much more to be effected. This public sentiment is, yet, a *desideratum*. It is, even now, in a great degree, to be formed. We want public opinion to bear more directly in favour of the Temperance movement. We want the masses to be heart and soul with us—and, not only the masses, but the more educated, opulent, and influential. It has been observed, and, we think, soundly and philosophically, that “the real question has not yet been fully tried.” It has been, by no means, adequately tested. The popular mind has not appreciated—not felt it, in any de-

gree in which it ought to be estimated, and its importance to be realised.

There are multitudes we cannot move, and they are not to be influenced by any arguments, or by any powers of persuasion. They are *waiting for others*. They are keeping back, because their employers—their ministers—their parents—their preceptors are in the rear. If *they* moved forward, then, they would advance; and because many men with whom they are acquainted, or whose names are high in estimation, shy teetotalism, they, forsooth, must shy it too; because they repudiate it, they consider it must be repudiated by them also. How ardently we long for a general and most decided movement—an intelligent and determined combination of the friends of humanity—education—and christianity against intemperance in all situations—all places—all circumstances;—then, what a change should we speedily witness—what a wondrous moral revolution would be accomplished! How would the national character be elevated! How would the national happiness be promoted! What beauty and splendour would be imparted to the national crown!

May this holy confederacy be soon formed! May multitudes soon step forward, and let most decisive public sentiment be everywhere expressed. We want the *millions*.

#### A CASE OF DEEP IMPORTANCE.

TO THE EDITOR OF THE TEETOTAL TIMES.

DEAR SIR:—Having been for eleven years a total abstainer I have in that time read several total abstinence works. But it has never fallen to my lot to meet with an article relating to a certain matter, about which I am very anxious to obtain correct information. As a minister of the gospel, I have too frequently observed that ministerial brethren and others, who had acted on Total Abstinence principles, have abandoned those principles *by earnestly pressed medical advice*. These individuals have, in most cases, had a tendency to bilious complaints. While living as Teetotalers this tendency has generally been less powerful. But then, in lieu thereof, a painful *weakness* has been experienced, for the removal of which, almost invariably, *porter* has been recommended. Now what I am VERY desirous to know is whether there is not something far more suitable for such persons to take in these circumstances. Will any medical friend kindly give the much desired intelligence? As a Teetotaler, as a Minister, as connected with suffering relatives, and as a friend to the human race, I shall feel greatly obliged to any individual or individuals who will furnish a few plain directions on this subject.

In reference to myself, I may just add, that I believe I am much indebted to Total Abstinence. I know nothing of a headache from study. Exhaustion from preaching. I have not yet felt, and although my bodily constitution is far from strong, and although my labours for about seven years have, I believe, been quite up to the average of my brethren: my Sabbath duties during part of the time having comprised two prayer meetings, two chapel services, one out-door service and sometimes an address to a Sabbath School. Such is my own conviction of the universal good resulting from Teetotalism that, writing deliberately, though some will court it folly, I would rather die from disease or weakness than abandon my Total Abstinence practice. For the sake of others, however, I greatly wish for the information I seek, since all are not equally determined, and since with them, as well as with others they may influence, I am anxious the Total Abstinence cause may maintain its ground.

Wishing you great success in the noble work in which you have with so much spirit embarked,

I remain, very truly yours,  
W. A. P.

Feb. 15th, 1848.

\* \* We are fully aware of the deep importance of the enquiry proposed by our respected Correspondent, and shall be glad to receive a satisfactory reply from some of our Medical friends.

#### PIG FED ON APPLES, OR PORK VERSUS CIDER.

In page 62 of *Anti-Bacchus*, it is stated that on Dec. 28, 1837, the Teetotalers of Ebley dined on the flesh of a pig that had been fed on apples. The owner of the animal, Mr. THOS. NEATE, of Dudbridge, in the Borough of Stroud, had read of the Americans feeding horses, sheep, &c. upon apples, and found it more profitable than converting them into cider. Mr. N. resolved to make the experiment, and nothing could have succeeded better. But some friends have since doubted the result, and therefore last year Mr. Neate made another trial. In October, 1847, he took a pig which weighed about five score, and was worth £2. He fed it for 14 weeks on apples and meal. The apples were chiefly blight and wind-falls; some of them were rotten, they cost £1 : 14. They were boiled, but of course required less time than potatoes. With the apples the pig consumed one sack of meal, which cost £1 : 10. The animal increased at the rate of ten pounds a week, and when killed, weighed, *twelve score*, and was worth £6. The leaf weighed 15lbs, which is *three pounds* above the average. To commemorate this result, a number of friends, teetotalers and others, dined together off the flesh of the animal, in Ebley school room on Wednesday Jan 19, 1848, about 70 persons were present. The meat was delicious, some almost thought the applesauce was in the pork. Barley and plum-pudding, fruit, &c. were the accompaniments. The Ebley Teetotal Brass band attended. In the evening a Teetotal meeting was held in the large School room, HENRY GALE, Esq, of Malmesbury, presided. Mr. Thos. Neate gave the history of the Teetotal pig. Mr. Gale made a stirring speech. The fact he narrated respecting Total Abstinence and Hydropathy carried conviction to every heart. The Revs. Mr. HILL and B. PARSONS, also spoke. The room was crowded, and nearly thirty persons signed the pledge. The cause of Temperance has thus received a new impulse in the neighbourhood. Several meetings have since been held, all well attended, and we have reason to believe that if the Teetotalers continue active, the work will hereafter prosper beyond their most sanguine expectations.

#### THE TAPROOM AND TEETOTAL MEETING.

On Tuesday, January 11th, a Temperance meeting was held in the taproom of the *Black Horse Inn*, Dudbridge, in the Borough of Stroud. Before the meeting the room was filled with a number of persons smoking and drinking, but at seven o'clock Mr. *Frederick Nurse*, the landlord, entered, and requested the company to put away their cups and pipes. He was immediately obeyed. The table was removed, and benches arranged for the Teetotalers, and the place was crowded. The meeting was opened by one of our staunch friends, Mr. S. Brooks, giving out a hymn and engaging in prayer. The chairman, Mr. *Thos. Neate*, and several working men, addressed the audience very effectively. One especially told his own tale of woe as a drunkard, and the blessedness of giving up the use of intoxicating drinks. Mr. S. Brooks spoke at some length on the stupefying influence of these liquors, which he illustrated by the following anecdote:—He said that he had heard of a man who had the hair shaved from one side of his head when he was drunk, and had the bald part smeared over with soot and grease by his pot companions. He was dead asleep while they did it. When he awoke, he found it

was not all right with his head, and exclaimed, "Is this I? I am sure it's not I. If it's I, I've two shillings in my pocket." He put his hand into his pocket, but the two shillings were gone, and he again exclaimed, "I thought it was 'nt I, but I'll look in the glass then I shall know if it's I." He went to the glass, and on seeing himself, he said, "Now I am sure tee'ant I. If it's I, I have a wife at home, I'll go and ask if it's I." He left the beer shop, and staggered to find his house; he knocked at the door, and when his wife opened it, he asked, "Am I thy husband?" "Noo-ah, that thee bissent,"—said his wife, and instantly closed the door. Just as Mr. Brooks made this statement, a drunken man rose, and said, "I am the person referred to," and another man who was sitting by, affirmed that the narrative was every word true. The meeting broke up about 10 o'clock, and several persons have since signed the pledge.

#### ATTEND TEMPERANCE MEETINGS.

It does me good to attend the Temperance Meeting.

It opens to me a new chapter of human misery, of personal and domestic sorrow, of human reformation and of the power that saves; and I am humbled, I wonder and adore.

It teaches me condescension. I labour for the loathsome. I stoop to pluck, indeed, a diamond, but it is from the gutter; and I gain something of the spirit of HIM who came "to seek and to save that which was lost."

It strengthens my resolutions of self-denial and self-control. As men relate their experience, I see that I too have been on the brink of ruin; that I must "keep under my body if I would not be a castaway;" and that there is a reward for perfect decision and firmness, to be weighed in no scales, and estimated by no price; and I sing in praise of "bright water!"

It awakens gratitude, rich, deep, eternal; for why was I not too a drunkard?

I more highly prize the Gospel. In this alone is found compassion for the erring, pity for the wretched, strength for the weak, redemption for the lost.

I see something of what it will be to be finally saved. There is, comparatively, little joy over the sound moralist reaching heaven, but great over the prodigal son. When the poor drunkard stands up a sober man, a happy man, a useful man, glorifying God; I see something of what it will be for a poor sinner to be clothed in white, and to stand among the redeemed in heaven.

I feel encouraged and excited to labour to bring all men, intoxicated by sin, back to God. The Temperance effort is one, amongst others, to reclaim and save the world. Success in this, perhaps the lowest, yet most difficult, warrants me to look for success in every other. My heart is enlarged, my spirit emboldened, my courage increased; and I say, Satan shall be dethroned in every heart, and put under my Saviour's feet.

"Temperance! tell the listening world  
What thine advocates have done:—  
—Hearken! now the tyrants' hurl'd  
From his high and cruel throne."

I know not how it is with others; but it does me good to attend a Temperance meeting.—N. Y. Evangelist.

#### YOUTH DRAWN ASIDE.

An intelligent young man, the Superintendent of a Sabbath School, was intent upon improving himself, and had from his savings got together an excellent scientific and religious library. But he was drawn aside to use strong drink, entirely by the customs of social life among respectable people. He became a drunkard, and, as one means of gratifying his love for strong drink, he parted with his excellent library, which became exposed for sale on a bookseller's stall!

## THE TEMPERANCE MOVEMENT.

GREAT EVENTS are generally foretold by some important phenomena:—they come not unawares, nor, to a reflecting and observant mind, unlooked for. Trace back the annals of nations, to some of those great and important changes in their government which shed a lustrous lightness on the age in which they transpired, and we shall find they were generally foretold by a chain of anterior circumstances, the issue of which would be a renovation of some general custom, law, or practice; which would serve the interests of the people and enhance their political or commercial prosperity. There also have been involved in important events, some primary principle, which if carried out to its fullest extent, would cause a revolution in the aspect of affairs of no ordinary character—would strike a pulse in the national heart which had not beat before—which has been like the giving of wings to the human frame—lifting the people into a new element—giving them a new faculty, and laying open a career to whose loftiness, vastness, and splendour—the world had not seen its equal.

Thus has the future success of the TEMPERANCE Reformation been foretold, and it is rapidly approaching its consummation. When we saw the degradation into which our country was sunk, notwithstanding all her privileges, politically, morally, and religiously—when we felt as Englishmen the stigma which was cast upon our beloved Isle—when we contemplated the crime that rolled through our land as a mighty torrent—when we viewed the misery which had engulfed thousands of our fellow countrymen, and the debasement of beings formed by DEITY—and all this amount of wrong caused by the destruction of the bounties of Providence, which had been converted into a stream of liquid fire, of which tens of thousands eagerly drank, again and again, until they glided gradually into the vortex of INTEMPERANCE:—were not these circumstances which foretold some important change in the habits of the people?—surely they were.—Had its course not been stemmed—ruin must have been inevitable.—The attention of our Legislature was arrested; they enacted Laws, which they deemed in their wisdom the most suitable to counteract its influence—these, however, proved inefficient, and *why?* Drunkenness and the use of intoxicating liquors had been so deeply rooted by custom—it had waved its magic wand over the people for such a length of time, and weaved its meshes around their very existence—that they would rather subject themselves to the penalty of the law (which was very seldom exacted) than forego the fancied enjoyment to be derived from their use.

This having failed—what must now be done? was eagerly inquired. Some well meaning persons established a *Moderation Society*—this also was ineffectual—inasmuch as the commencement of *Intemperance* is the moderate use of alcoholic liquors—This is not too harsh a remark—there never was an inebriate, but began his career with moderately partaking of the intoxicating draught—this created an appetite, which the *immoderate use* could not satisfy. Now hope had apparently fled—but there was nourished and cultured in the minds of a few humble individuals—a principle, which if practiced would, they believed, answer the end which those societies above mentioned had wished

to accomplish.—It was practically carried out by those few persons, it effected *sobriety* in their own individual cases; and then was brought to light in England the principle of *Abstinence from that which caused Intemperance*. Its very simplicity astonished many, rendered others suspicious and doubtful of success, and raised a strong opposition against its advocates.

But when the people found that their emancipation from Intemperance rested with themselves—then that power which had so long lain dormant was roused; their curiosity was awakened; their senses revived; their energies quickened; and they adopted the principle in the full belief of its truth,—and found it efficient in restoring them to sobriety. The result is now well known:—thousands of Drunkards have been restored to happiness and sobriety:—thousands of families from whose hearth the comforts and endearments of home had fled—have been blessed by this messenger of good—with peace, sobriety, and felicity. It has, indeed, touched a chord which had never been touched before;—that chord has vibrated through many bosoms: it has revived dormant hopes—the people have been thrown into a new element—one of calmness and quiet serenity. It has opened a career, in whose loftiness our noblest powers may soar—in whose vastness our highest intellectual capacities will have ample scope, and whose splendour we behold unclouded vision. Onward may its progress be—till its ultimatum shall be enjoyed! Then will ENGLAND be a happy nation, and her people a happy people.

Ashbourne, March, 1848.

J. H. ESTCOURT.

## TEETOTAL LABOURS.

The Rev. ROBERT TABRAHAM has recently assisted at temperance meetings, or preached on the subject, at *Accrington*, in the School room belonging to the Baptist Chapel, on the opening of the Temperance room; when a deeply attentive auditory listened to his earnest appeals in favour of abstinence.—At *Barrowford*, in the clean and spacious Temperance Hall, where an interesting assembly found the Saturday night service a preparation for the holy Sabbath.—At *Huddersfield*, in the Philosophical Hall, at the opening meeting of the monthly series for the winter season. Mr. Winterbottom, of Leeds joined in the service, and greatly entertained the meeting.—At *Padiham*, in the Odd Fellow's Hall; a large and attentive auditory.—At *Bashall Eaves*, a serious congregation.—At *Stopper Lane*, by special request, a large and well pleased congregation assembled on a short notice. And at *Clietheroe*, a Sermon on the Wine Question, to a large and favourably impressed assembly in the Wesleyan Chapel, and at the usual hour of service. Some good, it is believed, has resulted from these exercises.

THE DRUNKARD'S DEATH.—William Chadwick, a young man of the labouring class, who had scarcely attained his 23rd year, after a continual round of intoxication for three days, was at the Seven Stars, Dock-street, Leeds, in a state of intoxication. There he shook hands with all the company, and proceeded down Bowman-lane, towards the river Aire. In the lane he met a person to whom he said—"Here, lad, let's have a wag of thy hand. Here's my hand, and here's my heart." To another man, whom he subsequently met, he said—"Good night; I'm going to lose my soul." He then coolly proceeded to the river, and actually leaped in, and was drowned. The jury returned a verdict of *felo-de-se*; and the wretched suicide was interred on Tuesday night, in the Cemetery of Burmadofts. He was a married man, but he has been for four years separated from his wife.—*Leeds Times*.

## CONFERENCE OF MINISTERS OF RELIGION.

CONVENED BY THE BRITISH ASSOCIATION FOR THE PROMOTION OF TEMPERANCE.

It has already been extensively announced that at the Conference of the British Association, held at Bolton in July last, it was unanimously resolved to invite all the Ministers of Religion, in the United Kingdom who abstain from intoxicating liquors, to meet in Manchester, during the month of April 1848, 1st To devise means for aiding the effort to obtain the prohibition of the Sunday Traffic; and 2nd, To adopt measures for securing the co-operation of Christians generally on behalf of the Temperance Reformation.

As the time for the meeting of this Conference approaches, the subject becomes exciting; and who will be there?—what will be done? are queries which have been pertinently put by many who, a short time ago, were sceptics to the feasibility of such a conference. It is now quite certain, if no untoward circumstance intervenes, that there will be a large assembly of ministers on the occasion, from whose deliberations, great good may be expected. The preparations for this Conference have shown that supineness and apathy are not characteristic of Ministers of the Gospel. They have discernment, benevolence, and active desires to do the greatest amount of good; but their way is not clear to them, and we may expect as a result of this assembly, that the crooked paths of many will be made straight, and teetotalism will enter into many churches, from which it has hitherto been excluded.

The preliminary arrangements for the Conference are progressing rapidly, and the committees engaged in the multifarious business, have much cause of gratification.

The steam-ship companies have kindly consented to convey Ministers from Glasgow to Liverpool and back for one fare,—to return at their own convenience. It is hoped that some of the railway companies will grant the same privilege. They are being corresponded with; and every thing possible is being done, to make the means of transit economic and comfortable. The arrangements already decided upon are as follows:—

On Sunday, April 9th, Sermons to be preached by Teetotal Ministers, in as many places of worship as can be made available. The committee are confident that a goodly number can be obtained; and that Teetotalism, as a Gospel truth, will be preached to some of the most influential congregations in the city.

On Monday evening, Temperance meetings will be held, in various parts of the city and surrounding districts. This will be a favourable opportunity of addressing professing Christians, and especially Sabbath School Teachers, upon the importance of the movement, and upon their great responsibility in training up youth in the way they should go.

On Tuesday, the 11th, the committee for arranging the business of Conference, will meet at two o'clock, p. m., when various resolutions and subjects of papers to be read, will be submitted to them. The duties of this committee are of a very onerous character; and, in order that they may perform their duties efficiently, it is desirable that resolutions intended to be proposed, subjects of papers to be read, or of propositions to be discussed, should be in the hands of the Secretaries not later than Saturday the 8th of April. Several eminent Ministers in connection with the movement, are preparing documents, which, from the acknowledged talent of the writers, there is reason to believe will prove valuable additions to our Standard Temperance Literature.

On Wednesday, the 12th, the Conference will assemble at nine o'clock in the morning, for the transaction of business. The place of meeting is yet undecided; but it will be announced sufficiently early to prevent inconvenience. To the meetings of Conference, it is proposed, that Teetotalers shall be admitted by ticket,

to witness, but not to take part in the proceedings. The important character of the Conference will, no doubt, cause numbers to avail themselves of this privilege.

A great demonstration will be held in the Free Trade Hall:—a building which has become connected with the history of our country and its commerce; and is now used to promote almost every object connected with moral progress, and the best interests of mankind. As the building is popular, and will comfortably accommodate several thousands, a great gathering may be anticipated.

A soirée will be given in the Corn Exchange, on Friday 14th, the audience to be addressed by various Ministers. In connection with the public meetings, several eminent personages have been proposed to preside. They have been written to, and their replies are anxiously waited for. These are the arrangements so far as completed. Others are in progress, which, when perfected, will make this Conference one of the most interesting and important ever held.

It is evident this business will be attended with great expense, and the sympathy and co-operation of all societies and persons friendly to the great Temperance Movement, is earnestly but respectfully solicited.

### SECRETARIES:

FREDERICK HOPWOOD, York;  
THOMAS MONKHOUSE, York;  
ROBERT JONES, Manchester;  
WILLIAM HOWARTH, Manchester;  
WILLIAM GRIMSHAW, Manchester.

### VALUABLE SUGGESTION.

TO THE EDITOR OF THE TEETOTAL TIMES, &c.  
DEAR SIR: I wish to form a fund for supplying the Literary Institutions, and Coffee Houses, &c., of London, with the *Teetotal Times*, and send enclosed 2s. 6d. to begin with. They could be distributed through the local societies.

March 15, 1848.

Faithfully yours,

V.

### TEETOTAL OPERATIONS.

#### HENLEY-ON-THAMES.

A Public Meeting was held on Tuesday, Jan. 30th, 1848, in the Town Hall. *J. Bourne*, Esq., of Reading, presided. The Rev. *Isaac Dozey*, Mr. *Wheeler*, of Thame, and other gentlemen, addressed the meeting in a fluent and excellent manner. The Hall was crowded to excess, and at the close of the meeting 20 members were added to the Society.

Jan. 24th, 1848. A public meeting was held in the Large Assembly Room. The Room was densely crowded. Mr. *A. A. Parsons* was called to the chair, Mr. *H. Shrimpton*, one of the Secretaries of the Society, was then called on to speak. He commenced advocating the excellent principles of Total Abstinence from Intoxicating Drinks, but was much interrupted by several individuals connected with the Bacchanalian tribe. The Rev. *J. W. Brown*, of Pheasants Hill, proved the happy results, from facts which came under his notice, of persons adopting Teetotal principles. The chairman concluded by calling upon all, especially Christians, to help on the Temperance movement. Although the meeting was disturbed, the efforts used to spread the principles of Total Abstinence were not in vain. 27 signed the pledge. This Society was formed in Nov. 1847, by five persons only; not more than six then could be found in the town adopting the principles of Teetotalism, but we now number upwards of eighty. Onward, is our motto.

H. SHRIMPTON, Secretary.

#### LEWES, SUSSEX.

Mr. T. WHITTAKER has recently visited this place. He addressed the Members of the Mechanics' Institution on the subject of total abstinence from all intoxicat-

ing drinks, and was listened to with great interest by a respectable and influential audience. He also dressed a large number of children at the same place, who were much delighted, while with simplicity he endeavoured to impress upon their minds the importance of Teetotalism. In the evening, he addressed an adult audience, treating the subject in a manner well calculated to carry conviction to the minds of all. We have seldom beheld a larger audience in the Institution, and have reason to believe that many persons in Lewes have learned much as to the principles of Temperance. A grateful mention is due of B. GODLEE, Esq., to whose zeal and liberality we are indebted for this delightful meeting.

#### KEIGHLEY.

Mr. J. C. BOOTH has been labouring in this neighbourhood with great success. He had visited most of the houses in the town and conversed with their occupants, who were generally candid and free of access, and many of whom, though not pledged Teetotalers, are acting on the principle. He has also visited about fifty worsted mills, Woolcombers joiners, and other workshops. The masters received him with kindness, and he entered into short discussions with the workmen. He has addressed the scholars in several week day and Sabbath schools; and has addressed 49 public meetings. 2,500 tracts have been circulated. Nearly 500 persons, male and female, have signed the pledge, besides a great number of juveniles. In many houses, where oaths and curses were formerly heard, and where hunger and misery prevailed, there are now words of kindness and praise, and comparative comfort.

At our annual festival, addressed were delivered by the Rev. J. Thompson, Wesleyan Association Minister, of Bradford, and other speakers, who excited deep interest; as did also Dr. Lees, who gave a lecture, on the accordance of teetotalism with the arrangement of nature and the Divine Law. The Hall on that occasion was filled with a very respectable audience, who listened with marked attention.

J. RHODES, SECRETARY.

#### HUDDERSFIELD.

A series of meetings have recently been held in the Philosophical Hall of the above town, under the directions of the Committee of the Total Abstinence Society; the Chairmen were, Messrs. J. Booth; H. Edwards; H. Burnett; the Rev. R. Skinner, and the Rev. T. Greener; each of whom delivered appropriate introductory addresses. Lectures were delivered by Mr. Hood on the rationale of the temperance movement—its character—and its claims on society. The Hall was crowded on each occasion; and if a judgment may be formed from the interest taken, and the numbers attending, it may be concluded that the temperance movement in Huddersfield is greatly influencing the public mind, and that it will eventually win a glorious victory.

#### SHERIFF HUTTON, YORKSHIRE.

A delightful movement towards temperance has recently been made in this place. Some of the leading Wesleyans there, had their attention solemnly called to the importance of the total abstinence principle. Mr. W. Linton, the Circuit Steward, though not at the time a teetotaler, circulated about 2,000 temperance tracts, thus preparing the minds of the people for a public meeting. Mr. Robert Gray Mason was invited to spend a few days in the place, the Wesleyan Chapel being cheerfully placed at his service. Mr. Mason preached two sermons on the Sabbath, and on the Monday and Tuesday evenings delivered two temperance lectures. The chapel was crowded to excess each night, Mr. Linton presiding on the Monday, and Mr. Dale, Surgeon, on the Tuesday. The lectures resulted in the adoption of the total abstinence pledge by no fewer than 167 persons, including the Circuit Steward, the Wesleyan Surgeon, five class leaders, four local preachers, several Sunday School teachers, and, in fact, the principal Wesleyans in the village and neigh-

bourhood. It is hoped that the example thus set by Sheriff Hutton will be followed by the Wesleyans throughout the country. The withering influence of intoxicating liquors, not only upon the world, but upon the Christian church, calls loudly upon those who sincerely pray "Thy kingdom come!" to banish from their tables—their sideboards—their houses—their vestries—those liquids which have so lamentably prevented the spread of the Redeemer's kingdom.

#### KENDAL.

The second Annual Meeting of the Kendal Juvenile Temperance Society, was held in the New Street Sunday School Room. About 150 children were present, besides many adults. Mr. Robert French opened the meeting by a few remarks on the Temperance cause; after which Messrs. Richard Rawes, Andrew Low, Thomas Jackson Earl, and Edward Whittwell, Esq., addressed the meeting. During the evening, the children sang a song called "The Drunkard," composed expressly for the Society, by Mr. Hill. After the meeting, 21 signatures were obtained. There are now upwards of 800 members upon the Books, 700 of whom have firmly adhered to the pledge.

T. J. EARL, Secretary.

#### JERSEY.

Mrs. STAMP delivered a series of lectures on Total Abstinence, in February last, which were well attended. Two lectures were also delivered exclusively to females, at the first of which, a "Ladies' Total Abstinence Society" was formed. Mrs. Stamp has since delivered a second series. Meetings have been held on the Government works at St. Catherine's bay, in rooms lent by Messrs. Lord and Dickson, the managers, which were well attended by the "Navies" employed thereon; great attention was paid to the lectures, and their orderly behaviour was highly creditable. About 30 of them signed the pledge.

On the 21st ult., a Tea Soirée was held in the Temperance Hall, when the company was numerous, and highly respectable. The Revs. Williamson and Taplin, Admiral Giffard and Mrs. Stamp, addressed the audience.

A "Temperance Loan Tract Society," in connection with the "Ladies' Association," has also been established. Mrs. Stamp has been presented with a handsome present, as a token of respect and esteem from the subscribers, for her exertions to promote the well-being of all classes, both temporally and spiritually, during her stay in the Island.

T. A. S.

#### AMERICA.

From the numerous temperance periodicals which have recently reached us, we perceive that the friends of the temperance movement have held large meetings in almost every part of the United States, at each of which very strong opinions have been expressed in reference to the licensing of the traffic in strong drinks, and strong resolutions founded thereupon, have been unanimously passed. The following, passed at a convention of nearly 600 persons assembled at Syracuse last month, may serve as a specimen of many:—

"That government fails to perform its most important functions, when it only punishes crime, without striving to prevent it—when it imposes taxes, without attempting, so far as possible, the cause of taxation—when it provides for the public support of the poor, without considering the causes of pauperism—when it seeks to educate, without removing the obstacles that oppose its efforts in almost every school district in the State.

"That we call on the Legislature for legislation, which shall, by the terms of its requirements, and by its adequate penalties, absolutely prohibit the traffic in intoxicating liquors as a beverage."

A memorial, breathing sentiments in accordance with these resolutions, has also been presented to the Legislature of the State of New York.

A WHISPER OF TRUTH,  
TO THE FRIENDS OF FREEDOM.

BY D. G. PAINE.

THE stirring and momentous events, which have agitated EUROPE during the last few weeks, and made tyranny tremble in its seat, where it had long laughed in security; have, like the undulations of a storm, spread their influence beyond the theatre of their transaction, and quickened to greater energy, the political *animus* of other States. Hence in this country,—although happily the Genius of Freedom has leavened our institutions too extensively to allow Despotism to lift its rod,—there has been more than wonted vigour infused into the cry for further reform; and those who compose what is termed the ultra-liberal section of our political society, have raised their voices more confidently than ever, in demanding the rights of citizenship for their unrepresented countrymen.

At this crisis, therefore, we may very opportunely attempt to draw attention to the political influence of TEETOTALISM; not indeed in all its bearings, for that would court us into a field of matter much too wide for present purposes; but as it stands more immediately connected with the one question of an extended franchise.

The avowal of a political creed, at least so far as it may include points of public dispute, and which separate the great parties of the day, is very justly forbidden in the pages of a Temperance periodical; and it will be an omen for evil to the noble cause of human progress, when the neutral ground of Teetotalism, is made the tolerated arena for either Conservative or Chartist debate. I write not as a political partisan; but simply to show, that if certain principles now popular and spreading, are right, there can be no consistency,—deep, thorough, sterling consistency,—in those who hold them, so long as they sanction, or, in fact, so long as they neglect strenuously to oppose, the use of Intoxicating Liquors.

In all the applications which have been made to men in power for the grant of Electoral rights, there has been one answer. No matter whether the petition or demand has been made to a Whig or a Tory government, the response has always been of the same character. Official bluntness or suavity, may have varied the tone or style, but the burden of the practical reply has uniformly been, the moral and intellectual incapacity of the population. More urbane language than that of “swinish multitude” has been employed, but the same idea has been but ill-concealed. The claims of millions to exercise a voice in the formation of the laws by which they were to be governed, have uniformly been regarded, by the elevated and influential part of society, as preposterous; simply because of the depressed tone of intelligence, condition, and morals, among the aggregate of our working population.

Without waiting to discuss the constitutional soundness of this inference, which, whether strictly just or not, will never fail to regulate the minds of thousands, let us ascertain,—which we can by a mere glance,—the correctness of the data; and then enquire how far the *drinking practices* of the day tend to produce a state of things so deplorable.

To attempt to prove the existence of much external wretchedness, invested with all the signs of uncultured minds, and depraved morals; would be

something like an attempt to prove the existence of the sun. It is one of the palpable realities of society: one of those facts which mock all efforts to controvert it. The ragged, dissolute and pauperised, form a heavy per centage of the population of every town. As every house which may have its parlour and drawing room, has also its coal-hole and dust-bin; so every town which may shew forth smart streets, and respectable terraces, has also nests of concentrated human filth. There are, to use a somewhat vulgar term, “the *back slums*,” always to be found if we look for them; places of which St. Katherine’s and St. Giles’s used to be the type, before metropolitan improvements in part annihilated them; and from these can always be evoked, at a quarter of an hour’s notice, whole troops, who on a befitting occasion will present as glorious an exhibition of the majesty of the mob, as any pseudo-patriot can possibly desire. The reports so often conveyed to the public of West-end frolics and vagaries, such as the ringing of bells, wrenching off knockers, and publicly treating degraded females, may cause a poor man to doubt the superiority of the aristocracy, either in intellect or morality; but lords and gentlemen can readily return the compliment, by declaiming against the humbler classes, on the score of their “low character” and “grovelling propensities.”

To assert a natural or primary difference of MENTAL POWER, between various sections of society, an inferiority of one class to another, is quite out of question. It was a private notion of the supporters of Slavery, that the Coloured races had not an equality of reasoning faculty with the Whites. Humanity was shocked at the thought, and experience overwhelmingly confuted it. There is even less probability of the truth of such an assertion, when applied to sections of the same race artificially separated. Various degrees of mental precocity do indeed exist; every Academy has its brilliant pupils, and stupid ones. But then, this difference flies tangent to all the rules of caste which the conventional distinctions of men have laid down; and mocks the absurdity of this idea. The Halls and Colleges of our Universities exhibit an imposing array of classic learning, and scientific truth, thronged as they are by the sons of our nobles and squires; but why should we fancy, that if Oxford and Cambridge were peopled by the sons of artisans, instead of the aristocracy, their fame would be diminished! He who has given to Man that wonderful mind, which stamps upon him the greatness of Human Nature, did not bestow superlative genius upon the nobles, and inferior excellency on their serfs. To the lords of the soil, and those who do at their bidding, and tremble at their nod, are given minds formed alike in the same matchless mould of grandeur. But with the same natural capacity, there is an evident inferiority of attainment, on the part of the lower ranks of the populace. This declaration may be distasteful to many, but it is in vain to deny it. And this fact, constituting as it does one ground for rejecting the suit of the operative classes, we propose to explain, and account for.

The explanation of a large proportion of this inferiority, is given in one word—*Drunkennes*. Than this, Ignorance has no mightier auxiliary to rivet its fetters; and the scholmaster no antagonist more effective. They are the children of the Drunkard, from whom are withheld the most un-

pretending means of instruction; These often grow up with no more instruction than the mere animal of instinct. They pick up the knowledge of certain duties and things of necessary performance, they become fishermen, or miners, or ploughmen, or something else, in much the same way that a dog becomes a skilful sheep-keeper, or rat-hunter; and, except by this process, in which mind has nothing to do, they attain no knowledge at all. Their latent faculties have never been drawn out. Reigning drunkenness, the drunkenness of their class or circle, utterly and effectually forbid it. Nor does the agency of drunkenness end here, appalling as its power would be, were it circumscribed to this mode of operation. Thousands of those whom education has reached, who have had the benefit of the preparatory stages of ordinary tuition, are caught by the fangs of this all-grasping demon; and what they learned at the school proves to be the *ultimatum* of all they ever attain. There is no thirsting at the well of knowledge; no panting of a quickened intellect; no glorious, ennobling aspiration for higher flights; but the highborn, priceless, immortal gift of heaven, settles down in disgraceful inactivity, and is made to accommodate itself to the sensual, disgusting cravings of the being to whom it was given as his crown of dignity; and is stupified in a flood of Drunkenness.

Nor does the influence of Drink, in fixing this feature of uncultured intellect, confine itself to the families of Drunkards only. Society seems to have been given up to strong delusion to believe a lie respecting it. And therefore the working man has deemed his BEER to be almost as needful as his food; and as its virtues have been supposed especially calculated to support in labour, so the necessity for its use has increased, in proportion as pecuniary ability has diminished. Because it will certainly hold good, as a general rule, that the harder the work, the lower the wages. Thus where there have been no vicious habits indulged, no sottish cravings gratified, there has been a constant drain upon the slender purse, in order to procure, what *we* know to be *useless*, but what *they* imagined, and what the world proclaimed to be, *essential* to support the frame. Under such circumstances, no sooner was a child old enough to secure itself from tumbling into a ditch, that it was sent to pull up weeds, scare away birds, or anything else which either factory or rural life could adapt to its puny powers. There were no school hours, and until the time when it grew up a hardy lad, or a strapping wench, there was no season when the seeds of mental improvement could be deposited in the soil.

The great bulk of the POVERTY which prevails, or at least that stark, repulsive poverty, which frowns around us, is produced by *Drink*. Far be it from me, to speak or write one syllable to stifle sympathy for the poor. But Truth is never unkind. *Mr. Chambers*, one of the metropolitan police magistrates, when examined before the Parliamentary Committee, was asked; "What effect do you find produced upon the state of society generally, by this increased habit of drinking?" He said; "First great Poverty, and the great increase of poor's rates."—*Mr. Mott*, contractor for the support of the poor in several large parishes near London, said, that he once investigated the causes of pauperism in the case of the paupers then under his charge; and the range of the investigation extended over 300 cases, and was conducted for some months, including also every new case which came under his knowledge; and he found, in nine cases out of ten, that the cause of pauperism was the ungovernable inclination for fermented liquors.—*Mr. Chadwick*, one of the Commissioners for enquiring into the operation of the old Poor law, in reply to this question; "Of all the causes that lead to Pauperism, do you think that Drink is the principal cause?" replied; "The witnesses almost universally, throughout the town parishes, represent the main cause to be, the reckless improvidence, which is chiefly manifested in excessive indulgence in Drink."—*Mr. Ruell*, the late Chaplain to the Prison in Cold Bath fields, when asked by the Committee whether his obser-

vation led him to believe that Poverty was the *cause* or *effect* of Drunkenness, declared it to be the former.

Now these and similar testimonies are valuable, not because they throw any additional light into the minds of thoughtful and observant men, who have never been able to doubt the fact they establish; but because the official positions which the witnesses occupy, and the peculiar opportunities they have had of forming a judgment, render all attempt at contradiction a hopeless task.

There is one thing in connection with poverty, or rather the apparent tokens of poverty, to which we will direct attention. In general, among those who live on a scale of decency and comfort all proportioned to their means, the sum paid for rent, forms an important item of expenditure; and probably, as nearly as a rule can apply, about one sixth of the income is required for this purpose. Then on this principle, every man earning four-and-twenty shillings a week, and living in a parliamentary borough, ought to be a voter. But it is notorious, that many of our best workmen, whose wages far exceed that, or would do so if they worked all the time they might, are living in miserable garrets or cellars; thus precluding themselves, by their own voluntary shifts, from that privilege, for which they, and others on their behalf, so loudly clamour. It needs no Act of Parliament, it needs no clause of a People's Charter, to confer votes by hundreds in the metropolitan boroughs; but they are swallowed down, unthought of, and then the popularity-seeking apostles of universal freedom, convene their *tabern meetings*; and while they tell how the arm of power withholds from their auditors their rights of citizenship, they ever and anon pause to wet their thirsty throats, with the liquor which aggravates the tyranny they so deprecate!

But there is another formidable consequence of Drunkenness which must not be overlooked,—that is CRIME. Not merely that depravity of morals, which floods a neighbourhood with social vices, and makes the homes of families so many sinks and centres of incipient and matured blackguardism. This alone would be a matter for grave concern to the advocate of popular rights; because from it, the chief arguments in support of the moral inaptitude of the people, are derived. But I am contemplating crime of a more overt character; those acts which constitute not only a breach of moral, but statute-law; those which it is the province of the magistrate to notice, and for the punishment of which the sword of civil authority is wielded. From whence spring the countless offences against person and property, which render necessary so vast a machinery of executive power as we have in constant operation? hear the answer, and remember that it is returned from sources where the information is undoubted, and the veracity unimpeached:—

*Mr. Alexander Campbell*, who for 32 years held the office of Sub-Sheriff of Renfrewshire, says;—"In the most ordinary class of crime, that is theft, and breaches of the peace, that come under my cognizance, my impression is, that there is scarcely more than one in a hundred that does not begin and end in *dram-drinking*. I am referring to commitments and trials. . . . In Paisley and Glasgow, and other large towns, I have reason to believe that not less than two-thirds of the offences arise out of absolute intoxication."

*Mr. Poynder*, formerly Under-Sheriff for London and Middlesex, says; "As to *theft*—all other habits of vice being either created or increased by drinking, (and commonly both,) and all vice being expensive, if a man has not himself the means of gratifying this and other indulgences, and is still determined to have them, he must resort to the substance of his neighbour for a supply; hence the violation of property; and numerous criminals have accordingly assured me, that drinking was the origin of that vicious course, which it afterwards kept up, until the offended law at last required its victim. As to the *violent and atrocious crimes*, I have as repeatedly heard these referred to the effect of drams."

*Mr. Justice Wightman*, at the Summer Assizes at York last year, remarked; "that the calendar was un-

usually heavy, both in the number of prisoners to be tried, and in the nature of the cases . . . . . the depositions showed that Public Houses and Beer Shops were the places where most of the crimes originated, and the present calendar was a terrible instance of the effects of Intemperance."

*Mr. Baron*,—no, stop! we shall have to quote *all the judges on the bench*, for almost with one voice do they bear testimony to this fact, that it is Drink which furnishes them with employment.

This truth, that Intoxicating Liquors lead to overt crime, must not pass without directing attention to one particular bearing which it has, or may have, on the question of the *Elective franchise*. The limitations which the supports of the Charter would assign to the suffrage, are expressed thus;—"the right of voting shall extend to every man of sane mind, who is of mature age, and *unconvicted of crime*." Then how vast would be the inroad made on the numerical constituency, by the agency of Intemperance! The Old Bailey Sessions, only one of several criminal courts in London, occur every six weeks; and it is by no means unusual to have three hundred prisoners there for trial. Take, if you can get it, the annual aggregate of convictions at all the assizes and sessions throughout the kingdom; deduct the female prisoners, and make due allowance for repeated arraignments or the same individuals; and you will have a result, that ought to set every advocate of universal suffrage almost mad with rage against Strong Drink. Indeed, although it may often make a man rant about patriotism in a pot-house, and storm in favour of the people's liberties, it is after all the most fearful foe to the people's rights which the march of progress has suffered to remain.

Thus we see, that the most prominent features presented by the unrepresented class of people, those features which are triumphantly and scornfully dilated on, whenever the demand is pressed for electoral rights, are to be attributed to Intoxicating Drinks, in far greater proportion than to any other assignable cause. And there is really so much that is plausible, in refusing to extend political power to those who are accessory to their own ignorance, destitution and recklessness, that such arguments will never fail to make converts of many, and stagger the ultra liberalism of more. At the present, every great demonstration which does not include the bulk of the middle class, is looked upon with suspicion; it cannot have credit given it to the amount of its worth, because it incorporates so much of what is disreputable and worthless; so much of what Drink has made the sediment and dregs of society. You may denounce the conclusion as unfair; you may tell us that your array includes the intelligence, the sobriety, the industry, the integrity, of the working classes; perhaps it does; but their might is destroyed, by the association of ideas which the habits of millions introduce. The notorious, the unquestionable degradation and turpitude, existing among the humble ranks of society, and which we see are mainly traceable to strong drinks, must, and I will even say *ought*, to weigh, most powerfully, in canvassing the great political questions of the age.

To ask that the Elective franchise shall be granted to the thoughtless crowds of sots, who feed every lustful passion, and quicken every vile principle, in the beer shop, the public house, or the gin palace; is like asking that a jewel may be placed in a swine's snout, or a lawful weapon in the hands of one, who will surely use it as an instrument of oppression against the common weal. Doubtless the time is coming, when throughout the civilized world, the sovereignty of the people shall be proclaimed, and the last link of feudal despotism, and the last fetter of arrogated power shall be broken: and it may be, that the cry of liberty now ringing through EUROPE, is the prelude thereof. Thrones will shake, tyranny will tremble, the crown will tumble from every monarch, who reigns otherwise than in the affections of his subjects, and every antique cord of social bondage,

and every venerable maxim of unconstitutional authority, shall be flung to the winds. But if in the parturient throes of freedom, we would have revolution without convulsion; agitation without anarchy; all the blessings of common privileges, without an attendant storm and tempest of confusion and bloodshed; we must go deep into the subsoil of society. Where there are now the elements of licentiousness; where there is now nothing but a blind wish for some upheaving in the political world, without regard to the eternal principles of right; where there is an impetuous denunciation of existing institutions, resting on no defined rules of civil justice; there is little to quicken the hope of the patriot for the spread of genuine freedom; but much to alarm him, lest the sacred cause of liberty should be profaned by the ravages of a plundering mob, or the torch of a murderous incendiary. We are not yet sufficiently advanced, to relinquish the humble and laborious task of pioneering. Ignorance, and all that abet it, among which Intemperance stands supreme; open, reckless Depravity, and all that feed it, of which Intemperance is chief; Social barbarism, and all that strengthens it, in which work Intemperance is most powerful; must be met and overcome; and then, and not till then, may we justly hope, that Human Progress will near the goal of its attainable perfection, and stand forth to an admiring world, all glorious in the blaze of prosperity, plenty, and peace. And then, the time will have arrived which shall leave no wish of the best friends of man unfulfilled, except the crowning consummation of that period, when RELIGION herself shall endorse the great Charter of Human felicity, and THE KNOWLEDGE OF THE LORD SHALL COVER THE EARTH AS THE WATERS COVER THE SEA."

#### TOTAL ABSTINENCE SCRIPTURAL.

In support of the principle and practice of total abstinence from strong drink, he would advert, 1, *to the practice of an Evangelist*.—Timothy was a water drinker. When on a certain occasion his bodily frame was somewhat out of order, he was advised by Paul, according to the medical opinion of that age, to take wine; but he was only to take "a little," and that only for his "*stomach's sake*," and not for his *palate's sake*.—He would refer, 2., *to the declaration of an Apostle*.—"it is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." It was evident from that passage, that, for the sake of doing good to others, we were at liberty to renounce our own rights; and, further, that if by our so doing we could bring a fellow creature from the error of his ways, and attract him to the cross, we ought to do it.—Then, 3., he would refer to *the command of an angel*, or, rather to the command of *the God of angels*; speaking of John the Baptist, the heavenly messenger said, "Many shall rejoice at his birth; and he shall be great in the sight of the Lord, and shall neither drink wine nor strong drink, and shall be filled with the Holy Ghost." Evidently therefore, no stigma was attached by the Almighty to the practice of entire abstinence. As no one would desire to be *little* "in the sight of the Lord," or to be a cause of sorrow "to many," let them be willing, yea, let them rejoice, to walk by the side of the Baptist.—REV. H. TOWNLEY.

A MERRY DAY.—The bones and dust of thousands lie now in the grave, that have tasted many a sweet cup and morsel, and have had many a merry, wanton day. And are they now any the better for it? In heaven they are abhorred; in hell they are turned into tormenting flames. There are gluttons, but no more good cheer; there are drunkards, but no more drink; there are fornicators, but no more lustful pleasures! Can the ungodly be merry, when their consciences tell them that they are not sure of being out of hell one hour, nor of holding out their mirth to the end of their present game?—*Old tract*.

## HYDROPHOBIA, OR THE DREAD OF WATER.

BY BENJAMIN PARSONS.

WE hear a great deal about MADHOUSES and LUNATIC-ASYLUMS, and we very deeply pity the poor creatures who are doomed to be the inmates of these abodes of insanity. Yet, perhaps, a little reflection would shew us that there is more madness *without* than *within* the walls of St. Luke's or Bedlam. It is almost certain that we have never seen a person of a *perfectly* sane mind. There are few men and women who are not *occasionally* mad. Indeed we may congratulate those who are only seized at the full and change of the moon. The interval of a fortnight would be a vast period to those whose lucid periods are daily, if not hourly interrupted. There are few diseases that do not, to a certain extent, influence the mind. The nerves and brain are the especial organs of thought, and as these are greatly affected by indigestion, liver affections, and all the other complaints that swell the pages of the nosologist, "a healthy soul in a healthy body" is a rare spectacle in our world. Until the inhabitants shall no more say, "I am sick," we shall in vain look for perfect mental sanity.

Were the commissioners of lunacy to investigate every case in the country, they would have more work than all the other commissioners put together. We have plenty of madness in eating and drinking; madness in clothing, sleeping and waking. Some are so frantic as to turn night into day, and day into night. Not a few, lace, bandage, or starve themselves to death. Some are mad with prodigality, and others with parsimony, and more die of plethora than of actual want. We have conjugal, filial, and parental madness. Thousands of friendships originate and are cemented by madness. We have commercial, political, literary, and religious madness. Some are mad about horses, and others about hounds; and if a law were made to shut up or muzzle mad people as well as mad dogs, we should have few persons without a chain or a respirator.

But of all forms of phrensy, that which is called HYDROPHOBIA is the most prevalent. The literal meaning of *Hydrophobia* is, "*Dread of Water*," and this may be said to be the most general and fatal disease of our day. Almost every one is afflicted with this "*dread of water*," and yet pure water is the only pure and perfect drink. You may make it nicer, but you cannot render it better. The virtues of WATER have never yet been told. Should some cold-water poet arise to sing its wonders, we should have Homer and Milton thrown into the shade. Two thirds of the globe are covered with water, and the whole expanse above us is a vast reservoir. Rivers, canals, seas and oceans, are the highways of commerce and of nations, and the steam-ship owes to the flood with which it is contending, the energy which enables it to bid defiance to its angry waves. The power that on our railways outstrips the wind, is borrowed from water. The zephyr owes its cooling breath to this best of nature's gifts; but for this every wind would scorch with its heat or wither with its cold. Every plant, from "the hyssop that grows on the wall to the cedar of Lebanon," is indebted for its verdancy, its vigor, its strength, and its beauty to water. Without water,

the rose and the lily would fade. All the tints of an oriental paradise, or of Eden in its first estate, and all the odors with which "Araby the blest" embalms the air, are dependant upon water. They all absorb the juice of the earth, or drink the dews of heaven. The innocent forget-me-not, the modest violet, and the towering sturdy oak, pledge each other in water. The juice of the grape, the apple, the fig, the citron, the tamarind, the orange, the melon, the pome-granate, is nothing more than aromatic water, and borrows all its fluidity from this source alone. The icicle and iceberg, in reflecting the splendors of a thousand gems, and glittering with myriads of rainbows, obtain all their glory from crystalized water.

In the animal world we have the same stupendous display of the wonders of this beverage. Every animal is a water drinker. Man is the only creature that rejects this divine nectar, and how dearly he pays for his folly, let the long catalogue of diseases and premature deaths, speak. Water gives hardihood and courage to the lion; immense power to the elephant; strength to the ox and the horse; fleetness to the hare, the antelope and the stag. With water, the rein-deer braves the cold of the north, and the camel the burning sands of the south. Cheered with this beverage, the feathered tribes render the groves vocal with their melodies, and the eagles soar to meet the sun. The vast family of the Creator has never yet been numbered. Here figures would fail, and yet they all, in some form or other, live upon water. Animalculæ, insects, fishes, reptiles, beasts and birds, would die without this provision of our Father. The liquid part of the juices of every animal creature is water; the saliva, the gastric juice, the bile, the blood, the perspiration, in a word all the secretions and exertions of every body, owes its fluidity to water.

Again:—the nations most renowned for vigour, strength and courage, have been drinkers of this beverage. The children of Israel, in their best estate, drank nothing but water. When they made bricks for Pharaoh, traversed the desert with Moses, or fought under the banners of Joshua, they used this drink alone. The men that built the pyramids were teetotalers. The Babylonians, the Persians, the Greeks, the Romans, the Britons, the Saracens, the Goths, the Turks, were all, in the days of their glory, *drinkers of water*. The first draught of intoxicating liquor they quaffed was the first step in the history of their ruin. To render the skin healthful, the blood pure, the secretions and excretions regular and perfect, the spirits buoyant, the nerves firm, and the muscles strong and vigorous, there can be no liquid equal to water.

And yet we have more than half the nation *afraid of water*! Of all forms of Hydrophobia, this is the most fatal. Every kind of trick is played with this exquisite drink to suit the madness of the nation. It is boiled, dashed, tintured, and compounded with all sorts of drugs, aromatics, sweets, and even *poisons*; or else the diseased appetites of the day would not drink it.

Here then we have HYDROPHOBIA on a large and deadly scale. It is the death, the everlasting destruction of thousands; and to cure this madness is one of the most *effectual* and *glorious* achievements of TOTAL ABSTINENCE.

## WHERE SHALL WE BEGIN?

BY THE AUTHOR OF "WAYSIDE FLOWERS."

"When once the labourer seeks and loves the light,  
Tyrants shall dread our Albion's moral might."

THERE is a coldness that is inimical to the soul of patriotism, which falls with a death-like influence upon the vitality of any popular movement for great and universal good. There is again a fiery and wrathful disposition that mars most cruelly the very object of its fond solicitude, and thus consuming in its progress the very elements of what it professes to erect as a standard principle. But, steering between the two, let not our words be muffled or disguised; it has now become the duty of every one interested in the welfare of his country, to use every expedient in obtaining a removal of abuses in the present corrupt system of society. This is not to be accomplished by indolence, there is, for each and for all, something to do in a work of national redemption.

It is not sufficient that we contemplate with regret the continuance of evils and indolently sigh for their removal; the strength of this country must be in that truly christian and patriotic feeling, which shall be alone powerful enough to interest every individual of every rank and grade, in the public cause as if it were his own. A habit of looking on the welfare of our country, or at the general portrait of mankind with side glances and secondary considerations, afford no symptoms of the beauty of individual character, or of the rising greatness and independence of a people; on the contrary, the ruin of states, has been frequently laid, in a relaxation of the true national spirit, in defending ALL TRUTH. To the rightly constituted mind, all existing abuses, whether local or national, are sought to be corrected by peaceful means. Every negative resistance is applied for to act upon the social evil, which love dictates, in preference to physical force, and given to the world, by men who have added to the wild and exciting nature of such things, the still more maddening and enthraling influence of *strong drinks*. There is an expansion in the moral nature of social man, that must go forward; there is an advancing period of strength gathered from all the various developments of human perfectibility, that will, in spite of every obstacle, erect its standard of high and virtuous principles; the wise will reap the glorious fruits of its blessed harvest;—but, in every age, under every kind of government, the vicious and the dissolute must be the dark shadows, that fill up the pictorial calender of human history. The poor of this country, are, considering the vast amount of voluntary labour and otherwise to instruct them, at this moment, (when the cry is more loud than ever for an extension of the franchise) lamentably ignorant, and besotted in their long standing vices. It is true the temperance society has done eternal good in bringing them forward from their dark paths to see the light of soberness, but there is yet around them the toils of slavery, the iron bondage of their own sunken habits,—the mighty mass are yet far from cleanliness; nor can they be aroused, without persevering and strenuous exertions, to see with clear sight the filth they so delight to wallow in. When we witness the congregating together of vast numbers of the working classes to make a public demonstration for political rights,—after a sympathy for their forlorn condition, and an ardent

wish is created for their emancipation from wretchedness, the thought forces its way upon us, that a great amount of their sufferings are the result of immoral conduct and self-degraded character. How often has the true patriot to sigh over the lamentable truth, that "millions rob themselves of RIGHT." Do we feel interested in a great question of national importance,—do we long for a greater equality in political privilege, that the hard toiling artisan may be heard in the nation as well as his more wealthy neighbour; how are we pained to find that those who stand forward as our opponents fight us with our own weapons; "you are aware," they cry, "that the working classes of this country are morally unfit for any extension of political privilege." Then our attention is directed to the revelations of an election,—to drunken bribery; to besotted ravings, on matters that demanded a calm and noble deportment. At present, the crippled state of our commerce, arouses the working man to listen attentively to every demagogue who makes it his duty to weave a mysterious web for all the dupes he can catch. Thus the ignorant and unwary are led into broils for which their reward is the penalty of the law. If a meeting is called for "the benefit of the working classes,"—perhaps it is in the evening, in order that those who are employed in the mills may be able to attend. Very well, so far. The hour arrives, on their way to the place of rendez-vous whole groups of them call at the tavern, to regale with the landlord, who has so often robbed them of what little comfort they might have had under existing circumstances;—few of them have read anything respecting the object of the meeting, they have an indistinct notion of labouring under grievous oppression, and after drinking deeply at the tavern, they go uproariously to the exciting subject that is unsparingly dealt out for them, (too often with misguided zeal); and no wonder that on such occasions we hear that the public peace is broken without any definite aim further than "wanton mischief, and misguided notions of destruction," and the poor victims are thrown into prison,—their wives and families are taken to the poor house, and the *great cause*, is as far off as ever. The events which have transpired on the Continent of Europe within the last two months, ought to lead us into a more regular and organised system of instructing the ignorant, and building up the feeble-minded. It is impossible that anything great can be accomplished for the million, without the aid of Knowledge, Truth, and Love. With these, Religion and Temperance will walk hand in hand, "Wisdom comes by the inspiration of God." In an attempt to REGENERATE; the question arises, where shall we begin? We may be told, that already the country teems with talented lecturers; that our Mechanics' Institutes are flourishing; Mutual Improvement Societies are springing up in remote villages;—the press pours forth its mighty influence upon the humblest cottager;—we have model lodging houses established for the accommodation of the destitute stranger;—we have benevolent associations for the protection of females out of place;—we have a peer of the realm instituting and promoting Ragged Schools;—we have shortened the hours of labour in factories;—we are extending our Sunday school exertions;—we are interesting ourselves for early shop closing;—we are petitioning against Sunday trading;—we are promoting the furtherance of a bill for enquiring

into the health of towns;—all this, and much more is doing for the welfare of this great empire, still in the warmth of our brotherly affection, we feel desirous, that wherever there is a spiritual decay; wherever the gross and sensual herd are to be found feasting upon filthy things;—that there shall not be wanting, those who will “go out into the high-ways,” and bring them in. As one of the first landmarks of true civilization, TEMPERANCE stands like a fair angel, inviting us to the field of exertion, and it is with her assistance we must begin. There is not one of the great wants of the people that can be accomplished without this leading principle. Give them an extension of the franchise, give them more labour, and better wages; free them from taxation and give them plenty to roll in, you could not by making them *rich*, at the same time make them *great*, without the aid of Temperance! There was in ancient Rome, a pillar, called the *millearium*, from whom all the roads took their standard measurement. The milleary column in our progressive measurement for human happiness, must be Christianity and Temperance. Let us go steadily but perseveringly on, with a loftiness of purpose and an absence of self-love: it is by so doing that we may look forward, and confidently anticipate the arrival of a time, when every agency at our controul, will no longer be laid aside,—but when man will awake to higher aspirations, and the swarthy artisan will be in every thing a man “in the good time coming.” Then will the human family be bound in one harmonious knot of “universal brotherhood” to promote good works.”

#### “WHAT GOOD HAS TEETOTALISM DONE?”

This is a question often asked,—and though we can point to *many*, and say,—“These men *were* drunkards, they are *now* sober persons: they *were*. many of them, sabbath breakers and scoffers of religion, they are *now* to be seen in the public places of worship and anxiously enquiring,—“What can we do to be saved?”—Though we can point to *many such*, yet it is impossible to give a full answer to the question at the head of this paper.

If TEETOTALISM, like a mighty magician, could wave a wand, and at once give health to all who are now on the brink of the grave and gasping for their last breath;—if it could in a moment raise from the deep the ships that have gone down with their valuable cargoes, and their move *valuable* sailors, now buried among coral rocks, and at once cause these noble vessels to proceed on their voyages with hope and gladness:—If it could in an instant make whole the shattered limb;—restore to their right minds those who are now raving in mad-houses;—bring wealth to all those applying for parochial relief;—release the debtors—wash the blood-stain from the murderers hand;—cause peace and plenty to smile on the hearts of the heartbroken and desolate:—if Teetotalism could in a moment accomplish all this,—*Who* is there who would not with heart and hand join the ranks of the abstainers?—and yet, *comparatively*, how few we are.

To all who have not joined our army and yet ask, “What good has Teetotalism done?” we may say in the words of the old adage,—“Prevention is better than cure.”—And had it not been for “THE PLEDGE,” are we presuming too much in supposing that *some*, yea, that *many*, of our members would have been at this time in the silent grave, and gone to that grave suddenly? May we not reasonably believe that some of us would have been at this time in the madhouse?—some in the jails—some in the workhouses—some in our homes, listening to the cries of starving children, or quarreling with those who *now* meet us with pleasure, and love us much? and

that many who are now seen in places of public worship, joining in prayer and praise to God, would have been walking in the way of the wicked, or sitting in the seat of the scorner?—May we not suppose thus much?

Reflect—answer *these* questions, and then ask,—“WHAT GOOD HAS TEETOTALISM DONE?”

T. T.

#### TRUTHS FOR THE YOUNG.

Some time since, whilst visiting in a very deprived locality, I was requested by a housebreaker, and some other bad characters, to visit and pray with a companion who was represented as dying in one of the hospitals. It was evening when the request was made, and on arriving at the hospital, a few glimmering candles made, as it were, “darkness visible,” and the patients were taking their rest.

Just as I entered the ward, I heard *screams* and *shrieks* proceeding from an adjoining ward; however, I proceeded to the bedside of the dying thief I had been requested to visit, who was, at the early age of twenty, *rotting to death!* and died soon after. I may mention that his last end was one of the most horrible I ever witnessed: he died a victim to debauchery, and it seemed as if the power of Satan was concentrated within him. Up to the time of his death, he blasphemed and swore so appallingly, that an intention was expressed of sending him away, as his excesses destroyed the needful quietude of the place. If it *was* delirium, I never knew such delirium before or since, for whilst I was reading to him of what Christ has done for sinners, and praying with him during my frequent visits, he would be perfectly composed, and express his delight at the reading and the prayers; but he appeared conscious that when I went, some horrible influence overshadowed him, and I had the utmost difficulty, after remaining with him for hours, to be allowed to leave him, begging and praying of me not to go. Immediately on my leaving, the sister of the ward informed me, he would commence conduct and language such as they never witnessed before, thus he died.

On this, the occasion of my first visit to him, on reaching his bedside, the shrieks and screams to which I have alluded suddenly ceased, and the sister of the ward came to pray with me beside this dying thief’s couch. Before going on her knees, she said to me, “We have had a very shocking case, Sir, just as you entered; a poor man was brought in with *delirium tremens*, caused by his drunken habits; we found it necessary to strap him to a bed, where he made the noise you heard for a few minutes, and then fell back a corpse!”

Remember, my dear *young* readers, that a holy man of old, speaking by the Holy Ghost, declares it to be the will of the Lord that whether we eat or drink, we should do all to the glory of God. 1 Cor. x, 31; and in the observance of this rule in all you do, lays your safety. Beer, wines, and spirits are not necessary for health, how then can we, who need them not, ask the Lord’s blessing if we drink them?

V.

PERSEVERE.—The great duty of temperance men is to persevere. The genius of Temperance has smote the rock, and set a stream running which will go on irrigating, refreshing, advancing man; man here, man every where; and will never dry up, but continue to run along with the stream of time, as long as summer and winter, seed time and harvest, continue their beautiful and merciful alternations.—*A. Stewart*, of Philadelphia.

MR GOUGH—the celebrated Temperance advocate in America, says,—“I find, on consulting my record, that I have during the last year, spoken 240 times, besides addresses to children;—travelled 7,313 miles;—obtained 10,836 names to the pledge, besides children;—and have visited 162 cities, towns or villages.

## CONFERENCE OF CHRISTIAN MINISTERS AT MANCHESTER,

TO PROMOTE THE TEMPERANCE REFORMATION.

The arrangements connected with this important Conference were made by the Committee of the *British Association for the Promotion of Temperance*, in conjunction with the Committee of the Manchester Temperance Association. Mr. F. HOPWOOD, of York, and Mr. R. JONES, of Manchester, were associated in the Secretaryship of the Conference, and sent invitations to those Ministers throughout the United Kingdom who were known to take an interest in the Temperance Movement. It appears that about 200 complied with the invitation.

TUESDAY, APRIL 11.

The first meeting in connection with the conference was held in the Lecture Room of the Athernum. Such of the Ministers as had arrived in town were present, and the Rev. Walter Scott, president of Airedale Independent College, Bradford, was unanimously called to preside. The object of this preliminary meeting was to make arrangements for the proper conduct of the business of the conference. On the motion of Mr. William Morris, the Rev. William M'Kerrow and the Rev. John Gutteridge, Wesleyan Association minister, Salford, were united with Mr. Jones and Mr. Hopwood as hon. secretaries to the conference. A standing committee of nine, by whom all reports should be prepared, and by whom all resolutions to be brought before the meeting should first be sanctioned, was then appointed, consisting of the Rev. Walter Scott, of Airedale College, the Rev. Benjamin Parsons, of Ebley, the Rev. Dr. Ritchie, of Edinburgh, the Rev. Dr. Burns, of London, the Rev. Mr. Solly, of Cheltenham, the Rev. Franklin Howarth, of Eury, the Rev. Mr. Martin, of Beckmondwike, the Rev. R. Tabraham, of Clitheroe, and the Rev. Joshua Priestly of Worth. It was proposed to have two sittings each day, and that a new chairman should be appointed for each meeting. The Rev. Dr. Ritchie was appointed chairman of the first morning meeting, and the Rev. W. Scott of the first evening meeting. After the arrangement of some other matters the meeting broke up, and the committee proceeded with its business labours.

WEDNESDAY, APRIL 12.

The meeting opened with devotional services. The chair having been taken by the Rev. Dr. RITCHIE according to previous arrangement, a letter in favour of the movement from the Rev. W. Jay, of Bath, was read, and Mr. HOPWOOD said that he had received 350 letters in all—all of a cheering character; and he was glad to inform the meeting that it was now quite certain the number of ministers, who were total abstainers, throughout the kingdom, was much greater than was anticipated. He himself had received the names of 1,200 such, and he was led to believe, from subsequent information, that in Great Britain and Wales there were nearly 2,000 abstaining ministers. He wished to state these facts, knowing that they would be very cheering to the gentlemen present. Mr. Jay's letter was in the following terms:—

Bath, Percy Place, April 7th, 1848.

To the Secretary of the Manchester Temperance Meeting, to be holden April 12.

Dear Sir,—I herewith transmit a five pound note, to be applied towards discharging any expenses arising from your convocation, but from attending it I must be excused; my engagements and age forbid much journeying.

I am within a month of seventy-eight. Fifty-seven of these years I have been pastor in this place, where (though now I have received assistance) I have had hitherto all the duty of the relation to perform alone (as well as extra services abroad), and my labours continue acceptable, and I hope useful. One reason why I mention this, is, because I owe much to the cause which you are pleading. I was a teetotaler before your institution commenced, and have perseveringly adhered to the practice, with few and slight exceptions, and these of a medicinal recommendation,

always submitted to with only a half conviction, but resigned with a full one.

I sincerely lament that many of my ministerial brethren, in our several denominations, feel so little interest in this subject, especially as they know, or easily may know,—

First: the immensity of evil of every kind arising from the use of these liquors, and counteracting every means of doing good.

Secondly: That the entire abstraction alone can preserve the mass from the malady and the curse.

Thirdly: That their own example would have an extensive and powerful influence, in their moral admonitions, to sway others, and that influence is a talent for which we are responsible.

Fourthly: That self-denial, for the sake of usefulness, is a species of benevolence the most noble, heroic, and Christian, enforced by him who said, "If eating meat will make my brother to offend, I will eat no meat while the world standeth;" and, above all, by Him who "pleased not Himself, but, when rich, for our sakes became poor, that we through His poverty might be rich." What! cannot we watch with him one hour?

Fifthly: That though we cannot, and do not, deem this practice a substitute for religion, it amazingly promotes the temporal welfare of man, personally and socially. And, as to religion, it is a preparation for it, and aids it in numberless ways, which must be obvious to every reflecting mind. I have not time to enlarge.—In haste, and wishing you encouragement and success, believe me, dear sir, respectfully yours,  
WILLIAM JAY.

The reading of this letter drew forth strong expressions of satisfaction and delight.

The CHAIRMAN then expressed his pleasure in the holding of such a meeting. It would have the effect, he believed, of wiping away the stigma which had attached to the cause of total abstinence on both sides of the Tweed. His heart was and had been in this cause for many a year.

Mr. WALTER SCOTT, of Airedale College, moved the first resolution, and made a few observations in support of it. He knew the conference did not want any information from him on the subject of total abstinence. It was the happiness of many of them that they did not know from experience the miseries of the drinking system. His own habit had been just to take such a quantity as he thought was useful to him. He had now, however, for ten years been a total abstainer, and consequently had the means of comparing his experience previous to and since his giving up the use of intoxicating drinks, and it was his decided opinion that he had never derived any advantage whatever from their moderate use. In many instances he believed their use had been positively injurious to him. Their use might be considered perhaps somewhat cheering when a man was entertaining a friend; but there always came after that sinking and depression, which more than counterbalanced any previous advantage or temporary elevation of spirits. As regarded bodily health and mental power, he would say, from experience, that the moderate use of alcoholic drinks was not beneficial, but otherwise. He was quite agreed in the opinion he had heard expressed by the chairman, that it would be less injurious to a man to be thoroughly intoxicated once a month and a total abstainer for the remainder, than to be every day, to a certain extent, partaking of intoxicating liquors. The speaker then referred to the *alienation and declension from religion* which the system of indulging in intoxicating drinks produced in many who had had a religious education. No practice was more degrading to human nature, and introduced more moral degradation and misery into society, than that to which the use of intoxicating liquors had given rise. It was the fruitful source of murder, robbery, impurity, and violence, in all its forms. It had been calculated that nine-tenths of the crimes which debase society had been owing to this practice. Three-fourths of the prostitution, and the same proportion of the insanity of the country, were owing to the same cause. These facts called on all the friends of humanity to make efforts for the extinction of the evil. Drunkenness had well been described as the putting of an enemy into one's mouth to steal away the brains. It deprived man of the reason which placed him above the animal creation, deprived him of those rational faculties which enabled man to soar to heaven, and to rise to the view of the glories of the Divine Being, and so made the knowledge of his character bear an influence on the heart. It reduced men to the state of idiots and demoniaes, every glass helping

to drag the victim into the hands of his enemies; and when the victory over him was complete, he was robbed of his character, his property, and his peace of conscience; and, unless the grace of God interfered in his behalf, robbed also of his eternal happiness. In every sense the system was one of the greatest enemies of human nature. Dr. Scott moved, "That the mischiefs and the miseries arising from the use of intoxicating liquors are of such appalling magnitude, as to call for all the efforts of the friends of humanity for their extinction."—Mr. HARRIS seconded the motion.

Mr. BENJAMIN PARSONS, of Ebley, agreed with the proposal of the conference affirming a few useful propositions such as this which had just been moved. The business committee, he begged to say, were anxious that any of the brethren present might have an opportunity of speaking to such motions, and had not on that account appointed any seconders of the resolutions.

The resolution was unanimously agreed to.

Mr. ROBERT MARTIN, of Heckmondwike, said, the longer he was a teetotaler the more he approved of the principle, and the more he was convinced of the truth of the practice. He cordially supported the resolution put into his hand to propose, as it embraced a sentiment which had always been a great favourite with him. It was, "That science has now demonstrated that intoxicating liquors are not only unnecessary for persons in a state of health, but also contain properties which are essentially injurious to the human system." It was desirable to know what these drinks were when they were rightly made. When made without the rascality which too often belonged to them, ardent spirits were but a mixture of water and poison; so was wine, and the different kinds of fermented liquors. He never had any conviction that these drinks had been beneficial to him; and since he became a teetotaler he was convinced that he was best when he had taken least of them. He was certain of one thing, that he was now free from the headaches which previously accompanied their use. These articles were generally of the most noxious and abominable kind, which, if people only knew, they would keep for ever out of their mouths for the sake of their health. It was a matter yet to be accomplished by scientific men, viz. a complete statement of the substances, liquid and solid, which best agreed with the elements and action of the human system. He believed that when the people of England looked intelligently into this matter, spirituous liquors would stand a very poor chance indeed. He denied that they were part of bounties either of providence or of God. He could not insult providence by entertaining such a thought. A hundred millions a year were spent on these liquors in this country. Were they worth all that sum? He did not estimate them at the worth of a hundred pence. He was glad that medical science had demonstrated them not to be necessary. That was enough for him, and the sooner that human beings abandoned their use the better.

Mr. SHREWSBURY, Wesleyan Minister, seconded the motion. They were all convinced that there was nothing in intoxicating liquors which was useful, but, on the contrary, positively injurious. One passage of scripture had been brought to bear to prove the usefulness of these drinks. That was the passage describing the treatment of the man who fell amongst thieves by the good Samaritan, who gave him wine. An excellent illustration, however, he had once heard of the meaning of that passage, by a sea captain, at a meeting in Bradford. The captain was describing the mode he had seen adopted in some parts of Spain to heal wounds, which was nothing else than the application externally of a mixture of wine and oil. This practice may have been the same as that described in the New Testament, and may have been handed down to the countries where it is still adopted from these remote times.

Mr. MATHEWS, of Boston, hoped the conference was not committed to every sentiment uttered by all the speakers. He felt constrained to object to the language

of Mr. Martin, as to intoxicating drinks not being a creature of God.

The CHAIRMAN said the conference, as such, would only be committed by the resolutions and declarations it put forth. The members of conference spoke their individual sentiments, for which they alone were responsible.

Dr. BURNS said they could not suppose that any member was precluded from contradicting any sentiments uttered by another member with which they did not agree.

The resolution was carried unanimously.

Mr. HENRY SOLLY, of Cheltenham, moved the next resolution:—"That entire and universal abstinence from intoxicating liquors is proved to be, in the opinion of this conference, the only effectual remedy for the evils of intemperance, and that this conference believes it to be incumbent on Christian professors, not only to give up the personal use of them, but also to employ all legitimate means to effect their universal abandonment."—This resolution was very important and went at once to answer the unjust and unmeaning cry of infidelity which had been urged against their principle. It was, he thought, the duty of the conference to lay down the grounds on which they felt bound to advocate this cause, and the principles which they believed to be the highest and the strongest; and while they eschewed anything like bigotry and intolerance, they were bound to take up this principle and to act upon it. The Christian should take his place on this, as on all practical matters of reformation, and might they not therefore clearly and explicitly lay down, as Christian professors, this principle, that they felt themselves bound not only to abandon the use of these drinks, but also to dissuade others from the use of them? They were there brought together on the common ground of love to God, and obedience to the Saviour. They felt that though they differed on some points and some subjects, they could unite on this question with much good. As Christian men, whose religion was founded on a sacrifice, they thought that they could put this question before men on the ground of self-sacrifice, and tell the world that, in so putting it, they were simply carrying out the soul and spirit of the Christian religion. If the practice of using intoxicating drinks was injurious and dangerous to individual members of the Christian church, it of course would be injurious to the church at large. What they needed to do was, to show to men that far more blessed and happier associations could be gathered around the practice of total abstinence, than were believed to be connected with the drinking system. In this case as in all others, self-sacrifice led to self-blessedness; and they could show that here the sacrifice was one that promoted the individual happiness of those who adopted the principle.

Mr. F. SKINNER, of Blackburn, rejoiced in being one of the ministers present to promote this good cause. If they could convince the Christian public that Christian ministers generally were in favour of the principle of total abstinence, its progress would be much more rapid than it had been. When he looked on some of those present who had long practised total abstinence, and when he pointed to the chairman, and thought of what he had done in the cause in connection with other societies, it only showed him what an individual was able to do. The language of the resolution was very strong, but it was just what should come from the conference. Entire and total abstinence was the only remedy. All other remedies had been found to be totally ineffectual. He was not going to say that total abstinence should be put in the room of the gospel, but he did say that it was the means of opening the minds of many to listen to the Gospel, who would not otherwise have been brought to a knowledge of it. He related a remarkable instance of this in his own experience. It was seventeen years since he had abandoned the use of spirituous liquors.

Mr. HUGH BURN, of Burslem, read a paper which he had drawn up. Its argument went to rebut the charge of infidelity made at the meeting of the Evangelical

Alliance. The quaintness of the style of reasoning gave rise to no little laughter in the conference.

Mr. P. BUCHAN, of Holme, justified the interference of the Christian church in this matter, on the principle that it had been induced to interfere in behalf of the slave for the breaking of his bonds. They had in the victims of this vicious system a worse kind of slaves, and it was their duty to bring the influence of the gospel to bear upon their fellow-men lying under this bondage.

Mr. W. PATTERSON, of Liverpool, advocated the conducting of this movement on Christian principles, as the most likely to lead to success. He most cordially approved of the system and would carry it out wherever he went.

The proposition was carried by acclamation.

Mr. R. TABRAHAM, of Clitheroe, moved the next proposition. Thirty-three years ago he became the advocate of total abstinence in a certain way, and for the last twenty years of his life he had been a complete total abstainer, and had advocated the principle from the pulpit and the platform. The movement would still have the benefit of his advocacy, such as it was, but he rejoiced that it had now the benefit of the services of abler and better men than himself. The resolution was, "That the use of any kind of intoxicating drink, in business, or in social intercourse, but especially at marriages, births, baptisms, and funerals, and at ordinations, and all other meetings of ministers, is a great evil, which has, in multitudes of cases, ensnared the unsuspecting, encouraged dishonest bargains, desecrated and embittered the most endearing relationships and solemn events, and exposed even sacred acts to reproach as well as suspicion, and, therefore, should be religiously avoided by all."—It was a very common practice in his part of the country for parties at auctions to be provided with abundance of drink, by which many were entrapped into giving a much larger price for articles than they were really worth. He had heard of such cases where the excess of price paid by one purchaser would clear the whole expense of the liquor and refreshments. He hoped they would go forth from this conference with renewed zeal in the cause to which they professed to adhere.

Mr. FRANKLIN, of Coventry, said that both he and his wife had for many years been long pledged teetotalers, and although in the 76th year of his age and the 50th of his ministry, he was able to preach three times every Sunday, and take his week day amount of labour in the villages in his neighbourhood. Intoxicating drink might gratify the taste for a short time, but in a few minutes the somniferous, or, to use a more vulgar phrase, the "muddling" effect was produced which disabled from all active exertion. He had been subject sometimes to extreme depression of spirits, even to a state approaching to insanity, and when in this state he was visited by horrible imaginations, and during his sleep to dreadful dreams. He had tried the abandonment of the moderate use of fermented liquors as a means of escape from these torments, and the result was an entire absence of these unpleasant sensations, and old as he was he never felt excessively fatigued. He was even in better spirits than ever, and last Lord's Day he was able to preach three times. They had 800 pledged teetotalers in Coventry, and their meetings were attended by large audiences. These cheerful meetings were sometimes aided by Mr. Octavius Winslow and Dr. Marsh; and at a late ordination dinner at which he was present, no liquid was introduced except cold water. He stated his own experience to be, that the worst persons to deal with on the question of total abstinence were ministers. The members, too, of churches screened themselves in this matter under the example of their ministers. His experience enabled him to say, that nine out of every ten exclusions from their churches was owing to their drinking customs. The influence of the Christian ministry in this respect was next in power and value to the gospel.

Mr. W. ROAF, of Wigan, seconded the resolution,

and said the meeting would be happy to know that in Canada, in the Independent denomination, there were neither ministers nor students, in either of the provinces, who were not total abstainers. This news had appeared to him, when he first heard it, to be too good to be true, but his brother, who was superintendent of the mission, had since assured him that such was the fact, that there was not a single minister nor student who had not joined the total abstinence cause. This news was most pleasant. He concluded by relating an instance of the effects of giving way to the family customs referred to in the resolution.

Mr. M. ELLIS, a minister from America, said he had lived 23 years in the United States, and during that time he had seen not a few laid under the clods of the valley; but at none of the hundreds of funerals he had been present did he ever see any intoxicating liquors introduced.

Dr. JABEZ BURNS said that this was a most important resolution, as it had reference to ministerial practices. They felt the time had come when the system must be rebuked. He reminded the conference that many ministers were subjected to much persecution in connection with this thing. He gave an instance in which an ordination service was blazoned forth in the newspapers, with full particulars as to the wines at the dinner being furnished by Mr. So and So. What was the result in that case? In less than two years the minister and the deacon (the latter the person who furnished the wines) were both miserable apostates. He trusted that every brother, whether at evangelical alliances, missionary, or ordination services or meetings, would be prepared to deliver his soul on such occasions, and feel it his solemn duty in the presence of God to insist that intoxicating liquors should be banished from such places. How could they expect the presence of the Holy Spirit in such circumstances as they sometimes had heard of in connection with meetings of this description? He sincerely trusted that they would go from this conference with strength and courage to act in this matter for the cause of Christ, and for the sake of a perishing world.

Mr. A. S. MUIR, of Paisley, mentioned that in addition to the congregational ministers of Canada, as stated by Mr. Roaf, a large number of the Free church ministers in the colony had given in their adherence to the cause of total abstinence. Dr. Burns now in Canada had, since he left Scotland, himself signed the pledge, and when he (the speaker) went to Canada, as he expected soon to do, he would carry with him the sympathies of this meeting towards those who had adhered to the principle. The new world seemed in this respect to be giving a pattern and example to the old.

Mr. WALTER SCOTT mentioned two instances of ministers having been compelled to sign the pledge, in self-defence, by which means they saved their congregations from the ruin which was threatening them.

Mr. G. B. SCOTT, of Shelley, hoped the young ministers would be able to act on this principle in the time to come, in the spirit of the resolution.

Mr. J. STEADMAN, Stirling, said that of the 500 ministers of the United Presbyterian Church to which he belonged, 100 were pledged total abstinence men; and of the eldership, it was understood there were 600 pledged in connection with one society. There were no doubt others pledged in connection with other societies.

Mr. J. TOWNEND, Rochdale, rejoiced that the question of ministerial duty in this matter had been so distinctly brought before them. The necessity for it he too well knew.

Mr. A. HANNAY, Dundee, said they must all feel the subject was a delicate one, and he felt that the allusions to those ministerial brethren who did not agree with them was somewhat too broad. It might have the effect of raising up against themselves an amount of angry feeling which would do the cause more injury than good.

The CHAIRMAN said, that Mr. Hannay should remember that the public knew these things as well as they. They were no secret, and he (the chairman) felt the time

was come when he, for one, would shake off the responsibility for the existence of the present state of things.

Mr. JACOB, Swansea, spoke of the encouraging aspect of public opinion in his district, which had been so strong that almost all the ministers had joined the movement.

The resolution passed unanimously.

Mr. BENJAMIN PARSONS, of Ebley, moved to the following effect:—"That the gift and use of these intoxicating drinks at the elections of parochial, municipal, and other officers, and especially at the elections of members of parliament, is calculated to demoralize the British public and to destroy patriotism; to encourage the traffic, and to rivet the fetters, of the licensing system, and to continue the bondage of the nation to those dangerous beverages, and therefore, it is a solemn duty of all to shun these public evils."—The speaker said that elections were generally exciting occasions, and if ever they were to be conducted properly, Christian men must take a greater part in them than they had done hitherto. There was no reason why professing Christians should not come forward, and throw moral and religious influence into all public meetings and concerns. The resolution referred to the demoralisation by elections, and the drinking they encouraged. He begged to say that, as far as he had seen, demoralization had not been confined to the masses of the people. He had seen more of it among the higher classes on these occasions than among the lower classes, and that entirely from the use of intoxicating drinks. He had seen ministers demoralised, and members of churches, and they would never put an end to such scenes until they had put an end to the drinking system. Only think of the numbers of votes bought by the strong drink! The time had come when they must not be squeamish on this subject. The faults of professing Christians in this matter were much greater than those of persons who did not know so much, and were not so well able to discern between the good and the evil. The patriotism of the country was fast being undermined by the use of intoxicating liquors. Let them only think of having their elections conducted on total abstinence principles.

Mr. F. HOWARTH, Bury, seconded the resolution. He said the man was the best patriot who promoted the virtue of the people. By that they would best cherish the principle of patriotism. The security of a country was not in the amount of its army and navy armaments, but in the dignity, the moral virtue, and sobriety of its people. If they looked into the state of any religious institution, they would find how much intemperance was doing to undermine their prosperity. Britain was the most drunken nation on the face of the earth, and this unenviable notoriety was maintained solely by the drinking usages of the country. It brought great pain to his mind to notice how important questions were often treated in the House of Commons; the laughter and the ridicule on the most serious matters was truly painful. But what could they expect if the House of Commons were the representative of the beer barrel? He believed that house would always be the representative of the general average intelligence and morality of the country, and that to raise its character, the character and morals of the people must first be raised. Mr. Howarth then detailed the circumstances connected with Mr. Lawrence Heyworth's being a candidate for Stafford at the last election. He knew his success was certain, if, as his friends told him, he would only consent to treat the electors in the public-houses, as had been the regular custom at elections there. He asked time to think over the matter; his son came upon him in his time of thoughtful reflection, and urged him in the most pressing way to give his sanction to the required condition; but Mr. Heyworth, who had prayerfully thought of the subject, continued firm, and replied to his son's entreaties, "I have thought over the subject deeply and prayerfully, and I have come to the determination that I cannot, and will not sanction the giving of anything." His committee then told him his election was lost, Mr. Heyworth ordered his carriage and left the town. Mr. Heyworth had since confessed to him

(the speaker) that of all the experiences of conscience in the whole course of his life, he had never experienced a better and a sweeter state of feeling than he did at that moment. He (Mr. Howarth) was sorry to have to say that teetotallers did not scruple at election times to fall into this custom of giving voters drink. It was their duty to urge on their congregations at such seasons the solemn duty of giving no sanction to such doings.

Mr. T. W. MATHEWS stated how he had struggled to introduce temperance customs into the local bodies of Boston, particularly the board of guardians. At the last general election too they had conducted their canvass of the liberal members on the same principle much to the gratification of the liberal member returned.

The resolution was carried.

Dr. BURNS moved "That the recent declaration by the six hundred medical men against the use of intoxicating liquors, should guard the medical profession against the dangerous and too common practice of advising its use, especially to ministers and others whose exhausting duties may generally overtax their physical powers." Dr. Burns said that they owed this declaration to John Dunlop, Esq., the founder of the temperance movement in this country, who was still labouring in this field.

The motion, after some remarks, was carried by acclamation, and the forenoon sederunt was brought to a close.

#### WEDNESDAY AFTERNOON.

The Rev. WALTER SCOTT presided, and at length urged the importance of the temperance movement. He had joined the cause from religious motives and for religious objects.

Mr. H. SOLLY, of Cheltenham, read an address to members of parliament on the subjects of the *Sunday traffic in intoxicating liquors*. It referred to the state of the people from the degrading practice of allowing Sunday drinking on the latter part of that day. The prohibition of that traffic was urged as only an extended application of the principle already acted on by parliament, and also on the ground that as all other classes of traders were prohibited from Sunday trading, there could be no objection, on the ground of injustice, to apply the principle to the publican. The testimony of judges, police officers, and newspaper conductors, was appealed to as proving that a larger proportion of crime was committed on Sunday, from the opening of public-houses, than during any other day of the week. In the metropolitan districts, by the enactment of a more stringent law prohibiting Sunday morning drinking, the evidence of parliamentary papers went to show an immense reduction in the convictions for drunkenness, clearly proving that an increased stringency would tend further to the raising of the character of the population.

Mr. W. J. SHREWSBURY moved the address, to which was added an approval of the efforts of the committee of the British Association to obtain the prohibition of Sunday trading in intoxicating liquors; and pledging the conference to promote congregational petitions during the present session, and declaring their resolution to send the address to all members of parliament, in order to the furthering of the great object in view. Mr. Shrewsbury said they maintained that no special reasons existed for the privilege of the publicans, why they should have, more than other traders, a privilege to conduct their business on the day of rest. If the conference succeeded in impressing this view, they would do much to promote that righteousness which exalteth a nation.

Mr. D. DAVIDS, of Swansea, seconded the motion. He said the conference should be very careful as to what they asked parliament to do. They had all their objections to parliament legislating in matters of morals; and he only consented to go to parliament on this question, because a premium was given to this particular trade, for the detriment of the morals of the public, which was denied to all other traders whatever. The publican had more liberty, and more privilege than other classes of traders; but there were circumstances for that state of things, for which he accounted by several things which he had seen

going on in his own part of the country. The practice of having the public room of an inn for a place for preaching in, was one of the prominent causes he referred to, and through it, he assured them, cases of drunkenness had been brought into their churches and among their ministers. He said the trade of the publican was an infamous one. He said so of the trade, not of the persons engaged in it. Their war was with things, not with individuals. It was full time to call things by their names, and he said this with all the emphasis he could give it.

Mr. J. STEADMAN wished to know what were the sanctions which government extended to the publicans to sell on the Sabbath. Was there any compulsion on the publicans to sell on the Sabbath day?

Mr. W. M'KERRON said they all knew that the law prohibited the opening of places of business. With regard to the publicans, they had a law which allowed them to open on that day which was not given to others.

Mr. STEADMAN replied that the thing wanted by the conference was, then, not so much a withdrawal of countenance as an extension of compulsion, so as to include the publicans as well as other traders.

Dr. RITCHIE related the case, that in Edinburgh more drinking was brought before the magistrates on a Monday morning than during any other day in the week; and the publicans said that if they could not sell on the Lord's day they might as well not be open at all, because they made more than on all the other days of the week put together. His views were clear in favour of the address, and the object it sought to attain.

The CHAIRMAN saw Mr. Steadman's difficulty, that it was against the legislating in regard to religion. He sympathised with that, and hoped the address would put the matter of prohibition more on social than religious grounds.

Mr. W. LINDSAY, of Perth, said the removal of the prohibition of the publican selling at particular hours would place him on the same footing as any other trade; he would be then amenable to the ordinary law the same as all other kinds of business. It was the one prohibition against selling at particular hours at night and morning, which created the privilege to sell on the Sabbath; and if the prohibition were withdrawn, the privilege would cease at once.

After remarks by the Rev. Dr. Burn, and Mr. Morris, of Morley, Mr. Guthrie, of Kendal, and others, Mr. M'KERRON, to settle the question, moved that the address should be sent to a committee to revise it and bring it up at a future sitting. This was ultimately agreed to, no action to follow on the subject unless the members could agree, the Rev. Mr. Bardsley, of Burnley and the Rev. Mr. Morgan, of Bradford, members of the Established Church, being named on it.—Mr. BARDSLEY said that, while he would not object to anything forming part of the report which interfered with the scruples of dissenters in regard to legislation on religious matters, he would equally object to anything in it in regard to the Sabbath which directly militated against his views and those of the church on that question.

The proposal having been agreed to, the meeting was adjourned.

#### THURSDAY.

The morning sitting was opened at the usual hour (nine o'clock); the Rev. W. J. SHREWSBURY, of Retford presiding.

#### MINISTERIAL TOTAL ABSTINENCE CERTIFICATE.

The business committee brought up a draft of a ministerial certificate to be sent out in the same way, and to much the same effect as the medical certificate lately issued. The certificate was read by Dr. Burns, and the terms of it gave rise to considerable discussion, particularly in reference to the question of Sabbath profanation, in which Dr. Ritchie, Mr. Steadman, Mr. M'Kerrow, Mr. Buchan, Dr. Burns, and others, took

part. Dr. Burns agreed to the addition of certain words having reference to the Sabbath in the body of the certificate, and the motion having been put with this proviso from the chair, was carried by a large majority.

#### ADDRESS ON TOTAL ABSTINENCE.

Dr. BURNS then read the address to the ministers of the United Kingdom. It is an ably-written and powerfully argumentative statement of the evils it deploras and the benefit to society, morally, socially, educationally, and religiously, that would result from the banishment of the drinking customs of the country.

The Rev. Mr. BARDSLEY, of Burnley, said it was an admirable document, and his duty in moving it was simple. There was nothing in it that could cause discussion, and he believed that it would be revised, and its wording altered in a few points, which would give it the character of a document issuing from the Christian church generally, and addressed to the Christian church generally. He wished the conference to avoid all subjects on which useless discussion might be introduced. He came there determined to sacrifice every personal feeling and to yield on all points of difference not involving his own convictions of truth; and he believed they could discuss the important bearings of this question without reference to any matters now much discussed out of doors. He considered the total abstinence cause second to none in the kingdom,—not even to the Sunday-school education of the young, and he rejoiced to think that the moral results of this conference would be permanently visible in the advancement of the cause of temperance. He cordially moved the adoption of the address moved by Dr. Burns.

Mr. G. LAMB, of Hull, in seconding the motion, gave several particulars of his course in advocating the total abstinence cause.

Mr. Bolton, Dr. Ritchie, Mr. Solly, and others made some remarks on the wording of the paper, which was at length carried unanimously.

Dr. RITCHIE then moved a resolution in favour of congregational societies. The motion recommended their institution in all religious societies wherever practicable. If these societies were good for the grown up, they were also good for the young. The young of a congregation the minister regarded as the hope of his flock, and it was his duty to instil right principles and habits into the minds of the children under him, as well as that they should be educated in the knowledge of the Bible. The Sunday school was a creation to supply the want of family religious education by the parents, and on the same principle total abstinence might be immensely beneficial. If such a united movement on the part of ministers of congregations were tried it would do good; if it were not a simultaneous effort, the benefit would not be one to recommend. It would be powerless for the object sought, and might introduce jealousies, and be prejudicial in certain instances, for reasons they could all comprehend.

Mr. M'KERRON seconded the motion. His own congregation had had a total abstinence society for five years he having been from the first convinced that religious influence should be brought to bear on the temperance movement, if any good was to be done, and that a congregational influence should be brought into action for the benefit of those who were the objects of the society's anxiety. He related the circumstances under which his congregational society was brought into existence: not only the young men in his congregation, but a large proportion of the entire number under his ministry, had most zealously identified themselves with the cause. 175 adult members of the congregation had joined, and were now members of the society. The Juvenile and Sunday School Society, afterwards formed, had now 350 members. Their chapel was situated in a working class district of the town, and they had pledged no less than 1,100 working people in the neighbourhood, who were perhaps not all staunch to the cause, but their branch society numbered 500 pledged members, all consistent total abstainers of the working classes. A second branch society had now

200 members, which made the entire number of members 1,225 connected with their congregational society. This society was doing much good morally, socially, and religiously, and he rejoiced that many had been drawn from the vortex of degradation and ruin by its means. The formation of such societies put aside the charge of infidelity which had very uncharitably been brought against them. He gave these details as the result of his experience to show them what could be done by a united effort in the direction the motive indicated.

Mr. R. SLATE, of Preston, had established a similar society in his congregation; and although he could not speak of results such as those Mr M'Kerrow had given, he was happy to think that it promised the best results. The young were particularly zealous in joining the society, and their example must have a happy effect on the parents. To be efficient, such societies, must be superintended actively by the minister of the congregation.

Mr. W. LEA, of Newcastle, gave similar instances of successful total abstinence societies in connection with congregations and Sunday schools in the circuits in which he was now located. The young men and children were the strength of these societies; the difficulties in the way had, as far as he is concerned, been easily surmounted.

Mr. B. SHIMWELL, of Monkwearmouth, said that a society in connection with his congregation had been the means of restoring the most abandoned and notorious drunkards in the district. So many of these had joined the congregation, and such other additions had been made, mainly through the efforts of that society, that the place was far too small for the accommodation of those who attended.

Dr. BURNS gave similar testimony in regard to the society in connection with his own congregation. He urged these societies, in order to blot out the blemish which had hitherto attached to total abstinence societies, and the objectionable mode of advocating the cause, which had kept many right-minded persons from heartily joining in the temperance movement.

Mr. J. TOWERS took the same view, on the ground that every congregation ought to be the promoter of every good work. The Total Abstinence Congregational Society would be a "safety" society, to which they could invite the objects of their benevolent effort.

Mr. STEADMAN and Mr. TABRAHAM supported the motion—the latter, as a Wesleyan minister, stating his belief that there was no difficulty in his denomination to prevent their formation.

Mr. BARDSLEY gave the result of his experience in Burnley. For some years he had been divorced from the society, because of the injurious and reckless advocacy of certain parties, members of the society; but he had been compelled by the degradation in which several of the scholars in his Sunday schools had fallen through drinking, to come out, about two years ago, and with the consent of his incumbent, to form a Church Congregational Society, which had been the means of preserving many young men, scholars, from falling into a condition of degradation and intemperance. They had remained firm to church-going habits, and this he attributed solely to the formation of the society. Other five societies of the same kind had been formed in the town, as the result of his example.

Mr. W. HODGSON, of Colne, also a member of the Established Church, gave some cheering accounts of the progress of similar societies in his neighbourhood.

Mr. MATHEWS, of Boston, and the chairman, made a few remarks, and the motion was put to the vote, and carried unanimously.

Mr. TABRAHAM then read the address to Sunday school teachers, which he had himself drawn up, after which the forenoon sitting was brought to a close.

#### THURSDAY AFTERNOON.

Dr. BURNS was in the chair, and took occasion to correct a mistake which evidently existed as to the Evan-

gelical Alliance. Reference had been made oftentimes during the sittings of the conference to the fact, that the total abstinence movement had been supposed to be connected with infidelity, and that charges to that effect had come from high authority. Particular reference had been made to the meeting of the alliance held in Edinburgh last June. He was present, and heard all that occurred. At previous meetings of the alliance it had been arranged that certain important topics should be taken into consideration by the committees in Scotland, in the North of England, and in London. The committee in Scotland was to engage and employ itself in obtaining information upon the subject of infidelity. Mr. Bickersteth was deputed to get all the information he could upon this subject, and at that meeting read his report. It went on to say that he thought it desirable to obtain all the information he could on the connection of infidelity with the literature and sciences of the day, and also with reference to its connection with benevolent institutions and teetotalism. As soon as Mr. Bickersteth had finished his report, he (the chairman) expressed himself as exceedingly anxious that teetotalism should not appear upon the report. Mr. Bickersteth's school room was open to teetotal lectures; he (the chairman) had lectured there himself, and moreover, a practical teetotaler and subscriber to the temperance society, and, on his (the chairman's) recommendation, Mr. Bickersteth at once agreed to the suggestion. But that was how the impression had got abroad, and it had been suggested to him that it was necessary to disabuse the minds of those who certainly entertained some misconception upon the subject.

The discussion upon the essay read in the meeting then commenced. Mr. M'Dowall, Mr. Shrewsbury, Mr. Watson, Mr. Steadman, Mr. B. Parsons (Ebley), Mr. D. Davis (Swansea), Mr. H. Burn, Mr. Francis Bishop (Liverpool), took part in it, and ultimately a resolution was come to that the address should be adopted, printed, and circulated throughout the kingdom.

It was then proposed by the chairman that the brethren individually should state the progress of the teetotal movement in their own immediate localities, and it was agreed that five minutes only should be allowed to each speaker. The suggestion was at once acted upon, and much gratifying and valuable information was communicated by Mr. Winterbottom, Barton-upon-Hull; Mr. Robert Parks, Leicester; Mr. Lindsay, Perth; Mr. Harley, Whitby; Mr. Guthrie, Kent; Mr. Scott, Glasgow; Mr. Howarth, Bury; Mr. Towers, Edinburgh; Mr. E. Davis, Haverford West; Mr. Davis, Swansea; and Mr. Ellis, Methodist episcopalian minister of the state of New York. In corroboration of the latter gentleman's remarks, Dr. Burns observed that during a three years and a half tour in the United States, he had only been in company with one minister who partook of intoxicating drink, and he was newly imported from this country. He expressed also great fear that the constant emigration going on from this country to America would cause considerable mischief to the working of teetotalism, unless great activity were manifested in the diffusion of its principles amongst the people of this country, as early as possible.—The conference terminated at five o'clock.

#### FRIDAY.

Mr. SHIMWELL, of Monkwearmouth, was in the chair. After the usual devotional services, Mr. PARSONS, of Ebley, read a paper to the vendors of intoxicating drinks. The paper gave rise to a short discussion, in the course of which Mr. EDWARDS, seconded by Mr. WATSON, moved that the paper should also contain some reference to the wholesale vendors of these drinks, as they did not come so much in contact with the many evil features of the system.—The motion was unanimously adopted.

Mr. STEADMAN moved "that the members of conference are unanimously of opinion that the Sabbath traffic in

intoxicating drinks is productive of a great and incalculable amount of evil, and that of a greatly aggravated nature; and strongly sympathise with the British Association for the Promotion of Temperance, in their aim to obtain the cessation of the traffic in these liquors on every day, and especially on the Lord's day,—that day affording greater facilities for intemperance than any other day; and urge upon the total abstinence to follow that course of procedure for the attainment of this end which his conscience dictates."—Mr. Steadman said this resolution had been adopted after a very friendly discussion, to avoid the debatable points to which the question had on a former occasion given rise.—After some discussion, the motion was carried, Mr. STANSFIELD, of Oldham, objecting. He thought the motion was not a decided affirmative support of the efforts of the British Association. He did not think the question had been discussed sufficiently, and moved an amendment that the discussion be reopened, which was met by a counter motion by Mr. M'KERROW, that the question be not again discussed, which was carried by a large majority.

Mr. PARSONS moved, and Mr. J. PRIESTLEY seconded a motion—"That the meeting have learned that many members of the society have been induced to abandon our principles from the *injudicious advice of medical men*, and therefore deems it of great importance that all their friends, and ministerial brethren especially, should make themselves well acquainted with the physiological arguments in favour of temperance, that they may preserve themselves and protect others from the seductive influence of science (falsely so called), and would particularly recommend to their attention the medical testimony above alluded to."

Mr. WILLIAM JONES, Oldham, supported the motion, as did Mr. FARMER, of Romsey, and Mr. OWEN, of Swansea.—Carried.

Mr. R. PARKS, Leicester, moved a resolution, urging on Females the necessity of refraining from offering intoxicating drinks by way of hospitality.—Seconded by Mr. SAMUEL ANTLIFFE, of Rotherham, and agreed to.

After some discussion regarding the publication of the report,

Mr. M'DOWALL, Alloa, moved a cordial vote of thanks to those members of families who had so kindly entertained the members of conference. Many of them, he believed, had formed friendships which would continue through life.—Mr. WATSON seconded the motion, which was carried by acclamation.

Mr. M'KERROW moved votes of thanks to Mr. Solly, Mr. Shrewsbury, and Mr. Priestly, for their papers, which had been committed to the publication committee. Mr. GUTTRIDGE seconded the resolution.—Agreed to.

Mr. M'KERROW at some length condemned the practice of obtaining commercial orders, which prevailed largely in Manchester, by treating parties who were connected with the establishments with which they wished to do business. These practices were extremely demoralising to the young men connected with many of their manufacturing establishments, and often led to that deterioration of character which made them lose their situations, and cast them upon the world, ruined in their character and prospects. He thought they should insist, with Christian men, that they should conduct their business in a Christian manner.

Mr. SCOTT, of Glasgow, said that he knew cases of commercial travellers who had joined the temperance society and were immediately dismissed from their situations.

Other gentlemen gave instances of the evil effects of drinking in connection with business, especially in the case of parties seeking orders for commercial and manufacturing houses. The matter was ultimately remitted to a small committee, and a motion on the subject was afterwards agreed to.

After passing several other resolutions, and completing the business matters which remained to be disposed of, the conference broke up, at half-past one o'clock.

#### MEETING AT THE MECHANICS' INSTITUTION.

In connection with the temperance convention there took place two public meetings, the first of which was held Wednesday evening in the lecture room of the Mechanics' Institution. There were present a large number of ministers who attended the convention, together with a body of highly respectable persons, male and female, belonging to Manchester and the neighbouring towns.

The Rev. W. M'KERROW, the chairman, said, that to him it had been quite refreshing to think that upwards of 200 ministers had been gathered together to bring forward reasons why all men interested in the welfare of their fellow-creatures, the glory of God, and the furtherance of the concerns of religion, should be decided with respect to the total abstinence movement, should cast in their lot with those carrying on that movement, and should do what they could, by public identification with the principle involved in it, to hasten the time when intemperance should be unknown from one end of the land to the other. They had all witnessed instances of intellectual degradation, moral debasement, temporal wretchedness, and spiritual ruin, arising from the use of intoxicating drinks. They were all familiar with the influence of intemperance on the social circumstances of men, and they had all read in that book to which they had given their faith as the Book of God, that "the drunkard shall not inherit the kingdom of heaven;" and the question, therefore, with which he had specially to deal at that time was, "What is the source in which those evils have originated?" They proceeded, he contended, from the usages of society. No man was born a drunkard, or designed to be one; but, in consequence of partaking of intoxicating drinks on those occasions on which they were usually introduced, a liking for them was formed; the man found his appetite for them becoming stronger and stronger, and, before he was aware that he was placed in danger, he became a drunkard, a being ruined for time and eternity. There was no one who was safe from this danger. Nearly all the finest intellects of our country had been prostrated and ruined by intemperance. Not a few ministers of the gospel had fallen, like stars from the firmament of heaven, in consequence of those drinking usages, with which they had been familiarised by means of the intercourse they were obliged to maintain with the people of their charge, and with those with whom their fellowships were kept up. The course of intemperance was like that of the stone rolling down a declivity, the motion of which was at first gentle and slow, but which marched forward with accelerated speed until it hurried down the mountain side, and was lost in the lake at the foot. It was like fire, which acquired strength and power in proportion to the fuel with which it was fed, and to the time which it burnt. It was like the course of a river, which, far above the rapids, was gentle, slow, scarcely perceptible, but which, moving more and more swiftly as it rolled onwards, at last plunged over the fall, bearing to destruction everything on its bosom. Such was the course of intemperance; and if they would wish to avoid its evils, it became them to abstain from those things by means of which intemperance was produced. There were various reasons why they, who called themselves Christians, and more especially why those of them who were Christian ministers, should be total abstainers. The first reason was, that they were bound by their principles to be concerned for the glory of God and the happiness of their fellow-men. Now, drunkenness was one of the greatest evils on the earth, by which God was dishonoured, man was injured, and souls were ruined; and surely, then, it was incumbent on them to do all they could to arrest the progress and prevent the evils of intemperance. He could not understand how any one calling on the name of Christ could be indifferent to the total abstinence cause. Another reason why they should be total abstainers was, that they were re-

quired, as professing Christians, to do what they could to remove out of the way those things which hindered benevolent and religious efforts. It was considered to be a duty to support the preaching of the gospel, to communicate a knowledge of the gospel to those with whom they were connected, or by whom they were surrounded—to feed the hungry, clothe the naked, enlighten the ignorant, and save the perishing; but did they not frequently find that there were circumstances which hindered the accomplishment of their designs, which frustrated all the efforts which they put forth in connection with the cause of religion and humanity, and that therefore there was something more to be done, in order that their duty might be effectually discharged? The soil must be prepared for the seed of the sower. The fallow ground must be broken up; it must be made open, bare, and tender, in order that the seed cast into it may take root, and may experience the beneficial influences of the dew, and the rain, and the sunshine of heaven; and just so, he contented, it was with the hearts and habits of men. The briars and thorns must be uprooted, the hardness must be taken away, certain feelings and usages must be removed, in order that the efforts which they made on behalf of God and of humanity might be crowned with abundant success. He was not aware of any greater hindrance to the cause of religion, and the improvement of mankind, than intemperance; and he could not imagine how we could build any superstructure of moral and religious improvement that would stand satisfactorily, unless that superstructure was founded on the basis of complete abstinence from intoxicating liquors. There were many things in which the ministers of the gospel were peculiarly interested—benevolent and religious societies, for instance, connected with their congregations. There were the clothing societies. A number of ladies met together to make clothes for the poor children attending the Sunday schools; and did not this provision become necessary just in proportion to the intemperate habits of the parents of those children? Then they had their Bible societies, to send the word of God into the homes of the poor and ignorant; and was it not a lamentable fact, that intemperance prevented multitudes of those to whom the word of God was sent paying any attention to the great truths it promulgated? It could not be denied, that in not a few instances they found the Bibles which they had given in the pawn-shop or on the book-stall. These were times in which many took a deep interest in education—in the secular instruction of the young and the rising generation; but he could not understand how the efforts put forth in this direction were likely to be productive of any great amount of good, unless they were able to put down those drinking usages by which the young were ensnared, and virtuous efforts were neutralised. Education was not enough to keep our children from intemperance. Four out of every ten educated in Sunday schools were to be found, in after life, displaying the utmost indifference to religious truth—in fact, displaying habits of intemperance. Then missionaries were sent to the farthest ends of the earth to proclaim the glad tidings of the gospel; but who did not know that intemperance, wherever it existed, was the greatest obstacle to the success of the missionary cause? He could not understand, therefore, why so many ministers of the gospel appeared on platforms, and advocated the missionary cause, while, by their unwillingness to deny themselves, they countenanced that evil which prevented the spread of the gospel. The fact was, that they must be consistent; and he had almost made up his mind to give nothing to Bible or missionary societies unless he had a better guarantee than he commonly had that the money would be rightly applied, and would be likely, with the divine blessing, to accomplish the purpose in view. Unless the directors of public societies looked to this matter, and sent out men who were total abstainers, they (the subscribers) were spending their strength in naught and

their labour in vain. These were some of the reasons which had induced him to become a total abstainer; he thought they were good reasons, and if some of his brethren would calmly reflect on them, they would see that there was very much to be said in favour of the cause, and very little indeed to say against it.

The Rev. W. PATTERSON, of Liverpool, of the Wesleyan Association, said that he had been a total abstainer for many years, in order that he might not afford a bad example to others. He was strongly convicted that every one would derive physical, as well as moral and religious advantages, from an abandonment of intoxicating beverages. He had witnessed the progress of total abstinence in many places, and had seen it, not as the handmaid, but as the pioneer of religion, going before, and preparing the people for the Lord. Having given one or two remarkable instances in proof of this, he proceeded to call attention to a most mournful case, in which a minister of the gospel had gradually become a degraded drunkard, was ejected from his pulpit, sank into the deepest poverty and wretchedness, but who now had become a teetotaler, and was willing to lecture upon it, though he had no hope that he should ever stand where he had stood before. The speaker also narrated a striking instance of cure of fever effected by cold water, and affirmed an opinion that in sickness, no more than in health, was alcohol beneficial. He argued against moderation, on the ground that it had never been settled where the line of moderation was to be drawn, and moreover, that it could not give the perfect security which total abstinence gave.

The Rev. WALTER SCOTT, principal of Airedale College, Bradford, said that the principles of patriotism, benevolence, and piety would alone justify him in being a total abstainer. As a patriot, could he induce all his fellow-countrymen to abstain from spirituous liquors, he should confer a greater benefit on them than could be secured by many of those improvements and ameliorations which they were so anxious to obtain. As far as he could understand the principal of *general benevolence*, they were consonant with total abstinence, and therefore, if total abstinence could be diffused throughout the world, it would contribute much to secure the happiness of the human race. As far, too, as he understood the principle of *piety*, he thought he might be led by them to advocate the cause of total abstinence. It had often been observed, and he had cause to join his testimony to the observation, that there had been more confusion introduced into Christian churches, there had been more cases of expulsion, through the influence of spirituous liquors, than almost all other causes besides. And more and worse than this, he had been acquainted with several ministers of the gospel—men of ability, some of them men of fine imagination, men of reputed piety, and he should hope of piety—who, through the influence of spirituous liquors had been brought to an untimely grave. Perhaps there were very few in that large assembly who had not had to mourn over some relative or friend brought to a premature grave by strong drink. He would recommend all to study the subject well; the better they would like it, and the more prepared they would be to advocate it. Let all be careful not to advance arguments which would not bear investigation: for they must remember that the eyes of many learned, critical, and intelligent persons were fixed upon them, and that unsound arguments would only strengthen opposition. He would also recommend to the abstainers to be thoroughly consistent.

The Rev. BENJAMIN PARSONS (Lady Huntingdon's connection), of Ebley, near Stroud, and author of "Anti-Bacchus," said that he looked upon "Anti Bacchus" as a miracle. Not long before he wrote that book, he was given up by the medical men. Two physicians told him that his was a *clerical disease*; that he must give up reading, writing, preaching, thinking; that he must al-

most give up eating, and drink a little brandy and cold water. His nervous system was thoroughly shaken. Well, he adopted total abstinence, and by and by he found that all his complaints disappeared. Twelve years had passed since then, and they had been twelve of the most active years of his life. "Anti-Bacchus" was produced shortly after his change. He had then to preach or lecture sometimes six times a week; he kept a classical school for young gentlemen; and he only commenced reading to write that work in October, and he had entirely finished it by Christmas-day. That a dying man should have been able to write that book, in such a time, seemed to have been a miracle. Some people were afraid to drink cold water; they shivered at the very thought of it. They said it was cold. No such thing. If he were shivering with cold, he said, if he wished to warm himself, take, above all things in the world, a glass of cold water. It was not the water, but the imagination that was wrong. If there was anything in the world that could be compared to the nectar of the gods, for the thirsty man, it was water. The advantage of it was, that he could do all kinds of work on it without being tired. The brain is the organ of the mind. Drink stimulants, and they keep the mind in a constant state of excitement; but if you drank nothing but water, there was no stimulant but that of thinking, talking, or writing, which he found healthful rather than otherwise. Even though he was lame, he could walk as far as some people who were not lame, and who partook of what they called the "good creature." The speaker sketched powerfully some of the evils and miseries produced by intoxicating drinks, and exhorted all to do something for the cause of total abstinence. He strongly contended that missionaries of the gospel should be total abstainers, and said that the great cause of the diseases which obliged missionaries to return home was not climate, but the alcoholic drinks which they had used. The reindeer and the camel were made for a particular climate; but man, the noblest of God's creatures, being intended for a missionary of truth, had given to him a constitution which would not shrink from heat or cold. He concluded by showing that total abstinence was the cause which was, unlike most others, productive of a saving, and by the expression of a hope that the meetings held in this city would be productive of good in every part of the country.

The Rev. Dr. RITCHIE, of the United Presbyterian Church, Edinburgh, remarked that some people might ask, "How in the world have you managed to gather together so many ministers of the gospel on so contemptible a subject?" Contemptible! How could that be a contemptible, a trivial, or unimportant case, which was the adjunct of all other good causes? Whoever thought of applying the drunkard for assistance in any good cause? The chairman had remarked that total abstinence was charged with being allied with infidelity. Now, if total abstinence were infidelity, drunkenness must be Christianity; the greatest drunkard must be the best Christian, and those who died of drunkenness must be held as martyrs. Then it was said, "Well, but you unchristianise all the ministers who are not teetotalers." His answer was "No; but we say that they unchristianise themselves." They (total abstainers) sought to save drowning men; and he was not a man who, if he could swim, would not plunge in to save a drowning person. He trusted that it was now quite as unnecessary to preach to ministers of the gospel in favour of total abstinence, as it would be to preach against human sacrifices in Britain. It was not always so, however. He looked on it as a disgrace to a door-keeper in the house of the Lord not to be a total abstainer; but it was a thousand times more disgraceful to a minister. In Britain, teetotalism had been amazingly slow in its progress, whilst in America it had been astonishingly rapid in its progress. This was to be accounted for from the fact, that the ministers in America were the first to take the field in favour of teetotalism, whilst the

ministers in Britain were the last. They (the latter) were very obstinate; they would not allow conviction to reach them. Some of them clothed their ignorance and inhumanity in a religious garb. He would strip them of it. He wanted the wolf to appear in his own skin, and not in sheep's clothing; and though he might perhaps know the wolf in his sheep's clothing, his wife or daughter might not, and therefore he would strip him of it. The minister who, at this time of day, was an enemy to teetotalism, or said he was in doubt about it, could not be regarded by him as trustworthy in other things. If, in a common place thing like this a minister was in doubt and difficulty, how could he trust him in still greater things? How many persons shielded themselves behind the example of the minister? Let him pledge, and they would follow his example. The speaker went on, with mingled humour, logic, and anecdote, to combat some of the objections urged against teetotalism, continually eliciting from his auditory bursts of laughter or cheering, or both combined. One objection was, "There is nothing about teetotalism in the New Testament, and therefore you claim to be wiser than your Lord and Master." No; and there was nothing said in the New Testament about printing-presses for printing Bibles, nor about steam-boats for conveying missionaries from place to place, nor about Bible societies, nor about many other things of which the Christian world availed itself; but did it therefore follow that those things were not good and ought to be abandoned? Teetotalism was a moral reform as great as the physical reform produced by railways; but must both be condemned and abandoned because they had only been heard of for a few years? He next proceeded to point out the obstacles that a minister has to encounter in having to preach to men, many of whom had been drunk over-night. One person had said to him, "Why, if I were to preach as you do, I should not have any congregation soon." Very well; empty the church, then. It was better that a few congregations should be diminished, or lost altogether, if the whole of the others could be thereby purified. It was not numbers that made a Christian congregation. He hoped that every minister, on going home from that conference, would resolve to become a total abstinence apostle, and to preach it, not only in but around their churches. Some men were wishful to do this; but they dared not. They were afraid of this man who was a brewer, of that who was a distiller, or of one who was a wine merchant, and dreaded lest they should drive the rich men away. He said, drive them away; clear the house of them, and show their earnestness in the work of recovering the lost sinner.

The meeting then terminated.

#### TEMPERANCE SOIREE, FREE-TRADE HALL.

The closing meeting in connection with the conference of ministers was held in the Free-trade Hall, on Friday evening. Nearly fifteen hundred sat down to tea. Others came in when the repast was concluded.—WILLIAM MORRIS, Esq., Salford, presided.

The Rev. Dr. BURNS, General Baptist minister, of London, said he had been a teetotaler for twelve years. During that time he had worked with the head, the hands, the feet, and his whole system. Since he had been a teetotaler he had been better able to work, had had better spirits, a more cheerful state of mind, and been more fit, in every sense of the word, he believed, for the discharge of the onerous and important duties devolving upon him as a Christian minister. He became a teetotaler without reference to personal considerations, as to whether it would agree with his health or not, but because he felt the conviction that as a Christian minister he was bound to be in the front rank of this important movement—and that it would reflect great disgrace upon him if his members and deacons should themselves take the lead. He was not aware of any institution or society

which had made such rapid progress as had the cause of teetotalism. He believed there was not a country in the world where British influence extended where teetotalism did not exist. It exists happily in our own country, and in the sister country the great happiness and delightful results consequent on the labours of Father Mathew were well known. The cause was extensively spreading in Scotland, in Wales, and in some parts of our own kingdom. The Church of God had received great and constant accessions from the ranks of the teetotalers. In the East and West Indies, in Australia, and South Africa, the cause was progressing, and in the East Indies not a few of our soldiers had been saved from an early grave through its influence. He had been exceedingly delighted during a recent tour of 3,000 miles in America, to notice the sobriety of the people, the manifest absence of pauperism. He only saw two beggars in his whole tour. He was pleased to observe the religious equality which exists there—and to notice the extension of the franchise—and if that country would only wash her hands of slavery—she would take the highest position among the nations of the day. The Rev. Dr. Sharpe, of Boston, who had been a minister there for 48 years, said the greatest possible contrast existed between that country and our own. He had seen 40,000 or 50,000 persons assembled there for political purposes under circumstances of great excitement, hear speeches for hours in succession, and separate as orderly and as quietly as though they had left a place of worship. He could not say so much for England. By the blessing of God, however, upon the cause in this country, we might expect that the time was not far distant when we may have immense meetings here, and when teetotal principles shall predominate, and when our own land shall be as distinguished for sobriety as that to which reference had been made.

The Rev. P. McDOWALL, of Alloa, Scotland, United Presbyterian minister, said that he wished to have a few moments of downright serious talk with the meeting. The ministers had not assembled for the purpose of amusing them, but of inviting them to go along with this movement, to get good for themselves, to help the ministers in doing good to themselves, and doing good to others. He had no doubt very many of the people of God were present, and to those he would address himself, particularly those who were not abstainers. Speaking to the selfish part of the question, in his opinion all Christian men ought to abstain from intoxicating drinks for their own sakes, if only to prevent others from following their example, should his advise not be followed. It was no answer to say, "I am a Christian; I am safe; let drunkards, as they ought, take the pledge;" for numerous and lamentable were the instances of a deplorable fall, through not bearing in mind the apostolic injunction, "Take heed lest ye fall." There was a dark, deep gulf of intemperance, which all of them had to pass. The total abstainers had built a strong bridge over it, with a sure foundation, and parapet walls on the one side and on the other. Why should we venture on to the narrow, trembling plank, which "Moderation" had thrown over a little lower down. In attempting to cross over that we might fall; go along with the abstainers over the bridge, and they never, never could. But Christians should abstain on another ground—to promote their own spiritual prosperity. Suppose they for once only committed the sin of intemperance; what benefit did they derive from the use of intoxicating drinks? Was not all the imaginary benefit they derived a bodily benefit—a little temporary exhilaration, to be followed very speedily by a corresponding depression and collapse. Had they by the use of intoxicating drinks brought themselves nearer to God, or increased their love for him, or quickened their zeal for his service? No, no; all the results gained from intoxicating drinks must be put down, not on the side of profit, but on the side of loss. Had they not a tendency to bring them further and further down-

wards towards this evil world, and to make them exclaim with the psalmist, "My soul cleaveth to the dust?" A word upon the benevolent aspect of the question. Christians should abstain for the sake of others as well as themselves. The Total Abstinence Society could not do without them. He would tell them why. If it was not the duty of Christians to come and join them, it must be the duty of Christians already in the society to abandon it, and then down it would go as a matter of course. It was said that it was not necessary for them to join; that drunkards might adhere to it, but Christians should stand aloof. How could a society be expected to exist which made it one of its terms of fellowship that it was to consist in enmity to God? Should a Bible society consist of those who never heard of a Bible? Should a missionary society be composed of those who never heard of our Saviour and his gospel? No, no; if their Christian friends left them, the society must go down. To be sure, a dozen drunkards might be found in Scotland, and two dozen in England, who might form a society of this description as abstainers, but where was the individual with the remnant of a character to lose who would think of joining them? Not one. It was well known that there were hundreds of thousands of persons, by no means drunkards, but who, it was feared, were on the way to become such, and whose only safety lay in joining the society, but who, under the circumstances he had referred to, would never consent to do so. If Christians kept away from the society, Christians must leave it, and who could think with satisfaction and delight upon the dissolution of the abstinence society? Some of the members who had been reclaimed from the lowest depths of degradation, were now sober, industrious, happy supporters of the Christian societies in many places. Were they to be sent back to all their former habits, and left to their former degradation and wretchedness? Heaven forbid it! it must not be; but it must be if all followed the example of those Christian brethren who kept aloof from the Total Abstinence Society.

The Rev. Mr. HENRY SOLLY, Unitarian minister, of Cheltenham, next addressed the assembly. He said the vast gathering of that evening formed a very suitable conclusion to the series of delightful meetings held that week. They met, as they had hitherto done, on common ground, and it was a great privilege and blessing to his mind that they could find such ground on which to meet; where men of piety and most irreproachable character, esteemed in their various churches, whose names had gone forth throughout Europe, and who felt in their inmost heart, that by giving the right hand of fellowship to their brethren, they did not compromise one jot of those religious principles they held so dear. He apprehended that this cause was to be supported by an appeal to benevolence, not only by benevolence in the ordinary sense of the term, but on a higher ground. It appeared to him that Christianity was bound to take up this cause, because it was to be advocated, not merely for the sake of humanity, but for the sake of Christ. He hoped that Christianity would prove itself equal to the cause. It was the duty of Christian ministers to lift the drunkard out of the degradation into which he had fallen; they should rejoice that it is their privilege to lead the van in reforming the world, and he hoped they would, in season and out of season, determinedly take up this matter in a truly Christian spirit.

The Rev. W. J. SHREWSBURY, Wesleyan minister, of Redford, addressed to the meeting some excellent practical observations on the benefits resulting from taking the pledge, and even making it a rule that all children should be induced early to take it too. From experience in connection with his own children, he had proved the beneficial results of what he recommended. He considered that the very calling of a Christian minister required him to be ready on all proper occasions to advocate the cause of total abstinence, and promote it to the utmost of his power. He should remember what was the principal which influenced our Divine Redeemer,

who "came to save that which was lost." Were not poor drunkards in this deplorable condition, and should not Christian ministers go forth to seek, that they might have those who were lost?

The Rev. GEORGE LAMB, Primitive Methodist minister, Hull, said, having been a total abstainer for the space of twelve years, he was able to bear testimony as to the effect it had produced upon himself, and he was happy to state that he had seen its beneficial influence upon vast numbers of his fellow-men. Those present were assembled to endeavour to ameliorate the condition of their fellow-creatures, and raise them from a state of misery to the enjoyment of high and holy blessings in the present world, and also in the world to come. It had been said that teetotalers spoke harshly against those who manufactured and sold strong drinks. They might speak strongly because they felt that, as these people prospered by their traffic, those who supported them were made miserable. But teetotalers were not the only men who made use of strong language with regard to them, for the Rev. John Wesley spoke much in his day, and used strong language against them. Fifty millions of money were spent every year in this country in intoxicating drinks, and 60,000 persons died every year from their effects. Now he would not say that British Christians were drunkards, or that British Christians love a great deal of intoxicating drink, but he would say that British Christians drank intoxicating drinks, and that as long as they did so, the drinking custom would be respectable, and, consequently, until the church would come forth to help the cause, intemperance could not by any means be removed from the land in which we live. A minister whom he talked with a number of years ago, said, that a man who could not drink a gill without drinking a gallon, ought to be a teetotaler, and thought he settled the question at once. But it should not be forgotten that that very minister had had a son driven from the pulpit because of his intemperance, and sank down degraded thereby. He agreed certainly with that gentleman in the sentiment he had uttered, but how could they induce the gallon man to become a teetotaler? The answer he should give him was, "I shall abstain myself." They ought to abstain for the sake of example."

The Rev. DANIEL DAVIS, Baptist minister, of Swansea, said that the cause which was advocated there was dear to his heart, because it was calculated to provide his countrymen with greater abundance of bread; but valuable as he deemed that cause, much as he rejoiced in its success, and much as he prized and valued the name of Mr. Cobden and Mr. Bright, and others associated with them in the Anti-corn-law League—he must express his firm conviction that the cause in which they were that night engaged, the cause which had convened them together from different countries, was more divine, more noble, and would ultimately tell with greater effect upon the character of our fellow-subjects in reference both to time and to eternity. Every one would admit that intemperance was an evil, and that it was desirable to remedy that evil; but which was the most effectual way of doing it? What were the means to be employed? The answer was teetotalism, abstinence from all intoxicating drinks. Some said, "No; drink in moderation; do not drink to excess." But what was moderation? He would give them his definition of it. Moderation was this: the use of all things that are beneficial in moderation, but totally to abstain from all that were injurious. He considered intoxicating drinks totally unnecessary: that had been frequently debated, but he went further than to say they were unnecessary—they were positively injurious to all those in the habit of using them. This was proved by physicians by men of science. Sometimes, to be sure, they told us intoxicating drinks were necessary for the state in which we lived. But if that was the case, let us change our mode of living, and see if we could not learn to live without the use of them. There was something alarming in the insinuation that the teetotal society tended to infidelity. We were met with the scriptures,

which were said to sanction the use of wine, while total abstainers condemned it *in toto*. Suppose it to say so; for every one passage that seemed to countenance the taking of wine, he was able to find two which spoke of it in condemnatory language. These things must be understood. We must not be allowed to explain away the favourable expressions by the unfavourable.

The Rev. JAMES BARDSLEY, of Burnley, minister of the Church of England contended, as a practical abstainer, that men could follow all kinds of trades, erect houses, wield a great hammer, and do all kinds of hard labour without the use of intoxicating drinks, and said that for thirteen years this had been his solemn conviction. He did not mean to say that strong drinks did not stimulate, but we had learned to distinguish between stimulating and strengthening, between fire and food; in short, 1,600 medical men, at the summit of their profession, had declared that intoxicating liquors were injurious.

The Rev. WM. PATTERSON, Wesleyan Association minister, Liverpool, spoke of the beneficial effects he had experienced from total abstinence, and said, with fifty millions expended in their purchase in this country, he found by a calculation that he could pension off 40,000 persons engaged in the traffic, at £100 per annum each. The poor rate in 1830 was eight millions. He could appropriate twenty millions to the relief of the poor, purchase 200,000 Bibles per day for every working day in the year, at 1s. each; support 40,000 foreign missionaries, at £100 each, employ 10,000 missionaries at home, all at £100 per year; erect 80,000 schools, and give £100 a year to each; give £80,000 for reading rooms and libraries; and after all have something like £12,220,000 to spare to lay out for other benevolent purposes.

The Rev. WM. M'KERRON, after delivering a few appropriate remarks, moved "That the thanks of this meeting be given to the reverend gentlemen by whom the addresses of the evening have been given, and to the ministers of religion by whom the conference held in this city has been attended."—Mr. WM. BOULTON, evangelical friend, seconded the motion, which was carried unanimously and with acclamation.—The Rev. ROBERT GRAY MASON returned thanks.—The thanks of the meeting, on the motion of Mr. William Brooks, seconded by Mr. Whitaker, were cordially awarded to the chairman, who having responded, the meeting terminated about half-past ten o'clock.

We understand that the Committee intend publishing the report of the proceedings of the Conference, and some other documents, including addresses, to ministers of religion, by the Rev. Jabez Burns, D.D.; to Sunday School Teachers, by Rev. R. Tabraham; to the makers and venders of strong drinks, by Rev. B. Parsons; &c. These are to be published as Supplements to the *National Temperance Advocate*, issued from the Isle of Man.

#### MINISTERS ATTENDING THE CONFERENCE TO PROMOTE THE TEMPERANCE REFORMATION.

MANCHESTER ATHENÆUM, APRIL 12, 1848.

NAMES.	OMINATION.	TOWN.
Adam, David, Revds.	Baptist,	Darlington.
Adams, Thomas,	Congregational,	Park Gate.
Anderson, Hugh,	Baptist,	Maryport.
Antcliff, Samuel,	Primitive Methodist	Rotherham.
Burke, John,	Primitive Methodist	Hexham.
Bayley, Thomas A.	Wesleyan Association	Manchester.
Barton, Samuel A.,	Wesleyan Association	South Shields.
Burdon, John,	Primitive Methodist	Denbigh.
Bayley, J.,	Wesleyan Association	Manchester. [em.]
Bourne, Hugh,	Primitive Methodist	Bemersley, nr Burs-
Burns, J. D.D.,	Baptist	London.
Bardsley, James,	Church of England	Burnley. [ham.]
Baker, John,	Independent	Lozells, nr Birming-
Burder, John, M.A.,	Congregational	Bristol.
Brooks, John,	General Baptist	Liccester.
Buchan, Peter,	Presbyterian	Holme, Kirkwall.
Butler, Walter,	Established Church	Crewe.
Burroughs, John,	Primitive Methodist	Whitby.
Brown, W. Law., M.A.,	Independent	Bolton.

NAMES.	DENOMINATION.	TOWN.	NAMES.	DENOMINATION.	TOWN.
Botterill, Robert,	Baptist	Great Grimsby.	Mann, C.	New Connexion	Huddersfield.
Batey, John,	General Baptist	Burnley.	Marteu, John,	Unitarian Baptist	Saffron Walden.
Black, Davidson,	Congregational	Salford.	Morris, John,	Independent	Morley, near Leeds
Bishop, Francis,	Unitarian	Liverpool.	Martin, Robert,	Iditto	Heckmondwike, d
Brown, W. R.,	Wesleyan Association	Rochdale.	Morgan, Wm., B.D.	Established Church	Bradford.
Chesson, G.,	Wesleyan Association	Rochdale. [ning-]	Morris, Thos. Barrow	Independent	Rhos, nr Wrexham
Clarke, Robert,	United Presbyterian	Dalreach, nr Dun-	Martin, F.	Bible Christian	Newport, Isle
Cummins, John,	Independent	Snaith.	Miller, William	Primitive Methodist	London. [Wig-]
Crompton, Thomas,	Primitive Methodist	Bradford.	Newton, Thomas,	Wesleyan Association	Bacup.
Crabtree, Henry,	Iditto	York.	Nightingale, Joseph S	Iditto	Nottingham.
Craig, W. T.,	Independent	Hindley, nr Wigan.	Nimmo, David,	Independent	Little Bolton.
Clapson, Robert,	Iditto	Exmouth.	Normandale, George,	Primitive Methodist	Keighley.
Cocker, W.,	New Connexion	Huddersfield.	Nicholson, Richard,	Established Church	Burley. [cheste]
Cope, James,	Independent	Chatteris.	Oscroft, John,	Primitive Methodist	Hulme, near Mar
Clarke, John,	Iditto	Hinckley.	Parry, Moses,	Calvinistic Methodist	Denbigh.
Crease, William,	Iditto	Wilmslow.	Phillipps, D.	Iditto [Connexion	Swansea.
Cheetham, J.,	Primitive Methodist	Stalybridge.	Parsons, Benjamin,	Lady Huntingdon's	Ebly, near Strou
Davies, John,	Calvinistic Methodist	Birmingham.	Powell, E.	Calvinistic Methodist	Holy Farndon, r
Davies, Edward,	Iditto.	Haverfwest.	Phillips, John,	Primitive Methodist	Soham. [Cheste]
Davies, David,	Iditto	Henllan.	Penrose, Thomas,	Iditto	Burnley.
Davies, Eyan,	Independent	Newmarket.	Perford, Thomas,	Baptist	Derby.
Davies, Daniel,	Baptist	Swansea. (burn..)	Patterson, William,	Wesleyan Association	Liverpool.
Dickenson, Miles,	Primitive Methodist	Church, nr Black-	Parks, Robert,	Primitive Methodist	Leicester.
Dyson, Amos,	Baptist	Whitby.	Pedley, R. junr.	Iditto	Haslingden. [han
Duff, Archibald,	Congregational	Liverpool.	Priestly, Joseph,	Wesleyan Methodist	Wath, near Rother
Dodds, Adam,	Primitive Methodist	Haltwistle.	Rolls, John William	Independent	Hawes.
Dawson, Jos. Bywell,	Wesleyan	Bishop Auckland.	Roseman, William,	Iditto	Bury.
Day, Edwin,	Independent	Ind Col Withington	Rowe, William,	Primitive Methodist	Salford.
Elton, William,	Wesleyan	Altrincham. [von.	Roaf, William,	Independent	Wigan.
Edwards, Thomas,	Independent	Ebenezer, nr Carnar	Ritely, John, D.D.	United Presbyterian	Edinburgh.
Evans, B.	Baptist	Scarbo'.	Ripley, John,	Wesleyan Association	Leicester.
Ellis, Moses,	Independent	Mynyddiswyn.	Russell, John,	Baptist	Stockport. [wort
Edwards, Charles,	Wesleyan Association	Bolton.	Reeve, Jonah,	Independent	Upper Mill, Saddl
Ellery, Thomas,	Iditto	Leicester.	Solly, Henry,	Unitarian	Cheltenham.
Farrent, John Fredk.	Baptist	London.	Sissons, John,	Baptist	Rotherham.
Francis, Thomas,	Calvinistic Methodist	Wrexham.	Saunders, William Ed	Primitive Methodist	Market Drayton.
Farmer, John,	Baptist	Romsey.	Steedman, John,	United Presbyterian	Stirling.
Franklin, —	Iditto	Coventry.	Shimwell, Benjamin,	Primitive Methodist	Monkwearmonth.
Gilechrist, J. W.	Wesleyan Association	Burnley.	Shrewsbury, William	Wesleyan	Retford.
Glakebrook, B.	Iditto	Todmorden.	Stansfield, G.	Primitive Methodist	Oldham.
Guthrie, John,	Independent	Kendal.	Skinner, Francis,	United Presbyterian	Blackburn.
Guttridge, John,	Wesleyan Association	Salford.	Saul, Joseph,	Wesleyan Association	Manchester.
Greener, Thomas,	Primitive Methodist	Huddersfield.	Slate, Richard,	Independent	Preston.
Green, Edwin,	Wesleyan Association	Redditch.	Scott, George B.	Iditto	Shelley.
Griffin, James,	Independent	Manchester.	Scott, William,	Minister of the Gospel	Glasgow.
Griffith, Henry,	Established Church	Llandyrgarn.	Smith, J. C.	General Baptist	Magdalen, nr Ly
Howells, W.	Calvinistic Methodist	Swansea.	Scott, Walter,	Independent	Airedale College,
Heritage, Alfred Wm.	Baptist	Stockbridge.	Sibroce, Peter,	Iditto	Birmingham.
Howarth, F.	Unitarian	Bury.	Stuart, W. J.	Baptist	Hull.
Hughes, Hugh,	Welsh Calvin. Metho.	Beaumaris.	Traill, Robert,	Independent	Dent, near Kend
Hanson, John,	Wesleyan	Holmfirth.	Towers, James,	United Presbyterian	Birkenhead.
Harris, George,	Independent	Ringwood.	Tabrham, Richard,	Wesleyan	Clitheroe.
Hodgson, W.	Established Church	Colne.	Townend Joseph,	Wesleyan Meth Asso.	Rochdale.
Howell, Ebenezer,	Iditto	Hawes.	Veysey, Charles,	Baptist	Bideford.
Harley, Robert,	Wesleyan Association	Whitby.	Wright, John,	Unitarian	Macclesfield.
Handley, Josh.,	Iditto	Stockport.	Watson, William,	United Presbyterian	Langholme.
Hart, John,	Congregational	Hamilton.	Whyte, John,	Iditto [Connexion	Boghole, Forres
Hudson, Benjamin,	Wesleyan	Patrington, nr Hull.	White, F. G.	Lady Huntingdon's	Gloucester.
Harrison, Thomas,	Baptist	Royds Hall.	Weeks, Edward H.	Independent	Dewsbury.
Harrison, Josh.	Iditto	Stockport.	Weighy, William,	Baptist	Accrington.
Howson, Alfred,	Independent	Haslingden.	Wilkinson, W.	Primitive Methodist	New Mills.
Hannay, Alexander,	Iditto	Dundee.	Winterbottom, John,	Independent	Barton-on-Humb
Hartley, Robert,	Primitive Methodist	Southampton.	Whittaker, John,	Baptist	Golear.
Horsfield, Thomas,	General Baptist	Sheffield.	Willan, Robert,	Independent	Birstal, nr Leeds.
Ingham, Richard,	Baptist	Louth.	Weston, A.	Wesleyan Association	Manchester.
Jenkinson, John,	Baptist	Kettering.			
Jones, William,	Wesleyan Association	Oldham.			
Jones, Benjamin,	Calvinistic Methodist	Bedgellert.			
Jones, Arthur,	Independent	Bengor.			
Jones, Owen,	Welsh Calvin. Metho.	Manchester.			
Jackson, Charles,	Primitive Methodist	Haslingden.			
Jones, Richard,	Independent	Hulme.			
Jones, John,	Iditto	Runcorn.			
Jones, John,	Welsh Calvin. Metho.	Rhyll.			
Jacob, E.	Baptist	Swansea.			
Jefferson, John,	Iditto	Accrington,			
Keene, Aquila,	Wesleyan Association	York. [port.			
Kidd, George,	Primitive Methodist	New Mills nr Stock-			
Lloyd, Evan,	Calvinistic Methodist	Oswestry.			
Lamb, George,	Primitive Methodist	Hull.			
Low, John,	Independent	Perth.			
Lewis, Matthew,	Iditto	Bangor.			
Lloyd, William,	Iditto	Wern, nr Wrexham			
Lea, William,	Primitive Methodist	Newcastle on Tyne.			
Lee, Thomas G.	Independent	Manchester.			
Lindsay, William,	United Presbyterian	Perth.			
Maddeys, G.	General Baptist	Macclesfield.			
Madge, Travers,	Unitarian	Manchester.			
Macdonald, A.	Iditto	Royston.			
Mathews, Thos. W.	General Baptist	Boston.			
Mason, Robert Gray,	Baptist	York.			
Mc. Dowall, P.	United Presbyterian	Alloa.			
Mc. Kerrow, William	United Presbyterian	Manchester.			
Morris, Edward,	Independent	Stretford.			
Muir, Adam S.	Free Ch. of Scotland	Paisley.			
Moss, John,	Independent	Sandbach.			
Morgan, E.	Calvinistic Methodist	Doigelly.			
Miller, William,	Primitive Methodist	London.			

For the information of our readers we subjoin the numbers belonging to each denomination attending the conference :—

Established Church.....	7	Calvinistic Methodists.....	47
Congregationalists.....	47	Unitarians.....	29
Baptists.....	29	United Presbyterian Church	7
Wesleyans.....	7	Lady Huntingdon's Con-	22
Wesleyan Association.....	22	nexion.....	28
Primitive Methodists.....	28	Free Church of Scotland.....	

Our Readers will perceive that we have, at a considerable cost to ourselves, given *eight extra pages* with the view of furnishing as full a report as possible of the very interesting and important proceedings at Manchester. We hope they will avail themselves of this opportunity, of placing the report in the hands of as many Christian Ministers, and members of Christian churches, as possible.

How HAPPY!—I say, Jem! ye cannot tell how happy I am. Our Jock has signed Teetotal, comes home sob every night, brings me all his brass, sits by our cheert fire, begins to say his prayers, is so good natured, tal about sarving God, and going to heaven! We are li new married folks. Thank God for Teetotal!

## SUCCESSFUL EFFORT.

may be in the recollection of many our readers, that, about three months ago, we proposed to send gratuitously a number of packets, to Ministers of religion, and principal office-bearers in Christian churches, containing the Rev. W. R. Baker's Essay, "Intemperance, the Idolatry of Britain;" a copy of the Medical testimony, signed by about 100 medical practitioners; testimonies to the infidel influence of teetotalism, &c. This was done to a considerable extent; and that it was not in vain, we have received several assurances. The following may be taken as a specimen:—

Witley, 30th of March, 1848.

DEAR SIR,—Indisposition has prevented my perusing the Temperance papers you kindly left for me sometime back at the Star, until very lately, and I send you this note with the view of thanking you for your obliging attention, than to offer any remarks upon the interesting subject matter of their contents. One observation pray me to make, but which is known, more especially those in the Commission of the Peace, that intoxication is not only the cause of crime, but that it is advanced as palliative—for example, I have now a charge before me of a young man who has committed the grossest personal outrage, and the justification offered, "He had been drinking," thus justifying one crime by the commission of another. One other word—Infidelity and Intemperance from Alcoholic drinks appear to me to be as much in alliance as oil and vinegar, and I think we may come to this conclusion, that whatever a man does in obedience to the will of God, through Christ Jesus, must be religious and moral, unless he takes a most perverted view of Holy Writ.

Believe me, dear Sir,

Your's sincerely,

Samuel Darke, Worcester. THOS. PARSONS.

This is highly encouraging. Those Societies or individuals who have not as yet availed themselves of this mode of communicating important information, are respectfully recommended to do so without delay.

## STRONG DRINK VERSUS REVIVALS.

It appears from the statements of some of the American Religious Periodicals, that beer and spirit sellers have become so great a nuisance at *Camp-Meetings* and *Big Meetings*, that announcements such as the following become necessary:—

We extract the following from the *Boston Adventist*, the organ of the Adventists, a very spiritual people believe.

**TENT CAMP MEETING.**—Note. We want no peddlers, beer shops, or anything of the kind, on or near the ground. We wish all such persons to understand that they will not have our consent to come on the ground at all. If they do so, they will have to settle the matter with the authorities who give us protection. We do not get up public meetings to support *beer-shops* and *speculators*. We call all the friends in each of the places where we are to hold meetings stand with us in this matter, and we shall have no trouble. We design this note to apply to all the meetings which we contemplate for the season. We intend to have good order if God permit."

Stringent regulations like these concerning meetings held for the revival of religion, may seem strange, but it appears that the evil produced has been very great. Large numbers of idle, dissolute, and irreligious persons attend these revival meetings from motives of curiosity, and with the view of drinking alcoholic drinks, have so disturbed the services as to necessitate the enforcement of these regulations. At some of the large gatherings of the American churches, the sabbath, by the pre-

sence of ungodly *restaurateurs* and beer and spirit tents, has been converted into a shocking scene of gluttony and excess. Grand dinners being cooked, and the most unnecessary disturbance of the Lords day taking place. This is indeed an artful scheme of the arch one."

## ONE HUNDRED GUINEAS PRIZE ESSAY.

A well known friend of the total abstinence movement, has offered A PRIZE of ONE HUNDRED GUINEAS for the best Essay on the use of Alcoholic Liquors in Health and Disease. The Essay is to contain answers to the following questions:—1st.—What are the effects, corporeal and mental, of Alcoholic Liquors on the healthy human system? 2nd.—Does physiology or experience teach us, that Alcoholic Liquors should form part of the ordinary sustenance of man, particularly under circumstances of exposure to severe labour or to extremes of temperature? Or, on the other hand, is there reason for believing that such use of them is not sanctioned by the principles of science, or the results of practical observation? 3rd.—Are there any special modification of the bodily or mental condition of man, short of actual disease, in which the occasional or habitual use of Alcoholic Liquors may be necessary or beneficial? 4th.—Is the employment of Alcoholic Liquors necessary in the practice of Medicine? If so, in what diseases, or in what forms and stages of disease, is the use of them necessary or beneficial? It is proposed that the Essay should not extend beyond 250, nor fall short of 120, pages of print of medium size in octavo.

The Gentlemen of the first literary and scientific talent, to act as Adjudicators, will be shortly announced.

Dr. FORBES, and Dr. GUY, are announced as two of the Adjudicators. Particulars may be obtained of Mr. Charles Gilpin, 5, Bishopsgate Street Without, London.

**THE LAST DOLLAR.**—An American paper acknowledges the receipt of a one dollar note on the Farmer's bank at Canton, Ohio, on the back of which is written in a plain hand the following:—"Friends, take warning. This is the last dollar which I possess, of a fortune of 30,000 dollars. The cause is, whiskey and gin."

**JURORS MUST NOT DRINK STRONG DRINKS.**—On a motion for a new trial, in the Circuit Court of Yazoo, Miss., recently, it was proved to the Court that some of the jurors during their deliberations partook of spirituous liquors; upon which the Judge set the verdict aside, granted the prisoner a new trial, and fined each juror who partook of the spirits fifty dollars.

**"A SHORT LIFE AND A MERRY ONE!"**—Yes! in rags, filth, scorn, disease; in the jail, the workhouse or the madhouse, the plague upon the family, the nuisance of the locality, the terror of the decent, the laugh of the foolish, the trouble of the police, the tormenter of the magistrate, the associate of the base, a feast for worms, the sport of demons, and a dweller with devouring fire and everlasting burnings.—*R. Tabraham.*

**TEETOTALISM IS RIGHT.**—Well, after all, this odd thing, Teetotalism, is right. It keeps a fellow sober; it puts a coat upon his back, bread into his cupboard, fire into his grate, a smile upon the wife's face, joy into the bairn's hearts, a trifle into the schoolmaster's hand, a bit of charity into any good cause, and credit upon the working classes. It lays up something for a rainy day; and, if we will, leads the way to religion and heaven. Come, my hearties, I shall sign the pledge and keep it; will ye? Leave the smiling landlady to smile on others, we will now smile on ourselves.

**ATTEMPTING TO WALK.**—"See how wrong you are to drink," said some one to a man who was drunk; "wine causes you to stumble at every step." "It is not so," answered the drunkard; "I do not err in drinking, but in attempting to walk when I am drunk."

## TEETOTAL OPERATIONS.

## BIRMINGHAM.

A visit has recently been paid to the Total Abstinence Society of this town, by J. G. MARSHALL, Esq., who for eighteen years occupied the station of Judge in the Superior Courts of Nova Scotia, and who has recently given up his time and talents to the furtherance of the total abstinence reform. On the occasion referred to, he preached three sermons on the Sabbath; in the morning at Livery Street Chapel; in the afternoon at "the Church of our Saviour," (Mr. G. Dawson's); and at night, at Legge Street Chapel. He founded each of his discourses on the same passage of Scripture—namely: 3 John, verse 11; "Beloved, follow not that which is evil, but that which is good."

He endeavoured to show:—

1. That there is no Scriptural authority for the use of intoxicating liquors.
2. That the wine commended in the Scripture was not an intoxicating liquor, and therefore not to be confounded with the spirituous liquors in use at the present day.
3. That the drinking of any of the spirituous liquors now in use in Great Britain, may properly be termed, the gratification of a "worldly lust," and, as such, is denounced in the Scriptures.
4. That such use of liquors is quite inconsistent with the injunction to "live soberly, righteously and godly," and to exhibit a peculiarity from the people of this world, and may therefore be justly denominated a *sinful practice*.
5. That as innumerable good effects of every description have resulted from the total abstinence reform, it is the imperative duty of christian ministers, and other religious professors, to abstain altogether from intoxicating liquors, and to sanction, and zealously to assist, the operations of total abstinence societies.

These several points were argued by the learned preacher in a clear, logical and impressive manner, to the great satisfaction of the total abstainers present, and apparently, to the satisfaction of the whole of his hearers.

On the following evening, Judge Marshall delivered a lecture in Livery street Chapel, Dr. GOURLAY occupying the Chair. The Lecturer stated that for forty years he had made minute observations on the drinking customs, both in North America, during the exercise of his office, and since his residence in Scotland, and his visits to other parts of this country; and he could testify to the evils resulting from the use of strong drinks. The majority of cases in which he had to adjudicate, resulted from that cause, *Nine-tenths* of the breaches of the peace, thefts, and other crimes, were traced to the same source. The majority of murders were under the influence of strong drink. Numerous cases of drowning, suffocation, suicide, and other modes of death, proceeded from the like cause. In Scotland, in a population of from 250,000 to 300,000, at least 4,000 persons died annually, in consequence of their use of intoxicating drinks. Other populations gave the same proportions. Surely that fact was quite enough to stimulate all persons to increased exertions to promote the practice of total abstinence, and so to save the bodies and the *souls* also, of MILLIONS! The lecturer then expounded the danger resulting from the moderate use of strong drinks, as well as some of its alleged advantages; and concluded with an earnest and eloquent appeal in behalf of Total Abstinence Societies.

A vote of thanks was awarded to Mr. Marshall for his kindness, which was suitably acknowledged, after which the meeting broke up.—From the "WESLEYAN."

## HINCKLEY.

The cause of Teetotalism continues progressively. On Tuesday and Wednesday evenings, April 4th and 5th

Mr. Edwards, delivered two addresses, one on "Temperance," and the other on "the Beauty and blessing of peace, and universal Brotherhood." His appeals made a deep impression on the hearers. The Rev. T. J. Acard, took the Chair on both occasions, and his remarks were calculated to do much good. Several ministers of the Town, i.e., the Revs. W. Salt, J. C. Lunn and J. Clark, took part in the proceedings. The pastor of the Independent Congregation, Mr. Salt, made a very telling speech, which was well received. The meeting closed shortly before ten, and all seemed highly delighted with the evenings entertainment.

SAMUEL PRESTON, JUN., Sec.

## GRENDALE, NORTHAMPTONSHIRE.

## EXTRAORDINARY MEETING.

A stirring lecture on Teetotalism was delivered on Friday evening, April 6th, by Mr. Bramley, of Yardley Hastings. The audience was large, and remarkably attentive. The Lecturer giving an epitome of the History of the Temperance Reformation—clearly evinced the inadequacy of anything less than total abstinence to the removal of the Curse of Britain—shewed from abundant medical testimony that alcoholic drinks are inimical to the health of the human organism—briefly remarked upon the pestiferous fruits of the drinking customs, and concluded by calling earnestly upon professors of Christianity to abandon them. An excellent impression was produced. The above meeting was held in a *Malting*, kindly allowed us by Mr. Laughton, *Malster, retailer of beer, &c.* Mr. L. furnished the lecturer with an *empty barrel* to stand upon; he attended the lecturer, and put the extinguisher of his influence upon two or three incipient disturbances; he refused to sell a drop of beer during the lecture, and after a unanimous vote of thanks to him for granting us the use of the *Malting*, he acceded to the request that we might have it *again* for the same purpose. After the meeting we were invited to partake of *solids*, to keep up the "equilibrium between waste and supply," as Liebig has it. Such liberality will find but few parallels. I have been wondering whether the malting will long have to "serve two masters." May its exclusive title soon be "The Grendon Temperance Hall."

CHARLES SIBLEY.

## LEAMINGTON.

On Tuesday, the 11th April, a Lecture on the principles of Total Abstinence was delivered in the Temperance Hall, by the Rev. Henry Batchelor, Minister of the Congregational Church, Clemens Street. The Chair was taken by Mr. PUTTICK, who, after a few brief observations, introduced the rev. gentleman to the meeting. He commenced by a description of alcohol; and the injuries inflicted by its use. He reprobated the habit and custom of the aristocracy and others, in giving away large quantities of intoxicating drinks to persons in their employ. After quoting a variety of statistics of grain, &c., he proved that there was an increase of crime, and maintained that the whole social system was endangered and marred by strong drink. The lecturer proceeded to impress upon the minds of his audience, especially Christians,—the importance of giving up this abominable and nefarious system. The lecture was very numerous and respectfully attended, and listened to with the deepest attention. Owing to the hour growing late, the chair man, with the unanimous wish of the meeting, requested the Rev. gentleman to defer the physiological part of his address till a future period, to which he readily acceded. The teetotalers of Leamington appear highly pleased at the addition of the above minister to their ranks, and are sanguine of glorious results from his able and powerful advocacy.

W. FAIRFAX, JUN.

## HOW TO MAKE UP THE DEFICIENCIES IN THE REVENUES OF OUR VARIOUS RELIGIOUS SOCIETIES.

BY BENJAMIN PARSONS.

OUR MAY MEETINGS may justly be said to be the glory of our land. A period is coming when "the elements shall melt with fervent heat, the earth also, and the things that are therein, shall be burnt up." Eternity will receive none of the monuments of our inventions and arts. The last fire will spare neither the pyramid, nor any of the beautiful or stupendous works of the architect. Paintings, statuary, poetry, and all the stores of literature, will be entirely consumed. The thousand wonders effected by machinery will utterly perish in the final conflagration. But there is one being who will survive all. MAN, the miniature deity of this lower world, is destined to live for ever. It is decreed that he shall see the world, on which he centred so many hopes, for which he braved so many dangers, and which was to him the source of so many sorrows, woes and fears, pass away. No place shall be found for it, for it shall be seen no more; but man himself, after all this wreck, shall remain untouched, and the consciousness of what he did on earth shall be his solace or his torment for ever. Memory, like the palimpsest, will reveal all that had been obliterated. There will be no weak or treacherous memories in eternity. One of the books open at the day of doom, and which we shall read with the deepest interest, will be the record of our own deeds. These lines, conscience had engraved with an indelible pen. Every human being writes his own biography on his own heart. Tablets of marble or of brass shall become illegible and perish, but these "fleshy tables" of the soul shall be our everlasting study, amidst the glorious light of paradise, or the horrific glare of tophet.

And not only our *consciousness*, but many of our *deeds* shall live. As we have said, the works of art shall perish; we cannot write a book which shall be read beyond the grave; we cannot erect a monument which shall defy the last fire. Could we dig to the centre of the globe, and there lay the foundation of our column, and could we build, and build, and build, until its summit reached the stars, one blast of the archangel's trumpet would bury all in ruins. But though our operations on matter are doomed to destruction, yet we can inscribe our own minds, and the minds of others, with characters, and mould them into forms, which shall be as imperishable as the immortal substance on which we wrought. Every word, every action of ours may be, and probably is, a die, which produces an impression destined to exist for ever. Tyrants, despots, false philosophers, false prophets, and false teachers, tattooed and deformed the souls of their fellows, with lines which are now read with tears of blood. The ugly and disgusting forms and features which idolaters have given to their gods, are only the material symbols of the minds of their votaries. Revelation tells us of "the mark," the *charagma*, the *impression*, or *character*, "of the beast." The stamp, or engraving, was rather spiritual than bodily, and, in too many cases, disfigured the soul for ever. Such men as Enoch, Abraham, Isaiah, the apostle Paul, and others, lived not in vain. They, literally and truly, painted and modelled for eternity. It is in allusion to this fact, that one of the chiefs

of the patriarchs is called the "*Father of the faithful.*" These men erected "pillars for the temple of God which shall go no more out." They, in deed and in truth, built columns for the new Jerusalem. Their spiritual statuary, and the thousand wonders of their divine art, are preserved in the museum of the King of kings, and shall be revealed when the "Holy City shall come down from God, to the new heaven and the new earth," which shall be especially created for their reception. What choice specimens of spiritual artizanship, which cost such men as your *WHITFIELDS* and *WESLEYS* days and nights of toil, self-denial, and tears, will then be brought to light! That will be the time to compare or rather contrast your *Gibbons*, and *Humes*, and *Voltaire*s, and *Tom Paine*s, on the one hand; with your *Knoxes* and *Luthers*, and *Whitfields* and *Wesleys*, on the other.

To prepare works for this Heavenly Repository is the grand object of the various *RELIGIOUS SOCIETIES* whose anniversaries add such a charm to the lovely month of May. They all work for Eternity. 'Tis true that "godliness is profitable for all things, having the promise of the life that now is, as well as of that which is to come." The benefits that the Gospel confers upon man as a sojourner on earth cannot be told, but still these are few and insignificant, compared with the eternal joys which are secured to believers beyond the grave. Time is only an infinitesimal portion of eternity; and the life of any one human being, however prolonged, is only a small fraction of that incalculably short period; and therefore the good that christianity does on earth is small indeed compared with its everlasting blessings in the world to come. We must pass the dark valley of the shadow of death, we must hear the last trumpet, must see the dead raised, the wicked and the righteous judged, and take a full survey of the new heaven, the new earth," and "the new Jerusalem," before we shall be able to form any perfect idea of what human instrumentality, accompanied with the grace of God, can effect.

To prepare citizens for that full development of the Divine Glory, is the grand object of all our Evangelical Societies, whether Tract, Bible, Sunday School, or Missionary Institutions. And will it then be believed that any one of these philanthropic corporations can now be *languishing for want of funds*? Especially in a christian land, where luxury and extravagance reign to a degree almost unparalleled in the history of prodigality. Were the reports of pecuniary deficiency read in Exeter Hall in this May of 1848, to be re-produced and re-read a thousand years hence, these awful, these shameful facts, would appear as fabulous as the trident of Neptune or the harp of Apollo. What! in that age of philanthropy, of devotion, of spirituality, and unbounded charity, will it be believed, that there ever existed a race of mortals with human hands and human hearts, wearing the same bodily form as the son of God, and with his Gospel in their hand, who nevertheless wasted their talents in idleness or frivolity, who spent a large portion of their money in *poisons*, and looked with apathy on a perishing world, or made no small degree of their sympathy to consist in praying, that heaven would miraculously interfere to rescue these dying souls from perdition?

The salvation of the world is a greater work

than its creation or preservation, and therefore the greatest enterprise in which man can engage. Probably we should not trespass beyond the limits of that reverence which is due to the Deity, if we said, that the salvation of the world is the noblest and sublimest work of the eternal mind. Ambition cannot ask for a more glorious field of effort than that which is presented to us by the Gospel. Here we are invited to associate ourselves with the son of God, in rescuing his brethren and ours from destruction. And what is the result of this divine proposition to awaken our sympathies and immortalize our deeds? Let the missionary reports of 1848 answer the question.

Passing by all other items of luxury and extravagance, we here only refer to the *fearful and heartless waste occasioned by the use of INTOXICATING DRINKS*. It has been said, that our voluntarily offerings for the various societies instituted for the salvation of our perishing brethren, do not amount to *three millions a year!* while we lavish on beverages which destroy our health, impair our mental powers, corrupt our offspring, propagate domestic misery, promote the profanation of the Sabbath, debauchery, blaspheming, premature death, and, finally, bury immortal souls in perdition—on a liquor which produces all these tremendous effects, we actually waste from *sixty to a hundred millions a year!!* Is it too much to ask the pious men who sigh over the abominations of the land, and especially those who bewail the decrease in our missionary revenues, to look seriously and prayerfully at these calculations? **THREE MILLIONS** to save the world!! and **ONE HUNDRED MILLIONS** in the British Empire alone, wasted on the direst pest that ever in the form of a luxury cursed mankind!!

Could our voice be heard—but alas the mention of Total Abstinence would disturb the benches and platforms of Exeter Hall, when our great philanthropists are assembled to seek the salvation of man—or else, could our voice be heard, we would say, “Ladies and Gentlemen, you may replenish your treasury; you may expand your sympathies; you may enlarge as far as needed your enterprize; and even dry your tears if you will unite with us in driving the demon of strong drink from the land. Only abstain for the sake of Him who died in your stead; put away that expensive, that accursed poisonous bowl; for the sake of a dying world practice the self-denial of the Gospel, and give up the tankard, the decanter, and the spirit-stand, and devote the sums you thus waste, to the treasury of the Gospel, and on the return of your religious festivals next May, your incomes shall be doubled or tripled. Look at those perishing souls, look at that bleeding cross, look at the glory of saving one immortal from death, and then look at that cup of poison, and ask whether it would not reflect even upon a *dæmon*, to allow so malignant a draught to come between himself and the salvation of his species? Again we ask you to abstain. If you love the Saviour or love the world, abstain, and your revenues shall be all you wish, and your success infinitely beyond your most sanguine hopes.”

ACTION keeps the soul in constant health, but idleness corrupts and rusts the mind.

RELIGION would have no enemies, if it were not an enemy to vice. It will avail nothing to change your religion, if your religion do not change you.

## THE REVOLUTION.—A DIALOGUE.

BY D. G. PAINE.

“Well, Bill, you’re a bit of a politician; these is rum times, ain’t they? I’ve been a thinking that I wish the fellers as tried to get up a row here had done it. A revolution ’ud be no bad thing. It could’nt make it wus for working men, I’m sure.”

“Why, Jack, I think a revolution among the working men, is jest wot’s wanted.”

“Then can’t we jine in getting up one? let’s go to the open air meetings, and holler out for O’Conner and liberty, and so on.”

“No, Jack, I won’t do that, it don’t seem to me to be jest the plan.”

“Wot’s your way then, Bill?”

“Why, when I walks through the court where I lives, I sees the doors of the houses open, and if I looks in, there’s the rooms with no furniture hardly; the young ’uns, poor little things, most half starved, and all in rags; the mothers and fathers pr’aps quite as miserable; and nothing but poverty to be seen up stairs or down. They seems all of a piece. Now I mean to say, Jack, that our rooms, wot we pays for by the week, is as much our home as the man’s wot pays his rent by the year, or the queen’s wot lives in her palace for nothing; and you and me ought to have comfort in our little home, as much as any man living, and we ought’nt to be easy till we gets it.”

“That’s jest wot I think, and that’s why I wants a row.”

“Stop a minute, Jack, don’t go on too fast. I’ll tell you a secret. You know when you lived agin me, my house was jest as I’ve said, and my wife and young ’uns too; and I could’nt stand it no longer; and so there’s a revolution begun, and I’m in it.”

“Indeed! first I’ve heard on it, Bill! how long has it been on the move?”

“O, not long with me, two or three months. I’ll tell you how it was, for I should like to get you into it. One night, when I was a sitting at the *White Horse*, we began to talk about government affairs, though ’twas afore the French broke out, and at last we began about a revolution, and I got my head so full on it I could’nt sleep hardly all night, but kept thinking about revolutions, and wot awful willains Lord John Russell, and Sir Robert Peel, and all the rest on ’em must be; for my children could’nt get supper enough, and was obliged to lay on the floor, without a bedstead, and was a growing up all in rags and misery; and my wife no better hardly; and I got quite savage, thinking about the fellers, and I almost wished one on ’em was there, that I might knock him down for the cruel taxes. And when I sed the word *taxes* to myself, says I, let’s see how many taxes I pays. They talked about the income tax, I don’t pay that, to be sure; nor yet the window tax; nor yet none for horses nor dogs; but there’s tea though, I pays on that, not much, howsumever, for the old ’oman can’t buy much tea; well there’s a little on soap; but there’s none on candles, nor bread, nor butter, nor meat, nor bacon, nor cheese, nor yet on clothes, though wot I buys is mostly at the rag shop; and I began to feel cross that I could’nt find out where I paid any taxes hardly. But at last I says to myself, O says I, there’s the gin, and beer, and backer.”

“I wonder you did’nt think of them afore, Bill.”

“Well, then I calkerlated that most of the taxes as I paid was for these.”

“You’re right there, Bill, and a shame it is too; and it comes precious hard on us working men.”

“Hear me out, Jack, if you please. Thinking about the taxes as I paid in that way, made me call Ned Drinkwood to mind, who sticks so close to teetotalling; and thinks I, well, Ned gets off all this; then I’m blessed if he pays any taxes at all hardly; let me see how much does he save that way? So I tried to reckon, and I was a going to add up the Publican’s price, and then take the

duty off in a lump; let's see, there's a pot of beer, and half a quarter of gin, reglar every day, that's sippence ha'penny a day, three an tuppence ha'penny a week; and the old 'oman has a pint, that's fourteen pence more, then I know she has a glass of gin now and then, to make it up eighteenpence for her lot; and then there's my extra drops, they come's to not less than a shilling; and the baker, that's eightpence; why there's more than *six shillings*; and then, for I forgot the *tax* part of it, sometimes I loses a day, and once or twice they fined me five shillings for being drunk. Well, thinks I, these is werry expensive things, take 'em altogether surely, and I could'nt get it out of my mind all day, nor the next night either. So I makes up my mind, and I goes up to Ned, and I says, 'Ned,' says I, 'when's your teetotal meeting, for I shall go jest once I think for a lark; and so he told me and we agreed to go together. Well, who do you think I seee there as soon as I got in?'

"I can't say, Bill."

"Well, 'twas *Joe Summerse's* wife, she as fell down with her babby when she was drunk, and the poor little thing died soon arter; she looked as clean and steady as a woman could look. However, Jack, to cut it short, I signed the pledge that werry night, and *that was my revolution*; my wife did the same arterwards, and afore long I pitched my pipe into the dust hole, and ain't smoked since. So there's more than six shillings saved as once. You jest come to my house some day, next Sunday if you like, and you'll see what sort of revolution I've made at home; it's a thorough one, I can tell you."

"Ah, but Bill, I should'nt like a revolution to rob a man of his lush."

"Now, Jack, that ain't common sense. You would'nt mind having a revolution to kill the sogers, as they did in France, and break open the prisons, and burn the parliament house, and send the queen and all her young'uns adrift; and you might get your head smashed, or your legs shot off in the row yourself; and yet arter all, you're not sure of having an extra penny to bless yourself with. But if you'll jine our revolution, there's no blood, no murder, no fires, no fear of you're own limbs, and you're downright sure to be a richer and a happier man."

"But how should I be able to do my work?"

"Why I ain't tried it long to be sure; but I do know that since I have, I'm quite as well; and there's Ned Drinkwood has been a Teetotaler seven years, and he's the best feller for work as our master's got about the place. You try it Jack, for it's all stuff about beer being good."

"I're a good mind to; at all events, Bill, I'll come to your next meeting."

### SONG OF THE TEMPERANCE ARMY.

AIE.—"With a helmet on his brow,"

With Temperance for his sword,  
And Patience for his shield,  
The advocate goes forth to fight,  
In Drink's wide battle field.  
His cause sweet Mercy owns,  
The good of all his race;  
His zealous, ardent labours still  
Glad crowning triumphs grace.  
Loud Temperance praises sound,  
Our palms now brightly beam;  
Teetotalers their pledge must keep,  
Till Death that pledge redeem.

For the onset all are girt,  
To fight each in his sphere  
Vying in zeal if not in palm,  
With Matthew, Gough and Teare;  
An Eaton, Charleton, Cox,  
Shall lead our gallant throng;  
Nor will we cease our conquering,  
Till tyrant Drink's o'er thrown.

Loud Temperance praises sound,  
Our palms now brightly beam;  
Teetotalers their pledge will keep,  
Till Death that pledge redeem.

HUGH M. SMITHSON.

### THE BAND OF HOPE.

BY W. A. PALLISTER.

About the close of last summer, Mrs. CARLISLE, of Dublin, visited the town of Leeds on a Temperance mission, chiefly to the young.

The well-known character of this venerable lady obtained for her an easy access to many Day and Sunday schools; while her simple addresses were well suited to her young auditors.

Much interest was excited amongst them in favour of temperance, a considerable number signed the pledge on cards supplied by Mrs. C.

It was thought desirable by the friends of temperance in Leeds to immediately follow out this favourable opening for the more direct and regular furtherance of the principle among the young. Accordingly the Rev. J. TUNNICLIFF, and a number of ladies, met Mrs. Carlisle by appointment, at the house of Mrs. Hotham, a member of the Society of friends. A committee of ladies was formed; having a lady Secretary and a male (the Rev. J. Tunncliff) President. This committee was duly recognised by the Parent committee of the Leeds Temperance Society; and the infant association was appropriately designated, the "*Band of Hope*."

It was resolved to hold a meeting for children on the first Wednesday in each month—Wednesday being a half holiday at the day schools;—to commence at 5 o'clock in the afternoon, and to conclude at 7. To secure for the intended meetings the greatest possible publicity, printed forms are issued, stating the place where and the time when. On the week before the proposed meeting, these are sent round to the day and Sunday schools willing to receive them, and are read out to the children.

As was to be expected, in so novel an undertaking and with such excitable materials, some little difficulty occurred at the beginning, as to the best mode of securing order and attention. These are now overcome. One great difficulty arose from the large demand for pledges, and, also, for Cards of membership at the same time; which imposed more labour than the secretary could well discharge, and occasioned also a good deal of confusion. The undue labour and confusion arising out of these otherwise agreeable circumstances, is obviated by the expedient of holding two meetings in the month, at one of which pledges alone are distributed.

The pledge is as follows:—"I do agree that I will not use intoxicating liquors as a beverage."—The pledge is printed on slips, with lines for name, date and residence.

At the close of the next meeting, the pledges of the new members are received, and in exchange for them a yearly card is given, with some suitable book (commonly the beautiful little books got up by R. D. ALEXANDER, Esq., of Ipswich) for which one halfpenny is expected to be paid by each member. The committee have adopted this course from a conviction that a value is thereby impressed upon the card in the mind of the child. Having paid for it, he is the more likely to regard it with proper care. Cards of membership are also insisted upon as moral agents towards securing unity and steadfastness. In furtherance of these great objects occasional tea parties are held, and the young teetotaler who can produce his card of membership is entitled to all the good things then provided for *threepence*; should he not be armed with this important document, he must, like the little non-teetotalers, pay *sixpence* for his treat. The difference in favour of the little member who is in possession of his card is 100 per cent, besides the additional honor which he can see fairly belongs to him.

When cards have been exchanged for printed pledges, the transaction, to speak commercially, is complete, and the name is transferred to the Register. The recruit is admitted into full regimentals, and may claim all the privileges of his rank.

In order to complete the proofs of replacing pledges by

cards with the least confusion and loss of time, those who have pledges to deliver are placed in seats nearest the platform—the girls first, then the boys.

Some adult person takes charge of each row, to preserve order, and transfer the pledges to the secretary or other person, and receive cards for the children in return,—a sort of official merchant, acting between the Givers of pledges and the issuer of cards. In this way the business is transacted with comparative quiet and dispatch. Pledges are not issued at meetings only, but may be had at certain appointed places, and cards in exchange for them of the President and Registrar.

This movement has been in operation now for several months with most gratifying encouragement. Rapidly increasing numbers, and considerations of distance, have induced the committee to diverge from one centre, and form district "Bands of Hope." The central and district "Bands" are under the direction and control of one and the same committee.

Some trusty person is appointed in each district as Superintendent, whose business is to see that a place of meeting is secured—that the requisite notices are given, and that all other needful arrangements are completed.

The 'Band of Hope' already includes some 1000 children of both sexes—to be the living actors on this busy stage of existence when we are no more—the fathers and mothers of a new generation. If the adoption of temperance principles be important to us, how much more to them.

We may fairly anticipate large accessions to this noble band, as exertions are continued and time wears on; nor is it unreasonable to expect that a large proportion will abide through life, faithful to the pledges of their early days. How unspeakably important is this movement in this light! and how desirable that similar 'Bands of Hope' should be formed from among the millions of the rising race of England!

These meetings of the young have a twofold advantage, inasmuch as the parents or guardians of the children, are likely to be for the first time, more deeply interested in the temperance movement.

It is hard to conceive how any adult person can look upon the array of happy faces beaming with gratification, or hear their sweet voices heartily blending in some popular melody in the praise of temperance, and the aims and hopes which it inspires, without having his feelings strongly interested and drawn towards so good a work. It may fairly be expected to accomplish more than it proposes.

To afford a more graphic idea of these gatherings of the 'Band of Hope,' let us suppose ourselves present at one of them:—

The front seats are filled with neatly dressed girls, with printed pledges in their hands; next are the fine lads, also displaying their pledges; the seats behind these are occupied with goodly rows of full members, or non teetotalers of both sexes, intermixed with their parents or friends. At the head of each form stands the person who is to take the pledges, and hand back the elegant card of membership. The good-humoured President is in the chair, supported by the Ladies of the Committee. Silence being obtained, the President rises to congratulate them on their coming together, commends their neat appearance, exhorts them to order and attention, hopes their voices are in good condition, and concludes by proposing they sing a melody by the Rev. J. Tunnicliffe, entitled 'The Temperance Band of Hope.' The song is sung in right good earnest—the chorus with especial gusto.

The chairman next calls upon some gentleman gifted with speech, to entertain the little people with 'grave and gay';—with anecdote or exhortation. The short and pointed address being concluded, the President calls for pledges. Now all hands, eyes and tongues, are at work. The Lady Secretaries draw their chairs to the desk; fill up cards as the pledges are given in row by row; the cards, with the little book, are handed over by

some one on the platform to the persons in charge of the several forms, who in return hands the *pence* to another who is appointed *Receiver General* for the occasion. This exciting part of the business over, and while the new members are eagerly scrutinizing the tokens of their complete enrolment, pledges are being distributed amongst others who desire them. This being completed, the President calls for order and attention; he exhorts all to perseverance, consistency and watchfulness; he invites them to sing another piece by Mr. Tunnicliffe, 'Love shall be the Conqueror.' This excellent refresher is sung in capital style; and now another gentleman essays his powers of speech to interest the assembly, who never fail to testify their hearty approbation when anything is smartly said. As the hour for separating is at hand, the President or another person, reads, clause by clause, the 'Young Teetotaler's Catechism,' repeating the answers twice; the second time the children join in with their "most sweet voices." And now comes the end. The President calls for another melody which is responded to by singing:—

God bless our little band,  
O may we firmly stand,  
True to our pledge;  
May we united be,  
Strong in consistency,  
Zeal, truth, and charity,  
Courage and love.

May we for drunkards feel,  
Labour with constant zeal,  
God bless our work!  
And we His aid invoke  
To save all little folk  
From the poor drunkards yoke  
And misery.

May England's children stand  
A noble temperance band.  
Their Country's hope!  
And may our cause extend  
Until all peoples blend  
And one great shout ascend,  
"The world is free!"

This brief outline of how matters are conducted at LEEDS, is given that the movement may attract the attention of the friends of the cause elsewhere, and in the hope that it may lead to similar efforts; and also, to serve as a guide to those who only wish to know in what way to set about the good work in order to begin. The manner of procedure at Leeds may not suit all localities, and may admit of improvements; and is only given, as just stated, as hints towards the great object of training the rising generation to habits of true sobriety. Beyond all question the young are our BAND OF HOPE OR FEAR.

\* \* \* "Bands of Hope" have been formed in Westminster, and other parts of the Metropolis; and Mrs. Carlisle, assisted by friends of the young, is still engaged in the formation of Bands in various parts of the kingdom.]

## RUDIMENTS OF ACTION.

BY DALMOGAND.

My TEXT is comprised in a single word—it is WHY? A small word truly; yet wielding a signal influence on human destiny. What deeds of noble daring has it not recorded in the book of time! Let us subject this monosyllable to a cursory review.

Causality or reason, ranks, at least should rank, among the chief characteristics of humanity. But, alas! it is often lightly prized—the treasury of providence, or the garniture of nature, presents to the mere animal beholder no inviting theme of admiration and inquiry. To this preponderance of matter over mind may be traced the vast amount of ignorance, prejudice, and superstition, luxuriating in every age. To a spirit of investigation, on the other hand, must be ascribed the elucidation of those majestic truths so fraught with benefit to man, so indicative of that infinite wisdom which devised this universal harmony. In confirmation, let us recall to mind *Sir Isaac*

*Newton*, that Herculean demolitionist of crude and undigested theory. What, save contemplative research, led him step by step, from his fervent ejaculation on perceiving an apple falling at his feet, to the demonstration of that brilliant philosophy which bears his name? What, again, was the watch word of intrepid *Luther* in his contentings with the delusion—was it not *WHY*?

On strict examination it will be found, that *WHY*? has ever been the palladium, or defence, of liberty, and the forerunner of reform. Without *enquiry*, how can the propriety of action be discerned?—and how can claim be laid to rationality, if reason's counsel be unsought or disregarded? Yet, ah, how many wander up and down this earth as if their reasoning faculties were banished or purloined!

Broad is the line of demarcation, great the dissimilarity, betwixt the man who acts from principle and him who yields himself captive to credulity and passion. Without discrimination or intelligent conviction, the latter bends reed-like before every gale—truth and error having been with equal indifference adopted, are with equal indifference discarded, should the maintenance of either involve aught dangerous or inconvenient. Whilst the former, with deliberative caution, embraces what seems truth and duty undismayed, and cleaves thereto unshaken. From the one class there may with ease be summoned up a piebald host of weaklings and apostates: from the other, or reflecting class, an illustrious band of valiant, energetic, faithful men, to whom persecution, suffering, martyrdom were preferable to recantation. While stake and gibbet have ceased from being current logic in our day, still all ought to sift, and weigh, and scan, in order that falsehood may be thrust aside, and right opposed to might in every form and circumstance—the final testing process being *REVELATION*. Names of celebrity, friends, relatives, may demand attention and esteem, but *TRUTH* has higher claims. Yea, though an angel from the land of glory were to gainsay the Word of God—Paul would have exclaimed "Anathema!" So were a herald from the dark abyss to re-echo some God-spoken truth, that could afford no cause for truth's abandonment.

The solemn fact of individual obligation appears sadly overlooked and misconceived. To its better understanding, let us consider that principle in the soul called *conscience*, or the moral faculty. It may be defined, that natural or original power by which we are impressed that this is right—that, wrong; obedience, or intended obedience, to its dictates being accompanied with an approving feeling of integrity, and disobedience with a condemnatory feeling of demerit, and an inward blush of shame. We find that its development is gradual, and a vigorous state of action dependent on culture and enlightenment. But what infatuated treatment does conscience often undergo! A mournful instance is the victim of *intemperance*. Advancing to the board of revelry, a whispering voice remonstrates thus:—"Think, O man, of duty to thyself, thy neighbour, thy God—bethink thee of the Judgment! but, anon, conscience falls over, rigid and corpse-like, and her demoniac silence reels forth a thrice imbruted man.

Men oftentimes make profession of being actuated by conscience, and claim consequent exemption from all blame. Now while we may blame none for listening to its monition, still we may and must condemn for not endeavouring after all available instruction. Conscience must be aided; and in accordance with the measure of its knowledge, so far, most part, will be the justness of decision. Some men make conscience of idolatry, some of self-immolation, some of murder. Are they excusable in these things?—Ah, no! *Did* the heathen simply reason: "Why render homage to a stock or stone—can it aid me or itself?—Why fall before the crushing ear of Juggernaut, and offer up my life to that which hath none?"—*Why* should I exceed the brute in cruelty?—might the Hindu mother cry, when about to cast her clinging infant to the rolling Ganges.

What the eye is to the body, such, in several points,

is conscience to the soul—the former being placed as ruler in the realm of matter; the latter in the realm of mind. The visual organ, we are aware, until corrected by experience and information, arrives at strange conclusions with respect to distance, magnitude, relation. While the tutored eye will estimate aright, and promptly too, the untutored eye will blunder on without suspicion of illusion. Stands not so the case with conscience? Glance again at Saul of Tarsus for an illustration. Behold him, *from a sense of duty*, haling men and women to the prison's gloomy cell, scattering in his path dismay and lamentation—but, lo! a ray from the throne of the Eternal enters, and the ravening wolf expires; what once he laboured to destroy, henceforth he perils life and all things to maintain.

In a land of civil and religious privilege, it surely behoves all to attempt possessing in conscience a more prudent counsellor and trust-worthy guide. We have seen that when unaided by reason and revelation, the moral faculty proves but a corrupt judge and an insufficient leader. It is only when attended by the exercise of reason, and by the prayerful study of the Written Word, that conscience can, in any great degree, form, as it were, a telegraphic line from heaven to earth—betwixt the soul and the Creator.

Let us therefore seek rightly to employ those powers which God has given, and in reliance on His grace, struggle to emerge from the mephitic atmosphere of prejudices and error. Thinking by proxy will not do—digestion cannot be dispensed with by the body, nor can meditation by the mind. Each individual should cultivate a spirit of patient and profound enquiry, esteeming the acquisition of an enlightened conscience superior in value to a golden mine. And whilst the various topics of the age severally pass under a close analysis and calm survey, let not our country's *drinking customs* and statistics be slurred over. These confessedly exhibit a melancholy index of the nation's morbid state, whether as to economics, morals, or religion. How matters should have come to this humiliating pass, gives an important query, and suggests another whose satisfactory solution is incumbent upon each; it is, *WHY* withhold from combating this evil to the utmost? "As ye have opportunity, to do good unto all men!" is the command of Scripture—Reader, can you show exemption? It cannot be affirmed that *ACTION* is uncalled for; lack of influence can be urged by none.

**DRUNKENNESS AND DISHONESTY** are allies, not merely in so far as the drunkard mismanages his affairs and injures his creditors, but as directly entailing expense on his more honourable and upright neighbour; and the man who encourages him in his crime, and ministers to his vice, may well be regarded as a partaker in his sin, his very gains necessarily increasing the taxes and the crimes of the community.

**FOUL SPIRITS!**—In the year ending Jan. 5, 1848, the quantity of spirits manufactured was—in England, 5,356,794 gallons; Ireland, 5,737,687; Scotland, 8,542,219:—total 19,636,690.—The above return refers only to the quantity which upon *Duties* have been paid—how many millions of *contraband* spirits have been manufactured, no one can state.

**BIGAMY.**—A young couple were sitting together, in some romantic spot, when the following conversation ensued:—"My dear, if the sacrifice of my life would please thee, most gladly would I lay it down at thy feet." "Oh, sir, you are too kind! But it just reminds me that I wish you would gratify me by discontinuing the use of tobacco." "Can't think of it. It's a habit to which I am wedded." "Very well, sir; since this is the way in which you sacrifice your life for me, and as you are already wedded to tobacco, I'll take care that you are never wedded to me also, as it would be bigamy!"

## CONVALESCENCE.

BY H. MUDGE.

MEDICAL PRACTITIONERS apply the term CONVALESCENCE to the state of body that intervenes between the subsidence or cessation of a disease and the full restoration of health: thus a drunkard has *delirium tremens*, cold water is dashed on his head till he falls asleep, he snores and snoozes for twelve or twenty hours, when he wakes up in his senses once more; the disease has been stopped, but the patient continues weak and nervous for three weeks longer; now those three weeks are the time of *convalescence*. The sick man is a subject, throughout this period, of great interest and solicitude to his medical attendant: science and art have brought the frail vessel through the stormy winds and waves in safety; but yet she has to be piloted into the harbour, and a knowledge of the particular coast has to be added here to expert seamanship.

RELAPSE, that sunken and oftentimes fatal rock, has to be steered clear of, or even now all may be lost. The period of Convalescence is generally proportioned to the severity of the disease and the treatment; cases, for example, treated with large bleedings and mercurial salivation are always tedious in recovering; and to force on such, and with a view of re-establishing health, Alcoholic stimulants are very commonly administered. The temporary relief afforded by the stimulant is gratifying to the invalid, who can hardly afterwards divest his mind of the notion that wine or porter is *peculiarly strengthening*: here is danger of laying the foundation for a drunkard's appetite. Medical men are therefore bound to be very cautious in prescribing alcoholic liquors; and yet how inconsiderately do many of them act. A friend of mine related to me the following case, (which is one of such exceeding folly, that it is hard to believe it occurred under medical advice,) Y Z, a young man, became the subject of Lumbar Abscess, which pointed in his back; instead of evacuating the matter at intervals as is usually done, his surgeon made an incision and let it out at once; and after this there went on, under his direction, a rare method of treatment; the patient was ordered beefsteaks with port-wine and porter to his liking. The animal diet commenced at five in the morning and was repeated at intervals of three or four hours during the day, while the intoxicating drink increased till it became one bottle of port-wine, and from four to eight pints of porter daily: not content with this internal use of stimulants the abscess was frequently injected with port-wine. The man became a curiosity to his neighbours, but ultimately died in spite of his omnivorous appetite. I wish to put in contrast with the above a case from Dr. GULLY given in his work,—“*The simple Treatment of Disease*”:—the subject was the manager of a wine and spirit business, whose nerves were maintained in a constant state of unnatural excitement by the stimulants in which he traded. This man was brought through the Typhus Fever to the stage of Convalescence, when the Doctor thought a stimulus would do him good. What then did he order? Porter by the pint, or wine by the bottle or the glass? No, but a wineglass of unboiled arrowroot, containing a teaspoonful of port-wine, to be taken every two hours! After six or seven doses of this the patient rallied, and it was not found necessary

to give wine for more than forty-eight hours; after which the aliment rose gradually from liquid to solid farinaceous, and from these to animal. The patient steadily recovered!

We here have a beautiful example of the superiority of science to quackery, and have evidence (which we might add to without limit if space permitted,) that in cases where alcoholic stimulants are judged by some practitioners to be indispensable, a small quantity, and that administered for no very long time, will have the desired effect, if it will avail at all.

I proceed to advance a few reasons why we may well try to dispense with intoxicating liquors during the Convalescent state.

1. *In most cases of severe acute disease the desire for them subsides as soon as the patient begins to recover.*—This is a well-known fact: during the severity of disease the sufferer is often heard to describe his feelings as “fainting away,” “dying with weakness,” &c., but relief cannot be obtained from stimulants, inasmuch as the symptoms are those of prostration from disease, and not those of direct debility; the physician who knows his profession never yields to the desire for wine at this stage, and as soon as the disease is overcome the anxiety gives place to more or less of cheerfulness, and the sufferer gets contented without wine, that is if he is not interfered with by officious meddling friends; and as recovery progresses, confidence and care bring the re-establishment of health.

2. *The administration of intoxicating liquors generally induces irregularity of function in one or more of the vital organs.*—This is specially the case with the brain: most convalescent patients sleep much; and during those periods of repose Nature rapidly recruits; Alcohol excites the brain, and thus leads to a feverish, dreamy, restless state, which puts off the day of complete restoration. Sometimes the irregular action is set up in the extremities of the body, and then we hear of what is vulgarly called the disease “settling:” thus the fever “settles” in the leg, the inflammation “settles” in the eyes; and the consequence is the sufferer has to endure a “bad leg” or a “weak eye” as long as he lives! A poor recompense for a short indulgence.

3. *The internal parts cannot be safely stimulated to do hard work, any more than the external ones.*—For the sake of illustration take the case of a weak arm; suppose you wish it to work, the proper course to take is to appoint it work which is suitable to its weak condition, and not to irritate and excite its muscles with a pin or a rod to bring it up to work which is unsuitable: it is just so with the digestive organs, the food must be reduced to a weak and easily digestible form and consistence; and the thorough assimilation of this weak food will strengthen and prepare the way for more substantial aliment, as was seen in Dr. Gully's case. It is a lamentable mistake to load a weak stomach with concentrated strong food, as jellies, rich pastry, beef, and eggs, and then to seek to aid digestion with stimulants. The protracted and terrific sufferings that I have seen occasioned by such maltreatment have made me ever watchful to reduce the food, and to aid its digestion, by pure water rather than by alcoholic stimulants. Suppose you were to set about grinding pebbles in a coffee mill, by putting more strength to the handle, what could

you expect but to jar, break, and spoil the machine? Suppose again you take a piece of glue or of wax into your mouth, your very jaws will ache before you have reduced it by chewing; neither can the stomach *easily* dispose of it; but glue (gelatine) and wax too can be put into a more elementary and mixed form and then readily digested. I have attended with anxiety for hours at the bedside of a patient whose stomach was writhing with spasms from the presence of a bit of indigestible food no bigger than a pea, and who has enjoyed instant ease from the expulsion of that food by vomiting; while all kinds of stimulants had been administered in vain.

4. *Find Convalescence promoted and secured as well without Alcohol as with it.*—A few minutes spent in giving instruction about quietude, clothing, diet, washing, air, and light are well employed; and certainly benefit the patient, if they do not remunerate the Doctor; having therefore pretty nearly attained to an independence of Alcohol, I feel no disposition to court the acquaintance of such a dangerous companion.

5. In those cases of Convalescence which seem to require a stimulant internally, I can generally find a *suitable one* amongst the aromatics of the vegetable kingdom: and ere long the light of Science will show, I am persuaded, that the sick as well as the healthy would be infinite gainers by the Teetotal annihilation of ALCOHOL.

#### THE PHILOSOPHY OF DRINKING.

As the good man has had a laugh at the expense of his wife's washing propensities, it is only right we should turn the tables, and let her have the retaliation of seeing the hole in his coat, for *intemperance* is lamentably too often the besetting sin of the husband. I believe that good wives very often make good husbands but I am sure that the odds are very much the other way, and that many bad husbands turn good wives into bad ones; and that the root, the great root, of the evil is the demon intemperance. It is very far from my province or my intention to read a homily on the sin and danger of drunkenness. Moral philosophy has raised its voice over and over again on this subject, and it has succeeded in working a reformation of which our times have only seen the first fruits—the richest of the harvests are, it is to be hoped, yet in store. I do not however intend to appeal to morality for my arguments; but adhering to the plan I have followed in treating of other subjects during this lecture, I shall endeavour to show you the physiology, the nature of intemperance.

In the first place, bear in mind that the blood, during circulation, becomes converted from red to blue—from vital to poisonous—it becomes in other words loaded with carbon. Next, remember that the great operation of your system is to throw off this carbon. Now all liquors (and the stronger they are the more they become so) are rich in carbon, in fact are almost made up of carbon. What, therefore, is the result of using them? It must be clear to you, they necessarily add to the amount of carbon in the blood; they impose, moreover on the lungs the labour of casting off this large quantity of carbon. To do this, the heart has to circulate the blood more rapidly—it becomes hurried in its action; the lungs increase their action, the respiration becomes hurried, yet still, do all they can, they cannot relieve the blood of its poisonous qualities. The brain being supplied with poisoned blood becomes oppressed—insensibility follows, and thus nature kindly interposes to check the mischief, by rendering the individual incapable of following his suicidal course. He can drink no longer, and he sleeps for some hours; during this sleep

nature relieves herself. The excess of carbon is gradually got rid of, and the morning sees the shaking, nervous, debauchee slowly recover from his half-poisoned condition.

I have as yet intentionally omitted to state, that there is another instrument beside the lung whose office it is to decarbonize the blood; I mean *the liver*. Through this organ the blood, the blue blood of the viscera, the bowels, and other organs, passes in its course to the heart, and is partially decarbonized; the carbon, thus removed from the blood, being used for the formation of bile. Let us apply this to the condition of the drunkard. Is he not generally sallow, bilious, and very often subject to disease of the liver? You now see the reason. The blood of the drunkard, loaded with carbon, is passed to a liver which does all it can to remedy the evil. It works inordinately, secretes an excess of bile, becomes itself diseased with over action, and in its efforts to remove an evil creates another, by throwing an excess of bile into the system. Now this is the philosophy of drinking. I need say no more on the matter, for if such arguments fail in going home to you, the remonstrances of moral preaching would be speaking to the "blind lightning or the deaf sea."

Before I leave this subject, I will give a strong illustration that the arguments on which we operate are true. In high northern latitudes you know the air is very cold, and it is consequently condensed. For the sake of illustration we will put it thus—two pints of air are reduced in bulk so as to occupy one pint only. The Greenlanders, consequently, where we consume one pint of oxygen consumes two pints; he can therefore dispose of double the quantity of carbon which we can do—and what is the result—he seeks for things rich in carbon; he finds it in blubber and seal oil, and these he enjoys, because it is an appetite implanted by the natural conditions which surround him. The European under like circumstances, I mean consuming a double quantity of oxygen either from exposure to cold or by the action of exercise, can also dispose of a double quantity of carbon; and he also accommodates himself to surrounding circumstances by consuming a larger quantity. I might also point out how in hot climates, the exact reverse is the case, and how disease is readily generated by excesses in diet and drink. Here the quantity of oxygen is reduced, we will say to one half; we can consequently dispose of only one half the quantity of carbon.

In addition to the other hurtful properties of strong drinks, it may be stated that Alcohol, the intoxicating ingredient in those drinks is a *powerful, irritating, narcotico-acrid poison*, and often soon seriously injures a stomach, brain, liver, kidneys, and other organs—when taken even in small quantities, it renders the blood less capable of absorbing oxygen, and it was found by Dr. Prout, that a smaller quantity of carbonic acid gas is thrown off the system. When taken in large quantities, as is so commonly the case, this effect is much increased, while at the same time an enormous quantity of carbon is introduced into the system. Again, the evil is further greatly augmented by the more rapid circulation of the blood, owing to the stimulation of the drink; which does not, like healthful exercise in the open air, *occasion at the same time a corresponding acceleration of respiration*—hence the blood passes through the lungs with a very inadequate supply of oxygen, and with a proportionably diminished capacity for adding increased vitality to the animal fibre throughout the frame. Altogether, the evils consequent on the use of alcoholic drinks can hardly be over estimated.

\* \* \* The foregoing is extracted from "a Lecture delivered at the Police Court, Sunderland, By REGINALD ORTON," in connection with the "Sunderland Working Men's Health Association." It is entitled,—"On the Influence of Cleanliness, Ventilation, Temperance, and Exercise, in Promoting Health and Happiness." It has

been reprinted at Bristol, in a cheap form, (sixteen closely printed pages for one penny). It may be had of C. Gilpin, London; and deserves to be very extensively circulated.

### INCIDENTS IN THE LIFE OF A TEMPERANCE ADVOCATE.

BY THOMAS WHITTAKER.

If ever thou hast felt another's pain,  
If ever when he sigh'd hast sigh'd again,  
If ever on thy eyelid stood the tear  
That pity had engender'd, drop one here.

SOME few weeks ago, when attending a large and exceedingly interesting Temperance festival in a fashionable town in the west of England, I was put in possession of the following fact. Mr. S., who, twelve months previously, was a local preacher in the Wesleyan Society, and who had filled every office that a lay member could fill in that Society, frequently occupying the principal pulpits in the Circuit, a respectable and respected tradesman; was nine months ago, suspended as a preacher on account of drunkenness; three months ago he was turned out of society altogether, for the same sin; and whilst I was engaged exhorting the people to escape from the snares of the public house, and guard against the dangerous habit of moderate drinking, he lay a murdered drunkard; his disconsolate wife a widow, and his large and interesting family overwhelmed in grief and shame. A few days before the meeting, he had been seen in a public house in company with some disreputable people, quite drunk; he left the public house for his own house, some few miles distant; on his way he fell or was thrown from his gig, and received injuries of which he died the same night. The affliction drove his eldest daughter mad, and cast a general gloom over the town in which he had long lived in great respect, having formerly administered to the moral welfare and temporal comfort of many of its inhabitants.

On the day succeeding the meeting, when urging a minister of the same Church to become a Teetotaler; as a justification for standing aloof from the Temperance Cause, he said that some few years ago when stationed in the neighbourhood, he had espoused the cause, and given his consent for the Chapel to be opened for meetings; which was repeatedly done, until a set of Infidels came down from Manchester and preached their infidel doctrines from his pulpit; then, said he, I felt called upon to close the Chapel against the meetings, and withdraw from the society."

Supposing all this to be true, what does it prove? Simply that none are so bad as not to have a redeeming trait, while none are so good but they might be mended. An infidel becomes a Teetotaler, and this good man leaves Teetotalism. A Christian, and a Christian Minister too, becomes a drunkard, yet he feels no disposition to abstain. Here is an individual at whose house this *same Minister* has repeatedly ate and drank; at whose family altar he has oft bowed; in whose supplications to the throne of high heaven he has felt privileged to join; with whose family he has again and again taken sweet counsel, and gone joyfully to the house of God, *slain at his feet*—sacrificed in the meridian of life by *strong drink*; the wife smitten, stricken, bruised and crushed, a weeping testimony against the iniquitous system; the eldest daughter raving mad, and refusing to be comforted; the family scathed by the destroyer; the town appalled and struck dumb by the affliction; religion brought into contempt, and Christ put to an open shame. Yet this minister who sometimes sings,—

"Were the whole realm of nature mine,  
That were a present far too small;  
Love so amazing, so divine,  
Demands my soul, my life, my all!"

feels no calls from heaven above, nor moanings from the pit beneath, to stand, like Aaron of old, "between the living and the dead, that this plague may be stayed."

An infidel becomes a Teetotaler, and this Christian felt bound to withdraw from the society, lest he should patronize evil and partake of other men's sins. A Christian becomes a drunkard, and, as such, he is suddenly called to the bar of God, and yet *the bottle is in the vestry*, and on the *Lord's table*, and his *own breath smells of liquor!*

Surely the words of the prophet are applicable now, "they are all dumb dogs which cannot bark." *Infidels* preach an important branch of morality! What then? It is high time for *Christians* to bestir themselves, when infidels take the lead in moral reform. One would think that the man who was so fearful of letting in evil, when in the neighbourhood of Manchester, would, when made acquainted with such a case as that to which I am referring, and which came under his observation in the west of England;—surely he ought, on the first sabbath succeeding it, from the pulpit of the largest chapel he had access to, solemnly call upon the congregation to "escape for their lives," and not tarry in the streams of moderate drinking, lest they, like their poor lost brother, whose voice they had so repeatedly heard from the *same pulpit*, should be lost in the Ocean of Intemperance! But, no! he is shorn of his strength. The Philistines, moderate drinkers, bind him hand and foot, put out his eyes, and he goes out groping for the wall at noon day.

We have heard a great deal of the infidel cry of late; but when such as the gentleman to whom I am now referring, join in it, we are reminded of the man who, when pursued by the mob, in order to put strangers on the wrong scent, joins in the cry, of "Stop thief!" I believe it is quite as common for drunkards to preach religion, as it is for infidels to preach Teetotalism. But shall we, because of that, in the one case neglect religion, or in the other despise Teetotalism? What is this infidel cry but a repetition of the conduct of Christ's disciples, when they said, "Lord, we saw one casting out devils in thy name, and we forbade him." Teetotalism never made an infidel; but the conduct of Christians towards Teetotalism has made many. "It must needs be that offences come, but woe unto him by whom they come." Let a Teetotaler demur to the use of intoxicating wine at the Lord's Table, and he will be put down as a sower of discord and a schismatic; but let a hundred be driven from the table of the Church by strong drink, and they will be buried "in sure and certain hope of a glorious resurrection," and the vestry will still stink of liquors, and the social meetings of the members be disgraced by smoking and drinking. "By their fruits ye shall know them," is the grand distinguishing mark of unerring wisdom. We have been too long preaching people into heaven, as it were, to the neglect of that "righteousness," which "exalteth a nation." Let the people be taught how to live here, and let the teachers set such examples as the people may with safety follow, and we shall not any longer have to satisfy ourselves with talking merely about the promises of Religion, but shall be permitted to possess and witness its power.

"Sighing and smiling as he takes his glass,  
Which they that woo preferment rarely pass,  
Fallible man, the church bred youth replies,  
Is still found fallible, however wise,  
And differing judgments serve but to declare  
That truth lies somewhere, if we knew but where."

COWPER.

So said Cowper, in his day, and thus do men in our day trifle with truth, and withhold that assistance which is essential to the well being of our country.

**THE DRUNKARD A SUICIDE.**—The drunkard is a murderer both of soul and body—his habits prostrate the intellect, however splendid, and ruin the constitution, however firmly knit; and having wrecked the noble powers of the one, and palsied the living energies of the other, consign both to an unenvied, a dishonoured, and a premature sepulchre.

## TESTIMONY REJECTED.

To the Editor of the Teetotal Times and Essayist.

"Contempt prior to examination, however comfortable to the mind which entertains it, or however natural to great parts, is extremely dangerous, and more apt than almost any other disposition to produce erroneous judgments of persons and opinions."  
—PALEY.

When the great Apostle Paul preached at Ephesus, an outcry was raised by persons who had an interest in what he condemned: the whole city was moved—not to investigate into the merits of the Eternal Truths which the teacher was commanded by his Divine Master to expound—but in answer to the cry—"great is Diana of the Ephesians." The goddess was "great" to the copper-smiths, and to those who worked in adorning false altars—and the gain thereby secured appears to have eclipsed their vision. Let a truth be presented now, and do we not find that the disturbance at Ephesus is an illustration of human nature?—and is it not seen that "contempt prior to examination" is attended with many lamentable consequences respecting the progress of right views and opinions?

I am led to make the above remarks in consequence of having had their truthful application experienced, in the rejection of a medical man by the Committee of "The Town Hospital" of Guernsey, because he entertained strict Temperance views. Dr. Collette has been refused the appointment, and the plea urged for such rejection was, that if elected he would be the means of destroying the inmates, by suddenly and at once cutting the patients off from the use of the accustomed beverages. The Doctor in reply maintains that abstinence would benefit, and in proof of the position brings forward strong "testimonies," which are of the first importance as connected with the Temperance Reformation, viz:—Mr. Barbet, the Governor of the prison, says that "24 out of 25 persons are brought under his care through the effects of alcoholic stimulation; that when they enter they are immediately cut off from the use of intoxicating liquors, and no evil results therefrom." Mr. Purdon, the Governor of "the Richmond Penitentiary," says, after 20 years experience, that "out of 20,000 prisoners a great portion committed through drunkenness, he never knew an individual suffer from being at once cut off from anything stronger than milk."—Dr. Carrick, of Bristol, says, "during 40 years experience he never knew any injury arise from immediately leaving off intoxicating beverages."—Sir A. Carlisle, of London, says "he is convinced of the safety of sudden transition from strong drink to water, and that in the most inveterate habits."—Dr. Collette informs us that "the Town Hospital" spends £200 per year in intoxicating liquors—and even allowing that alcohol may be useful under certain circumstances, £20 per annum is sufficient for that purpose."

Here we have a case of the rejection of a Medical man upon false premises, because he has borne his TESTIMONY against drinking usages and habits; and the directors of a public charity violate the physical laws which regulate our being, and persist in their refusal of a person who would vindicate the adaptation of these laws to patients. This is a second edition of the Ephesian cry; and it is imagined, that as in the case of the workmen at the altars of the false deity—interest giving birth to prejudice—is at the bottom. Such is the price paid by the Doctor for his "TESTIMONY;" and as long as evil remains—when a "TESTIMONY" is to be borne, the advocates must sit down and count the cost—waiting patiently until the soundness of their position is discovered.

We have proved as above that £180 per annum is thrown away, leaving out of our calculation the sad seeds of future evils which such an expenditure in drink produces. The £180 might be much better employed in something like the following manner; viz.,

Three schoolmasters at £40 per year each, for	
educating 100 children.....	£120
Cost of a Circulating Library.....	30
Cost Temperance publications for distribution	30
	—£180

which would be a permanent benefit—enlightening minds—training moral sentiments—and advancing the human race in improvement, but *drink! drink!* is attended to before instruction; "The Bottle" presides over the Assembly, and what is the result? why ignorance and a sad moral waste, where light and fertility might reign.

The greatest advance which Medical Science has made of late years—perhaps for a Century—is the recognition of the fact that intoxicating liquors are unnecessary;—and when the influence of the opinions of Medical men is known—their falling in with "the Temperance Reformation" must be deemed of the first importance.—Mr. Collette deserves the thanks of the abstainers throughout the Empire for the manner in which he has brought the question before those Committees who manage public institutions.

I close with the language of "the Bard of Avon," who did not fail to discover the fact in his day, that partiality puts merit aside, and that ignorance backed by interest pushes its way to power and authority:—

"Oh! that estates, degrees and offices,  
Were not derived corruptedly, and that dear honour  
Were purchased by the merit of the wearer:—  
How many then would cover that stand bare?  
How many be commanded that command?  
How much low peasantry would then be gleaned  
From the true seed of honour!—and how much honour  
Picked from the chaff and ruin of the times,  
To be new varnished!"

Truly yours,  
WM. HEWETT.

Fowey, May, 1848.

## TEETOTAL OPERATIONS.

LONDON.

SEVERAL very interesting meetings were held in the metropolis and suburbs during the Easter Week; and, as the result, a number of persons signed the pledge of Total Abstinence. We find that at most of these meetings some of the oldest and most influential advocates addressed themselves, chiefly, to the members of the Societies, and, in a tone of reproach, complained that the zeal and activity of the majority of the members was by no means in proportion to the urgency of the case, nor in accordance with the stirring and active spirit of the present times. They reminded the members of the great personal obligations they were under to the principle of teetotalism, and admonished them, as they valued their own character for consistency and gratitude, and as they desired to promote the real welfare of the community, to zealous and persevering exertion. It is evident, from a variety of circumstances, that the public mind is in a more prepared state for the reception of teetotal doctrines than at any previous period; and the intimate connexion of the Temperance movement with the success of other great movements, whether Educational, Sanitary, Political, or Religious, will leave teetotalers altogether without excuse if they do not manifest corresponding activity.

The Hon. JUDGE MARSHALL, from Nova Scotia, has delivered several impressive and instructive lectures, during his short stay in the metropolis.

HUNGERFORD, BERKS.

On Easter Monday, the Society in this town held its accustomed annual festival, which was celebrated by a Tea Meeting in the Primitive Methodist Chapel, and a Public Meeting in the Town Hall. It was regarded as a proof of the good feeling of the authorities towards the Cause of Teetotalism, that the use of the latter commodious place was at once granted free of all charge, such

never having been the case before. *Mr. R. Osmond*, of Linkenholt, farmer, presided; and after a few judicious observations, called upon *Mr. Harrison*, Independent Minister, of Ramsbury, who supported the claims of the Society; after which *Mr. D. G. Paine*, of Deptford, delivered an address, embracing the most prominent features of the Temperance question, but especially combating the opinion that Total Abstinence, either as a practice, or a principle of duty, is unscriptural. The audience, which was more numerous than at any previous meeting for a considerable time past, paid the most gratifying attention to the statements made; and although *Mr. Paine*, by permission of the Charman, gave an unqualified invitation to any one present, to point out a flaw in the reasoning which led to the final inference,—that every Christian was bound to discontinue the use of Intoxicating Drinks,—none availed themselves of the liberty. Eight signatures were obtained to the pledge.

The Society here, though once very flourishing, has from circumstances which are certainly peculiar to this vicinity, declined in its prosperity; but it has among its friends several who are far too staunch and steady to yield, and they are looking hopefully forward, to see the cause of Total Abstinence once more influential in the little town of Hungerford.

#### BATH JUVENILE TEMPERANCE SOCIETY.

Two very interesting meetings in connection with our Society, have recently been held in the Society's Room, Walcot street. Subject—Cruikshank's plates of the Bottle.

At the first meeting *Mr. K. Matcham*, was called to the chair, who after delivering an interesting address, called on Messrs. *T. Martin*, *W. Dowling*, *F. Hilyer*, and *J. Cogswell*, members of the committee, to deliver addresses on the five first plates of the bottle, showing the progress of intemperance in its various stages. The young present seemed much interested in the proceedings, and 23 signatures were obtained at the close of the meeting.

At the second meeting, *Thomas Martin*, secretary to the Society, presided, who, after a short address, called on *Mr. Willeday*, (late of Bristol,) who delivered a most interesting address. *Mr. Matcham* reviewed with much interest the eight plates of the "Bottle," introducing facts and arguments enough to convince the most prejudiced; also practical experiments on the contents of the articles generally contained in the "Bottle," showing that alcohol in whatever shape, was not only useless, but injurious to the human system, and strongly appealing to christians and philanthropists, to assist in the noble enterprise of banishing strong drink from our beloved country. Nine signatures were obtained.

THOS. MARTIN, Sec.

#### DORCHESTER.

*Mrs. Stamp* was engaged by the Dorchester Total Abstinence Society, to give two lectures on the moral and social evils of intemperance, in the Shire Hall, which was kindly granted by the Mayor for the occasion. On Monday and Tuesday the 24th and 25th of April, there was a large and respectable attendance, and the lectures were able and impressive, and it was manifest that the attention of the meeting was deeply arrested. The second night we had a larger audience, and the same excitement manifest on the part of the hearers. 30 signatures were obtained in the two evenings.

The Society made a second engagement with *Mrs. Stamp*. On Monday the 1st of May, a Public Tea was held in the New Corn Exchange, near the Town Hall, which was lighted up with gas on the occasion for the first time. On Tuesday and Wednesday evenings, the Shire Hall was granted by the renewed kindness of the Mayor. On Tuesday evening, a lecture was delivered to a meeting of Females, on "Woman's mission;" and on Wednesday night, *Mrs. Stamp* closed by an impressive address which was listened to with the greatest attention. 25 signatures

to the Society's pledge were the result of the three evening's addresses.

J. KING.

#### SCRUTON, NEAR NORTHALLERTON.

The Anniversary of the Teetotal Society was held here on Good Friday; a Tea meeting was held at the House of *Mr. Marshall* (who is a warm friend to the Temperance movement), at which a goodly number partook of the beverage which refreshes but not inebriates; after Tea a Public meeting was held in a large barn, and the meeting was addressed by the *Revd. Mr. Savage*, Wesleyan (Bedale), and Messrs. *Browne*, *Lundie* and *Sale*, of Northallerton, when strong appeals were made to the "little drop men," after which several signed the pledge.

It is pleasing to know that a mighty change for the better has been wrought in this village through the influence of the Temperance Society.

W. LUNDIE, Secretary.

#### PRESTON, LANCASHIRE.

In the week commencing 16th April, a Tea Party and meetings were held in connection with the Parent Society, and Grimshaw Street Sabbath School and Congregational Temperance Society, as follows:—On Sunday the 16th the *Rev. R. G. Mason* preached three excellent discourses; in the morning and afternoon in the Independent Chapel, Grimshaw Street, and in the evening in the Theatre. All the services were well attended, particularly the one in the Theatre. On the Monday evening, a respectable meeting was held in Grimshaw Street School, the *Revd. R. Slate* in the Chair, and an excellent address was delivered by *Rev. R. G. Mason*. On Tuesday, Wednesday and Thursday Evenings, Meetings were held in the Theatre. His worshipful the Mayor, *J. Birchall, Esq.*, presided on Tuesday, and excellent addresses were given by *G. S. Kenrick, Esq.*, of West Bromwich, *Rev. R. G. Mason*, and *Mr. T. Whittaker*, of London. On Wednesday *Mr. Lowe*, silversmith, was in the Chair, and the meeting was addressed by the *Revs. R. Tabraham*, of Clitheroe, *R. G. Mason*, *Rev. R. Slate* and *Mr. T. Whittaker*. On Thursday the 16th annual meeting of the parent society was held, *Mr. G. Cartwright* presided, *Revs. R. G. Mason*, *Jobling*, *Mr. J. Whittaker*, and others, spoke. On Friday Evening a Tea Party was held in Grimshaw Street School. After Tea the first annual meeting of Grimshaw Street Branch Society was held, the President, the *Rev. R. Slate* occupied the Chair. After the Report, which was of a cheering character, was read, and the officers for the ensuing year appointed, the meeting was addressed by the Chairman, the *Revd. R. G. Mason*, Messrs. *Swindlehurst*, *Howarth*, *Compton*, *Simpson*, and others. On the Saturday Evening, a Washingtonian meeting was held in the Theatre, His Majesty, *Mr. Swindlehurst*, presided, and several of his loyal and dutiful subjects related the benefits they had received through becoming abstainers.

#### ULVERSTON.

The Second Annual meeting of the Ulverston Total Abstinence Society, took place on the evening of Easter Monday. The respected ex-president of the Society, *Mr. Edwin Stirling*, occupied the Chair, and opened the proceedings by an excellent and appropriate address. After which *Mr. J. Malcolmson*, the Secretary, read an interesting report, in which were detailed the operations of this flourishing Society during the past year. It appears that there are now 226 members good on the book, a clear increase of 117 members since Easter Monday 1847. The money received by the Society during the year amounted to £47. 18s. 10d., leaving a balance of £5 9s. in the Treasurer's hands. A committee for the ensuing year was appointed, and the officers of the society re-elected.

#### WATLINGTON, OXFORDSHIRE.

The cause of Temperance has revived in this town. Two meetings have lately been held in the Town Hall,

and between 20 and 30 signatures obtained. The Rev. J. Downey, of Thume, and others, in a convincing and affectionate manner advocated the principles of Total abstinence before crowded audiences. Considering the amount of practical opposition which prevails here, they were well received, and there is reason to hope that the subject will be thought of and examined by many who have hitherto, through fear or prejudice, never given it their attention.

#### GLOSSOP, DERBYSHIRE.

The Friends and members of the Glossop Dale Total Abstinence Society, held their seventh annual Festival on Good Friday, April 21. The members of the Independent order of Rechabites, and the Teetotals met in front of the Town Hall formed themselves in a procession and went to the Independent Chapel, Little Moor, when the Rev. Thomas Alkin preached a very impressive sermon from the 5th Chapter of Ephesians, 18th verse—"And be not drunk with wine wherein is excess;" in the course of which he strongly urged parents not to set their children drinking examples. After the service they proceeded to the Town Hall, where about 600 persons partook of the refreshing beverage, Tea. The company then increased to upwards of 800, who were very highly entertained with appropriate Recitations, &c. and after a few closing remarks from the chairman, the meeting separated very much edified.

J. OLDFANE, Secretary.

#### HASTINGS.

A Public Tea Meeting was held in this place, on Wednesday 17th May. Upwards of 100 took Tea together and the meeting was a good one. Mr. J. Rock, Senior, presided, and addresses were delivered by F. Beck, Secretary, Rev. J. T. Willmore (of Rye), J. D. Bassett, of Leighton Buzzard.—Mr. A. Morris, Jun., (of Lewes), and lastly by that excellent and powerful Advocate T. Wittaker, who, in a speech of great force, displayed the numberless benefits which would result to individual families, and the Nation, &c., from the general adoption of Temperance Principles—9 signatures were added to the Pledge Book.

#### JAMAICA.

The Kingston Morning Journal contains a detailed account of a large meeting held in the Baptist Chapel, in East Queen Street, Kingston. The Chair was taken by the managing director of the Kingston Railway, William Smith, Esq., on the occasion of that gentleman, his brother, and a large body of English railway labourers being desirous of uniting themselves to the Kingston Total Abstinence Society. A great number of merchants and other influential citizens attended the meeting; and at the close, 112 persons signed the pledge, amongst whom were most of the clerks, engineers, and apprentices connected with the railway establishment. The following day the Secretary of the Society (the Rev. G. Rouse) visited the Railway Station, and the pledge was there administered to 32 more; and it is said that nearly every person connected with the railway are pledged teetotalers.

An incident occurred of an unusual and highly interesting character. The Rev. S. Oughton had to move a resolution:—

"That this meeting rejoices in witnessing respectable and influential persons, with others of the working classes, pledging themselves to abstain from alcoholic drinks, and would fervently and affectionately commend them to the care of Almighty God."

But on rising he addressed the Chair as follows:

"Mr. Chairman and Christian friends—I can scarcely imagine for what purpose the resolution which I hold in my hand was committed to my care. It is a resolution of congratulation to those who have come to this meeting for the purpose of signing the total abstinence pledge, and, of course, in order to be consistent, ought only to be moved by one who had himself set the example. I can

only, therefore, regard my situation, as the mover, as a sort of conspiracy; for it is well known that although I have for the last seven years entirely abstained from the habitual use of alcoholic liquors, that still I have not signed the pledge. I have not done so for two reasons—first I entertained a high value for that which I considered my liberty, and regarded the pledge as savouring too much of the yoke of bondage to feel very willing to become entangled with it; and, secondly, I entertained an opinion that, whilst wine was altogether unnecessary on ordinary occasions, there were circumstances in which its use was both proper and necessary, and I regarded my severe exertions on the Sabbath day as one of these. On those accounts, as well as for several other reasons which it is not necessary to recite, I have hitherto refused to take the pledge. But a few minutes before I ascended this platform, a gentleman (to whom wine and strong drinking have been for years a dreadful snare) asked me whether I could say that I never took wine, and how long it was since I drank the last glass. This question was to me a stunning blow. I remembered that last Sabbath when exhausted, and streaming with perspiration, I entered my house from the pulpit, well knowing that in a little more than two hours I should be obliged to return to my anxious and arduous labours, I drank a glass of port; I took it conscientiously believing that it was under such circumstances justifiable; but I then saw that that single glass of wine had robbed me of my strength in fighting the battles of temperance; that that single glass of wine, in my case excusable if not absolutely indispensable, might be employed in order to justify the excessive and sinful use of the same intoxicating drug; it was a new light suddenly bursting on my mind, and brought to recollection subjects of the most painful interest. I thought to myself, how important was the position which I occupied; I am placed in the providence of God over a church and congregation, consisting of twelve deacons, thirty-three leaders, and three thousand people, to whom I am not only to teach the truths of the everlasting gospel, but to present a pattern of all holy conversation and godliness. And ought I to indulge in any thing by which my ministry might, by any possibility, be hindered? ought I to consider any sacrifice too great, if by it the torrents of vice and drunkenness which are overwhelming our land, may be arrested, and the temporal good, and everlasting interests of precious souls advanced? I felt that I ought not. I was ashamed and confounded, because, for one poor glass of wine a-week, I had lost an opportunity of doing good to one who greatly needed it, and given an excuse to many for the indulgence of a debasing and destructive vice. On this account Mr. Chairman, I feel that this resolution ought not to have been placed in my hands. I am not fit to congratulate others for signing, when I have abstained from signing myself: but it shall be so no longer. I return to you, Mr. Chairman, the resolution which I cannot move, because I have made up my mind to place myself amongst the number of those who are the honoured objects of its congratulations and its prayer. I will sign the pledge myself. (Great excitement and loud cheers.)

#### SANDWICH ISLANDS.

The Temperance Societies of *Hamakua* embrace all the churches and all the schools. The pledge precludes the use of tobacco, as well as intoxicating liquors. The *Missionary Herald* states that Mr. Lyons found that few comparatively had violated their engagement, and most of these renewed their pledges.

#### BARBADOS.

We have received a file of the *West Indian*, a paper which devotes a portion of its space to Temperance operations and advocacy. We find that some of the best articles are taken from the *Teetotal Times and Essayist*; to this we have not the least objection, but we do think it due to us that the editor should acknowledge the

source from whence he obtained them. The number for March 6, contains a report, occupying nearly seven columns, of the first anniversary meeting of the Total Abstinence Association. It was held in the Moravian Chapel, in Roebuck Street, which large building was filled at an early hour, and the space round it crowded with an attentive auditory. The HON. HAY MAC DOWALL GRANT, delivered an address of considerable length, embracing the most important points involved in the temperance question. In the course of it he stated that all the rum made in the Island was consumed in it, and that 40,000 gallons in addition had been imported during the year; making together 760,000 gallons consumed by 130,000 inhabitants—equal to six gallons, or thirty bottles, to each individual, a consumption almost incredible. The value of the rum alone thus made use of, might be estimated at £60,000 sterling; a sum of money annually expended in doing evil to the inhabitants of the island.

The report stated, that during the past year the number of members enrolled amounted to 447, exclusive of those who were known to have broken their pledge. Some few had gone back to their former habits of intemperance; but the number was by no means as large as that of individuals excluded from any section of the Christian Church, for the offences of which such Church might take cognizance. Honourable mention is made of the *Teetotal Essayist*, and especially of those numbers in which Testimonies were published, to the Anti-infidel tendency of the Teetotal movement.

#### SOUTH AFRICA.

The *South African Commercial Advertiser* occasionally advocates the cause of total abstinence from strong drinks. In some numbers now before us, the evils of the canteen system are depicted in gloomy colours. The Society at *Fort Napier* is in a prosperous condition, though at the time of writing, the members were lamenting the removal of *Sergeant William Leighton*, who had gone to England to be discharged, he having completed his service in the army. As Mr. Leighton is now in England, and may probably appear at some of our meetings, we take this opportunity of annexing a copy of a Testimonial, the original of which, a beautiful piece of penmanship, is now before us.

#### FORT NAPIER TOTAL ABSTINENCE SOCIETY, Founded 24th May, 1844.

Sir,—We, the undersigned, on behalf of the members of the above society, beg leave to express our sincere regret at your departure from amongst us, and to request you will accept this acknowledgement of our unaffected gratitude and esteem for the praiseworthy and untiring zeal with which you advocated, by precept and example, the cause of temperance for a series of years, but more especially during your sojourn at this station; and we earnestly hope that you may be long enabled to advocate the same philanthropic principles; and that, in revisiting once more your native land, you may long continue to enjoy the comfort and happiness of that system which you so unweariedly and to so much purpose advocated amongst your brother soldiers (in the land of Africa) in the colony of the Cape of Good Hope.

Given at Fort Napier, 16th October, 1847.

Signed, &c.

To William Leighton, Sergt. 1st Battn., 45th Regt.

#### VAN DIEMAN'S LAND.

From some numbers of the *Van Dieman's Land Temperance Herald* just received, we find that the principle of Total Abstinence is making progress in that important colony. The *Tasmanian Teetotal Society* had held several interesting meetings, one of the chief speakers being *Mrs. Dalgarão*, well known to our friends in London, especially in the eastern portion of the metropolis. At Launceston, Evandale, Perth, and Longford, also, good meetings have been held. The harmony has, on some occasions been disturbed by "lewd fellows of the baser

sort," set on by men connected with the traffic in strong drink; but order has soon been restored, and numerous additions have been made to the Societies.

The Ship *Lock-na-gar*, at the port of Launceston, affords another addition to the mass of evidence already supplied, that the use of intoxicating drinks is not required, even during the most arduous labour on land or at sea. The officers and crew of this ship were engaged to navigate her, on the express understanding that no such drinks would be used. The vessel experienced very heavy weather from the Cape of Good Hope, and off the entrance to Bass's Straits was for some time in imminent danger; but none of her men used strong drinks, although exposed to be very unusual fatigue. Coffee was occasionally supplied when the cold and wet rendered a stimulant necessary; and the men themselves testify that the substitute was, in every respect, better for them than rum.

#### NEW PUBLICATIONS.

CHRISTIAN CAMPAIGNS, under the GREAT CAPTAIN: descriptive of enlisting, drilling, garrison duty, marchings, encampments, skirmishings, battles, sieges, bombardments, cannonadings, stormings, cantonments, &c. By a CHRISTIAN SOLDIER.—London: B. L. Green, Paternoster Row.

This little volume contains an interesting and instructive Allegory, the object of which is to explain and illustrate some of the most important circumstances connected with the Christian's life, from his first enlistment in the army of Christ, to his triumphant admission to everlasting glory. It is from the pen of a Wesleyan local preacher, and a very warm Temperance Advocate, and can scarcely fail to interest and profit the old campaigner or the young recruit.

THE CHRISTIAN ASPECT OF TEETOTALISM. A Lecture by SAMUEL C. GREEN, B.A., of Taunton.—B. L. Green, Paternoster Row.

Having listened to the delivery of this Lecture with much pleasure, we rejoice to see it in print, as we think it calculated for great usefulness, especially among professors of the Christian religion. Mr. Green recommends Teetotalism, as a means of cure—as a safeguard—and as an example; and founds upon this threefold aspect an affectionate and energetic exhortation to its general adoption. We wish the Lecture a wide circulation.

#### REPORTS OF TEMPERANCE SOCIETIES.

1. First Annual Report of the Borough of Greenwich Temperance Association. Greenwich; Seaward, London Street.

2. Fourteenth Annual Report of the Bolton Temperance Society.—Bolton; Bridge, Bradshawgate.

3. Eleventh Report of the Belfast Total Abstinence Association.—Belfast, Mullen, Ann Street.

Single copies of the TEETOTAL TIMES AND ESSAYIST will be sent regularly, *post free*, to every Subscriber of ONE SHILLING, per annum, in advance. Societies and individuals desirous of availing themselves of this very economical and efficient mode of advocating Teetotalism will be supplied with copies at 6s. per hundred, which will be sent to them free, either in parcels, or in single copies, to persons whose name may be furnished. Thus a subscription of three shillings will ensure the sending of important information to fifty individuals, or to one hundred, if six shillings be subscribed.

#### TO POSTMASTERS.

This Journal is privileged to be sent *postage free* to every part of the United Kingdom, and we have the authority of the Secretary of the General Post Office for stating "that Agents may be employed in Great Britain and Ireland, for the sale of JERSEY Newspapers; and that such Newspapers may be forwarded by Post to any extent, either singly, or in parcels, provided the parcel is open at the ends. They may afterwards be re-posted for any part of the United Kingdom, free of Postage, and for such of the Colonies to which there are Mail Packets, but in the latter case the re-posting must take place within seven days after the date of publication of the Newspaper."

## EXAMINE AND INQUIRE.

BY THE REV. ARCHDEACON JEFFERYS, BOMBAY.

Mr. A. Pray were you at the anniversary of the Temperance Society last night?

Mr. B. No, I do not approve of Temperance Societies.

A. As you have made up your mind, and thought it unnecessary to attend the annual meeting for reformation, I conclude that you have already taken the utmost pains to inform yourself upon the subject. Have you read the Report of the British House of Commons on the Extent, Causes and Evils of Drunkenness?

B. No.

A. Of course you have read the Reports of the American Temperance Society, now collected into a most valuable volume, entitled, "Permanent Documents?"

B. I have read none of these.

A. You surely then have read the writings of those authors, who have devoted their attention to the subject in England, Scotland, and Ireland, and especially the Reports of the new British and Foreign Temperance Society?

B. No, I cannot say I have.

A. Nor the various tracts published by the last named Society?

B. No, I say I have no time to read these things.

A. Whence, then, did you derive your information, since you seem to have decidedly formed your opinion on the subject?

B. Oh, I know all about it; it is all contained in a nutshell.

A. The clear-hearted and perspicuous Paley, has the following instructive observation. "If we would inquire why the Roman Governors, Statesmen and Philosophers, men of sense and education on other matters, were so grossly ignorant of the nature and tenets of Christianity, though it was professed by thousands before their eyes, and was fast becoming the religion of the Roman people, the answer is resolvable into a principle which is a bar against all information, which is proof against all arguments, and which cannot fail to keep a man in everlasting ignorance. This principle is *Contempt prior to examination*."—First, hear and examine, and then judge of a cause, is one of the plainest maxims of justice, sense, and reason. It is a violation of all these, to prejudge either a person, or subject, and condemn them without a fair hearing. Some persons, it is true, argue that they already know all that can be said upon a subject, and all the arguments that can be offered in its support, when they must be conscious that they have taken no pains to obtain the necessary information, nor read the arguments of others who have bestowed upon it their time and attention. Thus, they take up their own crude notions and say, "I think so and so," and dismiss the subject. Now this is precisely the way in which you have treated the subject of Temperance Societies; you fancy that you already know all that can be said about them: but where did you obtain your information? If, indeed, you had read the numerous valuable works already alluded to, and then made up your mind that you are master of the subject, there would be some sense in that, but if not, let us pause a while, and soberly consider the matter. Hundreds of men delegated

from every state, town, and district of America; men chosen on account of their superior talents; professors of the university of Great Britain and Ireland; able statesmen and divines of England; have spent years in diligent and laborious examination of the subject; have expended upon it the whole strength of mind and ability that it has pleased God to give them; they have made statistical returns, embracing almost millions of facts; they have spared no pains, no labour, in collecting the result and publishing it to the world; and yet you think that you know more about the subject than all these men, who have bestowed upon it their united wisdom, and the labour and devotion of years. Let me advise you, my good friend, not to condemn yourself to perpetual ignorance on any one important subject, for I doubt not, but there are many upon which you are a sensible man, and why should you not be so upon all? Why should you remain wilfully ignorant upon so important a subject as this, involving, as it does, the happiness of millions of your fellow-creatures?

B. You talk thus, but you will find a difficulty in bringing many to your way of thinking.—I believe that Temperance Societies are foolish and mischievous institutions.

A. I am far from requiring you to be of my way of thinking. I only ask you *first to inquire and then judge* for yourself. To form an opinion of his own is the right of every rational being. If after patient enquiry, and seeking information from those sources whence information is to be obtained, you still come to the conclusion, that Temperance Societies are foolish, or mischievous institutions, or that there are no existing evils in the country of a sufficient magnitude to call for their operation, you have an *undoubted right* to form these opinions; and the *sincerity* of your inquiry is an affair between you and that Being, who gave you the gift of reason that you might use it. But you have no right to make up your mind upon the subject, until after diligent and sincere inquiry; neither have you any right to dismiss the subject, without inquiring into it with all the powers of mind that God has given you.

B. Why am I bound to enquire into it at all?

A. Because it has been proved by the evidence of witnesses, examined before the British House of Commons, by the evidence of the keepers of all the penitentiaries and jails, of England, and Scotland, and Ireland; by the testimony of the judges of the land, the Magistrates, the heads of the police department, and the physicians of our public hospitals, it has been *proved* I say, by the united testimony of all these, that intemperance among the lower orders, the chief cause of which, we must admit, is the use of fermented liquor as a beverage, is, directly or remotely, the cause of one-half of the disease; two thirds of all the poverty; and more than three-fourths of all the crime of England. It has been proved by the best statistical returns, that more than five hundred souls die weekly the death of the drunkard and enter the drunkard's eternity—that the amount of misery endured by the fathers, mothers, sisters, wives and children, of these wretched beings, exceeds all calculation—that intemperance sends the drunkard home to abuse, and in many instances, to murder his helpless wife, and starves her children. Now unless you can believe that all these witnesses have entered into a conspi-

racy, without any assignable reason, to deceive the public, and that all such statements are false, when a remedy is proposed, and especially a remedy that cannot fail, if universally adopted, to secure a sober population, you are bound to give it, at least your candid and serious attention. But these evils, great as they are, are not to be mentioned in comparison with the moral desolation, the wreck and ruin of all moral principle produced by intemperance. It is found by incontestible experience, that intemperance sears the conscience, corrupts the heart, and brings a blight upon every moral, every religious, every social and domestic feeling, and renders a man a nuisance to society, a sorrow and curse to his family, and a suicide to himself, in so dreadful a sense of the word, that it were good for him, that he had never been born.

Now the origin and the growth of intemperance have been ably traced to the mistaken customs of the age, and a remedy is proposed, which has wrought wonders in America, beyond all that could have been conceived possible, and has already done immense good in this and other countries of Europe: and which promises to become one of the greatest blessings to mankind.

B. I admit all the evils you have described, but I do not believe that Temperance Societies will cure them.

A. You have taken the best possible course to insure that they never shall, and if every body follows your example, of dismissing their claims without examination, and not even giving them a fair hearing, they certainly never will. But my good sir, I say again, you have no right to form your opinion on this subject, which involves the happiness, temporal and eternal, of millions and millions of your fellow-creatures, (and you know not for how many generations yet to come) without bestowing upon it the most diligent examination and all the thinking powers that God has given you.

Do, pray, come out of this absurd position, and read what the champions of the cause, and the geniuses of England and America have written upon the subject, and then form your opinion. If the cause were ten thousand times more valuable than it is, contempt prior to examination, would leave you still ignorant of its value.

In you, it may be thoughtlessness; but there are some subjects upon which thoughtlessness is crime. Intemperance is making shipwreck of the happiness, corrupting the morals and destroying the souls of your fellow-creatures by millions, and if not arrested, the destroying flood will roll on to future generations. A remedy is now proposed to arrest the march of the destroyer; and to refuse to weigh and examine its claims is to incur guilt in the sight of Heaven. By all the ties of country; by all the claims of humanity; by the spirit, and the commands of the holy and benevolent religion of Christ; you are called upon to *examine and inquire*.

**ARSENIC.**—To give a bead to whiskey, small quantities of arsenic are now added by some manufacturer to make the liquor appear of a higher proof than it is. Arsenic and alcohol may both be useful for certain purposes; but we would submit the question to the common sense of the community, whether arsenic and alcohol united are healthful mixtures to be deposited in the human stomach. No one drinking wine or distilled liquors at the present day is safe from a poisonous drug, or from a little arsenic.—*New York Organ.*

## HOW TO ADD "DRUNKENNESS TO THIRST."

Deut. xxix. 19.

BY B. PARSONS.

God made and still makes "every thing good." Hence all the appetites and passions of man as far as they are the work of the Creator are "very good." Nothing that is wicked or polluted in the Universe can be traced to our Heavenly Father. *Sin* is *sinning*, it is not a substance but an *action*, a particular kind of action, consisting in doing wrong instead of doing right. If people could not sin it would be impossible for them to be holy, because they would have no liberty; they would be religious from necessity and not from choice, and therefore not religious at all. A very large class of sins consists in abusing, or misusing God's mercies. Barley is "very good," so are grapes, apples and grain, and yet man can convert these divine creatures into poisons, and with them ruin the health, stupefy the intellect, madden the passions, harden the heart and destroy the souls of his species. My Christian Brother, those drinks which alternately invigorate and unnerve your body and mind, and, unless you abstain, will without fail take you to the bar of God before your time, have sent hecatombs of bodies prematurely to the grave, and hecatombs of souls to the bottomless pit; yet there is no sin in the barley or the vine, the guilty agents are the manufacturers, the vendors, the dispensers and the drinkers. So in the appetites of man there is nothing evil or depraved. Hunger is good, thirst is good, and every other natural desire is good also; nor is their any sin in their proper use. Reason was given us to control our appetites; God's word was written to guide us to the extent of self indulgence and self denial; and the Holy Spirit is promised to impart unto us divine courage to rule our passions. Hunger may degenerate into gluttony. We can add gluttony to hunger. All sorts of expedients may be tried and used to create an unnatural appetite. The gourmand resorts to hundreds of tricks to provoke hunger. Cookery is now becoming a most complicated art: some looking at the complication of diseases and the myriads of deaths, it has produced, call it the "*black art*." The culinary and the medical professions are intimately related, and the latter ought to be very liberal to the former, as their best and greatest benefactor. How many we have seen drop, years before their time, into the grave, literally killed by the cook! They fell like unripe fruit. Gluttony suffered neither body nor mind to arrive at maturity. From indulgence in eating I have known a valuable and popular minister of religion cut short his days and die in agony. His frame was a mass of living putrescence, and his pains all but intolerable. The bloated countenance, the ulcerated limbs, the fever in his brain and the rottenness in his bones had all been produced by high living. He was much esteemed, his lips had fed many, and hundreds bewailed his fall, but his appetite was his ruin, and yet there was no sin in the desire for food which God created; it was the man that pampered hunger until it ended in gluttony.

The same may be said of thirst. The desire for liquids is natural, and this appetite is also very good. Nineteenths of healthy blood is water. Evaporation and secretion are constantly going on, and were we not to drink, our bodies would soon become as dry as an Egyptian mummy. We must therefore drink or die, and we read or rather feel the goodness and tender mercy of our creator in causing us to feel the sensation of thirst and the consequent exquisite gratification of satisfying it. To the thirsty man a cup of cold water is as delightful as nectar. Wordsworth in his "*Old Oaken Bucket*," beautifully painted this pleasurable emotion of the water drinker:—

"How sweet from the green mossy rim to receive it,  
As poised on the curb it inclined to my lips,  
Not a full blushing goblet would tempt me to leave it,  
Though filled with the nectar that Jupiter sips."

*Bucket.*

We might have been created incapable of deriving any pleasure from drinking, or might have absorbed liquids with as little sensation of what is going on, as we are of the secretion of saliva, bile, or gastric juice. It is because God loves us that he made us susceptible of thirst. In every sense this appetite in its natural state, is good; there is no sin or imperfection as it comes from God, and it cannot be vitiated, but by human agency. Not a few fathers and especially mothers spend a large portion of their time, and study in corrupting the appetites of their offspring. No pains or expense are spared to produce unnatural hunger and unnatural thirst, and afterwards in attempting to glut and satiate the cravings they have called into existence. Hunger is not merely supplied but gorged, and the appetite for drink is not simply satisfied but literally drenched, and thus "drunkenness is added to thirst." Thousands of parents, by these arts, write themselves childless, or scourge themselves with a family, weak in body, and imbecile in mind.

The text in Deuteronomy which originated this paper deserves particular attention. The word rendered, "drunkenness," means "to soak or drench," and thus the idea is the same as that suggested by the English term "drunk;" for "a drunken person," is the simple designation of an individual who is drenched with liquor. "To add drunkenness to thirst," is therefore to add drenching to thirst. Thirst demands drinking, but does not require that we should drench ourselves or become sots, any more than hunger renders it imperative that we should degenerate into epicures. The history of drunkenness is perhaps one of the most remarkable instances of human folly in abusing and perverting the goodness of God. We all know that to allay thirst is exceedingly grateful, but because it is thus pleasurable mankind have wished to prolong the luxury, and therefore have invented a variety of drinks calculated rather to excite than remove thirst. The wish of the Indian that "his throat was a mile long" that he might to an equal extent enjoy the taste of rum, contains a tolerably good description of the origin of more than half the drunkenness of the world. Men strive to be sensualists, and, to accomplish their object, abuse the choicest mercies and gifts of heaven. Pliny tells us that it made him blush to record the various schemes of the drunkards of his day to produce thirst. They exhausted themselves in baths, they ate various substances likely to have this effect, and mixed their liquors with numerous drugs calculated to incite their appetite. Here you have with a witness "drunkenness added to thirst." Historians inform us that the Hebrews were addicted to similar practices that they might become "mighty to drink wine and men of strength to mingle strong drink." How many also in our day are equally guilty. Multitudes drink not because they are thirsty, but because the liquors taste deliciously. Water is the only thing that can quench thirst. Other substances that may be mixed with it cannot accomplish this object. In the case of milk, the stomach curds the solid part, the absorbents drain off the water, and then the cheesy material is digested. Those who take milk make a dairy of their digestive organs, instead of having the churning and cheese making done before hand. The stomach of an infant is the finest dairy in the world. In soups, &c., the liquids are filtered, the water goes into the blood, and the solid parts remain for digestion. Of course, spirit, which is lighter and more subtle than water, is absorbed and both corrupts the blood, and produces a thousand injuries on the nerves and brain. As a beverage therefore, man wants nothing but water, and the numerous drinks which are invented are compounded for the purpose of tickling the palate, increasing thirst and inducing people to drink more than nature demands, and inundate their arteries and veins with liquors that the most imperative, physical, intellectual, and religious motives call upon us to avoid.

Were men to eat bread or beef that produced hunger every one would laugh at their folly or condemn their

extravagance, and yet this kind of insanity is continually practised by those who use intoxicating drinks. The spirit, for whose sake, these beverages are taken is a liquid fire and produces heat, fever, inflammation and thirst. Hence the end of drinking is contravened, and the appetite instead of being satisfied is quickened. Pot after pot, and glass after glass are swallowed, and still the poor deluded victim is always thirsty. He has a clammy tongue, a feverish skin, a burning stomach, inflamed intestines or diseased liver. What quantities of medicine he takes, and yet the doctors cannot cure him! His complaints are chronic, and at last he is exhorted to make his will. Health in this world, he is told, is out of the question. The only physic on earth that can cure him is cold water, but of that he has a greater horror than the poor maniac who has been bitten by a mad dog.

But the worst fact of all is, that this use of a beverage which increases thirst so often leads to drunkenness. What so natural, so reasonable, yea so moral as to quench thirst? Does not nature teach and religion dictate this duty? And why not do so with a warm, comforting, pleasing liquor? Who in these days would be monks or ascetics? "Let us eat and drink for to-morrow we die." How vain to add, "Be not deceived," "God is not mocked." These poor deluded victims of a false appetite are determined to deceive themselves. A deceitful lust of their own creation hath turned them aside so that they will not say, "Is there not a lie in my right hand?" That tankard, that glass, that decanter is a deadly falsehood, it promises life, and while it does so, inflicts death; it proposes to allay thirst but instead of this it increases it. With the Horse leech's daughter, it perpetually cries, "give give!" and becomes the incentive to intoxication and every vice. Every draught creates the desire for more, until drinking becomes drenching, and the poor slave exclaims, "I shall have peace, though I walk after the imagination of my heart, and add drunkenness to thirst." For all this delusion, disease, woe and ruin, how simple the remedy, "Do thyself no harm," abstain from fire waters, drink God's own beverage, and thou wilt never "add drunkenness to thirst."

#### RATIONAL ENJOYMENT.

Why do the masses of the people when they seek enjoyment almost invariably indulge in sensuality? We have no hesitation in replying—because by their conforming with the drinking customs of the country all their finer perceptions are deadened. There is no other reason why working men have no higher taste for enjoyment than that of breathing the polluted atmosphere of a filthy public house, and their purchasing their own debasement. No sooner do men shake off the authority of these demoralising customs, than they immediately rise in the social scale, and prove that by their improved habits and tastes, they derive pleasure only from the lovely and the beautiful.

The city of Edinburgh was visited a few days ago by the workmen of J. D. Carr and Co., Carlisle. For several years past Messrs. Carr have, with a liberality which does them the highest credit, given those in their employ an annual pleasure trip. Newcastle on Lyne, Whitehaven, Windermere, the most interesting places in the neighbourhood of Carlisle, have from time to time been visited, and every succeeding excursion seems to be more enjoyed than its predecessor. All employed are abstainers, else these excursions could neither be afforded nor enjoyed. Would that mankind would abstain from intoxicating drinks, and lay hold of those higher and nobler pleasures, which are so bountifully provided for them, & which, but for their sensuality they would know how to appreciate. And would that all employers could see it to be their duty to give up their *Wine after dinner*, and thus be the means of rolling that stumbling block the *Beer barrel* out of the way of those they employ, and thus wipe away the stain that disgraces our national character, that we are the most drunken people in the world.

## THE WINE QUESTION.

THE following is the principal portion of a letter addressed to the Corresponding Secretary of the American Temperance Union, by L. M. SARGENT, Esq., the well known author of "Temperance Tales," and other works on the Total Abstinence question. The letter contains an acknowledgement of the receipt of some *learned dissertations* on ancient wines, and a comparative defence of the *right* to drink genuine wine, and the possibility of obtaining wines that will not make drunk, &c., &c. As those dissertations were written by Professor Stuart, Dr. Nott, and other *learned men*, they, of course, contained numerous references to the languages in which the Scriptures were written, and many quotations in HEBREW, and other learned languages. Mr. Sargent questions the utility of such dissertations. He says "If temperate men desire success, they will keep clear of Greek and Hebrew, and consult no oracle but common sense." And, again:—"For the adjustment of plain, practical questions, a head full of Hebrew, is one of the very worst heads in the world." He then proceeds as follows:—

"We desire to relieve the world of the evils of drunkenness, in the best possible manner. There is surely nothing in our blessed bible, to prevent our joint and several pledge, that we will avoid the use of alcohol, in every form and quantity. What is it to us, that Paul advised Timothy to take a little? The Corinthians, doubtless, took Paul at his word, and they took a little. Paul thought they took too much, because they got drunk at the Lord's Supper. Noah got drunk, patriarch as he was, doubtless by mistaking *yayin* for *tirosk*. Now, Sir, it seems to me that, as the temperance reformation is a republican institution, and, in no sense, an oligarchy, the very best course for every individual, will be, hereafter, to trouble his head, as little as possible, with such terms as *tirosk* and *yayin*, and to go straight forward in the work of reform, in plain English, practically adopting and enforcing the principle of *total abstinence*. Let no man, who values consistency or sincerity, consult an oracle. Men of *uncommon sense*, and secluded lives, and deep in Hebrew, are, in no respect, the most able advisers, when the matter in issue directly concerns the business of life. One granula of *common sense* is better, on such occasions, than any imaginable amount of the *uncommon kind*. I would say to the friends of the reformation, throughout the world, the freedom and energy of whose action has been frequently impeded, and whose valuable time has been consumed, by biblical disquisition—I would say to them, in the masculine language of the prologue to Addison's Cato,

'DARE TO HAVE SENSE YOURSELVES.'

"Strong common sense and earnest philanthropy are able to carry forward the reformation to the utmost. Its progress, in my humble opinion, has been too often retarded, by certain patrons, who, like the patron of Dr. Johnson, have overburdened it with help. One gentleman finds, or thinks he has found, a distinction, and he delights to repeat it, that fermentation is God's work, and distillation is man's work; while most temperance men are thoroughly convinced, that both are, too frequently, the Devil's work. Another finds a distinction, which never existed, except in the degree of fermentation, between two kinds of wine. Upon this distinction there arises a theory, that the *good wine* may be used with propriety, by *total abstinence men*, though it contains a little alcohol, if it does not intoxicate. Well, Sir, such friends of temperance, as have never been afflicted with Hebrew, about twenty thousand to one, clearly perceive, that the vitality of this glorious enterprise is to be destroyed, by a thrust between the joints of the harness. They fly to the rescue, but are earnestly importuned to suffer the

distinction to pass unchallenged. The writer's feelings will be wounded—he is advanced in years—Professors are awakened and urged to ransack the Hebrew mine and set the forge in blast, for the purpose of framing protective armor—the suit is forthcoming, and with a facility greatly surpassing that of Vulcan, another is provided for the opposite party—and, with a truly oracular readiness, yet another, for him, who first applied—with the motto on the corset "*Sero redeat in calum.*" It has been said of Mirabeau, that, when his parents quarreled, and determined on divorce, he was the privy counsellor of both.

"If we are really in earnest, when we style ourselves cold-water-men, it is quite superfluous for us to discuss the difference, between the wines of olden or of modern times, with any view to the regulation of our own practice. It is enough for us to know, that the *yayin* and *tirosk* of the Hebrews became, somehow or other, so confounded—the labels got upon the wrong bottles, no doubt—that the poor Jews could not distinguish the curse from the blessing; and became, at last, such intolerable drunkards, that God's curse was denounced upon all Jerusalem. If we had a store of genuine *tirosk* approved by Dr. Nott and Professor Stuart, I sincerely believe we should be as badly off as the Jews. We should still have our *yayin*, and terrible mistakes would continue to be made, as of old.

"The impediments cast in the way of our progress, by the production of these verbal subtleties, reminds me of an applicable anecdote, which you will undoubtedly remember. A Roman admiral was in pursuit of a Carthaginian fleet. As they drew nearer every moment, and a battle became unavoidable, the haruspex, who always accompanied the Admiral, and who was in alarm, came on deck, and informed him, that the sacred pullets would not eat. This was a bad omen. The Admiral ordered them on deck. "They will not eat?"—"No sir," repeated the haruspex. "Well," said the Admiral, kicking them overboard, cage and all, "let 'em drink, then." He now overtook the Carthaginians, and obtained a signal victory. Such would not have been the results, had he lowered his sails, and come to anchor, and wasted his time in a long argument with the augur, on the subject of the sacred pullets.

"Now sir, I do not propose to kick anything overboard, which is entitled to respect. But I fully believe these long and labored discussions to be exceedingly stale and unprofitable, so far as they have any bearing upon the matter in hand, and I am therefore for kicking them overboard. Very interesting, doubtless, they are to certain Hebrew scholars. Surely drunkenness was not more effectually prevented, in former days, than it is at present. Surely it cannot be so certainly prevented, by drinking *any kind of wine* as by drinking *water*. We have avowed our object, let us enforce the most simple and effectual means for its attainment. Let us then adhere to our purpose, in all simplicity, and purity, and godly sincerity, and be more in love with the cause than with ourselves, and more eager to advance it than our own reputation for superior talent or learning. For I greatly fear, that, if our attempts to promote this great enterprise are to be retarded at short intervals, by these biblical constructions, and if we are to be interfered with, in our efforts to persuade mankind to drink water, by intimations from reverend presidents and professors, that wine of any sort is a very biblical beverage—infidels will come to the conclusion, that the reformation would make greater progress, without the bible and these learned expositors, than with them."

GIN versus WATER.—"Can there be said to be an absolute want of power to pay for water, while you have displayed before you in your streets such a jower of spending upon gin?"—"I am quite willing to express the tendency to spend money upon a luxury of that sort, as they consider it, when they would not spend it upon water."—Report of Sanitary Commission.

## BOB BURLEY.

A TRUE STORY.

*By the Author of "Spring Leaves of Prose and Poetry," &c.*

WE find, that some parties who are wishful to claim particular attention, from certain classes, have a method of adapting ways and means to attract the eye and ear, in such a manner that the bait is generally successful. Look, for instance, at the display showered into one of our draper's windows—the women go, hot-foot, and are so delighted with the gaudy colours and rich fabric of this or that; who can wonder that, after they are thus wrought upon in a quarter where their vanities are so profusely administered to, they become frequent visitors, often at the cost of domestic economy, perhaps of honesty. Yet, we cannot blame the draper, he seeks out the very best means for insuring their notice and patronage.

The itinerant player, or sleight of hand juggler, owes a great portion of his success to the large and startling bills which he posts at every street corner, to fill with amazement and curiosity such portions of the community, as have nothing better to waste their time upon. He has a peculiar class to serve; we care little for his pretensions when he puffs about "*the British public*;" he owes his fluctuating prosperity to one portion *only* of the public. Who has not seen the tavern keeper swelling in the sun like a June porpoise, with a few of his dirty slaves about him, hanging up the new bridle on his sign post, to gather the *swilltubs* of the neighbourhood together to talk about the donkey race? Or, if he plays for higher game, we find him occasionally patronising a printer; he gets up a very pretty looking bill, announcing "*a splendid picnic party, — a few tickets may yet be had by early application,*"—for several days you may observe Boniface making himself busy in the neighbourhood, nodding and bowing to such of the middle classes as have yet money and precious time to spare for gluttony and folly, nor care for tampering with character and constitution. The landlord knows his dupes; he offers his spice for the full grown children,—he spreads his net, and the "*pretty fly* walks into his parlour."

It is not, however, to be doubted, that whatever his profession and character, every one who administers to the million, considers that he has a legitimate right to use every means within his limits to engage their attention. Now, we may fairly presume that it has often been a question of great importance to the author who seeks for genuine food for the mental table, to know the best and readiest way of claiming the attention of those for whom he feels interested.

Perhaps, in our endeavour to awaken the notice of the *working classes*, to see their present position, we cannot present them with a picture more suited to their capacity, than one which we can draw from actual life, and where there is no need of fiction to give force or colouring to the delineation.

Let us then take our present sketch in the vicinity of the factory. Certain it is, that we have only to become intimately acquainted with the ingoings and the outgoings of those living masses, whose occupation is in the factory; and the various lights and shadows present themselves in truthful order, for the descriptive crayon of the painter. Then to our tale—

Everybody in our neighbourhood knew BOB BURLEY. In his boyhood, he was the leader of a tear-down, noisy, and mischievous tribe of youngsters, who, after their day in the mill, spent their evenings in rioting at the street corners, and annoying every passer by. It is true that Bob had learnt to read and write; at the Sunday school he had been considered a fine sharp boy; but it is a sad thing to know, that in too many instances, as in the case of Bob Burley, the knowledge so benevolently

given, is turned towards the debasement of themselves, and all within the sphere of their influence. Was there a song of odious and obscene character; our factory boy, Bob, was sure to know it. He delighted in torturing dumb animals; and, to their shame be it said, the *men* of the factory took occasional joy and fierce pleasure in seeing him maltreat, and mercilessly use, any strange boy that might pass the factory during a meal hour. Like many of the boys employed in mills, he soon began to presume upon the importance of his weekly earnings; his parents might be said to have little or no controul over his conduct. If there was a redeeming trait in his character, it might be this: he never sought the company of those youths who had the character of being light fingered. Notwithstanding his reckless and boisterous demeanour, he seemed to be *preserved* from mating with felons, though nothing were easier and more likely. Bob was a daring, uproarious street-brawler; but strictly honest.

We must now be allowed to pass over a few years spent in the factory, during which time nothing had been done towards elevating his mind. Everything to debase and brutalise, but nothing to enlighten and refine. If he was ever found reading, it was a playbill, some obscene song, or the announcement of an *alehouse ball*. In person he was athletic and manly, but the noblest part being utterly neglected, what a pity it seemed to us to call such a clever-looking young man, "*an ignorant brute.*" It would, indeed, be an untruth, to say that his mind had never received any impressions, for it had been moulded by the associations with which it had ever been most familiar, to a great amount of depravity and low cunning.

The small *beer houses* offer great opportunity for every species of juvenile wickedness. Gaming, prostitution, thieving, and every filthy thing that disgraces the annals of the working classes, and fills our prison calendars, may be traced directly home to those haunts of the devil!

In a house of this description, it was now Bob's delight to be considered a lion, ready for anything. He had arrived at man's estate—he still wrought his day-work in the factory; but the greater part of his nights, he passed in the beer house. Such conduct was certain ruin in the face of it; but the ignorant mind rests at ease beneath the veil of its own making, and is blind alike to cause as to effect. Brutal sports are the pastimes of such characters, not only are their week day hours of leisure misspent, but their sabbaths are devoted to the most revolting acquirements.

Very frequently, large numbers of the factory operatives of a commercial town may be seen coming out in groups, unshaven, unwashed, from their narrow streets, proceeding in the most disorderly way towards the suburbs.

The sun shines upon them, the birds sing around them, and the very breeze that fans their unwashed cheeks seems to whisper them a kind invitation to peacefulness and virtue. But what calls them forth into the fields? is it, that having been imprisoned within thick walls for a long and toilsome week, the mind seeks for a holiday in revelling among the green world of nature's beauty?

Is it, that finding their health impaired by having to spend the greatest portion of their lives in a most injurious atmosphere, they come out to the wood and glen, wooing the genial *breath* that would invigorate and bless? Ah no, we must speak the truth;—it is the time of all others—that blessedly glorious and beautiful sabbath morn, that is the very period they have fixed upon for some debasing spectacle; some pugilistic encounter, some dog fight, cock fight, or other degrading amusements of sabbath-breaking notoriety. Among such a group, Bob Burley was quite at home. He was generally very conspicuous among the clique to

which he attached himself. With a short black pipe in his mouth, and his hideous-looking bull-dog at his heels, there was our hero! You would hear him profusely thundering out (with a voice hoarse and unpleasant from his Saturday night's debauch), fearful oaths! breaking the serenity, and awfully disregarding the solemnity of that morn of rest.

As it is the object of the writer to give a recital of facts, the lovers of fiction may be disappointed in not finding anything of a very romantic character in the true history of Bob Burley. We are wishful to show that as the *boy*—had been neglected in early years, and left to the sad training he received at the street corners, and in the beer house: so, as the *man*—developed those grown and fully matured vices, he was a desperate character—a pest to society—and a true production of what we may ever look for, from all who have been surrounded and actually nurtured, among the dark elements of brutality and ignorance.

It was one beautiful morning in the autumn of 18— that we saw our hero, figuring among a wedding party, and then on his way from the parish church, where he had just been performing the part of "old father," (giving away the bride) to a fellow worker in the same factory. The whole party seemed to have been indulging at the tavern.

There is a practice too common among the working classes generally, of stepping into a public house, the moment they get out of the church. Perhaps we may be told that some of the more respectable classes drive off immediately to a distant town; and there the bride is ushered into her nuptial chamber, by the landlady, with her carbuncled nose—redolent of tap droppings—this, friends, is too true. It is a disgrace to the better educated—the polite—the superior class in our country. Still, there is a marked difference in the two cases, though both are socially wrong. The artisan spends his honeymoon at home; and why indulge in riotous and boisterous exhibition? Will the years of connubial bliss he looks for, compose a sweeter domestic picture, because the drunken wedding party figures in the foreground? Can he say hopefully,

Bright be the coronal of bliss,  
That future days shall date from this!

Is there ought of the delicacy of the young bride, or the usefulness of the future mother, mixed up in the besotted lessons of the pot house "*wedding spree*?" Young factory workers, reason answers—NO. On this occasion, they were evidently touched at an early hour with what they had been drinking. Such scenes are quite common in large mercantile towns, and as an usual sight we passed it by.

However, on the following morning, rumour had a thousand versions concerning a murder that had taken place during the night: and all seemed to include the name of Bob Burley! Having so often witnessed the daring and heartless conduct of the man implicated, we walked down to the Town Hall, and there saw the bridegroom standing at the bar of justice, about to be committed to take his trial at the county assizes, for the manslaughter of Bob Burley! The story of the night's debauch would not benefit any one, nor have we any desire to emulate some of the filthy caterers for the public mind by either *Mysteries* or realities, that foul and debase the bright source of sense and virtue, publications, which ought to be brought forth and publicly burnt, seeing that they are a darkly disgusting exhibition of all that demoralizes mankind! Humanity weeps to see such trash in the hands of the toiling artisan. But to our too true tale. Of course our wedding party were principally from the same factory, had all been acquainted from early years.

The sense of delicacy with many of those females is utterly lost sight of. They interchange their loves in

the mill so many times, that it would be a difficult thing to know who was the affianced one in most cases. Now, it seemed, that the young woman just married, was, for some time courted by Bob Burley. He, however, at the time of the wedding, had another, to whom he was shortly to be married: and *they all danced and drank together until midnight*; when, in the midst of their drunken freaks, Bob staggered towards the bride, and, in the wild delirium of his drunken fancy, declared his sorrow for allowing any one else to marry her, as he had always intended having her himself! This, too, was accompanied by an actual demonstration of his fervency: he was embracing and otherwise showing his familiarity with the bride, when a blow from the husband changed the scene. They were both acknowledged to be pugilists, both strong and young,—the contest was terrible,—but Bob "*was the worse for liquor*," and he fell dead on the floor!

It is impossible that we can gain admission into the factory, or have an opportunity of reasoning daily with the millworkers upon the necessity of their striving to come out from the filthy haunts of sin, and learn to think and read; to honor the spiritual, and leave the earthly; to cultivate an acquaintance with high moral principles, to know a proper self dignity; with love to God and love to man, which shall enable them to enjoy peace: We cannot be allowed to dictate to them as to what they shall do with their earnings; or how they shall dispose of their leisure hours; but, surely, we can hold up to their view living pictures, which must claim their attention, being faithful transcripts of their own life and manners.

How shall we better serve them, than by showing them the results of a certain line of conduct, terrible in its form and expansion, and awful in its end! Again, the pleasant path of rectitude must be laid out before them; nor must we fail to tell them that one road is rude and thorny, abounding with savages more rude than the untamed beasts of the forest; and that the other is frequented by the wise and good of all countries.

The fate of poor Burley was no uncommon case, save in the instance of the wedding. Parties quarrel on their way home from the tavern, and we frequently hear of men receiving lifelong ailments, received at those times. Seldom do we read the assize news of any large county, but we are apprised of the fact, that intemperance has been at work in some brutal assault or other; sometimes upon unprotected females:—and too often as in Bob Burley's case, DEATH has ensued from the blows of an associate, under the maddening influence of *strong drink*! Reason and love depart when the monster drunkenness makes his *début*, and it is impossible that any pen shall draw the dark limits of what may be the horrors of such a life. It almost seems impossible to describe the loathsomeness of the inebriate,—now, when the trees are budding, and the fields smiling in their vernal dresses around us; we feel that it is a going back into dreary winter,—that ten thousand thunders open their voices in the dark midnight of sorrow, at which humanity recoils and shudders!

At this period, when the million are more than urgent for an extension of their political rights; it is of the greatest importance that they duly consider the necessity of *raising themselves in the estimation of government*. It is quite evident, there is a prevailing opinion in high quarters, that, until a disposition is manifested by the operative of using his senses as befits a MAN, there is already as much citizenship allotted to him, as he is worthy of. The improvidence that necessarily accompanies drinking indulgences, robs the people of their independence; throws the glance downwards to the earth, that ought look proud defiance to the oppressor,—ignorance and insolent bullying, is all that the besotted brute brings forward, as his argument against lordly wrong; he is treated as a worthless nonentity by his rich and more for-

fortunate fellow mortal; Avarice thinks him to be just a slave moulded for slavery; and the political tyrant wields over him the sword of wrath, so the brute tamers awe the wild beasts of a travelling menagerie! Artisans of England, think, oh think!

#### NATIONAL TEMPERANCE SOCIETY.

The annual meeting of this society was held on Thursday evening last, in Exeter-hall, which was filled in every part. The chair was taken by W. CASH, Esq., who commenced the proceedings by remarking on the enormous expenditure occasioned by the use of strong drinks, and on the evils which resulted from their use; and by expressing his belief that if the practice of total abstinence was more generally adopted, it would greatly promote the intelligence, the morality, and the comfort of the working classes, and indeed, benefit, more or less, every class of the community. As to education, he believed that if the parents among the labouring classes were strictly sober, they would not rest till their children were provided with a good education, which they might receive for twopence or threepence a week; and many of them spent three, four, or five shillings a week in strong drink.

Mr. HUDSON read the report, and JOHN MEREDITH, Esq., submitted the cash account. It appeared that the income for the year was £1,303 17s. 2d., the disbursements were some few pounds less.

The following letter has been received from Father Mathew:—

“Cork, 23rd May, 1848.

“My dear Friend,—I regret that recent severe illness has prevented me from sooner acknowledging the receipt of your letter. Your annual meeting will, I confidently trust, be attended with its usual beneficial results. It will cheer the friends of temperance to hear that our sacred society is still pursuing its onward progress, and has come forth from our late tribulation purified like gold from the furnace. We have fallen, it is true, on perilous times; yet, taking Ireland as a whole, not one in five hundred has been found base enough to violate his most solemn pledge. The whole of the rising generation is being enrolled under our spotless banner, and the result of the late Special Commission in Clare, Limerick, and Tipperary, lead us to expect, with the divine assistance, that our dear afflicted country will be soon one of the most moral on the face of the earth. Not one faithful teetotaler has been found guilty of being implicated in the outrages that have brought so many to an untimely end. Whisky has ever been the fatal source of crime in unhappy Ireland. It is also true that the pestilence that has ravaged our country has passed lightly over the teetotalers; there have been but very few who did not recover from that fatal disease. Like the cholera, the intemperate were its victims. These facts, more powerfully than the tongues of the most eloquent, demonstrate the blessedness of total abstinence. With sincere wishes for complete success of your and my dear friends' exertions, I am, with high respect, dear Mr. Hudson, yours devotedly,  
“THEOBALD MATHEW.”

The Rev. J. KENNEDY, A.M., of Stepney, moved the first resolution, recognizing with gratitude to God, the success of the operations of the society as detailed in the report. If the advocates of total abstinence could not say as he of old, “I came—I saw—I conquered,” yet the day was breaking, and there was hope that such a time might come. The facts which could be adduced contained a fountain of argument; and the motives to exertion could not soon be exhausted. It was a fact, that in the course of one year eight or nine million quarters of precious grain were destroyed in the manufacture of strong drinks, which grain would, if not so destroyed, furnish as many millions of persons with wholesome and nutritious bread. And yet, while seasons of comparative

famine visited the land, very few thought upon that fact. Let them bring that one fact before statesmen, patriots, and Christians; and dwell upon it till it told upon the country at large. There was another important fact,—the disproportion between the amount raised by various benevolent and religious societies, and that spent on intoxicating drinks. For the former, about £700,000 were raised; on the latter, upwards of £50,000,000 were spent. Those societies were often said to be the salvation of the country, the glory of the age. But if so, what must be said of the age and of the country, when against the £700,000 raised for those societies, upwards of £50,000,000 must be placed, raised for what was a chief instrument of mischief and ruin? If those societies were justly said to be the means of averting the wrath of the Almighty, what must be said of the habits upon the indulgence of which so large a sum was expended? If the God of heaven were not a God of mercy, how fearful would be our prospects! But that was not the worst, not only was so large a sum consumed in the use of strong drinks, but those noble institutions were greatly neutralized in their effects by the drinking customs. And yet those practices were sanctioned by the wise, by the religious, by men reputed good and holy,—*practices which did far more harm than all the good which are done by any or by all those institutions.* At every corner of our streets gin palaces and public houses were seen, into which thousands entered to their ruin. And what was done by the benevolent and Christian to counteract the mighty evil? Why in some obscure street or alley a small “Ragged School” was opened, and a few other institutions of that class? Compare the evil with the remedy provided, and then ask: what can we expect while these powerful instruments of evil are sanctioned and supported by the very persons, among others, who seek to undo the mischief they have been, in great part, the means of producing? It was said that teetotalism was an *extreme* remedy: granted, but was not the evil also extreme? What else could remedy the evil? It was generally admitted that *for the drunkard*, no other remedy would avail. But it was in the nature of strong drink to deceive, and he who would avoid the mischief must be careful not to take the first glass. Nothing short of total abstinence would succeed to put down the drinking usages of this country, or liberate the working classes from the intolerable bondage in which they were held by those usages. But if it was a *good* remedy, was it a *lawful* one? Even admitting for a moment, that it was *lawful* to use strong drink, was it unlawful to abstain? Many admitted that it was *expedient* to abstain, but that which was *expedient* was *lawful*, and those who admitted it to be expedient were bound to abstain, and he called upon them, for the honour of God, for the sake of their country and their kind, at once to abstain from the use of that which was ruining thousands and millions. There might be difficulties in the way, but, as Peter the hermit said when the difficulties in the way of the crusade were pointed out, “It is the will of God! It is the will of God!” so he (Mr. Kennedy) would say, in the sight of every difficulty, “It is the will of God!” On that ground he would urge his countrymen to go on steadily with their work, in the full assurance that they should ultimately succeed.

Mr. SPENCER JACKSON, a Hertfordshire farmer, in seconding the resolution, related his own experience, and the success of many experiments he had made as a teetotal farmer. People often said, “what is to become of the barley if all persons turn teetotalers?” He was determined that no barley grown by him should be made into malt; and, therefore, instead of employing men to break the Sabbath by making his barley into malt, he employed men on the week days to grind it into meal, and with that meal he fattened pigs, bullocks and sheep, and produced beasts which were the admiration of the market, and far more profitable to him than if he had fed them upon oil cake, or in the usual way. He thought that was a far better way of using the barley than throwing it

into hot water, and then giving the substantial portion to pigs and cows, and the wash to human beings.

J. S. BUCKINGHAM, Esq., proposed a resolution expressive of satisfaction at the accessions which had been made during the past year, of ministers at religion and medical practitioners, &c. No nation on earth, he remarked, was so proud of its character as Great Britain; yet it was a fact that those things upon which the country most prided itself were fast diminishing. Take *worth*, for instance. Why, if the country were really rich the labouring classes would surely have a little laid by to which to resort in time of need; but the fact was, that before Saturday night came their money was generally gone, and if sickness or want of employ came upon them, nothing but misery stared them in the face. They had not a penny to help themselves, and they were cast upon the parish or upon the casual bounty of the benevolent. How was it that thousands in constant employ had nothing to fall back upon in seasons of exigency? Why, the money which should purchase the necessaries and comforts of life, and provide for contingencies, was spent in drinking, in smoking, and snuffing; in what was not only unnecessary but highly injurious. If the fifty or sixty millions annually spent on strong drink were *rightly* spent, men need not mind being out of employ for a few days, or even for a few weeks. The money which should enrich them, was given to enrich brewers, distillers, and the vendors of strong drinks, and griping pawnbrokers. That was a reproach and not an honour to Great Britain. Then, again, England was proud of her endeavours to spread the Gospel, and large subscriptions were raised for that purpose every year. But what did we hear every now and then? The Gospel was given with one hand, and intoxicating drinks with the other; and the result, was that many heathens were actually taught to drink, and became drunkards, who before the introduction of the Gospel were perfectly sober. The time was come when all persons who subscribed to missions ought to demand that missionaries should be altogether free from such practices. In this respect, also, England was rapidly losing its reputation, and, in the east especially, Christian converts were known by their addiction to the use of strong drinks. Then, again, Great Britain was proud of the excellency of her marines, her seamen, &c. Here, also, the use of strong drink by that important class of men had brought great disgrace upon the nation. It had been demonstrated again and again that strong drink was the cause of the principal portion of the mischiefs which ensued both as to life and property. English ships were by that means greatly deteriorated in the estimation of foreigners; and the American, Swedish, and other ships could obtain freights before the English, solely on account of the crews of those vessels being sober men. If a change did not speedily take place in all these respects, the glory of England could be neither increased nor sustained.

Dr. Jabez BURNS seconded the resolution. He remarked on the altered position of the teetotal movement since its introduction fifteen years ago. The theory had been fully tested during that period, and hundreds of thousands had profited by it in body, in mind, and in estate. It had greatly promoted the physical well-being, the mental elevation, and the moral improvement of man. Dr. Burns gave a brief account of his recent visit to America, and testified to the remarkable and delightful prevalence of temperate habits among the people of that vast country. The drinking usages were deemed disreputable among all denominations of Christians. He saw no strong drink on the table of any minister, except in one instance, namely—that of a minister who had recently arrived at Montreal from England! He wished resolutions such as had been passed in the Conferences in America, could be passed in the Methodist Conference of England, and in other denominations of Christians. They ought certainly to insist upon *missionaries* being teetotalers; but then, to be consistent, they must have the decanters removed from their own

tables. Dr. Burns referred to the anniversaries of various institutions which had recently been held in that hall, and expressed his belief that one-half of those institutions would be rendered unnecessary if total abstinence prevailed, while for the other half adequate funds would be provided. He had no hesitation in saying that *teetotal societies had done more good than all those other societies put together*, at the same time that they had proved valuable auxiliaries to those noble institutions. They had taught men to improve their own condition—to befriended themselves—to raise themselves—to benefit themselves in every sense of the word. Only suppose that 100,000 drunkards had been reclaimed by the operations of such societies, and that 200,000 more had been prevented from becoming drunkards, why, who could estimate the value of such success? The foundations of the society were firmly laid: its machinery had been worked in every part of the country; and the results had proved most gratifying. Missionaries were still going to and fro; lectures were being delivered and meetings held. The *Press*, too, that mighty engine, was at work, and at work to promote the practice of total abstinence from strong drink. The cause was greatly indebted to *The Wesleyan*, to the *Universe*, to the *Banner*, and other papers; and now a newspaper was about to be started, in the columns of which Teetotalism would be advocated—namely, the *Standard of Freedom*. Dr. Burns referred, in conclusion, to the liberal contributions made by several gentlemen present and others, though he thought that the time had now come when such an institution ought to support itself, and allow those generous men to give their money to other excellent institutions, which he felt quite sure they would rejoice to do.

The collection was then made, which amounted to upwards of £40.

JOSEPH STURGE, Esq., said that he had now served an apprenticeship of about twenty-one years to total abstinence; and the longer he lived, the more he was convinced of its importance and excellence. He hoped increasing efforts would be made to interest the young.

SAMUEL BOWLY, Esq., of Gloucester, said that the question might be asked why the members of that society adopted practices and customs different from those to which they and their ancestors had been used. The fact was, he felt that he could not now consistently with the dictates of his conscience set before his children those drinks which he used to set before them, without regarding it as a *sin*. He would ask those present who were not teetotalers: *who had given them a license to stand still, and see souls and bodies perishing, while they made no effort, lent no aid, to save them? Had religion given them that licence? Certainly not? He was not afraid to trust his children to witness the sight of a degraded drunkard, for that would disgust them, and put them out of love with the drink which so degraded men: but he was afraid of their being drawn aside by benevolent, virtuous, good men who used those drinks, and who did not appear to be debased by that use. Or, was their license to stand still endorsed by medical practitioners? Why, they had that day been told of a testimony signed by four teen hundred medical gentlemen. Besides many present had refused to listen to the advice of medical men; and the time had arrived when it had become necessary for the members of that society to teach medical men. The fact was that medical men gave advice pretty much as the case was drawn, and when it was understood that alcoholic drinks would be refused, substitutes were readily found. But did *patriotism* endorse the license to stand still? Why all the political reforms which were so vehemently urged would not do one-fourth of the good which would result from the universal, or even general adoption of the practice of total abstinence. He had mingled much with the working classes; and he had no notion of the honesty or sincerity of men who talked so flippantly of abuses, and clamoured so loudly for liberty and freedom in the state, and yet had not the moral power to break off from the bonds by which*

they were held captive through their own sensual indulgence. No; no man could claim a license to be idle on any of the grounds he had stated. That which chiefly endorsed the license was *appetite and fashion*. But he rejoiced to find that such customs were gradually giving way. Mr. Bowly then stated that the members of his society (the Friends) were then meeting to consider various matters respecting the particular Church to which he belonged. He was sorry to say that their borders were not clear from the evil. They had instances of transgression. And why? Because the members continued the moderate use of strong drinks. That society had very great advantages, and if with those advantages mischief had ensued, there was reason to conclude that there was no class or society in the world that had not suffered from similar results. Mr. Bowly then referred to some recent railway accidents, and loss of life, &c.; and observed that it was next to impossible that accidents should not happen while men accustomed to the use of strong drink were allowed to be employed. But it was almost impossible to have teetotal engineers or conductors, while clerks, and superintendents, and directors use strong drinks. Gentlemen often talked about the degradation of drunkenness, and of joining a society for the reclamation of such degraded beings; but they forgot that some of those very persons learned to drink by standing behind their masters' chairs. More temperance was needed in the upper classes—more temperance was needed in the House of Commons. The question was debated: what was the proper qualification for voting *out* of the house? he thought it was time to ask: what was the proper qualification for voting *in* the house?

Mr. E. FRY, of Plymouth, urged the adoption of the total abstinence principle upon all present, chiefly on two grounds, first, on account of the great distress which prevailed in most large towns, funds for the relief of which would be ample, but for the money wasted in the purchase of injurious drinks; and secondly, because of the great danger to which all were exposed who used any portion whatever of those insidious beverages.

Mr. J. CLARKE, of Southampton, dwelt for a short time on the great responsibility which rested on parents in connexion with the drinking usages of society.

Rev. J. T. MESSER, of Hull, drew a parallel between the slavery of the African negroes in the West Indies and that of the drunkard, very greatly to the disadvantage of the latter. He compared also, the eager zeal manifested by Christian professors for the emancipation of black slaves, with the coolness of those who, when the claims of the white slaves of strong drink were urged upon them, coolly gathered their cloaks around them and made no effort in their behalf. He could not, he said, reconcile this great pity in the one case with the total want of it in the other.

Rev. B. PARSONS, of Ebley, seconded a resolution approving of the conduct of the Government in reference to the canteen system, and in reference to the allowing seamen to take rations of coffee instead of rum, &c. Having been for twenty-four years a member of the Peace Society, he believed that soldiers and marines were altogether unnecessary. He believed, also, that a period would arrive when "swords would be beaten into ploughshares, and spears into pruning hooks." While, however, such classes of men were in existence, it was desirable to have them sober, and one way to secure their sobriety was to lessen the temptation to intemperance. Having addressed the females present, and congratulated them on their healthy and respectable appearance, Mr. Parsons concluded by relating his experience as a teetotaler for fourteen years. Though he had to labour hard, he had greatly improved in health and strength.

Mr. COMPTON, Esq., moved, and ROBERT CHARLETON, Esq., seconded a resolution of thanks to the Chairman; after which the meeting, the interest of which was well sustained to the last, separated.

### THE DRUNKARD'S VISION.

A man stood in the street one New Year's morning. The cold was intense, the river was frozen, and large icicles depended from the eaves of the houses. The man was wretchedly clad. His rags fluttered in the wind that blew keenly from the north. The blood languidly circulated through the veins of his pinched limbs. He was a picture of misery and want.

As the throng of beings passed him, in the pursuit of business (for no one went abroad on pleasure on that bitter day) he scanned their faces with eager glances. But no one seemed to know or care for him. He wrung his hands in the intensity of his anguish. No one pitied him. He wept scalding tears of remorse. He raised his hands in entreaty towards Heaven, and prayed for death to end his sufferings.

An old man, too, for the lines engraven in his battered sodden countenance, tell his age as legibly as any formal register of birth.

Guess his age. Threescore and ten.

You are wrong; that man, so haggard and decrepid that his body bends with the apparent infirmities of age, has seen but forty three years of natural life. In vice, debauchery, crime,—in care, disappointment, and shame, in self-reproach, in all the ruin of a seared and wasted life, he is as old as you please, a very patriarch.

A vision of his youth passes before him. He is once more a boy. Yes that is the old home,—the old garden—the seat in the orchard—there are his sisters at play. The old home! His parents are beneath that roof. He is happy, very happy. He has just won a splendid prize at school—a pair of twelve inch globes. His father strokes his head, and says with pride that he will pursue a bright and honourable career through life. The old home!—the old home! He raises his withered hands to hide the tears that stream from his eyes, but they burst through his fingers and freeze as they fall upon the pavement.

No one heeds him, no one pities him.

He sees—in vision still, or rather in mental retrospect—the mercantile house, in which he began the career, which his father told him, would lead to fame and fortune. He sees this desk at which he sat, he looks in the faces of his fellow clerks. He remembers the old hopes, the bright prospects—all the old thoughts and affections come crowding back,—his legs sink under him.—But for the grasp of that passenger he would have fallen to the earth.

Yet again. He is a man now, and those are his wife and children. (His friends and former school-fellows are married, and so is he.) He will romp with his youngest child, and when the hour has arrived for them to be sent to bed, he will read to his wife the latest new book he has obtained from the library. He is prosperous in worldly affairs, happy in domestic circumstances, beloved by his relations, respected by his friends.

Ragged, disgraced, forsaken, hungry, cold—a vagabond, and an outcast....

He raises his hand to his head, his brain reels, he fears that he will go mad.

What has wrought the change? How did he fall from a position so honourable, so useful, so prosperous?

The old tale—the old vice, drunkenness. 'One glass,' a friend told him, 'can do no harm,' but the first glass led to the second, the second to the third—and in the course of time, he became a confirmed and hardened drunkard. That was not all. A man is never a drunkard without being also demoralised in other respects. He forfeited the confidence of his friends—he was no longer prosperous, Ruin seized him like an armed man.

Ragged, disgraced, forsaken, hungry, cold, a vagabond and an outcast. No one heeds him, no one pities him, "O days of my youth, return again, days of my innocence

return." So, in frenzied tones, he entreats the Past to restore him the opportunity of redeeming the dreadful errors of his manhood.

But the past is irrefragable—the years that are spent are beyond recall.

"O days of my youth, return again."

So, he continued to exclaim, invoking Heaven with earnest, supplicating gesture. "Days of my youth, return—days of my youth, return, that I may act otherwise than I have acted."

And his youth returned, for he had only dreamed upon this New Year's day. He was still a youth. He awoke, and with a shudder, fell upon his knees in gratitude that he was yet able to choose the wise path in life.

Reader, who art a youth, do you so likewise determine. Otherwise, the day will come, when you will cry, in bitter anguish. "Come again days of my youth," and they will not come again.

### EQUALIZATION OF TAXATION.

TO THE EDITOR OF THE TEEETOTAL TIMES.

DEAR SIR,—We have much talk in the present day about the equalization of taxation. While lately reflecting upon the businesses of the spirit merchant, malster, brewer, and publican, it occurred to me that as they are known through the influence of their traffic to be the producers of threefourths of the crime, insanity, and poverty, which now affect society, it would be but just were they obliged to pay their relative proportion of taxes for the punishment of criminals, the maintenance of the insane, and the sustenance of paupers. I do not see why one *small portion* of the community should be allowed to engage in a traffic which increases to the extent of seventy-five per cent. the amount of taxation borne by the remainder. I would, therefore, suggest that the friends of temperance and justice throughout the united kingdom, petition Parliament for an enquiry into the evils accruing to society in consequence of the present sale and use of intoxicating drinks; and, after such an inquiry has been obtained, and it has shown that a large proportion of our present taxation is occasioned by the expense incurred in the support of gaols, poorhouses, &c., &c., then petition that those who live by the sale of intoxicating drinks, the consequences of which is the increase of crime and pauperism, be at least taxed *in proportion* to the amount of evil which they inflict.

If the Government refuse to appoint such a committee of inquiry, then I suppose that we assume what we know to be true, viz., that the major part of our national crime, lunacy, and poverty, is occasioned by the sale and use of intoxicating drinks, and pour in petitions from every town and village in the country, praying for an equalization of taxation, and demanding that the manufacturers and sellers of intoxicating drinks be taxed according to the proportions above stated.

Would it not be well to form a committee of the friends of Temperance, to make arrangements for carrying into effect the above named project, and if the object be not attained, the movement will at least direct public attention to the subject, and be the means of largely promoting the Glorious Temperance Reformation.

Newcastle on Tyne,

Yours, respectfully,

May 12, 1848.

J. P. BARKAS.

TAKE CARE OF YOUR BRAINS!—The brain is the organ of the mind, drink-stimulants, and they keep the mind in a state of constant excitement: but if you drink nothing but water, there is no stimulant but that of thinking, talking, and writing, which would be found healthful rather than otherwise.—*Rev. B. Parsons.*

### MORAL AND LEGAL SUASION.

There are two ways by which God governs man. The one is a government of motives presented to the mind in the way of moral suasion, the other a government of law and force externally applied. The one leads, and the other drives where leading will not do. The one shows him the right way and intreats him to walk in it, and if he will not, the other restrains and controls.

The nature of these two kinds of government is beautifully exhibited in the thirty second Psalm. There God makes a proposition of these two kinds of government to the wicked, and lets them choose by which they will be governed. "I will instruct thee and teach thee, in the way thou shalt go, I will guide thee with mine eye. Be ye not as the horse, or as the mule, which has no understanding; whose mouth must be held in with bit and bridle, less they come near unto thee." Here he proposes first to instruct and teach, and thus to lead them in the way they should go, by motives addressed to the understanding. Here he proposes to have his eye upon them, tenderly to guide and encourage. If they yield to instruction, and suffer themselves to be led, well and good; but if they have no understanding, and prove stubborn like the mule or the horse, then he must restrain, direct, and control by putting the bit and bridle into his mouth. The restraints of the law must curb that which gentle means could not. When the wrath of man becomes troublesome and will not be stayed by motives, God will do to him as he does to old Ocean when he lays upon his mane, and says, thus far shalt thou go, but no farther. "The wrath of man shall praise him, the remainder of wrath will he restrain."

In the same manner as God has two ways to govern men, so men have two ways to govern each other. The one by motives, the other by law, applied by superior power. The one which proposes motives to the understanding is the first to which we must resort. We say first to them who deal in strong drink to the injury of society—I will instruct thee and teach thee in the way which thou shalt go. We treat them as men having understanding. We reason with them. We try to convince them by argument that they are engaged in an unjust and sinful business. We appeal to their human feelings—we appeal to their patriotic feelings. We try to show them how they are violating faith between man and man, between man and his country, between man and God. We ring in their ears the law of the land—the law of God, "wo unto him that giveth his neighbour drink." We echo into their conscience the cries of orphans which are worse than orphans, and of widows that are more than widows. We show them as fruits of their business, homes which are not homes—husbands which are not husbands—vows recorded in heaven, trampled upon and broken—affections once warm, forever ended—hopes which lived as bright as a dew drop on the bridal day, withered—heart broken! And what more! We tell of sighs that end not, and of tears that always fall! but can wring no mercy from the steeled heart of the dram-seller! And what more? Shall I speak of Suicide! Murder!! Madness!!! All fruits of his business! Nay, it is enough! If these appeals to the understandings, feelings, and consciences of men will not avail, must we give it up? If arguments like these will not persuade, if facts like these will not convince, if truths like these will not instruct and teach men in the way they should go, must we give it up? Must we look quietly on while a few unprincipled men are dealing damnation and death around them? Must the great mass of society be thrown in defenceless among a few who have no consciences, no feelings; whose interest is to sell the peace of families, the widow's house, and the orphan's bread, yea, even the souls of men, for dollars and cents?

~ MODERATION.—Moderation is the silken string running through the pearl chain of all virtue.

## APPEAL TO MODERATE DRINKERS.

Know ye not that the *little boy* who smokes his pipe, and joins his coppers with his juvenile companions over a gill of spirits or a pint of ale, would plead as his apology were he charged with doing wrong, that his father and his companions were doing the same thing? And know you not that the *drunken tradesman*, who spends his hard earned money in the tap-room, and beats his wife and beggars his children, finds his apology in the glass of his rich and moderate drinking employer? And that the *female servant*, overcome by the free use of liquors from her mistress's press, finds her apology in the practices round her master's table? And that the *church member*, charged with drinking, finds his apology in the respectable moderate drinking of his elder or minister. The ragged, emaciated, blaspheming drunkard, stands out as a beacon to warn, rather than as an example to allure. But respectable, moderate drinking men,—men and women who can sip their glass, and long for the advancement of Christ's kingdom, at the very moment they are staying its progress; these send forth an unseen, yet most powerful influence, which gives sanction and life to a degree of most sinful indulgence, which but for the protection of their high character, must wither and perish before the light shining around.—*Scottish Temperance Review.*

## AFFECTING SCENE.

A gentleman writing to the Star of Temperance relates the following affecting tale. Early, upon one of the bright mornings with which heaven hath blessed us this winter, a little girl, of eleven years of age, was seen hurrying from a grog-shop, to her home with a bottle of whisky. In a short time she was again seen travelling the same course, and again, and again, and again, did she carry to her home the destroying cup, till another morning dawned and death had taken from this beautiful and interesting girl her *Mother*. An inquest was held over the body, and the little girl with her eyes full of tears, and her soul pouring out its grief, gush after gush, stated before the coroner's jury, that she had carried ten pints of whisky the former day and that night, to her parents, who drank nearly the whole, and from the effects of which, the jury decided her *Mother* died. When the dead body of the little girl's *Mother* was laid out for burial by the public officer, her *Father* was suffering with delirium tremens. And, though the sad remnant of her whom he once promised to love and cherish in sickness and in health, the *mother of his child*, he cursed and swore whilst his brain was crazed by the influence of the destroyer, so as to make the hardest heart present shrink back with astonishment and horror; and in this state, I am informed, he too on the next day paid the last demand of nature, leaving his child in the worst part of our city without a friend; and, unless the protection of some one, moved by a just sense of duty shall be yielded to her, to become an early prey to the licentious and the cruelly wicked. Our people are not easily moved by such transactions, for they are too common. The public mind has become so accustomed to such scenes that it is not disturbed by their occurrences. It submits to the worst wrongs and grossest outrages upon humanity with as much apparent unconcern as the poor slave, whose back has been scarred and lacerated times without number, does to his condition. God speed the day, when like the trump of an awakening angel, the condition of our people shall arouse them to action.

**MODERATE DRINKING TEACHERS.**—We have but little faith in them. We know a number of male teachers in Scotland, who have consumed as much whiskey as would poison almost the whole of the fish in the magnificent Lochlomond! Such men, however high their intellectual abilities, ought not, on any account, to be entrusted with the instruction of the rising generation.—*W. Logan.*

## THE WILD DARK STORM;

OR, THE DRUNKARD'S DAUGHTER.

BY M. A. DENISON.

O! tie the casement father, the snow falls on my bed;  
And tie the casement father, for it rattles o'er my head;  
Don't sleep so sound, my father, I am very numb and chill,  
And I cannot bear to listen, with the room so black and still.

The drunkard heard no plaintive voice,  
For death enwrapt his form.

Nor the poor child's moan, "I'm all alone,  
In the wild dark storm."

The blast roared down the chimney, and shook the fragile wall,

And the casement rattled louder, at the shrieking, angry call;

The child in agony arose, and swayed her wasted form,  
As she whispered, "I am all, all alone,  
In the wild, dark storm."

A light shone in upon her, her heart bet quick with fear;  
She could see no form around her, no voice, no foot-fall hear;

But a whisper came unto her, as a zephyr's tone might be,  
And its melody breathed fairy-like, "my child, come home to me."

"There's snow upon my bed, mother, my heart is freezing fast;

And shadows from the corner, are fitting swiftly past;  
I'll come to you, dear mother, if you'll make me very warm,

For oh! I'm cold; and all alone,  
In the wild, dark storm."

The little snow drifts grew; and so lovingly they slept,  
Upon the ragged coverlid, the child no longer wept;

She said, there must be warmth in them, and thrust within her hand,

And drew it forth, encircled with a pale and icy band—  
Then shrieked, as wild, and frantic, she shook the drunkard form,

"I'm dying! father—dying,  
In the wild, dark storm."

Poor child! her head sank backward, her eyes grew dark and dim,

Her voice grew stronger in despair—she could not waken him;

With red and frozen fingers joined, she breathed in anguish low,

"Where mother sleeps, where mother lies,  
'Tis there I want to go."

The dawn looked in upon her,

Stiff, motionless, and cold;

The snow laid all around her,

And dimmed her locks of gold;

Beside that wretched father,

She drew her quivering breath,

And there the two slept silently,

Within the arms of death.

Poor babe! no more she murmurs,

"O! mother make me warm:"

'Twas best the drunkard's child should die,

In the wild, dark storm.

## WHAT IS RUM?

I asked an aged man, a man of cares,  
Wrinkled, and curved, and white with hoary hairs;  
Rum is the Tyrant of the soul, he said,  
Ye young and fair, take warning from the dead.

I asked a dying drunkard, ere the stroke  
Of ruthless death life's golden bowl had broke;  
I asked him, What is Rum? Rum, he replied,  
The curse of earth—MY RUIN!—and he died.

I asked a weeping wife; she raised her eye,  
All filled with tears, and this was her reply:  
Rum dashed from me fond hopes of earthly bliss,  
And made this life a cup of bitterness.

## TEETOTAL OPERATIONS.

## ASHBOURNE.

The Temperance Society of this Town, held their Annual Tea Meeting on Whit Monday. After the cloth was removed, addresses were delivered. The chair was occupied by S. Bradley, Esq. The audience appeared instructed and entertained by the orations of Messrs. Stevens, Pateman, Avery, Haythorn, Thornton, and Estcourt.

## BATH.

The Bath Juvenile Temperance Society celebrated their 10th Anniversary on Whit-Monday, when the members accompanied by the Rechabite Tent, walked in procession through the principal streets to Walcot Church, where a sermon was delivered by the Rev. G. W. Newham, M. A., of Coombe Down. The procession created some excitement, the healthy appearance, orderly conduct and superior clothing of the members, presenting a striking contrast to the general appearance of the other holiday walkers in the city. On quitting the Church the members proceeded to the Temperance Hall where about 160 partook of tea and other refreshment, after which J. H. Cottrell, Esq., (Treasurer of the Bath Temperance Association) delivered an impressive address. On Wednesday evening the usual anniversary meeting was held at the Guildhall.

## BRIDPORT.

The anniversary of the Bridport Juvenile Temperance Society, was held on Tuesday, June 13th. The young people connected with the "Band of Hope" assembled at the Town Hall, in the afternoon, where refreshments were most amply provided for them. In the evening the Rev. T. Wallace, president of the Bridport Temperance Auxillary, addressed the meeting on the value of the Temperance Reformation to the youth of our country. The president was much gratified in observing, that nearly all the juvenile members present were connected with Sabbath schools.

Several Temperance meetings held in the Town Hall, within the last few months, have been most numerous and respectably attended. Indeed, it has sometimes been difficult to accommodate the audience within the Building, and the adhesion of Christian Ministers is seen to be most important.

## DEEPIING, ST. JAMES. LINCOLNSHIRE.

The Temperance cause lately started at Deeping, St. James, continues to progress, and a sensible diminution in the use of ale and porter is experienced in the neighbourhood, which has induced the publicans to complain. Mr. Passmore Edwards has lately favoured us with a lecture, when the Rev. J. George, vicar of the parish, presided. Several signatures were obtained, and a good impression was produced upon the minds of a number of railway labourers who were present. Mr. Gutteridge has held two meetings at Maxey and the adjacent villages. Several farmers in the neighbourhood, although they are not at present teetotalers, have offered money instead of beer, to those among their men who desire to practice total abstinence. This is we think, a good example.

## IDLE, YORKSHIRE.

The sixth Annual Meeting took place on Whit-Tuesday, June 13th, in the Wesleyan school room, Idle, when upwards of 300 were assembled. After the cloth was removed a public meeting was held in the same place. The chair was taken by Mr. B. Bland, Jun., of Idle, when addresses were delivered by Mr. W. Booth, of Idle, Mr. W. Fenton, of Eccleshill, Mr. Job Walmsley, of Clatonhight, Mr. T. B. Thompson, agent to the British Association for the Promotion of Temperance, and Mr. J. C. Booth, of Bradford.

## KILLEARN, SCOTLAND.

The eight annual meeting of the Killearn Total Abstinence Society was held on Thursday evening, 8th

June 1848, when a respectable company sat down to tea. Mr. James Fairlie, President of the Society occupied the chair. Interesting addresses were delivered by the chairman, Rev. John Fairlie, Mr. Peter Mackie, Mr. A. Buchanan and others, several pieces of sacred music, &c., were sung during the evening. A committee for the ensuing year was appointed and the Office Bearers of the Society re-elected. The party separated at half past eleven o'clock, highly delighted with the whole proceedings.

The operations of this society during the past year may be comprized as follows, 26 Fortnight Meetings for debate and mutual improvement, and 5 social Tea Meetings have been held.

The Society was favoured with visits from the Honorable Judge Marshall, Rev. Mr. Wallace, Alexandria, and Mr Logan who respectively delivered interesting addresses on these occasions, chiefly beating on the Total Abstinence movement.

A Juvenile class was formed in November 1847, which is doing well. The attendance is good and regular, and the progress made by the children is manifest.

## ST. BUDEAUX.

The friends of Total Abstinence in the villages of St. Budeaux and Tamerton, held their first annual Festival on June 5th, on the bowling green of the former village. After the tea a public meeting was held, presided over by the Rev. Mr. Webster, Baptist Minister of Stonehouse. Addresses were delivered by the Revd. J. Rogers, Dr. Pearce, of Plymouth, Messrs Baker and Jones, of Devonport, and Mr Curtis of St. Budeaux. Notwithstanding the prediction that "Teetotalism would die a natural death in this neighbourhood," ten persons (adults) have since signed the pledge. May God give them grace to keep it.

GIN versus COMFORTABLE DWELLINGS.—"Have you any gin palaces in Bethnal Green?"—"Several." "Have you any notion of the expenditure in gin at Bethnal Green?"—"No." "Can you infer it from the sizes and the magnificence of the palaces?" "I should think it very considerable." "Supposing that expenditure upon gin palaces were expended in their own houses, would it not lead to a very considerable improvement in them, and increase of comfort as well as economy?"—"No doubt about it."—*Report of Sanitary Commission.*

A CHALLENGE.—It is somewhere said that the Rev. John Pierpont, the well known and eloquent advocate of the cause of Temperance, once said, on rising to address an immense concourse of people.—"If there be an individual, a single one—man, woman, or child—in this vast assembly, who has not suffered either directly or indirectly from intemperance, oh let that person stand up, that I may feast my eyes on the first one I have ever seen who has escaped." He paused and looked around him, but no one stirred. An expressive silence confessed that all felt the smart of this universal scourge.—*Utica Advocate.*

CHRISTIANS TOLERATE DRUNKENNESS! — Strange and humiliating it is that drunkenness should be the prevailing vice in a land of bibles and sabbaths; that with the holy precepts of that blessed book in general circulation, there should not be merely the absence of an universal loathing at customs and practices that feed pauperism and crime, but a toleration for them such as would have disgraced a heathen clime. Ancient paganism denounced intemperance, though it encouraged it by the example of the gods. Mahomedanism refuses the wine cup to its followers. Eastern idolatry reckons drunkenness one of the five enormous sins. And shall Christianity be less indignant in her denunciation of this offence, or less uncertain in the note of warning or alarm which she heralds forth? Surely the Christian pulpit and press must speak out.

## "TEETOTALISM" NOT A BARBAROUS WORD.

BY BENJAMIN PARSONS.

THE DOCTRINE OF TOTAL ABSTINENCE has now taken such deep root in the public mind, and has been so well supported by irrefragable argument, that our opponents feel themselves rather non-plussed in their determination to stand out against us. They flew to the *Scriptures*,—and both old and new testament, said we were right. Away they hied to *Science*,—but alas! their success was no better. *Chemistry* told them that Alcohol, far from being a nutritious substance, is a *poison*; and instead of deserving the dignified appellation of a "good creature of God," ought to be branded as a *bad creature of man*. *Physiology* has been equally ungracious to our adversaries, for it has attested, by a thousand facts, that the direst material demon that can infest the body or mind is the spirit of the still, the wine-vat or the mash-tub; and upwards of one thousand medical men have declared that total abstinence is not only compatible with perfect health, but eminently conducive to it.—*History*, also, is in our favor, for the strongest men of antiquity were Total Abstiners, and in modern times the same truth is demonstrated by thousands of living examples. Thus not only the victims of drunkenness, but the advocates of moderation, are driven from every strong hold in which they have entrenched themselves. From the first their weapons were feeble, and now seem to be altogether wanting.

Hence, as they find it difficult to assail the *thing*, they wage war with the "*name*." We neither belong to the Nominalists or Realists of a former age, for we believe both in *things* or *realities*, and also in *names*. To us a rose is a thing, a beautiful reality, and we have some suspicion that it would smell as sweet though called by another name. The same may be said of many other things; and yet there are not a few names which we would contend for, if society were about to commit them to oblivion. And while we would always attach more importance to the *thing* than the *name*, to the *reality*, than to *any syllable* or collocation of syllables, still there are hundreds of instances in which we would struggle for the *name* and the *thing*.

Now this is just our predicament in reference to "TEETOTALISM." Of late, this invaluable term has been most unmercifully, not to say, unmeaningly, beset. Our *principle* is admitted to be good. We are no longer to be laughed at nor outlawed. It is granted, that a man or woman may be an abstainer without danger to christianity or the sacred volume. We have hardly a person left who is bold enough to avow in the hearing of any, except sciolists, that before he can give up wine, or beer, or brandy he must have a new Bible! It is allowed that our agents and advocacy are improved, nay, that we have done some good in certain quarters, and might perhaps be tolerated, or have a passport given us, were it not for that abominable word,—*"TEETOTALISM."* Some tell us that they would actually give up poisoning themselves and others, but for this "*barbarous name!*" Only think what a deal there is in a name, when a sensible man to avoid it, will actually risk his own health and peace, and the present and eternal welfare of thousands of his fellow immortals!

We have often heard this poor, innocent, and as we think, *classical*, word assailed, and therefore offer a few remarks upon it; especially as we fear that, after all, it is the *thing* rather than the *appellation* that is thus covertly assailed. Indeed some of our opponents are determined that we shall be nameless. If we call our institution the "*Temperance Society*," then we are instantly rebuked for assuming a cognomen which it is said belongs to another, and a far more respectable Society. The only Temperance people on earth, they tell us, are those who give up the use of *spirits* in the form of *gin, rum, and brandy, &c., &c.*, but retain it in *wine, cider, ale and porter!* Tis true there are more persons who destroy themselves by the latter beverages than the former, but still for all that, you are not a *true Temperance disciple* unless you take a little of the poisons. It seems now to be laid down as an axiom, quite as valid and self-evident as any truth in Euclid, that no man who totally abstains from intoxicating beverages can be a real and genuine *temperate* person. We always thought that true temperance meant the moderate use of what will do us no harm, and *entire abstinence from everything that will injure us*; but these thoughts, forsooth, are very antiquated, for according to modern conventionalism, you cannot be really temperate unless you take at indefinite times an indefinite portion of alcoholic poison!!

What then are we poor Teetotalers to do? If we call our Institution a "*Temperance Society*," the whole world seems ready to stone us for assuming a name which belongs entirely and exclusively to the drinkers of a venomous beverage.

To say we are *Total Abstainers*, is also treated with equal condemnation. *Totally* to abstain, taken literally, means to abstain from every thing, meat as well as drink. A Total Abstainer, say they, would neither eat nor drink, and therefore people who drink water and eat meat and vegetables, bread, plumb-cake and plumb-pudding, cannot, without the grossest inconsistency, be termed Total Abstainers. Here, again, they try to rob us of a name. We fear there is some depth in all this. Every Institution must have a name. No principle can live and act unless it can be enunciated. Things are propagated by words. By means of a word, you can carry a truth to the ends of the earth, and there make it popular and triumphant. A word can pierce the heart, and turn a soul from perdition to glory. Take away words, and the soul and truth are dumb, and science and religion would stand still. It may also be mentioned, that many names are arbitrary. A perfect philologist might show that more than half our mother tongue is improper and fanciful, if not barbarous, quite as much so as the term "*Teetotalism*." Indeed it will be no difficult matter to show that this epithet is far more appropriate, accurate, and classical, than numbers that have received the *imprimatur* of usage or the schools.

It is said that Teetotalism originated in the imperfect enunciation of a man who stuttered, and many a Temperance toper, with his decanter or tankard before him, has illuminated and amused his auditors with the tale, that at a public meeting, one of the water-drinking fraternity asserted that he would "*T—T—T—totally abstain*," and that the rabble in the pitiable assembly resolved from that time to be "*Teetotalers*." Cannot you see, gentle reader, how the laugh and glass go round as this

narrative ends? "Ridicule," my Lord Shaftsbury tells us, "is the test of truth." Make a thing laughable, and who does not see that it is absurd? For few of the laughing throng, especially when the glass or pot are doing their work, are disposed to separate the trick of the jester from the unpalatable fact which the hearers are concerned to banish from society.

For this much abused epithet, "*Teetotalism*," then, we have a few words to say, and trust that we can prove that it is as expressive as any in our language. In many parts of our country there is a variety of *superlatives*. I have heard the words "*terrible*," "*vast*," "*thundering*," &c., &c., &c., thus used. A coachman talks of the "*thundering jaws*" of his hard mouthed horse. I have heard a lovely infant called a "*terrible pretty child*," and a small place of worship, a "*vastly small chapel*!" In each of these instances the adjectives or adverbs are used as superlatives. So in many localities, while "*Total*" signifies entirely or altogether, and therefore precludes any degree of comparison, the syllable "*Te*," or "*Tee*," is added, to express the highest and noblest kind of *entireness* or *Totality*. For a person to be *Teetotally* blest, or *Teetotally* lost, or undone, conveys to those people who are unaccustomed to this usage, the idea of the *highest possible* kind of happiness, or the *most utter* wretchedness. Now, every scholar knows that this syllabic prefix, this repetition of the letter with which the word begins, is very ancient. It was common to the Hebrews, Saxons, and others, and the Greeks especially employed it to express their *perfect tense*. School boys hardly ever forget "*Present, tupto, future, tupsio, perfect, tetupha*," &c., &c. Why, then, should we be called barbarians, because we adopt a custom of our mother tongue, sanctioned by the most natural, ancient and classical languages in the world? The supposition that "*Tee-total*" is "*Tea-total*," and derived from *Tea* drinking, only betrays the ignorance of those who indulge it.

"*Teetotalism*," then, is a genuine classical word, especially expressive of the noblest kind of abstinence. There have been men who have abstained from meat, from bread, from vegetables, &c., &c., but theirs was not the highest kind of abstinence. Bread, animal food, vegetables, or fruit, never rob men of their senses, nor render them cruel and hard-hearted. When did beef or veal induce a parent to starve his children, a husband to maltreat his wife, or become a thief, a Sabbath breaker, a blasphemer, or a murderer? But there is not a crime that has blackened human character, peopled poor-houses and jails, or sent souls to perdition, but has been perpetrated under the influence of alcohol; and consequently he who abandons this accursed beverage, is an abstainer of the highest and noblest description; for were intoxicating liquors driven from the earth, society would instantly, as if by magic, assume a new character; and personal improvement, domestic happiness, rational reform, and pure religion, would soon bless the world, and therefore while we hold fast by the *thing* and the *word*, the *principle* and the *name*, we daily and hourly exclaim, "THANK GOD FOR TEETOTALISM!"

VOICES FROM THE BENCH.—Baron Alderson and Justice Coleridge, both entreat young men, if they wish to avoid crime, to avoid the public-house.

### THE UNKNOWN TEMPERANCE AGENT.

"Well, the sun is fast descending behind the western hills, and I am still twenty miles from the place of my appointment. These short November days, muddy roads, and impassable mountains, are not very comfortable things in one's way who is eager to get forward. But must give it up; I could not foresee these difficulties when I went on my appointment to — county. Impossible to reach there to-night. But who can tell but what my delay may be the means of accomplishing some good in this mountainous region?" Thus mused Mr. C., a temperance agent, as he passed along through a gorge of the mountain, and emerged into an open, cultivated valley.

Just as the last rays of the setting sun were gilding the tops of the lofty hills, he reached a decent looking farm house, with a tavern sign swinging at the corner.

His jaded beast immediately showed a strong inclination to haul up, and seek for provender and rest. To this inclination the master yielded, and called for a night's entertainment. In the bar room was a company of loafers, pretty mellow, and much excited about some thing. While the agent was taking his supper, he heard through the open door remarks like the following: "Now that temperance meeting in the school house to-night ought to be broken up." "So it ought, and it shall be." "I wish that people knew enough to mind their own business." "Well, I'll not be caught by them, I can assure you." "I'll never sign away my liberty." "If I should take the pledge, I should want to drink ten times more than I do now." "Yes; that is the way they all do, only these temperance folks get behind the door!" "I hate hypocrisy; come, landlord, give us a bumper." "Now, let us all go down to the meeting, and give them a blowing up." "That's right!" exclaimed the landlord "I'll treat you for that." "Who will be our speaker!"

At this juncture the agent, having finished his repast entered the bar room. "What's the excitement among you, landlord?" said he.

"O, those *teetotalers*, as they are called, who are turning the world upside down, have got into our neighbourhood, and they are going to have a confounded meeting to-night, right under my nose; and I verily believe that they would rob me of all my custom if they could. We talk of going down to give them a blowing up; only want some one who can talk fast to be our speaker." "Well, sir, I am the very man for you. I have seen a great deal of these temperance folks, and I can talk as fast as any of them, I assure you. Just appoint me your speaker, and let us all go down, and I'll give it to them I tell you." "Good, good," cried a dozen voices "Now, let us all go, and we will have a rare time of it." "I guess some of them will look blue before the meeting is over," said the landlord. "I guess so too," replied the unknown.

Matters being settled, all started from the school house singing and bawling as they went. The whole welk rang with obstreperous noise. "Come, come," said the stranger, "let us get a little more quiet, or they will be the door against us."

So saying, he took the landlord by the arm, and walked on; the next fell in behind, two and two, and in this orderly manner they entered the house. A whole set was vacated for them, and down they sat. They listened attentively to a young man, who was reading a address, thinking that their turn would come next. A length the speaker sat down, and the chairman gave an opportunity for any others to address the meeting. The eyes of the whole drinking gang were now turned to the speaker; and the loud whisper, "Get up, get up quick," burst from every lip; and the landlord, who sat next to him, applied his elbow to his side with so much force, that it quickly brought him to his feet.

"Mr. President," said he, "we hold that all men are th

friends of temperance; but with regard to total abstinence and these temperance societies, there are many different opinions, we can assure you; and against taking the pledge many strong objections can be urged. Shall we deny ourselves the temperate use of the good things which a kind Providence has bestowed upon us? Shall an independent man be called upon to sign away his liberty? And you know, Mr. President, that the stronger a man binds himself, the greater inclination he will have to do the very thing which he has bound himself not to do. And these societies, whenever they succeed, infringe upon the lawful rights of the licensed tavern keeper. I have known some completely thrown out of business, just by these temperance reformers, and these Washingtonian societies, as they are called. Why do they call them Washingtonians, I wonder? Did not General Washington drink spirits temperately? And shall we undertake to be better than he was? And shall we wrong the poor tavern keepers out of their honest dues?

"Look at this man by my side. For the accommodation of this neighbourhood, he has paid for a license, fitted up a bar, filled it with liquors, and has hung out his sign. Now, should you get all this community to sign the temperance pledge, he is down, I can tell you. All the travellers who pass this road will not drink enough to pay for his license. And what right have you, sir, or this meeting, to interfere with your neighbour's lawful business?" "Stick to the landlord," cried one, "Three cheers for the landlord!" shouted the whole crew; and the whole house rang again! When the uproar had ceased, the unknown agent saw evident signs that he would soon be waited upon to the door with his whole company. "Bear with me, Mr. President, a moment longer. I am an entire stranger to these people and to yourself. And I knew nothing of this meeting till I put up, a lone traveller, at the tavern. There I learnt about this meeting, and heard this company proposing to attend, provided they could find some one to speak for them. I volunteered my service, and you have heard my speech in their behalf. Now, sir, permit me to tell you, that I am a temperance man, a teetotaler. I know the dreadful evils of intemperance; and I know, also, the safety and the blessedness of the pledge.

"Sign away my liberty! No, sir; by taking the pledge I broke the cruel chains of slavery, by which I had been bound many years, and I became a freeman—as free as the water-brooks which course down your hills, or the winds that whistle round your mountain tops! Be more inclined to drink after signing the pledge! No, sir; it is a safeguard. It has a wonderful charm in soothing the troubled soul, and in quelling the craving appetite. A well talk of the signing of a note on a bond inclining men to dishonesty; or of the marriage vow inclining the husband to unfaithfulness!!

"Look again at this landlord. Was it necessary for him to open a tavern, in order to get a living? Has he a good farm? and is he not already beginning to neglect that farm? Is the neighbourhood any more industrious, peaceful, and happy, since that sign was hung out?

"Look at the company around him here to-night. These are his dupes. I never saw them before; but I could tell you much of their history. That tavern has lured them from their houses and their business; and that flaming bar is fast consuming their property, and drinking up their life-blood. Their families are even now suffering at home for the necessities of life. And deeper and more awful sufferings are in reserve for them, unless these men quickly forsake that den of dragons! And the landlord is none the better off, but rather worse. He is even now beginning to drink with his customers; is on the very brink of ruin! If he keeps up that tavern sign a little longer, he will work out his own destruction. It will be a mercy to him to destroy his custom, and a blessing to his family. O that I could be the means of rescuing these my fellow-men from that awful

gulf to which they are rapidly hastening! Come, my friends, I have come here to speak for you to-night, and for your good I will plead.

"I know your trials—your craving appetite, your horrible nights, your gloomy days, and all your long train of sorrows! I pity you. I can sympathise with you. I speak as a friend. Come, take the teetotal pledge, and be free. The galling chains of slavery shall fall from your limbs; your horrors shall flee away; peace shall return to your dwellings, prosperity to your business, and joy to your souls!

"Feel yourselves once more to be men, and walk up with me boldly to that stand, and take the pledge. I shall esteem it an honour to be a member of this total abstinence society; and it will be an honour to you. Come, here's my heart, and here's my hand."

So saying, he took one, and another by the hand, with tears in his eyes, compassion in his look, and tenderness on his tongue. They could not resist; they were all melted down, and one by one went up and took the pledge. Many others in the house followed their example. The landlord was confounded, and looked blue. A new impulse was given to the cause; and the reformation went on with increasing interest and power in the neighbourhood.

The meeting closed, and the agent was advised not to venture himself again at the tavern. But he was not the man to be afraid. Taking his host again by the arm, he returned to his lodgings, and immediately retired. The next morning, as he called for his bill, the landlord said, "Sir, if you will go on your way, and never return here again, you are welcome to all you have now had." "That, sir, I shall not promise. Here is your money. But remember, if you continue your present business, you are planting thorns in your own pillow, and you are furnishing fuel for that flame that shall ere long burn in your bosom with quenchless anguish."

The agent went on his way, and in one year he received letters from three of the men whom he led up to the stand, and persuaded to take the pledge, stating that all he had told them had proved to be true, and more also. They had forsaken their evil ways, and had returned unto the Lord, who had had mercy on them, and to our God, who had abundantly pardoned. They felt themselves to be justified by faith, and were rejoicing in hope of the glory of God. "Thanks be unto the Lord," said the agent, as he told me the story, "for the privilege of spending that night in the valley of the mountains."—*Canada Temperance Advocate.*

**KEEP AWAY FROM THE WHEELS.**—Little Charles Williams lived near a manufactory, and he was very fond of going in among the workmen and the young people that were at work there. The foreman would say to him "Keep away from the wheels, Charley."

Charley did not mind, and would often say, "I can take care of myself." Often he would go nigh, and the wind of the wheels would almost suck him in; and two or three times he grew so dizzy that he scarce knew which way to go.

At length, one day, he staggered while amid the wheels, and fell the wrong way against the wheel; the band caught his little coat and drew him in, and he was dreadfully mangled. So is it, boys, when you go into a grog shop. You may think you can take care of yourselves, and keep clear of the wheels. But O, you may find yourselves dreadfully mistaken. Before you are aware of it, the band may catch you, and nothing can save you

O, keep away from the wheels!

THE DEVIL LAUGHED IN HIS SLEEVE when he saw a man misapplying his genius in the invention of the still and the mash tub; and multiplied have been his victims through their instrumentality. The bottle has helped mightily to people his soul-scathing dominions; but we trust the time is very near for the scotching of the rake. —*Mechanics' Organ.*

## INCIDENTS IN THE LIFE OF A TEMPERANCE ADVOCATE.

BY THOMAS WHITTAKER.

The CONFERENCE OF TEETOTAL MINISTERS held in Manchester a few weeks ago, was an *incident* noted down in my log book. I was one of the lookers-on at that Conference. The meeting was in many respects encouraging, and yet I confess I felt a little disappointed. We had not quite 200 Ministers assembled, though, by letters and other means, we were given to understand we had not much less than 2,000 pledged Teetotal Ministers. As I travel to and fro in the country, I hope to meet them, for I submit that *two thousand* ministers is an army strong enough to shake the strong drink citadel to its very foundations. Let these men "endure hardness like good soldiers," and there is no power on earth can resist them.

Most of the ministers assembled were strangers to me, men of whom I had heard nothing before, and though it gratified me to meet so many *strange* Teetotalers, I was annoyed by the absence of old and familiar faces. The Rev. W. Scott, of Aire Dale College; the Rev. W. Morgan, clergyman, Bradford; Dr. Ritchie, Edinburgh; the Revs. R. Tabraham, Wesleyan, Clitheroe; F. Howarth, Unitarian, Bury; Kerrow, Presbyterian, Manchester; Peters, Wesleyan Association, Do. Hugh Bowen, Burslem; B. Parsons, Ebley; W. Roof, Wigan; and Dr. Burns, London, with others that might be named, were at their posts. These names have long been familiar to Teetotal ears; but with respect to many, we might have adopted the language of the despairing Arab, when he exclaimed, "The friends of my youth, where are they? And an echo answered where?" Not a single minister from the metropolis, except Dr. Burns; and Liverpool, Leeds, Sheffield, Birmingham, Bristol, Hull, and Newcastle, almost without a representative! I am aware excuses may be made for many, but there are others for whom *no* excuse can be made. The ministerial office has suffered as much from the drinking customs, as any respectable profession with which I am acquainted. On the principle of self-preservation, they would find Teetotalism useful. Temperance advocates often meet with those who have been shorn of their strength by this tempter. Teetotalism needs their help, and they, as well as the rest of mankind, need Teetotalism.

\* Cry aloud, thou that sittest in the dust,  
Cry to the proud, the cruel, and unjust,  
Knock at the gates of nations, rouse their fears,  
Say, Wrath is coming, and the storm appears;  
But raise the shrillest cry in British ears."

The principal object the Committee had in view in calling this Conference, was the petitioning Parliament for the suppression of the sale of intoxicating liquors on the Sabbath; and though there was but one opinion as to the desirability of shutting up these places, there was a very great *difference of opinion* as to the means to be adopted for bringing it about. You will judge of my surprise when I heard one of the speakers state, at the Free-Trade Hall, and reiterate the same statement in Exeter Hall, at the annual meeting of the National Temperance Society, that *all* the resolutions passed *unanimously*. Nevertheless, considering the sections of the Church represented, (for we had from the High Church to the humble Primitive,) and the constitutions and national characteristics of the men assembled, there was sufficient harmony to convince us that we were one in desire. It was quite amusing, after we had all been made *hot* by some Welsh fire, to see how we should be cooled down by some iced cream, handed round by some cautious Scotchman; and then, as it were, to prevent our prospects of the Sunday traffic being blighted by the cool minds from the far north, up jumped some son of the

"First flower of the earth,  
First gem of the sea,"

shouting for a total Repeal of the Union between Government and strong drink. And then John Bull, who under-

stands how to do nothing while he is appearing to do everything, better than anybody I know, saved us from going to the wall, by appointing a Sub-Committee to revise the resolution. That Sub-Committee did say enough to justify the British Association in their efforts to put down the Sunday traffic, though they came short of what was *due to the Committee*; and I rejoice to see the Teetotalers throughout the country moving in the matter. I believe the traffic is wrong on any day, and would like to go for an *entire prohibition of the system*; but that at present would not be entertained. But because we cannot get *all* we want, shall we refuse *what we can get*? I am aware we shall be met with the cry which was rung in our ears at the Conference,—“Let us rely on moral means, and ask the Legislature for nothing.” This is mere “sounding brass,” and is misleading the people. We are not asking the Legislature to *help us*; we are only asking them to give us a *fair field*, and to give over *helping the publicans*. Let the Government of this country cease to legalize the violation of what *they admit* to be the law of God—and then we shall, perhaps, cease to complain. Those people who refuse to join in the petition movement because it is not enough, remind of those very good people who object to Teetotalism because it is not everything. But what would you think of a man who has got on a very bad pair of boots, the soles of which are all but dropping off. He is walking through the mud in a very uncomfortable plight. He puts his hand into his pocket and takes out all the money he has got, which happens to be 3s. 6d. “Three shillings and sixpence,” says he, “that would mend my boots nicely! Dear me, what a state I am in; but then 3s. 6d. won’t buy a new pair, mended boots are not new boots—I won’t have them mended!” What would you think of him? Why you would think him very foolish, and yet he would be as wise as those who won’t have what they can get, because they can’t have what they want.

But the Conference itself was, upon the whole, satisfactory, and if nothing more than the letter from the Venerable W. Jay, of Bath, had been the result, the toil of the Committee, and especially the Secretaries, would have been well repaid. Every Minister of Christ ought to be put in possession of that letter, and the Committee furnished with means to publish it.

Whenever any individual or society takes a step in the right direction, let every Teetotaler in the community help according to their means. Much good must result from the closing of public-houses one day in seven, and if we cannot at once plant our standard on the walls of the citadel, let us throw a bridge across the broad moat that surrounds and protects it. And if we once set our foot within the territories of the licence system, we will continue the cry of—“The sword of the Lord, and the armies of Abstinence!” till the Citadel of Intemperance is rased to the ground, and they no more hurt nor destroy in all the Lord’s holy mountain.

LEAVING OFF GRADUALLY.—The S. C. Advocate relates an amusing anecdote which occurred between a couple of Dutchmen, one of whom was much devoted to “schnaps.” His friend was eloquently persuading him to “jine der dempranche,” and to obviate the terrors of coming to pure water “all of a sudden,” suggested the following expedient:—

“Vell, den, Honnes, I dell you how you do. You go und puy un parrel viskey, und take it home, und put a foshet in it, und vhenefur you vant un schnap, go und traw it, und slust so much viskey ash you traw off of der foshet, slust so much vater you pour into der parrel; den you see you haf always a full parrel viskey, only, d’rectly af ther a vile, it coome veaker und veaker, und at lasht you haf notting put un parrel of vater; den you vant no more use vor viskey, und you jine der dempranche.”

HOPS.—There are no less than 52,327 acres of land devoted to the growth of hops.

## A PLEA FOR THE DRUNKARD ;

A VOICE FROM THE GRAVE.

"No man careth for my soul."  
 "The voice of thy brother's blood crieth unto me  
 from the ground."

Loud roll the thunders,  
 The lightnings keen flash ;  
 The wind and rain fiercely  
 'Gainst you cottage dash.  
 But the storm is far fiercer  
 That rages within,  
 Where a poor wretch expires,  
 All leprous with sin.

'Tis the cot of a drunkard,  
 Envelop'd in gloom ;  
 There a hardened inebriate  
 Sinks fast to his doom.  
 His health he has ruined,  
 Has wasted his time,  
 Has spent his life's manhood,  
 In folly and crime.

No Christian is nigh  
 To relieve his distress,  
 Or point him to HIM  
 Who can pardon and bless.  
 His wife and his children  
 Their sad vigils keep ;  
 Despairing and hoping,  
 They weep, pray, and weep.

Contrition, repentance,  
 Faith, hope and love ;  
 And every blessing  
 That comes from above ;—  
 Alas ! these are absent ;  
 And fiendish despair,  
 And anguish unspeakable,  
 All triumph there.

Foul spirits accurst  
 Seem to crowd his abode ;  
 He starts, and raves wildly,—  
 "Save, save me, O God !"  
 His heart strings are cracking ;  
 "None will save me !" he cries ;  
 Then he shrieks and he curses,  
 And cursing he dies !

All bloated and swoollen,  
 He is stretched on the bier,  
 A sight most disgusting :  
 But his soul is—O where ?  
 He died as a drunkard,  
 Of whom it is written,—  
 "None such can inherit  
 The kingdom of heaven !"

Room for the pauper, there,  
 Borne to his grave ;  
 Room there, ye thoughtless,  
 Who ne'er tried to save :  
 Room, haughty Pharisee,  
 Boasting in pride,  
 Thou art better than he  
 Who a drunkard hath died :—

Room, careless Christian,  
 Allowing to perish  
 A soul for whose welfare  
 Warm zeal thou should'st cherish.  
 Room, room for the coffin,  
 See it placed in the grave ;  
 And think of his death-word,  
 "None cared me to save !"

In pauper style buried,  
 His corpse is laid low ;  
 And the widow crawls back  
 To her chamber of woe.  
 There meekly she bows her,  
 And offers this prayer,—  
 "Dispose Christian men  
 For drunkards to care !"

Yes ! another poor drunkard  
 Has gone to the grave,  
 Shrieking in anguish,—  
 "None cared me to save !"  
 Yes ! and thousands such yearly  
 Go down to the grave,  
 Whom none care to pity,  
 To rescue, or save !

Ye Philanthropists, Patriots,  
 Ye Christians in name ;  
 Hear this cry repeated,  
 Alas ! to your shame.  
 Hear, ponder, and tremble,  
 Lest again it be said,  
 A drunkard hath perished,  
 You had power to aid.

Go, go to the drunkard,  
 In sympathy go ;  
 Reveal to him clearly  
 The cause of his woe :  
 From the drunkard's resort  
 O bid him refrain ;  
 From gin, and the beer cup,  
 Urge him quick to abstain.

Abandon *thine own cup*,  
 Wine, spirits, and beer ;  
 And thus, by example,  
 Thy precept make clear.  
 Thou'lt advantage thyself  
 While concerned for another ;  
 And, O the rich pleasure  
 Of saving a brother !

Relieve his wants earthly,  
 Thus prove thou'rt his friend ;  
 But still regard chiefly  
 The life without end.  
 His body will perish,  
 In the grave it must lie,  
 But his soul is immortal  
 And never can die !

Ply him with intreaties,  
 And watch him with care ;  
 Encourage his hope  
 And forbid his despair.  
 To the House of Instruction  
 Direct him the way ;  
 And give him a Bible,  
 And teach him to pray.

Point him to Calvary  
 Streaming with blood ;  
 Tell him who died there,  
 To bring him to God.  
 His faith seek to strengthen  
 In each promise of love ;  
 And bid him ask humbly  
 All grace from above.

Hear, Christians, and ponder  
 This voice from the grave ;  
 Be watchful and zealous,  
 Poor drunkards to save.  
 Who thus labour for God  
 Shall not labour in vain ;  
 So the promise assures you  
 Which firm shall remain.

G.

## JUVENILE CRIME AND DESTITUTION.

The following facts, proving that intemperance is a prime cause and incentive to crime, are extracted from an able article in the second number of the "Standard of Freedom," entitled, "LORD ASHLEY AND JUVENILE DESTITUTION" :—

"In 1843 Lord Ashley quoted a letter from the chaplain of a country gaol, in which the writer said, "I am within the mark in saying that three-fourths of the crime committed is the result of intemperance." In the last report of the Inspector of Prisons, equally strong testimony is borne to the fact that our national sin of drinking is the fountain of crime. The most powerful testimony that was ever borne to the evils of our *beershops* was by Lord Ashley in the speech referred to. He clearly made them out to be the great *sinks of iniquity*, and the resorts of the abandoned of both sexes. This may be an evil with which it is difficult to contend ; but when it is seen that our drinking system is after all the most influential cause of that depravation of morals we see around us on all hands—when we see that a vast number of those wandering outcasts of the street, who sleep in filthy sties, under bridges and gateways, and who live by mendicancy, vagabondry, and petty theft, are the children of drunken and debauched parents, ought there not to be a close and earnest attention paid to this the greatest of all sources of depravity and destitution ? Is this not a subject grave enough for parliamentary inquiry ? It is clear that so long as our drinking habits remain to curse the population, our best efforts can only relieve—they cannot cure. It has been proved that in a great number of cases the children who are brought to our police offices are sent out into the streets to beg or

steal, in order that the proceeds may be devoted to gin or beer. The report of our city missionaries and temperance agents record many instances of youth of both sexes being seduced and debauched at *singing and dancing saloons*, and other entertainments, licensed by law to be held where drink is sold, and which amusements are only humble copies of many of those patronised by the aristocracy. In Scotland, it is stated by the inspector of prisons, that in Edinburgh, "In the localities where 73 per cent. of the crime is committed, more than 50 per cent of the spirit licenses are held ; and it may be safely assumed that not less than 60 per cent. of the drinking houses, properly so called, are in these very localities." It is not necessary to multiply evidence. The intimate connection betwixt crime and drink is a matter of familiar knowledge, and we urge it upon the consideration of those who have the conduct of youth as a preliminary inquiry of vast importance. We may establish schools, and endeavour to rescue from the multitude some few of the more hopeful or less abandoned, but if we intend to grapple, as men and Christians, with the evil in all its force and malignancy, we must look at it in every aspect, and endeavour to cut off the sources from whence the great fountain is supplied. Whenever that inquiry is fairly made, it is quite clear that the drinking system must have a share of attention."

DRUNKARDS ENEMIES TO OTHERS.—A drunken neighbour overturned the cart in which S. was riding. She fell under the wheels of a loaded waggon, and was so severely injured as to become helpless during the remaining four years of her life.—R. Tabraham.

CASES OF CONSULTATION;  
OR, THE PREACHER AND THE SMITH.

BY H. MUDGE.

VERY many are the applications that are made to me for advice. To the short and general statement commonly sent, of course a general answer can be returned. Under vague terms as "weakness," "spasms," &c., very dissimilar diseases are grouped together; and there is not much chance of a correct diagnosis, where the physician has not the opportunity of examining the patient for himself. Yet general advice based on scientific principles may be good *as far as it goes*; and it is under this conviction I shall consider the following cases, which have been forwarded to me by parties resident in a distant county.

CASE I.

"A. B. is a Teetotaler and a popular preacher. He is zealous and persevering, both in study and in general labour; 'instant in season, out of season.' Constant labour induces debility, sinking, depression, &c., &c. He applies to a medical acquaintance who advises wine, stout, or bitter ales; or, it may be, a *leetle* brandy. A. B. replies, 'I am a teetotaler, and would rather not take such things.' But the weakness increases, and he applies to a second medical acquaintance, who advises the same course, and remonstrates with him for his reluctance in complying with the advice. Now A. B. has not long been a Teetotaler, and he must have more confidence in the new system than he has in the opinion of two eminent medical men, or he will be sure to take intoxicating drinks."

CASE II.

"The superintendent of a Sunday school with which I am connected as a junior teacher, and who is likewise a deacon in the church, greatly respected and possessing much influence, and who is alive to the importance and necessity of the Temperance movement, is kept from the practice of abstinence by being troubled with indigestion and flatulence, from which he can only find relief by taking about two spoonfuls of brandy. He has intimated to me that if any one will inform him of another remedy, he would cheerfully renounce that drink, and adopt the Teetotal principle. He is rather advanced in years, and engaged in the laborious employment of a smith."

These are fair average cases: let us canvass each.

I. The first step in THE PREACHER'S CASE is to find out whether there is in reality *any* ailment present. Man is a machine of a *limited* capacity; it is of the utmost consequence to determine the extent of its healthy ability to work; for beyond that, Nature, or rather God speaking through natural laws, commands us not to go; the feelings of sinking and depression may be regarded as warnings that the machine is overwrought, and, if they are not attended by some breakage or other disorder, will, ere long, interrupt the work: if any exciting means (alcoholic stimulants or any other) be used to force on the system, *periods*, sometimes long ones, of interruption in the form of disease will *assuredly* be sought after by Nature, as her mode of resistance to unjust demands. Thus if the whole of life be not shortened, the aggregate of the working time will be very materially diminished. Try this

assertion by the value of slave life, where the stimulus was that of the whip, and its truth will be instantly apparent; and the reader will have no difficulty in making the necessary transition, from an external to an internal excitant, to obtain sufficient proof that if the preacher persists in the use of wine, stout, or ale, he will do at the risk of his continuous health: in plain words the man is a slave, and slavery is hostile to both usefulness and longevity.

I must not omit here to mention that *experience* has convinced hundreds of ministers, suffering as the one whose case is related above, that they were under a delusion when they thought themselves assisted by alcoholic drinks; and cases where *Mondayishness* has been cured by Teetotalism may be found recorded in any of the Temperance publications. I know from my own observation (for I have been consulted in many cases,) that the patient frequently deceives himself: I have most carefully examined the state and working of every organ of the body, and could detect nothing amiss, except a morbid sensibility to fatigue, manifested by the expression of great fear that something terrible would certainly happen on adopting the practice of water drinking!

I should say then to the preacher:—eat moderately of plain food, don't drink any liquid more than warm, assist your lungs and stomach by daily washing and rubbing your skin, get the places you preach in well ventilated if possible, and be content to do as much work as regularity, punctuality, and perseverance will accomplish without impairing your health; and remember fatigue is to be overcome with repose, and not to be thrust aside by stimulants. A good lady once assured me that her husband came home sometimes so exhausted that he threw himself on the carpet, and she felt as if she were afraid to speak to him lest he should expire on the spot! This was of course a pathetic appeal to my sympathy to sanction her administering a glass of wine; but I was hardhearted enough not to weep with her who wept, and could only express my regret that the good man was so bewildered as to believe that his *preternatural* exertion was doing God service.

My correspondent says, the preacher must have more confidence in the new system than he has in the opinions of two eminent medical men; but we do not ask for faith in abstinence, a negative virtue, but for faith in certain fundamental and established laws of Nature: Superstition believes in Alcohol, Truth confides in Water. Granting however that A. B. is suffering from disease, and that the effect of debility remains after the removal of the cause, I then submit that stimulation by Alcohol is not the way of return to strength; it is a mere palliative, and after continuing such treatment for years, the patient is no better prepared to do without the medicine than when he began to take it. I should advise *Tonics* (not stimulants) and the preparations of Iron, Bismuth, Quinine, and Strychnine will succeed far better than spirituous compounds of any kind.

II.—In speaking of the second case, I may observe that THE SMITH should attend to the same *general* rules of cleanliness, ventilation, and diet as the preacher. Eructation proceeds, in nine cases out of ten, from *improper* food; let the articles which induce it be abstained from, and there will be no need of attempting to cure a less evil by a

greater one, for *brandy-drinking* is worse than flatulence. In all probability the state of the stomach which prevents it from digesting the food was *brought on by the spirit* in the first onset, and it will never leave till the irritant is abandoned, and even then only by degrees. Cold, fresh, unboiled water, guardedly taken, is its *natural* remedy, and will be found almost a specific in these cases, provided the stomach is not scalded with drinks in the shape of *hot tea*, coffee and such like. If a little medicine be wanted to assist Nature, in these cases relief will be found by taking, just before the food, a pill containing a few grains of rhubarb or one grain each of sulphate of iron and Barbadoes Aloes made of a proper consistence with water.

The sick man's motto must be "PERSEVERANCE," and that too for twelve months at least, to have the benefit of *uninterrupted* abstinence through all the seasons of the year.

But now, allowing the cases above cited to require the medicinal use of Alcohol, how ought such a dangerous article to be used? An answer to this question would lead me too far at present, I will return to it however at a future day.

#### SERIOUS THOUGHTS FOR SERIOUS PEOPLE.

**OCCASIONAL INTEMPERANCE SINFUL.**—The idea is entertained that *occasional* intemperance is compatible with the hopes and prospects of a blessed Christianity: whereas it is just as opposed to them as *occasional* impurity, *occasional* idolatry, or *occasional* murder. It is high time that this delusion was brought to an end, and that the truth was sacredly enunciated, that *one act* of vice stamps upon the person a character, and leaves upon the soul a stain, which nothing can alter or efface but the grace of the Holy Spirit, and the cleansing efficacy of the blood of Jesus.

**DISHONESTY OF INTEMPERANCE.**—Drunkenness and dishonesty are allies, not merely in so far as the drunkard mismanages his affairs and injures his creditors, but as directly entailing expense on his more honourable and upright neighbour; and the man who encourages him in his crime, and ministers to his vice, may well be regarded as a partaker in his sin, his very gains necessarily increasing the taxes and the crimes of the community.

**INTEMPERANCE SUICIDAL.**—The drunkard is a murderer of both soul and body. His habits prostrate the intellect, however splendid, and ruin the constitution, however firmly knit; and having wrecked the noble powers of the one, and palsied the living energies of the other, consign both to an unenvied, a dishonoured, and a premature sepulchre.

**INTEMPERANCE EXPOSES TO MANY TEMPTATIONS, AND IS THE CAUSE OF MANY CRIMES.**—"Who hath woe, who hath sorrow, who hath contentions, who hath wounds without cause, who hath redness of eyes? They that tarry long at the wine, they that go to seek mixed wine." Stimulating and exciting all the irregular passions of our nature, inflaming the malice and anger of the unrenewed soul, this vice has banished peace and contentment from many a quiet home, and entailed misery and infamy on many a happy fireside. It would be easy to picture the change which it makes on the domestic economy, eating like a canker into all natural affection, irritating the temper, and often giving a character of almost fiendish malignity to a heart that seemed once touched with the greatest and softest emotions of our nature. Its history needs no painter's art, no power of fancy, no effort of imagination—it is written in the history of crime, secret and detected; and the tales of brutality, of quarrellings, of fightings, of seductions, of murders, that stain our calendars of crime, are the records of the fruits of this debasing vice.

**INTEMPERANCE A SOCIAL CRIME.**—There are, no doubt, many cases of solitary drinking; but generally the more hideous aspect of the evil is obscured by the charms and attractions of a vitiated companionship. The drunkard is thus but too often a local pestilence, contaminating by his wretched example, and continually luring others into the same gulph of misery and iniquity, in which he himself is sinking; not, it may be, desiring their wretchedness, but inviting, cajoling, plotting for their presence and countenance, till they are insensibly imbued with tastes, and made the subject of desires and appetites, that destroy their property and health, and ruin their happiness and salvation.

**INTEMPERANCE DESTROYS THE SOUL.**—It is of vast moment to observe the solemn, the unequivocal sentence of Eternal Truth pronounced against this sin, "Drunkards shall not inherit the Kingdom of God." Nor is it at all difficult to justify this terrific threatening. When we mark how this vice impoisons society, stifles affection, scandalizes morals and religion, defies the authority of the Great Lawgiver, and openly violates his holy laws, can we wonder that such a penalty should be attached to this peculiar wickedness? Or, if we look at the history and procedure of the intemperate, there is no difficulty in discovering how his habits disqualify and unfit him for a kingdom of holiness, as they necessarily shut him out from the very means and instrumentality by which he might be prepared for the presence, the judgment, and the glory of the Lord. What can a drunkard discharge of commanded Christian duty? What can he be expected to feel of the power of precious revealed truth? Can he pray for pardon, for grace, for life? His prayers would be but the babblings of impurity, and with such prayers a holy God can have no communion. Is he likely to appreciate the offices of redeeming love in Christ Jesus, or yield to the suasive influences of the Holy Spirit? Alas! no. Without limiting the Holy One, we must not conceal it, that his usual course, even where the influences of early education have been at the side of the Bible, is, first, occasionally to neglect the stated instructions of the sanctuary, to remit the private exercises of devotion, then to become dissatisfied with the overstrictness of the doctrines and precepts that are inculcated in the House of God; then to sneer at ministers, and cavil at sacred things, and eventually, if he does not become an open scoffer, he lapses into an utter neglect of means and ordinances altogether. His time rolls on; his habits strengthen, his boon companions drop one after another into an unhallowed grave, and, at length, the sentence goes forth, "Thy soul is required of thee!" The cup, to which even on a death bed he resorted for a miserable consolation, drops from his nerveless grasp; his silver cord is loosed; and the spirit, doomed to immortality, is swept on to judgment, unpardoned, unsanctified, unsaved!

**INTEMPERANCE A DISGRACE TO A CHRISTIAN COUNTRY.**—Strange and humiliating it is that intemperance should be the prevailing vice in a land of Bibles and Sabbaths; that, with the holy precepts of that blessed book in circulation, there should not be merely the absence of an universal loathing at customs and practices that feed pauperism and crime, but a *toleration* for them, such as would have disgraced a heathen clime. Ancient paganism denounced intemperance, though it encouraged it by the example of the gods. Mahomedanism refuses the wine cup to its followers. Eastern idolatry reckons drunkenness one of the five enormous sins. And shall Christianity be less indignant in her denunciation of this offence, or less uncertain in the note of warning and alarm which she heralds forth? The pulpit and the press must now speak out. Patriotism, philanthropy, religion demand it; and their united voice, in the full majesty of truth, regarding the drunkard's habits and ways be this—"THE END OF THESE THINGS IS DEATH!"

**TESTIMONY OF A LARGE BREWER.**—The use of stimulating liquors is often the *cause*, and always the *concomitant* of crime.—*Sir T. F. Burston.*

## TRUTHS FOR THE YOUNG.

May you never, my dear young friends, have bitter experience of the power which the habit of drinking acquires over the mind, of the manner in which it leads captive the strongest understandings! The following incident, which I have met with in perusing the *Tenth Report of the Inspectors of Prisons*, illustrates the matter most forcibly and affectingly. Here is a man of intelligence and property, desiring confinement and restraint in a common Goal, feeling himself powerless under the influence of this vice when at liberty.

The Government Inspector, speaking of the Preston Penitentiary says:—"Since my inspection I have received the following extraordinary letter from the Governor, purporting to be from an individual wishing to be received into the House of Correction, and kept there as a voluntary prisoner:

"DEAR SIR,—I hope you will excuse the liberty I take as a stranger in writing these few lines to you. I read an account of the New Penitentiary at Preston a short time ago in *Chambers' Edinburgh Journal*, and my reason for writing this is that I wish to subject myself to the discipline of the prison for twelve months without committing any crime.—I am a young man of very respectable family, my friends are wealthy, and I am myself possessed of a good property, money is not an object to me comparatively speaking, but I have unfortunately within the last two years got into a habit of drinking too freely to my very great injury and distress to my friends, and I am convinced the only plan to break myself is to cut myself off entirely from it, but unfortunately I have not resolution enough so long as I am at liberty, and I have therefore made up my mind to shut myself up. I wish to be in a separate cell and have a hand-loom to weave at, which I understand, having learned it a few years ago for my own pastime; and I intend to pursue the cold bathing system with the water supplied to the cell and the drinking of cold water also as recommended by the Hydropathic establishment now in use in England and on the Continent. I feel very anxious about it and as I said before, money is not an object. I am willing to pay down £20 as soon as I am admitted, which will insure the Institution from any loss but I do hope you will take nothing into consideration, and let me have a favourable answer soon. I hope you will not refuse me suddenly, but if you think a personal interview with any of the inspectors or managers of the prison could further my views, I would come over to Preston on purpose to make an arrangement as I am certain nothing can lure me from my purpose though I should be sorry to have to commit a crime for the purpose of getting in, as it would so much distress my friends. I am 23 years of age, have a good constitution, and have never suffered sickness at all; so that I am certain my bodily health would be good, and I should give no trouble, but stick steadily to my work. I shall feel very grateful if you will be kind enough to drop me a line by return of post and as I am a stranger in Preston, please send me word how I can be admitted to the interior of a prison, and whether you would have some conversation with me yourself if I was to come over in the course of a week. I shall be very anxious for a favourable answer, as soon as you can make it convenient.

And I remain, Sir,

Your's truly,

"To the Governor of the New Penitentiary on the Separate System, Preston, Lancashire."

The application was referred to the Visiting Trustees, but we are not informed in the Report as to its disposal. We suppose the applicant's request was refused.

In reading such a case how thankful ought one to be who has escaped the contagion of strong drink, whose blood is not fired by this furor for alcohol! How blessed the condition of those who bow before God with a cool head and a placid heart, and obtain mercy through Jesus Christ our Saviour.

V.

## TO THE PROPRIETOR OF THE TEETOTAL TIMES.

"Go little sheet from this thy solitude  
I cast thee on the waters, go thy ways."

Settlement of Natal, 24 February 1845.

SIR,—As an individual, I am desirous of publicly acknowledging the pleasure and profitable instruction which I have derived from the monthly perusal of the *Teetotal Times*. I consider its extensive circulation highly beneficial, not only to pledged abstainers, but to all lovers of truth. In the distant and isolated region from which I write, and owing to the paucity of Temperance Lectures here, I have frequently found your paper a most useful assistant to, and substitute for the "orator," by reading therefrom select pieces—"Jack Steers," for instance—at many of our monthly meetings. Choice Articles from the column designated the "*Teetotalers Budget*," have also been listened to with marked attention.

It is with unfeigned delight I observe your attention occasionally directed towards the army. I do hope you will persevere in this direction, for on no class of erring humanity is total abstinence capable of exerting so much influence for good, as on those employed in H. M. Service. From the natural goodness of many Commanding Officers, Temperance Societies are permitted in their Regiments, but we want encouragement to carry out our vice-destroying principles.

Considerable experience in the Service enables me—fearless of contradiction—to state that, our military offences are, with few exceptions, committed under the influence, or in circumstances resulting from the use of intoxicating drinks. I fear I have occupied too much space and shall only mention my conviction that much good would result from your sending monthly & gratuitously a *Teetotal Times* to the Editor of the —, he is a strong advocate for all that can conduce to the introduction of temperate habits into the Army.—His influence is potent, his periodical being almost universally read by the Naval and Military branches of the Service.

I shall take an early opportunity of transmitting a donation in aid of your gratuitous circulation Fund, and am,

Most respectfully yours,

A. M.

THE MORE WE DO THE MORE WE MAY.—One step makes room for another. In ascending a hill, the first glorious prospect encourages us to proceed, until the summit is reached. A good act performed to-day, opens the way for another to-morrow. If we heal one broken heart, we shall have the pleasure of healing another. A dinner given to the poor to-day, will make us doubly anxious to give a couple to-morrow. If we take one step in virtue, the second will appear more glorious, and on we shall proceed. It is thus in everything. The more we do the more we may. By being stationary we are confined in narrow limits; we cannot see an inch beyond us; but continued progress opens to us new views and new beauties, and we are anxious and determined to proceed. A sterling character is always astonished at his progress. Let your motto be onward. Do all you can—keep doing, and the rust of pleasure and folly will never corrode your heart.

IS FRANCE A SOBER NATION?—It appears that the annual consumption of wine in France is 746,571,429 gallons; of brandy, 9,245,425; spirits, 2,250,000; cider 221,705,450; beer, 74,021,550. In this aggregate consumption of 1,053,797,854 gallons, there is 137,298,767 gallons of pure alcohol, giving to each of the thirty-two millions of people no less than 4½ gallons of alcohol annually; considerably exceeding the amount of alcohol used by any other nation. There is more, far more of drunkenness or unnatural excitement from the use of intoxicating liquors in France than the world are usually acquainted with.

## TEMPERANCE MEETING AT ALBANY, U.S.

## ADDRESS TO PARENTS.

The following account of a meeting held in the Methodist Episcopal Church, extracted from a letter addressed by the Rev. JAMES CAUGHEY to the Editor of the *Wesleyan*, will, we think, be read with interest:—

"The Temperance meeting passed off with splendid effect. My colleague on the platform was the Rev. M. Pohlman, D.D. When we entered the church we were surprised to find the body seats entirely empty. Very soon the Temperance troops came pouring in. The sons of Temperance, ay! and the daughters of Temperance, according to their Orders, entered the church in a formidable and imposing array,—some dressed in a white satin collar, others had on a scarlet collar, with ornaments. These occupied the reserve seats. One of the city physicians, Dr. Staats, was called to the chair. Dr. Pohlman was the first speaker. His theme was a parallel between Washington and the Temperance reformation. The conflicts and victories, the sublimity, patriotism, philanthropy, self-denial, purity, physical, intellectual, moral and religious elevation, which accompany and crown the cause of Total Abstinence from all intoxicating drinks, were ingeniously illustrated by incidents in the career of Washington.

"Your correspondent was next announced. The principal part of my address consisted in an appeal to parents in behalf of their children. The Lord graciously assisted me to plead the cause of the rising generation; their exposure to bad example; the possible effects of intoxicating drinks upon their destiny in time and eternity. I insisted that every parent should be notified, that if the race of drunkards is to be sustained and perpetuated as a class, they must be recruited from the youthful generation springing up around them; that race of wretched beings who hoot and yell in our streets; babble in the grog shops, mourn in the workhouse, pine in the state prison, groan in the malefactor's cell, and dangle from the gallows;—if the ranks of these are to be sustained, the supply must be obtained from those bright-eyed little fellows who lift up their gleeful voices around us. I begged of every parent one favour, that, on his return home, he and his wife should go into the sleeping apartment of the children God had given them; and, while gazing upon their precious charge, to ask themselves the following questions: When the genius of intemperance is making a draught to replenish the ranks of his ruined sots, which of these little fellows shall we consent to surrender to the demon? which of these daughters shall we give up to be the wife of the drunkard? where is the father or the mother that could bear the terrible thought? The bare possibility is too horrible to be entertained for a moment. And yet such a fatal demand, such an appalling catastrophe, is within the limit of possibilities with regard to the children of all the parents in this assembly! How is it possible, then, that heads of families can stand aloof from the glorious cause in which we are engaged? How can they look up to Heaven with confidence, or look forward to Providence in trust, while they treat the Total Abstinence Society with cold indifference? Is it not the *paladium* of your children's safety? and your carriage towards it may leave upon the minds of your children an indelible impression for good or evil. We would have you look upon every liquor shop as the mortal foe of your household; as the probable instrument in the ruin of some of your little ones—present and eternal ruin. We would urge upon you to entertain no notions of security, even should you join the Teetotal ranks, so long as one of these infernal dens remain open in this city. We would entreat you to lend your influence with the legislature of this State, and pray also that the time may speedily come when public opinion shall unite with the strong hand of the law, in sweeping away these nuisances from a jeopardized community.

"At this point of my discourse I insisted that the cause in which we are engaged should be made a 'common cause'; that the aid of all classes, saint and sinner, Christian and infidel, should be enlisted against the destroyer, because the peril is deeply interesting to all.

"The Chairman, Dr. Staats, made some excellent remarks, and gave the result of his own observation as a medical practitioner in Albany; a mournful and desolate picture.

"Pledges were circulated; the number of signatures I did not learn. While they were soliciting signatures, a little man appeared on the platform, and said that he had a song to sing, that he forgot not that the place was *holy ground*, but the work in which we were engaged was holy, just, and good, and that therefore he would sing nothing out of character with either. The poetry was his own, and as for the tune they might judge for themselves. His voice was remarkable for sweetness and compass; the poetry, I can hardly give you a description of it—half comic, half serious—wit and genius played their parts with alacrity, and satire—keen as a razor—all to the honour and defence of Teetotalism. Each verse finished off with a chorus,—'Let us go on reforming;' and with such a peculiar modulation of voice as added an indescribable effect to the performance."

## IMPORTANT TESTIMONY.

Extract from a letter containing an order for the *Teetotal Times*, from the Rev. JOHN CLARKE, Missionary from Africa:—

"I am happy to bear testimony to the salutary effects of Temperance principles in Western Africa and in the West Indies. Since 1839 I have been connected with the Teetotal interest, and previous to that with the Temperance movements. Two Societies are still in operation in Africa; one in the island of Fernando Po, and the other at Bimbia, on the Continent. The good effected has been considerable, and many of the Africans are total abstainers, even from palm wine, which though simple as it comes from the tree, is, by keeping, rendered intoxicating and injurious. To avoid giving encouragement to the drinking of intoxicating palm wine, every sort of this beverage is refused by those who have joined this Society.

"In the West Indies, by way of which I returned from Africa, the cause of Temperance seems progressing. Most of the Missionaries are Teetotalers; and those who are not, do not, generally, oppose in words. Still, much remains to be done there; for the sin of drunkenness, with many of the people, has an overwhelming power."

THE CHURCH STILL BEHINDHAND.—At the recent anniversary of Cheshunt College, Alderman Challis, the Chairman after a "plentiful supply of cold meats, &c, &c," proposed the health of the Queen, which, it is stated, was drunk with enthusiastic applause. Some Teetotal Ministers and Members were present; whether they protested against this, as "a custom more honoured in the breach than the observance," we are not informed; but it is a proof that the Church is not yet purged from the foul abomination, when at the anniversary of an Institution founded for the express purpose of training young men to preach the Gospel, the Treasurer is cheered on his introduction of one of the customs, the observance of which, more than any other cause, renders the preaching of that Gospel "of none effect to thousands and tens of thousands.

DRINK is to the thirsty the supply of Nature's want—the remover of uneasiness—the cheerer of human emotions—and the precursor of effort;—but it must be *unalcoholic*, for alcoholic drinks increase thirst, sorrow, and indisposition for effort.—R. Tabraham.

## TEETOTAL OPERATIONS.

## NEWCASTLE ON TYNE.

FROM the first report of the Young Men's Temperance Association, just published, we learn that this Association, which was instituted last November, has laboured with encouraging success. A number of Sabbath Schools have been visited by deputations, who were most cordially and affectionately received, and listened to with marked attention by teachers, scholars, and friends. 37 meetings were held during the first five months of the existence of the Association, at Stations, Sunday Schools and Villages. These meetings have been attended by 6,770 persons, including 1,390 children of Sunday Schools. 132 addresses have been delivered, and 2,060 tracts circulated. 350 members have been enrolled, independent of members of School Societies. 14 Branch Societies have been established at Sunday Schools, in which 784 of the scholars and 191 of the teachers are pledged teetotalers. Others have formed Societies not identified with the Association.

## NEWCASTLE ON TYNE.

Various efforts have been made here to counteract the evil influence of the *Race-course*, but all of so insignificant a character as to fail in producing an impression on the Town. This year a few friends of sabbath schools and of the Temperance cause, impressed with the desirableness of a countermovement to that of the Races, suggested, to a meeting or the Committees of the various Temperance Societies, a plan on a scale worthy the cause they represented;—the matter, which was cordially entertained, was entered upon in right good earnest, and resulted in a triumphant demonstration—a gathering of happy smiling countenances, far exceeding in number the most sanguine expectations of the promoters, and such as has not been witnessed here before. The movement was designated, "REFORM IN THE RACE WEEK FESTIVITIES;" the co-operation of Ministers, members of churches, and congregations, Day and Sabbath School Teachers, and Moral Reformers was solicited. The end in view was to procure a field where a practical proof might be given that there are amusements unconnected with vice, in which the friends of good order and sobriety may engage, consistently with the noble principles they hold.

The demonstration took place on June 20, 21 and 22, in a large field a little out of the town, which was liberally granted by RICHARD GRAINGER, Esq. The scholars with their Teachers assembled each day at a quarter to 2 o'clock, at the Corn Exchange, where processions were formed, and headed by a band of music, proceeded to the field. Each school having a flag or banner, and the procession extending about half a mile in length, through the streets thronged with spectators, a scene was presented at which many warm-hearted friends of Sabbath Schools could scarcely repress the tear of joy.

On arriving at the field, children under 14 years of age paid a halfpenny, and were presented with an orange and a bun, and the adults 1d. for admission. The buns and oranges having disappeared, a large supply of handballs and shuttlecocks were distributed, which afforded considerable enjoyment to adults as well as children,—a swing was erected and kept going, carrying more "inside than law allows." Other amusements were engaged in by men and women of all statures, ages, and creeds. The lovers of music were also attended to; the band paraded the field, and the sweet voices of the children in some of their beautiful hymns added to the pleasures of the visitors. The intellectual part of man received attention; Mr. THOS. WHITTAKER, of London, and other friends, delivered short lectures on Temperance, and other important subjects, and to add comfort to the pleasures, a commodious tent graced the field, in which Tea, Coffee, Lemonade, and other refreshments were obtainable.

No adequate conception can be conveyed of the scene, as viewed from an adjoining building; it was one of the most delightful that could be gazed upon. To add still more to the pleasures of the Festival, the nursery grounds and conservatory of Mr. J. Wilcke (a well tried friend of the Temperance cause) were opened to the visitors of the field, and though hundreds of children availed themselves of the treat, it is gratifying to learn from the kind Proprietor, that not a plant or shrub, to his knowledge, has been injured. Each day at  $\frac{1}{2}$  to 7 o'clock the sports were terminated by the Band playing "The National Anthem," which was the signal for the schools to assemble under their respective banners, when they were marched to town and dispersed.

During the three afternoons, not less than 18,000 children, and 7,000 adults were present; several ministers and influential gentlemen were noticed, amongst whom was the sheriff of Newcastle, who gave an handsome donation towards the expenses of the movement.

The opinion entertained of the movement by the most respectable of our townsmen is, that it has, in a great measure, accomplished the end desired, and produced an impression that will not soon be forgotten; and that it should only be the first of a series of efforts to substitute harmless recreation for that which is degrading, vicious, and a disgrace to the age in which we live.

Public meetings were held for the promotion of Temperance. On Monday evening Mr. E. P. HOOD lectured on behalf of the "Young Men's Temperance Association," and on the three following evenings, Mr. WHITTAKER lectured on behalf of the Parent Society. The large Temperance Hall was crowded each evening with attentive audiences; many names were enrolled.

THOS. BOAG, Sec.

## LANCASHIRE.

**RADCLIFFE CLOSE.**—The Teetotalers celebrated their first Juvenile festival in the Wesleyan school-room, when 200 individuals partook of an excellent tea. Some friends from the "Go A Head" society, Manchester, were present. A happy change has taken place in our village; formerly there was not a Teetotaler in the parish; now we have 260 pledged abstainers, including some who were the most abandoned characters in the village, but who are now brought under the sound of the gospel, and some have joined Wesleyan and other Churches. After tea, a public meeting was held; Mr. Brazier, of Manchester, presided; excellent addresses were delivered by Mr. J. Rider, of Radcliffe; Mr. Capper, of Manchester, Mr. Williams, Mr. Hindle, Mr. R. Lomas; Mr. Thomas, Mr. Cramshaw, Mr. Hewit, Mr. Thompson, and others. Nearly all in the sabbath-school are abstainers; at the close of the meeting 14 persons signed the pledge.

JOHN HAMER, Secretary.

## HINCKLEY.

Onward, Onward, we will cry  
Victory! on our banners fly.  
Onward, Onward, we will go,  
Till death enshrouds our deadly foe.

On Thursday evening, the 22nd ult., Mr. Tweedie delivered a very earnest address in the Friend's Chapel, in this town, to a highly respectable and attentive audience. Mr. Tweedie's style of address was well calculated to raise him in the estimation of those present. We hope his labors may be crowned with abundant success. Fifteen signatures were added to the pledge of our Society, and many left the meeting much more favorable to our views than on their first entrance.

SAMUEL PRESTON, Jun., Secretary.

## GLOUCESTER.

The annual meeting of the Total Abstinence Society was celebrated July 11, on Mr. Sam. Bowly's farm, where an elegant pavilion was erected in a meadow. Upwards of 500 persons, including juveniles, were present. After

tea, the company amused themselves in the adjoining fields till 7 o'clock, when the gates were thrown open to the public. The tent was completely filled with a compact audience, who listened with deep interest to the different speakers. After a hymn, given out by the Rev. F. G. White, had been sung,

SAMUEL BOWLY, Esq., addressed the meeting. He dwelt on the value of social gatherings such as the present, as illustrating the true nature of equality. Equality, in the common acceptation of the word, he said, was not liberty. Equality, in that sense would bring the idle, dissolute and drinkers, to be supported at the expense of the thrifty, industrious, and economical. The hard earnings of the industrious, hard-working man, ought not to be so swallowed up. Mr. Bowly remarked on the general spread of the teetotal principle, and of the good results of that spread as it regarded education, and the general welfare of the community.

The Rev. Dr. JABEZ BURNS, then addressed the meeting at considerable length, on the following leading principles.—He said that he advocated teetotalism, *first*, as a system identified with the physical health and vigour of mankind.—*Secondly*, on account of its inseparable connexion with soundness of mind, and the advancement of education.—*Thirdly*, on grounds of prudence and sound economy.—*Fourthly*, as the grand remedy for England's greatest crime.—*Fifthly*, as connected with the glorious Gospel of the blessed God.—Each of these points the rev. gentleman illustrated with facts. He was greatly applauded.

The Rev. F. G. White, Mr. Bowly and Mr. Chivers, briefly addressed the meeting. A considerable number of persons signed the teetotal pledge. Mr. Bowly stated that since the last Annual Meeting, 250 additional names had been received, and he hoped that at the next meeting they would be able to report the acquisition of 500 more.

#### CHORLEY, LANCASHIRE.

From a report of the Total Abstinence Society of this place, we find that during the past year 117 persons have joined the Society, making a total of nearly 1,900 enrolled members. "Upwards of fifty public meetings have been held, during the year; at which, lectures and addresses have been delivered by various gentlemen who kindly gave their services gratuitously. Tracts, illustrative of Total Abstinence principles, have been circulated; and in addition, through the kindness of Mr. John Cassell of London, the Committee have been enabled to gratuitously furnish the Clergy of all denominations with the "Medical Certificate," "Baker's Idolatry of Britain, and "The Teetotal Essayist." During the current year, the Committee hope to be able to supply the Magistrates and Guardians of the Poor with such statistical documents as will, at a glance, satisfy those gentlemen respecting the appalling amount of crime and pauperism which annually results from the sale and use of intoxicating drink."

#### RISBOROUGH.

The Teetotal cause in this place is neither dead nor dying, notwithstanding the great depression of trade, and political agitation. We held a meeting on the 4th of July, when Mr. John Edmonds, Deacon of the Baptist Church, delivered a pathetic address. Mr. W. Tomkins, a London City Missionary, told us some of the doings of strong drink in the metropolis. We were interrupted by a newly formed band of music employed to play opposite the meeting, for the purpose of drowning the voices of the speakers. Two of the Committee waited on the Rev. C. E. Gray, the clergyman and magistrate of the place, who, after hearing them patiently, kindly granted them the use of the National School. To this place we repaired, and continued our meeting till after 9 o'clock. When Mr. Tomkins retired from the meeting, he was escorted through the town by the band of music, with as much pomp as if he had been an M.P.—This meeting has done the cause of Temperance much good.

JOHN DARVILL.

#### TEETOTALER'S BUDGET.

TAPPING SPIRITS.—Two sailors tapped a cask of spirits, and having drunk till satisfied, allowed the remainder to run till the cask was emptied. Fearing detection, they left the vessel, and one of them engaged in the slave-trade. Years after he lost a leg by a cannon shot, became a fisherman, would sell his fish on the Sabbath morning, and get intoxicated with the produce. When ill, he was afraid to die, for a guilty conscience racked him with its terrors. Being converted, he became "a living epistle, known and read of all men," and died with a glorious hope of heaven.

THE OYSTER MAN.—There he goes, a ragged, starved, miserable sot, to sell a few oysters in those places of ruin, where he has lost all but the mere wreck of humanity. Even the basket and its contents are the property of a kind-hearted fisherman, who compassionately furnished them to save him from speedy death. But this degraded man was once pious, a member of the Church of Christ, and an attractive preacher of the word of life. Alas! how fallen. Who among the pious can fail to tremble, if the poisoned water ever passes their lips?—R. Tobraham.

LISTEN, MOTHERS.—All drinks containing spirits, such as wine, caudle, ales, porter, &c., must impregnate the milk; and the digestive organs of the babe must be quickly injured by them. Physicians who have prescribed a diet for nursing mothers, have not sufficiently attended to the hurtful effects of wine and malt liquors. Porter is generally permitted in large quantities on these occasions; a beverage highly improper and dangerous.—Dr. Trotter.

DRUNKEN REVOLUTIONISTS.—Most of the prisoners taken in the late sanguinary insurrection in Paris, were in a state of drunkenness. Who will say that strong drink is not "raging?"

THE SMOKER is the drunkard's younger brother—the habits are twin giants—they are both alike detestable—alike degrading—both have the same tendencies. They are soul deceivers—mind murderers—conscience scarers—time wasters—health destroyers—misery producers—money squanderers, and the sooner both are scouted into oblivion the better.—*Mechanics' Organ.*

WORLDLY CONTAMINATION.—The Penfield (Ga.) Banner, gives an account of an ingenious expedient to avoid "mixing with the world!" entertained by certain professing Christians who were rather given to the lusts of depraved appetites:—

The writer, referring to the prevalent use of intoxicating drinks among Church members, says that one good Baptist brother complained to him, some time since, about his brethren drinking so much, and proposed a plan for a Baptist grocery, where his brethren might drink without being mixed with the people of the world (as they would drink), and that the proceeds of the grocery be applied to paying the expenses of the Church, and for other benevolent objects. He thought such a plan would procure the pastor a liberal support, and raise a handsome sum for the cause of missions, and save the Church from the reproach of commingling with the world!

#### IMPORTANT!

At the General Conference of the Methodist Episcopal Church of America, recently held at Pittsburgh, the subject of Temperance, and of Mr. Wesley's rules respecting it, gave rise to an animated discussion. The result was that a change was made in the rule of discipline on Temperance, by which *all drinking and selling, and, by consequence, all manufacturing of intoxicating liquors, is forbidden in the Methodist Episcopal Church.* "This," says the Northern Christian Advocate, is a point we have been labouring after for many years. And now that we have reached it, we would congratulate the friends of Temperance everywhere, in the accession to their ranks of a body of Ministers six thousand strong, and a Membership of six hundred thousand, ALL PLEDGED TO TOTAL ABSTINENCE."

## RECENT PUBLICATIONS.

**THE DRUNKARD'S CHILDREN: a Sequel to "The Bottle." In Eight plates.** By GEORGE CRUIKSHANK. London: Bogue, Fleet Street.

Before this Number of the *Teetotal Times* reaches the reader, these plates will, no doubt, have been seen, like those of "the Bottle," in every town in the United Kingdom; and those who have seen them will not require to have them described or eulogized by us. Yet it is due to this distinguished artist to say, that the fearful, but faithful pictures which he has now furnished of the sad effects of parental example—of the fatal consequences of youthful dissipation—while they afford fresh proof of his skill, read a most telling lecture both to parents and children. The last plate of "the Bottle" left room for fearful forebodings as to the future course and destiny of the two children who are there represented as gazing with listless unconcern on their maniac father:—the eight plates now before us furnish frightful details of their career and end; details so true to nature that they are at once seen to be cause and effect.

**Plate 1.**—Represents the interior of a ginshop. "The children, neglected by their parents, educated only in the streets, and falling into the hands of wretches who live upon the vices of others, are led to the Gin shop, to drink at that fountain which nourishes every species of crime."

**Plate 2.**—Exhibits the inside of a low gambling room, or beer shop, where nearly half the company are playing those foolish tricks which none but drunkards can play.—"Between the fine flaring gin palace, and the low dirty beer-shop, the Boy thief squanders and gambles away his ill-gotten gains."

**Plate 3.**—The inside of a low dancing room, or "Casino."—"From the gin shop to the dancing rooms, from the dancing rooms to the gin shop, the poor Girl is driven on in that course which ends in misery."

**Plate 4.**—"The chamber of a cheap lodging house." Urged on by his ruffian companions, and excited by drink, he (the Boy, commits a desperate robbery.—He is taken by the Police at a threepenny lodging house."

**Plate 5.**—"The Dock of the Old Bailey; the Boy and Girl at the bar. "From the bar of the Ginshop to the bar of the Old Bailey, it is but one step."

**Plate 6.**—"The Visitor's room in Newgate. "The Drunkard's Son is sentenced to transportation for life: the Daughter, suspected of participation, is acquitted.—The Brother and Sister part for ever in this world."

**Plate 7.**—"The sick ward of a convict hulk. "Early dissipation has destroyed the neglected boy.—The wretched convict droops and dies."

**Plate 8.**—"Section of the parapet and arch of London Bridge.—"The maniac Father and the convict Brother are gone.—The poor girl, homeless, friendless, deserted, destitute, and gin mad, commits self-murder."

We question whether there be another artist in the kingdom who could so faithfully portray these scenes as George Cruikshank. His sketches are, evidently *ad vivum*. There is a truthfulness about every figure which makes one involuntarily shudder. Never were the debasing effects of strong drink, the associations and practices to which it leads, so faithfully and so powerfully delineated. We know that great good has resulted from the publication of Mr. Cruikshank's plates of "the Bottle," and the lectures and addresses to which they have given rise: we trust results equally beneficial will follow the publication of these plates of "The Drunkard's Children."

We have one pleasing and important fact to communicate. Till within the few last weeks we were not quite sure whether Mr. Cruikshank was himself an abstainer from the drinks the fearful consequences of using which he portrayed so admirably, or whether he had merely published "The Bottle"—in "the way of business." We are no longer in doubt on this point. At a meeting held in the new Teetotal Hall, Welsted Street, Somers Town,

on the evening of July 3rd, GEORGE CRUIKSHANK, Esq., presided. We were prevented from being present by extreme illness, but a friend informs us that Mr. Cruikshank then and there avowed himself a Teetotaler. He stated that though he had often presided at convivial meetings, that was his first appearance as president of a Temperance meeting. With characteristic feeling and energy, he avowed his hearty sympathy with the Temperance movement, and testified to the decided personal advantages he had derived from ten months practical adherence to the teetotal principle.

As to the plates before us, as well as those of "The Bottle," we earnestly hope that they will be exhibited in every suitable place, that both parents and children may be warned against the fatal consequences of tampering with that, which, though it may be tempting to the eye and grateful to the taste, will, "at the last, bite like a serpent and sting like an adder."

**COME TO JESUS.** By NEWMAN HALL. London: Snow, Paternoster-row.

This faithful and affectionate series of exhortations, from the pen of an able Teetotal Minister of the Gospel, deserves to be circulated extensively. There are two editions, one, very elegant, at 6d., the other, very neat, at 4d.; but we earnestly recommend a penny edition, which would encourage the well-disposed to circulate it by thousands.

**THE MECHANIC'S ORGAN.** Third Quarterly Part. London: B. Green, Paternoster-row, London.

This monthly periodical deserves to be in the hands of every mechanic. It is said to be edited by "An Everyday Working Man." Be he who he may, he is evidently the friend of the working classes. He manifests a most laudable anxiety to root out bad habits and implant good ones; and we earnestly pray that his labours may be successful. We are the more pleased with him, perhaps, as Teetotalers, because he denounces "pipes and glasses"—"strong drink and tobacco," as "active agents of the devil in despatching victims to people his infernal dominions."

**A BROTHER'S RESPECTFUL APPEAL.** By RICHARD TABRAHAM, Wesleyan Minister.

This Appeal forms an extra Number of "The Sunday School and Youths' Temperance Journal," published in the Isle of Man. It is not only "respectful," but clear, pointed, faithful and energetic. We have heard that a copy of this Appeal, in another form, has been sent to every Wesleyan Minister. It is a valuable synopsis of the Total Abstinence system—of its necessity, its requirements, its advantages, and its accordance with the spirit and genius of the Gospel, as well as of Methodism. We court not fellowship with those who can withstand such an Appeal, much less with those who can *deride* it! As it is now printed in this very cheap form, we hope that it will be circulated by thousands.

Single copies of the TEETOTAL TIMES AND ESSAYIST will be sent regularly, *post free*, to every Subscriber of ONE SHILLING, per annum, in advance. Societies and individuals desirous of availing themselves of this very economical and efficient mode of advocating Teetotalism will be supplied with copies at 6s. per hundred, which will be sent to them free, either in parcels, or in single copies, to persons whose name may be furnished. Thus a subscription of three shillings will ensure the sending of important information to fifty individuals, or to one hundred, if six shillings be subscribed.

## TO POSTMASTERS.

This Journal is privileged to be sent *postage free* to every part of the United Kingdom, and we have the authority of the Secretary of the General Post Office for stating "that Agents may be employed in Great Britain and Ireland, for the sale of JERSEY Newspapers; and that such Newspapers may be forwarded by Post to any extent, either singly, or in parcels, provided the parcel is open at the ends. They may afterwards be reposted for any part of the United Kingdom, free of Postage, and for such of the Colonies to which there are Mail Packets, but in the latter case there posting must take place within seven days after the date of publication of the Newspaper."

## MODERATION, ERYSIPELAS, AND DR. HAMILTON.

BY BENJAMIN PARSONS.

The early and premature death of Dr. HAMILTON brings very forcibly to our minds the words of David, "Know ye not that a prince and a great man is this day fallen in Israel?" We utter no undue eulogy when we say, that the world or the Church has rarely sustained a greater loss. Taking him for all in all, we believe that this eminent Christian, scholar, philanthropist, and minister, has left few, if any, equals. He was eminently pious, without any affectation or sanctimoniousness. His religion was not a *garb*, but a *spiritual development*. In the language of the schools, all its resources were "*ab intra*." In his heart there was the "well of living water bubbling up into life everlasting." Like the rose and the vine, its flowers and clusters were the product of some mysterious and divine internal principle. His morals accorded with his devotion. He never "strained at a gnat and swallowed a camel." He did not "tithe the mint, anise and cummin," but pass over "the weigh tier matters of the law." He could truly say—

"Homo sum, humani nil a me alienum puto."

Hence the decalogue which he obeyed embraced all the duties obligatory on man. Righteousness with him, like the "*Tsedek*" of the Hebrew Scriptures, included *justice, benevolence and mercy*. He was therefore a Christian patriot, and sympathized with human rights in every shape and form. Political duties were with him as sacred as those which are more spiritual or ecclesiastical. Hence every real philanthropist, lover of his country, or lover of universal man, might always before hand calculate on the co-operation of Dr. HAMILTON. His soul travailed in birth for the millennium of liberty, literature, and christianity.

In learning, Dr. HAMILTON was a giant. We never heard his equal. He seemed almost as familiar with classical lore as with his mother tongue. Some thought that he was more so, and that his deep acquaintance with Latin and Greek had proved fatal to his English. Hence the critics at first did not understand him. He was too learned for them, and they sent after him a doleful hue and cry. His words, they said, were as long as one's finger. Alas! he did not speak Saxon, but was wicked enough to invent a new word as often as he felt the poverty of our language to express the multiplied beauties of thought. There was at one time a determination to put him down, and, but for his own inflexible and invincible determination, the Reviewers would have added another victim "to the heap upon heaps" that they have slain, and, not unfrequently, with the same implement that proved so fatal in the hands of Samson. The most beautiful, pithy, and witty sentiments of the best philosophers, poets, and orators of ancient and modern times, dropped as spontaneously from his lips as the commonest phrases from the mouths of other men. The age, as a consequence, did not know him; he was at least a century in advance of his time, and there were few capable of gauging his mental or moral capacity.

Dr. HAMILTON was as eloquent as he was learned. Scholars, literary men, and philosophers are proverbially dry and uninteresting. Many persons feel drowsy at the mention of a sermon or speech by a

doctor of divinity, and too often attribute the native lethargy of the man to his learned lore. Much learning in our day has the repute, or disrepute of making men, not ecstatic and mad, but plegmatic and somniferous. It was one of the high behests of Dr. Hamilton to roll away the reproach from the schools. If he was one of the most *learned*, so he was also one of the most *eloquent* men of our day. He had the divine art of inspiring every one who heard him. He touched the hearts of his hearers, whether clowns or scholars, with the same ease that David swept his lyre; and what was more than all, he brought this divine skill from the schools. His skill in mental music which enabled him to play with equal ease on all kinds of instruments, had been taught him by the muses. He had been nursed in Parnassus and Zion. He had sat at the feet of Plato, Aristotle, Socrates, Homer, Euripides, Horace, Demosthenes, and many more of like fame; he had deeply studied in the school of Moses and the Prophets; and then finished his education at the foot of Calvary. He was thus inspired by an afflatus borrowed from all, and as we heard him speak, we felt that he had the magician power of recalling from all ages and countries the illustrious dead, who, through him, stood before us, and gave their testimony to the truth. When HAMILTON addressed us a "whole cloud of witnesses" came forth to sustain and verify his declarations. Divinity, learning, religion, in him were not skeletons or dry bones, but living, animated, symmetrical proportions, all clothed with sinews and flesh, and instinct with the breath of heaven. The schools had justly attached their D.D. and LL.D. to his name, for he was really and truly a "*Doctor of Laws and Doctor of Divinity*."

We repeat again, that as we contemplate his learning, his philosophy, his eloquence, his wit, his patriotism, his philanthropy, his piety and devotion, we have a deep conviction that his like, or equal, is not left in this or any other country. And as he was not the production of the age or the schools, but of an internal, if not innate, energy, we fear that we shall not soon see his resemblance. Not a few of our distinguished personages remind one of the ancient *barrows*, or pyramids, which owe their eminence solely to the accumulations that had been heaped upon the dead, and therefore form a perfect contrast to our rocks and mountains, which have risen from the vale by an internal power that nothing could resist. Many of these, of course, are rough and rugged, but this by no means takes from their sublimity. Who would wish to see Lebanon shaped into a pyramid, or Mount Blanc into a sepulchral tumulus? Too many of our modern schools, instead of inspiring, mould and fashion genius into all sorts of shapes that the caprice or timidity of the age may dictate, and hence we have an artificial and factitious generation. HAMILTON would have been a common man if he had allowed the critics and the colleges to shave his locks.

It may be asked, what has all this to do with TEETOTALISM? Our reply is brief. Dr. HAMILTON is dead;—is dead *twenty*, if not *thirty*, years before his time, and he died of *erysipelas*. It is likewise well known that the Doctor was no Teetotaler, and further that there is nothing more favourable to erysipelas than alcoholic drinks. I am not about to charge our departed friend with any excess. He was probably as piously *moderate* as any Christian in the land. Nor was he one of our virulent opponents. His treatment of Teetotalers was

in exact accordance with his urbanity as a gentleman, a scholar, and a Christian. The Temperance Reformation had his benediction, if not his example; and it is highly probable, that but for the injudicious advice of medical men and others, combined with the slavery of custom and habit, he would long ago have joined our ranks, and thus have saved himself from a premature grave.

Should any reader think the sentiment we have thus expressed an unwarrantable assumption, we must beg him to study the causes of disease, and the facts which history has recorded. The old word for erysipelas was "St. Anthony's Fire." The term was adopted because it was an *inflammatory* or *fiery* disease, which that Saint was supposed to cure. Now every work on nosology speaks of alcoholic drinks as one of the exciting causes of this ailment; and living history abundantly attests the correctness of this sentiment. Long before total abstinence was thought of, I have known persons who became rigid teetotalers from the dread of erysipelas. They had learned by experience that a very small portion of wine, beer, cider, or spirits, would bring on an attack. I have before me now an individual whose head I have several times seen swollen to almost double its size, by erysipelas brought on by the use of intoxicating liquors. His legs, also, from the same cause, are twice their original dimensions; and he is obliged, contrary to his wishes, to abstain, otherwise he is well aware that death would be the consequence. He never indulges without being laid aside. He was once one of the healthiest men in the village, and now his only disease is erysipelas, and that has been induced by alcoholic drinks. Examples almost without number could be advanced to show that one of the great causes of erysipelas is the use of intoxicating beverages.

It may be said that TEETOTALERS have died of *erysipelas*: granted; but this does not disprove our assertion. We do not lay it down as an axiom that alcohol is the *only* cause of this inflammatory disease. It may be brought on by *free living*. A person who eats too much is very likely to feel its ravages. I knew for example a teetotaler who died of this very complaint; but then the cause was evident to all who were acquainted with his life. As soon as he became a total abstainer, he paid a high compliment to intoxicating liquor by eating as a substitute large quantities of eggs, animal food, &c. Sometimes, independent of a sumptuous dinner, he would consume an enormous portion of beef steaks for breakfast and supper, and because his stomach protested against such cruelty, he washed them down with prodigious draughts of tea, coffee, &c., &c. The consequence was he became a mass of inflammation and died of erysipelas. I saw his body in the coffin, red with the fiery disease which luxurious living had generated, and which even the cold hand of death had not extinguished.

In most instances,\* you might write the natural history of erysipelas and other diseases. The

\* "In most instances." Certainly not in *all* instances. We have before us at this moment the case of a friend who was always abstemious, and who has been a rigid teetotaler for nearly twelve years. He is just recovering from a very violent attack of erysipelas. In his case it was induced by sudden exposure to a draught of cold air, fater sitting in a hall heated by the presence of thousands.

laws of our animal economy are as fixed as those of gravitation or electricity, and JEHOVAH does not reverse them even in the case of good or talented men. Prussic acid pays no more deference to a Saint than a Sinner. It would as speedily slay a Howard as a Nero. And so we may affirm of other deleterious articles of food or drink. The fact is, all the laws of nature are based on the profoundest philanthropy, and to violate them to gratify the taste or accommodate the caprice or ignorance of a Whitfield or Wilberforce, would be cruelly and not kindness. If a Doctor HAMILTON introduces to his frame what will produce erysipelas, gout, or dropsy, he must take the consequence. Heaven will not interpose miracles to please and foster the follies, fancies, or appetites of its spoilt, wayward, or erring children. As he who transgresses the moral law in one point is guilty, so he who violates but one physiological decree, endangers his health and life. The laws of *Nature* are as much the laws of God as the ten commandments; and no one can set them at defiance without suffering the penalty. And for this Sin there is rarely any atonement. "There is one event to the righteous and to the wicked; to the good, and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good so is the sinner; and he that sweareth as he that feareth an oath."

There are certain physiological transgressions with which good men may be chargeable and which may prove fatal to their lives. We may not for one moment doubt their talent, their learning, their philanthropy, or piety; but then, arsenic, alcohol, or luxury, pay no deference to these gifts, virtues, or excellencies. It is to be feared that some have hoped that the grace of God would be a shield against the natural effects of sumptuous living; but they have been grievously disappointed. We are not to tempt God by violating his immutable laws of health, any more than we are to throw ourselves from a pinnacle of the temple, because the angels are our ministering spirits. We believe that one of the greatest men of our age has been *prematurely* laid in the tomb, in consequence of the use of intoxicating liquors. In saying this much, we reflect not on his piety or talent, although we shed a tear, that the choicest and best of our race should thus be slain; and duty compels us to publish the fact that others may take warning.

To the MINISTERS OF RELIGION we say, *gentlemen* you must abstain or take the consequence. Alcohol will pay no more deference to you than would oxalic or prucid acid. In drinking beer, porter, wine, or spirits, you are using a *poison* which will most assuredly take you to the bar of God, before your Judge calls or your work is done. And, more sad still, your example before the awful time arrives, may seduce many to drink to their own destruction. You, of all men on earth ought to have moral courage to abstain, especially after the awful fact that HAMILTON is dead.

DEACONS AND MEMBERS OF CHURCHES, you too often destroy the health and usefulness of the man you most esteem. We know that hospitality an affection in perhaps every case prompts you to administer the fatal draught. But your kindness is cruel, and the christian love from which it flows is powerless to neutralise its mistaken and misguided benevolence. I have heard of a deacon

driving from his door the sorry drunkard who was once his spiritual guide, and who had been seduced by wine, no small portion of which had been administered by the very individual who now spurned him from his threshold. And where drunkenness has not been induced, disease and death have done their work, and the lips which fed many have been sealed by the persons who most deeply bewailed this awful tragedy. Banish then the baneful liquor from your dwelling, and never again employ its influence to quench the stars of the sanctuary or cause them to fall from their spheres.

**MEDICAL MEN,** yours is a deeply responsible position. You have, to a great extent, the lives, the talent, the morals, and usefulness of thousands in your hands. It is now become a general belief that *mistaken medical treatment* has slain myriads of patients. An age is coming which will pass a bitter sentence on your commendation of alcoholic drinks. Until the people took up the cause, the majority of your profession protested against Total Abstinence! Experiment has given its verdict against you. Some of us can attest that had we listened to your advice you would have laid us aside from domestic comfort and public usefulness. You would have sent us prematurely to our grave. We never knew the sweets of life until, contrary to your direction, we laid aside the fatal cup. As we reflect on the mischiefs that alcohol, by your sanction, has done, and can yet do, we entreat you to abstain, nor ever more by a medical prescription contribute to the degradation and desolation of your species.

**TEETOTALERS,** we have a new argument to prompt us to perseverance and activity. One of the brightest luminaries is set before noon. We very believe that alcohol has been the chief agent in this catastrophe. Again the cup has divined, and warned us of that undefined and undefinable thing, **MODERATION.** It may be deemed rash, but still, after much investigation and deliberation, it is our firm conviction that if *drunkenness* slays its thousands, **MODERATION** slays its ten of thousands. And what is worse, it too often does its mischief in the garb of religion. It conceals its deadly power under the name of dropsy, palsy, paralysis, apoplexy, erysipelas, &c., &c.; and thus, with the benediction of the priest and the seal of the physician, hurries from our earth the best of its scholars, patriots, philanthropists and Christians. **DR. HAMILTON** is dead! Let this one calamity awaken us with more resolution than ever to vow eternal enmity to this foe of God, our country, the church and the world.

**LET WELL ALONE!**—In one of the southern districts of Australia, a fine soda spring was discovered, and, on the strength of this, a bush inn was erected in the vicinity, its owner speculating on the probability of its bringing him a quick sale of *spirits* by admixture of its water with acid alcohol. In this he was disappointed, for it soon became a favourite beverage with his customers, until the following characteristic incident took place.—It entered the head of a party of carousers at the inn, that a great deal of time and trouble might be saved by converting the whole well into one large effervescent draught; and for this purpose they collected a great quantity of spirit, sugar, and acid; and having showered them down into the water and stirred it about with a pole, they awaited the mighty result. This, the story goes on to say, proved unsatisfactory: little besides mud came to the top, and the spring never recovered the outrage.

### THE LITTLE DROP, OR MODERATE DRINKING.

Dr. Alcott, in some admirable pieces he is sending to the *Massachusetts Patriot*, says:—

When an individual drinks a quart or more of spirits a day, the stomach recognizes that a foe is present,—nay, the whole system recognizes it. Hence a reaction takes place, and the foe is speedily expelled. Sometimes vomiting or catharsis follows: sometimes the alcohol passes off speedily through the lungs, skin, &c. But divide a quart of rum into 20 or 30 doses, and take one of them each day, and what follows!—Why the quantity is so small that it seems to steal its way into every part of the system, poisoning wherever it goes. The consequence is that though the individual may not appear to suffer at the time, but may, in fact, appear to be benefited, he is, in the long run, a greater sufferer than he who gets drunk by drinking his quart or two once in two months.

Do you ask for proof? It is found first, in analogy. Alcohol is, in every form—whether that of rum, brandy, wine, cider, ale, porter, or small beer—a medicine, a most active and powerful medicine, too. Now it is a law with most active medicines, than in order to poison the system with them, most certainly and effectually, they must be given in very small doses, and these small doses must be continued for some time. Give them in larger doses, and they will be partly or wholly thrown off. Take calomel for example. Give a man twenty or even fifty grains of it at once, and it will produce a local effect; but probably nothing more. On the contrary, divide the mass into portions of one grain each, and give him one of these small doses daily, and his gums and teeth and salivary glands will soon testify that he is poisoned. Somewhat so with alcohol.

But we have proof, secondly, in facts which exist. These occasional drinkers—foreigners for example, will outlive by far the small drinkers. Of one hundred of them you will find twice the number who reach seventy years of age. This statement might be verified by going no farther than the Green Mountain range in New England. They who sip a little cider from day to day, and from year to year, and who become as the saying is, palsy, are no sooner seized with epidemic or other disease than they wither at once, while the occasional drinker will often recover. The children of the former, too, will have scrofula, while those of the latter may escape. I might illustrate the position I have taken by a thousand examples; but the above are sufficient. The doctrine I wish to inculcate and establish is simply this, that however injurious occasional larger doses of alcoholic drinks are, small dosing is still worse. To take a common case. The habitual use of small beer is worse than the occasional use of rum; not so much because the small drinking leads to the larger sort, but because it poisons the system more certainly and effectually. Observe, however, that when I say this, I mean other things being equal. I do not mean that a teaspoonful will poison a man more than half a gill, or half a gill more than a quart, but only that the small dose will do more harm than the large dose in proportion to its quantity.

**WARNING TO PROFESSORS.**—In one of the most flourishing seaports of the United Kingdom, there lived a man who gave strong proof of personal holiness, and fitness for office in the Church of God. But he fell from grace, became a slave to intemperance, was separated from the church, and though frequently admonished, continued in evil doing. One dark night, while in a state of intoxication, he had crossed a deep and rapid river; but he soon staggered, missed his path, fell over the pier, and was carried away by the current. His lifeless corpse was found, but eternity must answer the question, what became of his soul? How much wiser would he have been had he never tasted intoxicating liquor! And with such a scene before him, can any professor swallow the liquid fire, the cause of death and perdition again? N.

## A VINDICATION.

BY DALMOCAND.

How frequently is the zealous advocate, while busily engaged in general enlightenment, greeted by his brethren with the rising murmur—"Something new!" Such fretfulness must bear the stigma of unwisdom, as we should remember that although the truths of Abstinence may present less novelty to those who have embraced the scheme, yet their repeated proclamation serves the double purpose of proselytizing and confirming.

To begin.—TEETOTALISM is not in a physical point of view, injurious to man; for it neither inflicts disease upon his members, nor impedes the action of his organism. The daily experience of thousands shows the contrary. Yea, numerous representatives of every grade assert that the teetotal system agrees with their bodily system wonderfully well, that it enables them by cheerful labour to procure the necessaries of life, and to enjoy them; health, in fact, flourishing far better under a teetotal regimen than under an empiric "moistening."

But many fancifully suppose that though the principle does well enough with others, there exists some drawback to its thorough adaptation to their own case. The other year, I came in contact with a fisherman who had evidently been paying his respects to Bacchus. On teetotalism being introduced, this individual enquired what I could find in Scripture to countenance my views. I chanced to instance Samson as one staunch teetotaler. With a triumphant chuckle, the fisherman rejoined—"Ay that may be all very true, but Samson never gied a-fishing!" Now these class excuses are exceedingly absurd, seeing that teetotalism has approved itself the friend of man in every avocation and in every clime.

On the other hand, the use of alcoholic liquors proves physically dangerous, even in moderation—but "moderation" is a word of doubtful import; abstemious folk defining it a single glass, while "seasoned casks," or toppers, apprehend a single bottle. The deleterious effects of alcohol on the brain and other organs has notoriously ranked it among powerful poisons. Dr. Christison, of Edinburgh, in a late work, attests:—"Its frequent abuse acts injuriously by developing certain diseases, by bringing to a head certain dispositions to disease, by rendering diseases at large comparatively intractable, and by rendering the constitution unable to withstand the active treatment required for many acute diseases. It is chiefly in the last two modes this habit influences the general mortality."

I read the other day about an African, who on his approaching the British shore, and going on deck one frosty morning, saw something like smoke issuing from his mouth. This to him unusual appearance filled him with alarm, and he ran below with all speed, shouting—"Fire, fire!" The idea of a man on fire, although odd-sounding, seems not far distant from the mark. What, for example, does the tippler at each successive draught, but add, as it were, another shovelful of fuel to the furnace which consumes him? Should a house take fire, every one is in motion, each anxious to render some assistance: when we behold our fellowmen in jeopardy, are we to manifest less feeling, and not stretch forth a helping finger? Nay; we must convince men that spirituous liquors are unnecessary, that strong drink is delusion.

Again, TEETOTALISM is not in an intellectual or social point of view injurious to man; for it neither impairs his mental faculties, nor prohibits his being a good member of society. Abstinence from Alcoholic beverages accords exactly with the voice of instinct and of reason. They are unnatural productions, and unnatural are the doings of those who use them. Baneful indeed has been their influence upon the mind as on the body. Happy would it have been for many lofty sons of genius had they never tasted the inebriating bowl, or prized the bottle as their *wit elixir*. Ho, ye potentates in speech and song! where are ye now?—what, mayhap, but stump-orators and troubadours in Pandemonium. Happy would it be for

every human creature were alcoholic potions at once and evermore foregone; then might society be more united, and one of Satan's nets would be destroyed.

One pleasing incident in connexion with the present, is the eagerness displayed by several juveniles to enlist in the teetotal army. It is mainly to the rising generation we must look. The avoiding of an evil habit proves far easier than its forsaking, and for the commencement of every good course youth appears the proper season. Many parents, however, act very mysteriously towards their offspring. For instance, should any of these little gentry be observed showing any liking for a "rhimbleful," the parents shake their heads and threaten, declaring it is not good for them—strangely forgetful of the natural inference that if dram-drinking be a duty or a virtue, the sooner these Lilliputians begin the better. Fathers and mothers, be consistent—first renounce the polluting beverage yourselves: then enjoin your progeny to follow your example.

It would assuredly be a gratifying matter were influential parties to devote their talents in a larger measure to the diffusion of much-needed information. A glorious thing it would be to hear our judges, physicians, and divines affirming in one loud chorus, that the drinking system engenders a multiplicity of evils, and requires subversion. We read in Tytler's History of Scotland, that, some hundred years ago, there overspread that land a grievous famine. One man, however, named from the iron hook he carried, *Christie of the Cleek*, fared sumptuously every day. His mode of procuring sustenance was to pounce on the unsuspecting traveller, bear him to his cavern, and devour him. But do not expend all your detestation on this monster of a bygone age; for the present hour reserve a portion. Does not ALCOHOL, too, sit at the mouth of his dark den to entrap the unwary?—over those who pass by at a distance of course he has no power; but on him who enters his domain he commences operations. He *cleeks* away his money, *cleeks* away his health, *cleeks* away his sense of morality, and in the long run, too often, hurls him into the lake of endless wailing. The former slew perhaps his tens, but Alcohol has slain his millions. Even in this realm how many thousands annually depart for the drunkard's grave and doom!

It surely cannot be affirmed that as storms are necessary for purifying the physical atmosphere, so drunken brawls purify the social. Surely none imagines that were the millions squandered on intoxicating liquors saved, men would become too wealthy—at a loss how to lay out their substance. Surely none will argue that were the nutritious grain destroyed put to its proper use, our countrymen would wax too fat and lazy. A large proportion of the iniquities perpetrated amongst us originated, as all allow, in the using of these beverages, it surely will not be avowed by any—"We love to have it so." Away then with the mistiness which veils this question!—a mistiness thereto nowise pertaining.

Lastly, TEETOTALISM is not in a religious point of view injurious to man; for it neither unfits him for glorifying and loving God, nor puts any barrier in the way to his showing love and kindness to his neighbour. If abstinence does not militate against these two royal laws of Scripture, how can it be sinful?—and if sinless, why should it not be cherished? "Abstinence," says Dr. JOHNSON, "is easier than moderation." "Can a man be blamed," asks RICHARD BAXTER, "for keeping as far as possible from the brink of hell?" Seldom can alcohol in any of its various guises be indulged in long, till the truth of Solomon's saying be experienced:—"At the last it biteth like a serpent, and stiugeth like an adder." Professors of religion pray—

"Into temptation lead us not!"  
And forthwith grasp the foaming pot!

Some men harp unceasingly that we place Teetotalism on a level with the Gospel, yea above it, but they err: we hold that whilst abstinence will carry none to heaven, it will debar none from it. Teetotalism, we also think, in

addition to its general profiting, may prove an humble means of spreading wide the offer of salvation; for by its epousal *drunkards* may be brought within the Gospel's silver sound, and thereby, through grace, *aliens* made sons.

I have also heard it urged that the *Temperance cause* is sometimes advocated rashly—admitted; and what cause is not? But does that supply sufficient reason for refusing? Let us suppose a company of firemen called out to extinguish an alarming conflagration. Engine after engine plays on the devouring flames, but one section stand with arms akimbo, and assist not. The reason asked, "Oh!" plead they, "some of you send the water too high, others too low, therefore however proper the attempt to quench the fire, we won't help you." A complaint preferred by certain persons is, that some Teetotalers declare that any individual who does not join our ranks cannot be a Christian. Such rude impeachment injures; for who possesses liberty to judge a brother's heart? But abstainers can with certainty aver, that whosoever becomes convinced that abstinence is a matter of Christian expediency, and therefore *duty*, yet sips away, brands himself "*blameworthy*";—"to him who knoweth to do good, and doeth it not, to him it is *SIN*." Non-abstainer, ponder the reason of thy halting.

Abstinence, like the kaleidoscope, gladdens the eye with countless beauties, while spirituous indulgence pains it with combinations hideous. But space pinches, and I close with a simple canzonet for youthful throats:—

Why weepst thou, Britannia?  
 Why garmented with woe?  
 Why heaves thy fluttering bosom?  
 Prompt succour I'd bestow.

Ah! son, mine anguish lies not hid,  
 Need I reveal it thee?  
 Bethink thee for a little space  
 Name now my misery.

Do war's alarms affrighten thee?  
 Do plagues around thee shriek?  
 Doth famine's cry appal thy heart?  
 I long to hear thee speak.

Such things, alas! I've oftimes borne,  
 For *tears* they've furnished cause;  
 But more destroying is the fiend  
 That now my children *gnaws*.

I see! 'tis foul Intemperance  
 Who makes thee sadly rave;  
 But yonder angel comes to pour  
 Oil on the crested wave.

Bless thee, my son; thou hast begun  
 To light affliction's rod—  
 Patriot, Christian, seek to serve  
 Thy country and thy God.

DRINKING HABITS IN NEW SOUTH WALES.

Crossing the Nepean as before in the punt, we took up our quarters again at the Ferry Inn, and early the next day continued our journey. Seeing a tolerably large house by the roadside with stacks, cows, pigs, and other farm like things about, and a tall sign post, or what appeared such, in front, we alighted to see if we could procure a glass of milk, and entered a room evidently in the "public" line of business, smelling dreadfully of rum and tobacco, and garnished with pipe-ashes, dirty glasses, and empty bottles in abundance. A continuance of loud knocking brought a stupid, dirty, half dressed, slip-shod woman from an inner room, in which, as she had left the door open, I could see several messy, unmade beds, soiled clothes all about the floor, and three or four more women of different ages, and of as displeasing aspect as the one who had obeyed my summons, and who, after some delay, brought me a jug of nice sweet milk, and a dirty glass to pour it into, seeming to me as if she had ably assisted in the bottle emptying of the preceding evening. This universal addiction to drink, and the consequent neglect of all industry and decency, is truly shocking. Here was a substantial farm house, (sometimes performing in another character it is true), with the fe-

male inmates half drunk, and scarcely out of bed at ten o'clock on a summer's morning; rooms unswept, beds unmade, and the whole establishment telling of plenty, sloth, and drunkenness.—*New South Wales. Murray's Home and Colonial Library, No. xiii.*

The prevailing vice of drunkenness among the lower orders, is perhaps more resolutely practised at Christmas than at any other season. I have heard of a Christmas day party being assembled, and awaiting the announcement of dinner as long as patience would endure; then ringing the bell, but without reply, and on the hostess proceeding to the kitchen, finding every servant either gone out, or rendered incapable of moving; the intended feast being meantime burnt to ashes; nor is this by any means a rare occurrence.—*Ibid.*

Wine, or strong liquor of any kind, is never safely left accessible to servants. The unlimited allowance of beer, common in English households, is here scarcely credited; nor could such a custom be practised, for not a soul on the establishment would quit the barrel so long as any liquor remained in it.—*Ibid.*

THE TEARE TESTIMONIAL.

We are requested by W. JANSON, Esq., to acknowledge the following sums received by him towards the Testimonial to be presented to *Mr. James Teare*:—

Windsor House,  
 Bodmin, August 1, 1846.

Dear Sir,—I beg to send you, as Treasurer to the TEARE Testimonial, a cheque for £14 14s. 7d. according to the following list:

	£	s.	d.
Profits of Public Tea...	2	9	0
H. Mudge, Esq. ....	1	1	0
T. Mudge, Esq. ....	1	1	0
Mr. J. W. Coom .....	1	1	0
" M. Pellew .....	0	5	0
" John George and children ..	0	3	6
" T. Scantlebury .....	0	5	0
<i>St. Austell.</i>			
Mr. Parsons and others. ....	1	8	9
<i>Lortmithiel.</i>			
R. Lanyon, Esq. ....	1	0	0
<i>St. Issey.</i>			
Mr. Tregaskis .....	1	0	0
<i>Padstow.</i>			
J. D. Martyn, Esq. ....	1	11	6
J. D. Martyn, junior .....	0	10	6
Misses Rawling .....	0	5	0
<i>Polruan.</i>			
Capt. Tadd .....	0	15	0
Mr. Hawke .....	0	5	0
<i>St. Mabyn.</i>			
A. Gaved, Esq. ....	0	10	0
E. Gaved, Esq. ....	0	10	0
R. Andrew, Esq. ....	0	10	0
Miss Male .....	0	2	6
By Postage Stamps .....	0	0	10

£14 14 7

"I am, Sir, yours truly,  
 J. W. Coom."

"BEASTLY INTOXICATION.—If the animals, called dumb by mankind, had newspapers of their own, they would indignantly protest against the way in which the word "beastly" is used by Christian writers, who generally ascribe the delinquencies of their species to "a beastly appetite for strong drink." He was found in a state of *beastly* intoxication," &c. This is an injury to the brute creation which should be atoned for by writing always hereafter "manly," or "womanly," intoxication, &c., as the case may be.

## THE MEDICAL USE OF ALCOHOL.

BY H. MUDGE.

It seems desirable to proceed at once to the fulfilment of the promise with which I closed my last. We shall allow that Alcohol is in some cases indispensable as a medicine. We allow this only however for argument sake at present;—as far as trial has been made there is a good evidence that Alcohol may be dispensed with entirely and for ever—and proceed to inquire how this drug ought to be used, if used at all.

Experience only can prove an article to be dangerous; and tried by this test Alcohol is not merely dangerous, but *pre-eminently destructive*. Let the voice of authority be heard speaking on this point through the far-famed "Medical Certificate," which says, "a very large portion of human misery, including poverty, DISEASE, and crime, is induced by the use of alcoholic or fermented liquors, as beverages." Here there is a call on every practitioner of the healing art to take sides: will you be with those two thousand or nearly, of the elite of the profession who have signed their names to the above assertion, or with those who still continue to treat alcoholic or fermented liquors as if they were innocuous beverages? Chloroform has not been used to produce insensibility to pain for twelve months as yet, but about ten cases having proved fatal under its influence, already is the *Medical Times* (the leading journal in the medical world,) calling out for its discontinuance! What are the misfortunes through Chloroform to the miseries extant through Alcohol?

An objector may urge; Nay, but you are speaking against Alcohol as a beverage, why do so, when Alcohol as a medicine is the subject?

True, and to that I am coming: but I wish first carefully to note what the danger is, to which Alcohol, drunk either dietetically or medicinally, exposes the consumer of it. I define the danger as a bodily disease accompanied with a depraved appetite, the gratification of which leads to that mixture of foolery, passion, misery, incapacity, and wickedness commonly designated *drunkenness*.

To thoroughly comprehend this is important, because if we are not clear on this point we shall stop short of a perfect cure; contenting ourselves by merely combating some of the more prominent symptoms, as those of staggering, quarrelling, swearing, lewdness, &c., which are the symptoms of the disease rather than the disease itself.

Our question then is this, seeing we have to do with a drug, which, through a pernicious fascinating power, has already got into general use, thereby causing incalculable misery, how are we to prescribe it and to use it *medicinally*, so that it may as little as possible tend to the formation of a drunken appetite? I believe the following rules can be proved to be morally binding on those who prescribe Alcohol as a medicine.

1.—*It should not be administered in a form to please the palate.*—Having in itself an inseparable dangerous tendency, the sense of taste may well be laid hold of as a slight barrier at first against its consumption. Nauseous medicines are sooner laid aside than agreeable ones.

2.—*It should not be recommended as a daily beverage.*—However nauseous the taste may be, habit soon reconciles the drinker to it, if stimulation be

known to follow. The idea of taking wine, porter, or spirits by the glass or the pint daily, for years outright as medicines, is supremely ridiculous. No man seriously believes in such egregious nonsense. For example, A. B. consults Dr. Tims who advises Port Wine and Sarsaparilla; the patient after a month's trial is no better, and consults Dr. Sob, who says, "You must leave off the Wine and the Sarsaparilla and take what I will order and drink water." A. B. says not one word against the change of what he considers to be a drug, but gravely inquires if he *must* give up his wine! Why? because he regards the wine as an article of diet, respecting which he may to a certain extent exercise his own discretion. Now the placing of Alcohol in such a position as this is giving it an undue influence; and the duty of the physician is to bring it to the level of a mere drug, which he may prescribe, or not as voluntarily as any other medicinal substance.

3.—*It should not be ordered for any but short periods, which should be specified.*—When Dr. MUSSEY was at the *World's Convention*, I had a long conversation with him on the subject, and he informed me that his rule was, Never to lose sight of a patient while taking intoxicating liquor by his direction; and to discontinue its use as soon as he considered it safe for the sick person to abstain. I could not but admire the caution of the good man, and contrast it with the heedlessness of those who dismiss their sick with unconcern, simply recommending brandy, or wine, or bitter (!) ale, without laying down any limits to either quantity or time. Dangerous drugs are given with caution; for example, Arsenic is prescribed in very minute doses, and when there are symptoms of its accumulating in the system, it is at once discontinued; why not Alcohol as well as Arsenic, and scores of medicines besides, which are cumulative in their effects? Alcoholic disease arises slowly, and creeps on with very insidious steps, till it takes a fast, if not an incurable, hold; it may be well said against it,

—Principiis obsta: sero medicina paratur,  
Cum mala per longas invaluere moras.

4.—*It should not be given to inebriates without dire necessity (if such can be).*—Yet yielding to fashion and to fear, many practitioners of the healing (?) art recommend them *most* freely to persons of this description. Regarding the drunken appetite as a *specific disease*, its continuance amongst us says but little for the perfection of medical science; and sure I am that thousands of reformed characters who have been made drunkards again by their advice, is a sore reflection on the character of the medical profession. To illustrate this; suppose tens of thousands of deaths from Small Pox were recorded annually, all attributable to an imperfect performance of Vaccination, what reproof and reproach would not be heaped upon the heads and characters of the Vaccine inoculators! Think of the Prince Regent being taken off from this cause,—which way would public opinion tend to then? Where there is a predisposition to intoxication, a very little of the poison will pervade the system and kindle the disease; 'tis a high gratification to a rightly constituted mind to have it within reach to warn and to save creatures exposed to degradation and perdition.

5.—*Alcohol should not be administered at all, till other medicines have been tried and failed.*—There ever is a fashion in the practice of physie as well

as in other callings. Opinion as to certain drugs has often changed. Mercury, and Opium, and Bark (Cinchona,) have been sometimes praised, and afterwards laid aside; so it may be with Alcohol. It has been cried up, but, *on trial*, other preparations are found more efficacious. Thus the list of diseases said to require Alcoholic stimulants is very much curtailed to what it was some ten years ago. Ailments known as "Spasms," "Wind in the Stomach," "Bile," "Hysterics," "Sinking," and I know not how many nondescripts besides, are *now* pronounced curable without Alcohol: and more formidable cases such as those of Hemorrhage, Lumbar Abscess, Typhus, &c., are following on in the same track; and as science and experiment progress, will be emancipated from the Alcoholic bondage too. Medical Practitioners should not condemn non-alcoholic treatment without trial.

If the above directions are followed, we believe that the Medical Profession will greatly aid the Temperance Reformation: but the takers, as well as the prescribers of Alcohol medicinally have duties to perform. Let them not take their physic inconsiderately.—But here I prefer to quote a paragraph from the pamphlet entitled "*Rescued Texts*:"

"Some persons take intoxicating liquors medicinally, and say they are justified by Timothy's case. Allowing that they do no harm to themselves by their drinking, yet they do oftentimes wrong to their neighbours. The medicinal use of Alcoholic wines is not to be allowed to recommend and to sanction their dietetic use. If dangerous articles *must* be dealt with, precaution should be taken. When a man sits and drinks wine with his family, or with a party of friends, who knows that he is *then* taking his physic? If he would not act as a decoy let him hoist a signal of distress,—put on a red nightcap I suggest,—that may explain what he is doing. Surely he should take his medicine as if he wished to forego the necessity; and should not convert his place of common resort into an idol's temple, and habitually sit at meat in the presence of the image. The enemies of sobriety are thus taught to triumph if not to blaspheme.—"

Not very long since business took me to a neighbourhood where a very good and influential minister of the Gospel had been just advocating the Missionary cause; he was an *author* too, who had advised money to be applied towards the conversion of the world, instead of being spent in strong drink; yet he was remarked on as he went through his appointments as the drinker of intoxicating wine! Medicinally; of course; yet at the tables where the friends were assembled for hospitable (*not hospital*), purposes!

I have written enough for this time, but I have not exhausted this subject.

#### WESLEYAN MOVEMENT IN REFERENCE TO STRONG DRINKS.

At the ANNUAL CONFERENCE of the Wesleyan Methodists, recently held at Hull, some conversation ensued on the subject of Sabbath Desecration. The sale of intoxicating drinks on the Sabbath, of course was adverted to, as one grand cause of that desecration. The result of this portion of the conversation was a resolution, proposed by Dr. Jabez Bunting, seconded by Dr. Joseph Beaumont,

and carried unanimously, that a petition should be sent by the Conference to Parliament in support of the Bill for preventing the sale of intoxicating drinks on the Sabbath day. In the course of the conversation, it appears that "respectful mention was made of the zealous efforts which the teetotalers had made to prevent the sale of intoxicating drinks on the Sabbath day." It was strongly urged, that "the chief care of ministers should be to go to the source of the evil," and this was said to be, "the depravity of the human heart." This, it was insisted, must be "preached down." "The chief care of Ministers," it was added, "should be, to begin at the right end, by preaching the Gospel and converting souls."

As this is a movement in the right direction, we are not disposed to cavil; otherwise there are several points connected with it upon which we might remark. We suppose Teetotalers will hardly thank the Conference for the "respectful mention" made of their "zealous efforts" in this one particular and confined direction, while that same body refuses all acknowledgment of the importance of the abstinence principle, and all recognition of their general efforts to prevent and cure Intemperance. It is said that "the chief care of ministers should be to go to the source of the evil;" that "they must not begin at the wrong end, but must preach down the depravity of the heart, by preaching the Gospel and converting souls." Now the source of the evil of which they complain is the love of strong drink, a desire and determination to gratify an unnatural appetite, an appetite created by the use of strong drink, and increased "by what it feeds on." The cause of this is not depravity of heart, for there are many depraved persons who use no strong drink and never go to public houses on the Sabbath; and there are, also, many Wesleyan Methodists, (whom we suppose the Conference would hardly accuse of having depraved hearts) who use strong drinks, and who, if they do not visit public houses on the Sabbath for the purpose of sitting there to drink, yet go there for the purpose of purchasing drink, or send their servants or children there to fetch it. Teetotalers will not, we are sure, be disposed to admit that they are "beginning at the wrong end," while they are zealously endeavouring, both by precept and example, to dissuade men and women from the use of strong drink. Let their efforts be crowned with success, and the public houses would soon be closed, not only on the Sabbath, but on every day in the week, so far as the sale of strong drinks is concerned. And the efforts of Teetotalers would be crowned with far greater success if the Wesleyan Conference would but lend them a helping hand.

These learned theologians seem to forget that drunkenness is a *physical* disease as well as a *moral* disease. Our blessed Lord, who certainly well understood his own Gospel, and the character and design of his own mission, did not, in every case, first preach the Gospel. He first healed the *physical* diseases of those who applied to him for cure, then he forgave their sins and bade them go in peace and sin no more, or follow him as his disciples. The Gadarene demoniac was first dispossessed of the evil spirit, and afterwards he was found "sitting at the feet of Jesus, clothed, and in his right mind."

But we will not enlarge. Let Wesleyan

preachers succeed in getting the public houses closed on the Sabbath, and, also, in getting those who cannot enter the public houses to attend Methodist Chapels; and then let them "preach the Gospel and convert souls:"—then let them "preach down the depravity of the heart." Should they, after all, find that "old Adam is too strong for young Melancton;" perhaps, in addition to preaching the Gospel, they will feel the necessity of recommending the disuse of those drinks which prove a chief agent in fostering and maturing the depravity of the human heart.

#### THE WESLEYANS AND TEETOTALISM.

Extract from the Address of the Methodist Episcopal Church in the United States, to the British Wesleyan Conference of 1848:—

"We have been gratified to observe that the cause of Temperance, on the principle of Total Abstinence from intoxicating liquors, is attracting attention in England; and we respectfully ask your attention to it, and your kind consideration of it, as intimately connected with the best interests of Society in general, and greatly conducive to the success of the Gospel. Such is our experience in America, particularly when the Church enters heartily into the Cause." *Watchman, Aug. 16, 1848.*

#### SNUFFING AND SMOKING.

Both snuffing and smoking, if they were to burst upon us as novelties in some distant country, among a horde of wild savages, would be put down at once as the natural result of that absence of civilization we are apt so much to deplore. To see a man, for the first time, stuffing his nose full of black dust, or pulling and puffing, and making all sorts of unaccountable faces at, to all appearance, a dirty piece of stick, would be a sight worthy of being set down among the savage fancies of the race, rather than as the practice and recreation of poets and philosophers. Self-gratification is not the great rule of life; whilst a part of society, we should endeavour to arrange all our pleasures in harmony with those around us, otherwise the sooner we retire to the woods and let our nails grow the better. Snuffing and smoking are anything but agreeable to one half of those with whom we associate; both are unwholesome, both apt to engender a taste for other and even worse indulgence. It is an early habit of smoking amongst the young people of the working classes that leads to the more brutalizing habit of drinking. A dry parched mouth, and a hard, dry skin, are among the first promptings to the gin palace,—among the higher grades of society, the most frequent stimulants to further excess. But in addition to all this, they are no slight item in the household expenses of both rich and poor; and, worse than all, great abettors of a false revenue system, and a large share of the payment of savage war, with all its horrors and its bloodshed. Free traders and peace lovers should, above all others, abjure the wicked weed.

To a well-regulated mind, that has passed into the perception of the value of well-regulated health, all physical excitement will wisely be avoided. Thanks to a rapidly-improved and improving state of society, the wine bottle and the spirit decanter, the boisterous assemblage that was wont "to set the table on a roar," the host that could lock the door and put the key in his pocket, that called every three minutes for "bumpers and no daylight,"—and the guest that found a difficulty in staggering into the drawing room, are all fast becoming traditional,—dreams or stories of a past life not to be recognized or acknowledged in their grossness by the generation now springing into the world and marching in the world's way. Let us hope that these other features of a rude life—for rude they are, however their many pleasant advocates and disciples may think to the contrary—may pass also into the usages that have been; that they will be laughed at as

freely as we now laugh at the hooped petticoats and painted and patched faces of our great grandmothers, or the Indian squaws of those uncultivated but peaceable races which Christianity, in its love or its hypocrisy, is rapidly exterminating from the face of their own and God's beautiful earth. Try the experiment of abstinence for a time, to ascertain if other and wiser means of happiness and social pastime may not be acquired, and if the world cannot go on, and your own wits be kept in full exercise and vigour, without the necessary motive power of a puff or a pinch.—*Manchester Times.*

#### INIQUITY OF THE LICENSING SYSTEM.

Thousands of lives are sacrificed every year by the gin palaces; while lunatic asylums, prisons, and hospitals, are fed by these haunts of iniquity. They lead to more waste of money, destruction of health, ruin of character, commission of crime, increase of prostitution and pauperism, in England, than all other causes put together. And yet, the professedly religious and moral Government of England license these houses to sell the poisonous and demoralizing drink without stint or hindrance, at all hours, in any quantities, and even on the Sabbath, when all other trades are interdicted; and all this for the sake of the revenue derived from its sale, and from the license to kill and destroy, which the keepers of these gin shops freely exercise. The Government have begun to abolish the canteens for soldiers, because these, being the tools or instruments with which certain duties are to be performed, they cannot afford to have them spoiled. But what is bad for the soldier cannot be good for the poor artizan. Until the Government of England therefore relinquishes the ill-gotten gain from the granting of licenses to sell poisonous drinks, they must be held to be either blind, if they are ignorant of the consequences, or criminal, if, knowing them, they wilfully shut their eyes, and do nothing to abate them.—From "*Belgium, the Rhine, Switzerland, and Holland*;" by J. S. BUCKINGHAM."

#### THE CRISIS.

What a panic has seized thousands of hearts within the last twelve months! How many have been unable to bear up under the terrible pressure, and have passed to their account! What multitudes now stand in painfully altered circumstances! But who is aware of any considerable diminution of the production, sale and consumption of fiery liquids, of the licensed pathways to rapid ruin where they are sold seven days in the week, and 365 days in the year; or of the pauperism, immorality, crime, disease and death, of which they are the prolific source! How far this worse than waste of 65 millions sterling in the United Kingdom, and the concomitant loss of 69 millions more in the same ruinous course, may have hastened on or aggravated "the crisis," we shall not stop to enquire, or we might a tale unfold which would make the hair stand erect. Let all who pretend to wisdom, escape at once from ten thousand ills by never tasting liquid fire. Then may they rationally hope that "the crisis" will be far from them.—*R. Tabraham.*

**HEREDITARY DISEASES.**—It is remarkable that all the diseases from drinking spirituous or fermented liquors are liable to become hereditary, even to the third generation; and gradually to increase, if the curse be continued till the family becomes extinct.—*Dr. Darwin.*

**SHOCKING WASTE.**—It is stated in the *Jersey Commercial Advertiser*, that £50,000 are spent annually upon strong drink.—As strong drinks are obtainable at a very low price in the Channel Islands, the quantity consumed must be great.

**HARD DRINKERS.**—Should drink soft water—abstain from spirited discussions—always distrust inn-temperance—and get high only as far as high water mark.

## TEETOTAL OPERATIONS.

## CUMBERLAND.

Mr. R. GRAY MASON has recently made a tour through this county. He has visited Carlisle, Whitehaven, Workington, Cockermouth, Maryport, and Allonby, in which places fifteen of the largest chapels were thrown open to him; he preached in them on the Sabbaths, to large audiences, preparatory to his delivering Lectures during the week. His lectures have been attended by overflowing congregations. At Whitehaven, the Theatre was crowded every night; and in the other towns the largest places were selected, which were, in almost every instance, filled with respectable and attentive hearers. These lectures have been instrumental in arousing the principal friends of the Total Abstinence cause, to a deeper sense of the importance of the great work: to many they have proved the blessing of emancipation from the bondage of intemperance; while others have been convinced of the necessity of refraining from strong drink, as a duty devolving upon professing Christians, and have come forward to swell the ranks of the Society.

W. FISHBURN.

## BOLTON.

The fifteenth anniversary of the Bolton Temperance Society has recently been celebrated. Open air meetings were held on different evenings in various parts of the town, which were addressed by Mr. James Teare, of Preston and others. A tea party, held in the Temperance Hall, was attended by 400 persons. An interesting procession was formed after tea, headed by an open vehicle, termed the Founder's Carriage, and containing amongst others, Messrs. Livesey, Swindlehurst, Teare, Sowden, Wright, Bramwell. The procession, which had a gay and animated appearance, contained nearly 1,500 persons. After perambulating the town it arrived at the Temperance Hall, where a public meeting was held, over which Mr. Swindlehurst presided. Mr. Cunliffe furnished a very brief account of the origin and progress of the society; after which the audience was addressed by the chairman, and Messrs. J. Livesey, J. Teare, Sowden, Orrell, and others. The Chairman said that in his experience as a Poor Law Guardian of Preston, he had, during the recent depressed times, observed millwrights, engineers, and others (who, when trade was good, earned 36s. or 40s. a week) coming to ask for two or three days work amongst the potatoe fields at 1s. per day; but not one man who had been a teetotaler for the last seven years had been troublesome in seeking parochial relief. Mr. Livesey spoke for some time on the blessings which had arisen, and were calculated to arise, from teetotalism, and the duty of every one to promote the spread of the cause. Mr. J. Teare delivered one of his spirited and energetic addresses, in the course of which he entered into a series of calculations, respecting the evils arising from the use of grain for the manufacture of intoxicating drinks. A vote of thanks was moved to the founders of the society, to which several of them responded. Other meetings were held in the course of the week, which were numerously attended. The Bolton Temperance Harmonic Band was in attendance.

## DARWEN.

Last month the members of the Darwen temperance society celebrated their 14th anniversary. The proceedings commenced by a series of Lectures by Mr. James Teare, in William Street School, the property of Messrs. E. Shorrocks & Co. On the Thursday evening a number of the members met in the public street, for the purpose of creating in the minds of the people a desire to attend the meetings, by singing a few Temperance Hymns and announcing that Mr. Teare, one of the Heroes of the movement, would be in attendance to discuss the principle. This mode of procedure had its effect in augmenting the number at our meetings, and thus affording encour-

agement to the speaker. The Lectures of Mr. Teare were full of argument, truth, reason, and encouragement, and went off to the satisfaction and approbation of his audiences.

July 29th the annual Tea party was held in the above place. After Tea a Public Meeting was held, when Mr. Sutherland presided. The Secretary read the report, which was one of a pleasing character. The Committee had secured the services of Mr. James Teare, Mr. Luke Seddon, and Mrs. Jackson, who have done credit to the cause of Temperance. The Committee through their exertions have succeeded in introducing into various sabbath schools in this locality, 230 copies of the *Sunday School Temperance Journal* monthly; they have circulated 37 copies of the *National Temperance Advocate* monthly, amongst the wealthier classes and ministers of a large quantity of the *Teetotal Times* have been distributed and many other circulars and publications, making in the total not less than 4500. After the report was read the meeting was addressed by Messrs. J. Lightboun, Wm. Walsh, W. Preston, W. Snope, H. Green, Wm. Lightboun, D. Graham, and Jas. Teare, who wound up the meeting by a powerful Speech.

GEORGE DOXON.

## CORNWALL.

A CONVENTION, originated by Dr. Grindrod, who has been eight months labouring in this County, was held at Truro lately. The chief business was a preparation for Agency Work during the coming winter. A large committee was appointed, and the different sections have since met. The Revd. R. G. Mason will be on the ground in October. Teetotalism fluctuates here as everywhere; many societies hold on their way steadily, and consequently triumph, others get disorganised, languish, and die. Teetotalers, however, are as abundant as ever, though Union is not kept up, and United Society efforts are much needed. *Public opinion* is coming round to abstinence from alcohol, and many a one is now ashamed of his cups, and as a sure sign that he is wounded, has begun to be offended with parties who solicit his signature. *In due time* we shall reap if we faint not. Harvest is onward, and many fields have no alcohol in them!

## BODMIN.

On Monday evening, August 7, a public meeting was held in the Guildhall, where addresses were delivered explanatory of the use of Bread corn, without the rejection of any of its component parts; together with the mode of preparing it without leaven. The theory, based on chemical and physiological laws was explained by H. MUDGE, Esq., Surgeon; and J. D. MARTYN, Esq., spoke of the practice. J. ELLIOTT, Esq., of Liskeard presided. The meeting came off well, and several converts were made.

## NEWCASTLE-UNDER-LYME.

A Public Tea Party was recently held in the Town Hall, when upwards of two hundred sat down to enjoy the social meal. After Tea a Public Meeting was held and addresses delivered by the Rev. L. Panting, M.A., Mr. W. Warham, Rev. J. D. Carey, Wesleyan Minister, Mr. R. Horn, and Mr. Brown. Mr. Z. Hill, Presided, and the Hall was crowded to excess, the party broke up about 10 o'clock much delighted with their evening's enjoyment. And the two following evenings, Tuesday and Wednesday, Mr. W. Warham, Surgeon, of Newcastle, delivered two Lectures, in the Hall, on the Physiological truths, involved in the practice of Total Abstinence from strong drinks;—Illustrated by upwards of 200 beautiful and expensive drawings, forming a Picture Gallery of Science, Health and Disease. During both evenings the Doctor was listened to by a numerous audience, who testified their pleasure. On the conclusion of the exceedingly interesting lecture, on Wednesday evening, a vote of thanks to the Lecturer was proposed and carried amidst great applause.

## YARDLEY HASTINGS, NORTHAMPTONSHIRE.

On Monday, July 31, the Teetotalers of this place opened a commodious room, (formerly a small barn,) situate on Mr. Bramley's premises, for the advocacy of the abandonment of all inebriating drinks. The meeting was preceded by a public tea, which was attended by a goodly number of respectably attired healthy looking abstainers. After tea the majority of those who were present trod the verdant carpet of an adjoining field, and engaged in a variety of games. At 7 o'clock commenced the "feast of reason." The room was crowded, Mr. *Bearn*, of *Wellingbro'* presided. He opened the meeting by an excellent, practical, and appropriate speech, after which Mr. *Bramley* narrated the circumstances that had led them to have a room of their own. Mr. *Nichols*, of *Hackleton*, showed that Total Abstinence for the good of our brethren, was in accordance with the precepts and therefore the practice of Jesus; and the Rev. *T. Lord*, of *Brigstock*, treated the assembly with a speech composed of powerful argument, and thrilling appeal. At the close of the meeting several signed the pledge.

CHAS. SIBLEY.

## LEICESTER.

The Temperance cause in Leicester has been well sustained during the last twelve months: the advocacy has proved more successful than at any former period, more than 1400 members have been enrolled. Two meetings a week are regularly held in the Town-hall, and scarcely a month passes without a visit from one or other of the first lecturers on the movement. A town Missionary is regularly employed, Mr. *John Ripley*, by whose faithful performance of his duties the machinery of the society is kept in constant use. The anniversary is to be held in the middle of September, when the Rev. *R. G. Mason* is engaged to spend a fortnight in the town.

## BATH.

The *Bath Juvenile Temperance Society* held a rural Fête at Sydney Gardens, on Monday, August 7, when a large number of friends assembled to enjoy a day's rational recreation. A public Tea was held, and also a public Meeting; when Mr. *E. Saunders*, (Chairman); Rev. *T. Spencer*, M.A.; Mr. *J. Brooks*, of *Nailsea*, and other friends, advocated the cause of Total Abstinence. The result of their advocacy was the addition of several names to the pledge, and the result of the Fête was an increase to our funds.

J. COGSWELL, Secretary.

## EDINBURGH.

The Total Abstinence Society held its weekly meeting on Tuesday evening, the 1st ult., in the Rev. Mr. *Wight's* Chapel, Richmond Place. Mr. *J. Anderson* occupied the chair, and pressed the claims of the cause upon the audience, detailing also several cases of female degradation, of which he was cognizant. Mr. *Davidson* powerfully combated the objections of professors of Christianity, and exposed the numerous loop holes through which they seek to evade the question. Mr. *Ronald* instituted a comparison between the horrors of negro slavery and the tenfold greater slavery which not unfrequently overtook the self-immolated victim of intemperance. Mr. *Flinn*, from *Dublin*, said that twelve years ago he was one of the pests of *Dublin*, going about shoeless and shirtless, having a broken-hearted wife and family, with an aged mother, the victims of his heartless cruelty. So great were his uproarious misdemeanours that when joining the Society, he had no alternative but the lock-up as his place of abode, having in reality, when under a roup, no other; and even to that abode has he been sent for his outrageous conduct at Teetotal meetings. At their first introduction in *Dublin* at one of these meetings, after a release from confinement, he was induced, through the kind intreaties of one of the members, to join the Society, and though unable to read or write, being at the time only able to attach his mark. Now it was otherwise, as

he and several other married men betook themselves to the night school, and he could now both read and write for himself. Tears were perceptible on the faces of not a few unaccustomed to weep, as he poured from his richly-treasured mind a strain of glowing language, which will not be soon effaced from the recollections of those that heard it. At the conclusion forty-seven joined the Society.

August 15. Mr. *N. McNeil* presided. He said, it was a source of deep regret to the adherents of abstinence that such apathy was displayed towards it by the press generally; among the few honourable exceptions was one he held in his hand, the "*Protestant Dissenters' Almanack* for 1848." The proprietor of which was Mr. *JOHN CASSELL*, of *London*. The compiler of that useful manual had shown his attachment to this principle by inserting an article in its defence, of such ability, and so uncompromising in its nature, that he deeply regretted their time would only admit his reading a very short extract; for the article at length, he would refer them to the publication already mentioned. Mr. *Russell*, student of divinity, addressed the meeting in a masterly speech on the physiological view of the question: detailing the various stages and processes through which our ordinary food went in its passage through the human system—showing the fearful havoc which alcohol must of necessity make, being altogether foreign to the building up and repairing the wasted energies of man's physical structure. The most marked applause greeted the speaker. *Captain Ward*, Secretary of the *Liverpool Marine Abstinence Society*, dwelt on the great benefits which had been derived by many of his seafaring brethren by the adoption of the abstinence principle; he had been an adherent of the cause for the last eleven years, and during that time he had been in every climate on the face of the globe, and had never been under the necessity of having recourse to intoxicating drinks. His experience enabled him to bear out the advocates of this question in their assertion, that these drinks were injurious rather than beneficial under the prosecution of arduous and laborious toil. Mr. *Flinn* closed the discussion of the evening in a speech of great humour, blended with touching pathos and sound philosophy.

## GREAT GRIMSBY.

A grand Temperance demonstration has recently been made in this district, under the especial patronage of the Rt. Hon. the Earl of *Yarborough*. A grand rendez-vous took place on Monday, August 14, at *Thornton College*, in the East Lincolnshire, and *Sheffield*, and *Grimsby* lines. About eleven o'clock, thirty-four carriages started from *Grimsby*, ten of which had come from *Louth*, all well filled with passengers. On their arrival at *Thornton*, every avenue leading to the ancient College was crowded with orderly and well-dressed excursionists. Three bands of music were in attendance. After strolling about for some time in the adjoining grounds, the area surrounding the College presented a very animated scene. The Teetotalers with their advocates, banners and music, occupying certain elevated positions, while numerous pic-nic groups, beneath umbrageous trees, and in other rural and somewhat romantic positions, assembled to partake of a friendly cup of tea, &c. Another part might be seen groups of young and old, led by violinists enjoying the animating exercise of country dances and other diversions. Notwithstanding the vast numbers of persons thus congregated, amounting with the excursionists from *Hull*, to something like 2,000 or more, everything was conducted harmoniously, and exhibited admirably the true characteristics of temperance—peace and good will to men. Besides the parties who came by train, great numbers arrived in all sorts of vehicles. The conduct of the railway officials, calls for unqualified approbation. The day was propitious throughout.

A short meeting was commenced about twelve o'clock, after the fashion of the camp meetings of the Primitive

Methodists; the speakers were Mr. Bottrill, from Grimsby, Mr. Clapperton, of Barton, Mr. Shepherd, from Waltham near Grimsby, and others. About half-past two, a train of twenty-seven carriages, containing the Hull, New Holland, Goxhill, &c. teetotalers, arrived at Thornton, whither the visitants had repaired to give their Yorkshire friends a hearty greeting. A lengthy procession went forward to the ruins of the abbey, headed by the bands, and accompanied by banners, &c. The monster meeting commenced about three o'clock, it being calculated, far, we believe, within bounds, that there were no fewer than 4,000 persons present, upwards of 3,200 of these having arrived per the various trains, regular and special, and the number of gigs and other private conveyances being very great.

The Rev. J. M. Holt, of Fulstow, was called to the chair, and addressed the audience in a very humorous speech. Addresses were delivered also by Messrs. C. Parker, Clapperton, Shepherd, Bottrill, &c. Thanks were voted to the Earl of Yarborough, for his kindness in permitting them to visit his grounds. The conduct of the vast assembly did great credit to the principles of abstinence, and many of the pleasure takers attached their signatures to the pledge.

#### SUNDERLAND.

Mr. T. Oliver, architect, is the successful competitor for the Temperance Hall, the committee having unanimously awarded him the premium. The proposed hall is intended to be built, according to the prospectus, "in one of the most central parts of the borough." In style it is what is technically called Venetian-Italian. The hall will be built of stone; and the south flank, which will be open to the street, is in a corresponding style with the principal front. Accommodation, we understand, is provided for upwards of 1,500 persons; and the most careful attention has been paid to the proper and efficient ventilation of the hall. For the satisfaction of the shareholders, as well as to bring the object prominently before the public, Mr. Oliver is authorized to prepare a perspective, a lithograph of which will be published as soon as the requisite arrangements can be made.

#### GATESHEAD.

On Wednesday evening, the 16th ult., a numerous meeting was held in the Wesleyan school-room, High-street, (Mr. John Hopper in the chair). When the chairman and Mr. W. H. Buchanan had made a few appropriate remarks, the Rev. William Cocker, minister of the New Connection, Newcastle, delivered an eloquent discourse on the evils of intemperance, and pointed out in glowing language the benefits the rising generation were likely to derive from Temperance Associations. At the close Mr. E. Robson delighted the audience with several Temperance melodies.

#### NEWCASTLE-UPON-TYNE.

A Conference of Sunday-school teachers was held in the Friend's School-room, Pilgrim-street, on the evenings of Tuesday, August 1, Tuesday, August 8, and Wednesday, August 9. This was convened by the Committee of the Newcastle-upon-Tyne Youngster's Temperance Association, for the purpose of considering the claim of the Temperance movement on Sabbath-schools. The addresses were highly interesting and important. We propose to furnish copious extracts in our next from the report, which reached us too late for more particular notice this month.

#### DRIFFIELD.

The annual *soirée* of the Driffield Temperance Society took place in the Corn-Exchange Rooms, on Tuesday the 15th ult. Nearly two hundred persons sat down to an excellent tea. The company was highly respectable, and the arrangements gave entire satisfaction. A first-rate band from Leeds, during the tea played a variety of popular pieces. At seven o'clock the meeting took place. M. Domanski, the president of the society

opened the meeting with an energetic and patriotic address. Mr. Pickering, of Bridlington Quay, gave a very amusing and encouraging address, illustrating from actual occurrences what an amount of good might be accomplished by the zeal of the friends of the temperance cause. Mr. T. B. Thompson, agent to the British Temperance Society, delivered an eloquent address on the grand principles under which the temperance reformation is progressing. The Rev. R. G. Mason, another agent to the British Temperance Society, was the next speaker. His spirit-moving address, in which he depicted the melting scenes of domestic woe and joy—how children had reclaimed parents—and what the law of kindness had accomplished—and illustrated with characteristic anecdotes, told with great pathos and sincerity—riveted the attention of the audience, and caused numbers to "wipe away a tear." Mr. Potter, of Bridlington, followed. His address was striking and well-timed. Amongst other anecdotes related, he mentioned having once waited on Sir George Strickland, M.P., at Boynton Hall, to solicit a donation on behalf of the Bridlington Temperance Society. Sir George was just starting on his journey to contest the election at Preston; yet he most cordially received the deputation; presented them with a handsome sum, and said he had been a teetotaler for thirty years. Mr. Potter concluded by moving a vote of thanks to the ladies for having presided at the trays, which was seconded by Mr. Goodhind, of Scarborough. The meeting concluded with the band playing the National Anthem, and the audience joining in full chorus. The room was crowded during the evening with a highly respectable company, who seemed to be much interested with the intellectual treat. On Sunday Mr. Mason preached twice in the Baptist Chapel, and once in the Wesleyan Chapel, and on Monday evening he lectured at Nafferton. On the evenings of Wednesday, Thursday, and Friday, he lectured in the Driffield Temperance lecture-room.

#### TEMPERANCE HYMN.

A glorious light has burst around us,  
Joyful day! Joyful day!  
We signed, and broke the chain that bound us,  
Joyful day! Joyful day!  
No more the sparkling cup we crave:  
'Tis thus the ills of life we crave,  
We drink the fountain's chrysal wave,  
Joyful day! Joyful day!

Young Children strew the path before us,  
Joyful day! Joyful day!  
We sing with Woman smiling o'er us,  
Joyful day! Joyful day!

A firm and dauntless host we stand,  
While Truth commands our glorious band,  
And shouts our conquest o'er the land,  
Joyful day! Joyful day!

The rich and poor come forth to hear us,  
Joyful day! Joyful day!  
And isles across the ocean bear us,  
Joyful day! Joyful day!  
We'll spread the truth where man is found,  
Bear it to earth's remotest bound,  
Till every wind shall catch the sound,  
Joyful day! Joyful day!

The above Hymn has been set to music by Mr. THOMAS JARMAN. It was first sung at the Royal Leamington Temperance Festival. The style of the music is simple, harmonious and popular. We have heard it sung with considerable effect at some of our London Festivals, and cordially recommend its introduction on suitable occasions. It may be had, in London, at Hart's, Hatton Garden.

## RECENT PUBLICATIONS.

THE TEA FESTIVAL.—*Lines inscribed to the Fitzroy Teetotal Association.*—By JOHN O'NEILL.

These lines, descriptive of what usually takes place at a "Tea Festival" were written on the occasion of a meeting held in the Teetotal Hall, Little Portland Street, Marylebone, on Good Friday last. They are by Mr. O'Neill, the author of a popular poem, entitled "The Drunkard, or the blessings of Temperance," which is said to have suggested to Mr. George Cruikshank the idea of his celebrated plates of "The Bottle." The lines now before us are published at one penny; the proceeds to be given to the Author, who is nearly seventy years old, and is gradually losing his sight. It may be had of Mr. J. P. Draper, Great-Tichfield Street, Oxford Street; or at the Fitzroy Temperance Hall, any Tuesday evening.

THE NATIONAL TEMPERANCE ADVOCATE, EXTRA NUMBER, I. II. Douglas, Isle of Man; W. Robinson.

We seriously and cordially recommend the purchase and attentive perusal of the very interesting and important documents contained in these two extra numbers of the *National Temperance Advocate*. As they may be obtained for twopence each, post free, they are within the purchase of every Teetotaler, either for his own reading, or for sending to any professing Christian whom he is anxious to interest in the Temperance movement. The first number contains an authorized report of the proceedings of the Conference of Ministers of various religious denominations, held at Manchester, last April, for the purpose of considering the best means of promoting the Temperance Reformation. The second number contains, first, *An Address to the Ministers of the Gospel*, by the Rev. JABEZ BURNS, D.D.; calling upon them without delay, "to abstain from the use of all intoxicating drinks,—to exhibit their decided and resolute pledged adherence to the cause,—to use their efforts in their spheres influence, according to their judgment and conscientious conviction, to banish them from the community and from the world at large." To this very compendious and impressive document is appended the Ministerial certificate, with signatures of Ministers who had signed it up to the time of publication, to the number of nearly 600. Secondly, *An Address to Sunday School Teachers*, by the Rev. RICHARD TABRAHAM, Wesleyan Minister. This address is pious, affectionate and urgent. Thirdly, *An Address to the Manufacturers and Venders of Intoxicating Liquors*, by the Rev. BENJAMIN PARSONS. This is every way worthy the author of "Anti Bacchus," and can hardly fail to touch the consciences of those engaged in the traffic who will read it. Fourthly, *An Essay on the connexion of Total Abstinence with the Progress of Christianity*, by the Rev. WILLIAM J. SHREWSBURY, Wesleyan Minister. This is of some length; solid, serious, and argumentative. It is a most important document; clearly proving that every man who professes to desire the spread of pure and undefiled religion, is left without excuse if he does not render all possible assistance to the Total Abstinence Reformation. It is well worthy of a place by the side of the *Prize Essays* to which we have given such extensive circulation.

WHAT WASTE!—The amount of hard cash paid for intoxicating drinks in the metropolis alone is £3,000,000 sterling per annum. This sum, if spent in sewers, would afford upwards of 1,700 miles at 6s. 8d. per foot run, and of ample capacity for the largest thoroughfare if the supply of water were good. If the City of London were thoroughly drained it would require about 50 miles of sewerage. It follows, therefore, that we spend in London yearly, in intoxicating drinks, a sum which would pay for the effectual drainage of thirty-four such places as the ancient City.

## TEETOTALER'S BUDGET.

OPPORTUNITIES.—Some of our Teetotalers complain that they have no opportunities for advocating their principles. Lord Bacon says, "A wise man maketh more opportunities than he finds." A willingness to make and to improve opportunities seldom or never fails of success.

AN ORNAMENT FOR YOUTH.—Temperance is one of the brightest graces which adorn the young man; and that Temperance consists in Total Abstinence from all that can intoxicate.—*Governor Briggs.*

DREADFUL!—Dr. Tyng, in a Temperance lecture recently delivered, said,—“It annually costs this country (America) one hundred millions of dollars to destroy the fairest and best of our sons. Query—Will not this apply to England?”

ALCOHOLIC LIQUORS strengthen the animal, deprave the moral, and enfeeble the intellectual powers of man. Ought such liquors to be sanctioned? Ought any human being to make, sell, or use them?

RATHER FAR-FETCHED.—Well, my boy, do you know what *syn-fac* means? (said a schoolmaster to the child of a teetotaler,) "Iss, sir; the *dooty* upon *sperrils*."

FIRE DAMP is a dreadful enemy to the collier, and when it is prevalent in a coal-pit no man is safe for a day, unless every collier in the pit possesses a safety lamp, and makes use of it; yet it has been proved that colliers will sell or pawn these safety lamps for beer.

IRISH TEMPERANCE.—The spirits manufactured in Ireland, and entered for home consumption in the year ending 5th April, 1847, were 7,392,365 gallons; in the year ending 5th April, 1848, 6,415,145; decrease 977,145 gallons. The duty received in 1847 was £985,648 13s. 4d., and in 1848, £855,362 13s. 4d.; decrease, £130,286.

MENDING BAD HABITS.—A dressmaker said that she would much rather make a new dress, than alter and re-fit an old one. If this be true of clothing for the body, how far truer is it of habits of the mind. And how much easier is it to commence life a sober youth, than to be reclaimed from drunkenness after the habit has been confirmed by many years' practice.

KEEP DRINK FROM THE DRUNKARD.—The drunkard's folly is exceedingly great. He is mad, on one point, as any lunatic in Bedlam; he will curse himself through eternity, making himself a beast, and then a devil. He is resolved on suicide; and he says of the drink, "I will seek it yet again." And will you furnish him with the instrument of self destruction? You may "seek it," poor fellow; but, as far as I am concerned, you shall not find it. God forbid that in my house, on my table, or in my cupboard, there should be found the mischief maker that you seek. No, no; while insanity abounds, and maniacs are at large, edge tools must be kept out of the way. Which of you will assist the drunkard onwards in the broad and downward road? Which will take the responsibility of his untimely end? or, must rest somewhere. How is he to escape if the means of hurrying to the gates of death are provided for him in every house, and presented to him by professors of religion!—*H. Mudge.*

TEETOTAL MUSIC.—A reformed drunkard said he never heard his wife sing in his life, until after he had signed the pledge: and now he scarcely ever goes home but what she is singing like a canary.

TEMPERANCE SHIP AND CREW.—The *New York Organ* says, "There is now lying in one of our docks a Dutch ship which has excited no little interest among our citizens. It is called, *The Amsterdam Temperance Society*. We are informed that it was built by teetotalers, for a wealthy firm in Amsterdam, who wished to honour the Temperance cause. The captain and crew are also Teetotalers. This is another evidence of the spread of Total Abstinence principles over the world.

"FREIGHTS ARE UNCOMMON LOW," as the poor fellow said when he had got so much drink aboard that he pitched into the gutter.

## TEETOTAL SYMPATHY;

A TOUR IN DEVONSHIRE.

BY BENJAMIN PARSONS.

WE are creatures of sympathy, and are greatly influenced by the conduct of others, especially when engaged in the same good work with ourselves. It is said that Mahomet felt himself strong when he could boast of ONE convert. He had then one person to sympathise with him. Paradise was a dreary place, so long as Adam had no one to co-operate with him in dressing and keeping the garden. What an addition was Eve. He must be a man of giant nerve, brain, and soul, who can long stand single-handed and alone by a principle. Sympathy seems not only to strengthen us, but even to add firmness to truth; and the more energetic the co-operation, the more our own zeal and the zeal of others is enkindled. In London, what a spell there is in the word "FIRE." At whatever time it may be uttered, what multitudes are aroused by its thrill. Hundreds at midnight rise from their beds. The energy with which all run and enquire, like the force of a flood, draws every thing into its stream. All that we want in any good cause is *earnestness and energy*: where these are found the common law of sympathy will attract others to unite with us.

Would that our Teetotal Friends paid more attention to this truth. I have heard it lamented that Total Abstinence is going down. But this can never be except through the lukewarmness of its disciples. Nothing that is based in truth and benevolence can decline, unless its professed adherents become careless. Even error can do wonders when vigorously propagated. A falsehood stoutly and perseveringly maintained may make converts, and at length pass for a verity. Success must be merited before it can be had. Teetotalers must not expect prosperity to drop like rain from the clouds. The showers and the sun, without the labour of the husbandman, would never produce a harvest. The Temperance principle must succeed as soon as its members resolve that it shall be triumphant. Here, nothing but persevering effort is needed.

These thoughts were suggested by a tour that I lately took through a part of DEVONSHIRE. I was invited by Mr. W. PEARSE, of Sticklepath, near Oakhampton, to attend the Temperance Festival in that village. The Teetotal Friends around having heard of my visit, sent me several pressing solicitations to address them, some of which I accepted, and was highly delighted to find so much zeal in our noble cause. I felt cheered and strengthened, and have written the following facts to encourage our friends in other parts of the country to go on. We are not alone, but have thousands who sympathise with us and are our fellow labourers, so that we may "thank God and take courage." No society, considering its unpopularity, has ever prospered more extensively. Who, considering the inveterate taste of the English for strong drinks, could have thought or dared to hope that in a few short years such numbers would have been found to mortify their appetites and join our ranks? We may justly say, "What has God wrought!" for though some may brand our movement as an irreligious one, we have most abundant living proofs of God's blessing.

On Monday, August 14, I left home for Exeter. In the evening of that day we had a full meeting

in the Athenæum. The Rev. Mr. FORD, a clergyman of the Established Church, presided, and opened the meeting with a stirring speech full of Total Abstinence, piety, and christian charity. I spoke for nearly two hours to an enthusiastic audience. In this city, Mr. Fox, surgeon-dentist, has long laboured hard to propagate our principles, and has been eminently successful. There are several instances of the most notorious and abandoned drunkards having been rescued from degradation, and who are now on the road to heaven. "Are not these brands plucked out of the fire?"

The next morning a kind friend who was once a drunkard, but is now a Teetotaler and the member of a christian church, had come twenty miles to drive me to *Sticklepath*. During part of the road the rain fell in torrents, but being well supplied with cold water within, we were not frightened at the shower bath without. By the time we arrived at our destination, the sun shone out, and we had a fine evening. Here, under a capacious tent in one of the wild glens of the Dartmoor, we sat down to tea. The village contains but a handful of inhabitants, and yet three hundred seats were occupied. A spirited teetotal band cheered us during the repast. After the refreshment, we wandered in the glen and on the moor, until the meeting commenced. The chair was taken by Mr. MACLOUD, a surgeon of Oakhampton, who has for some time been a pledged member, and who very nobly advocated our principles. On re-assembling, the tent was crowded. Several of us addressed the meeting, and about half-past eight the people departed, highly delighted with principles which afforded them so much innocent pleasure and domestic comfort. This society is very prosperous because it is well looked after by Mr. Pearse and his venerable father, who, as woollen manufacturers, employ a large portion of the population. What a blessing all masters might be if they would only countenance our principle by their example, effort, and pecuniary resources, and how amply they would be repaid in the benefits of a Teetotal community. They would in every instance receive a hundred-fold.

On the following day, Wednesday, I lectured at *Tavistock*. JOHN RUNDLE, Esq., formerly M.P., was in the chair. He is a Teetotaler, and is not ashamed to avow it. There is a good society at Tavistock, but the meeting was thinly attended. Our friends had made a mistake. The wealthy people had complained that the usual place of assembly was not respectable, and to please them, the Ball Room was rented, and a charge made for admittance. The sum demanded kept the poor people away, and the rich did not come, nor was enough taken at the doors to cover expences. I have long seen that it is of little use to attend to the crotchets of objectors. Men who love a principle, can assemble any where to hear it advocated. The principle gives respectability to the place, and not the place to the principle. We should have had a full house, and immense good would have been done that night in Tavistock, had not our meeting been injured by those who concealed their dislike to Temperance under a specious objection to the place in which our friends usually assemble. It is well to remember our chief mission is with the masses, let us convert these, and the wealthy will be sure to follow.

On Friday, the 18th, we had a good meeting in *Stonehouse*, and on the following Monday in *Devonport*. Here our friends had not used all their influence, or we should have had to adjourn to a larger building. The Rev. JAMES SHERMAN, of Surrey Chapel, was supplying Princes' Street Chapel, and if a notice had been sent to him, would have announced it to the fifteen hundred people who listened to him on the sabbath evening. I heard Mr. S. in the vestry complain to the deacons that our Temperance meeting was not published, and their excuse was that they had received no information on the subject. I once lectured in the spacious Town Hall, in Devonport, when every nook was crowded. If this excitement is not kept up, Teetotalers are to blame.

On Tuesday, the 22nd, we had the Town Hall at *Torrington* crowded. The large room at *Bideford* was overflowing on the following evening. Here too our meeting would have been greatly increased, had notice been sent to the chapel. A very kind note was received from Mr. BEATON, the Independent minister, regretting that he had not been informed of the lecture, as he would have given up his service on that evening. One of his deacons met me the next day, and expressed a wish that they had been informed of our meeting. At *Bideford* and *Torrington*, tea meetings well conducted and well attended, preceded the public lecture. On Thursday, the Town Hall at *Barnstaple* was filled with an attentive and well conducted audience. Several at most of these meetings signed the pledge.

On Friday, I travelled to *Combe Park*, near *Lynmouth*, the hospitable mansion of one of our staunchest and most active friends, W. COLLARD, Esq. This gentleman had invited me to take up my abode at his house, and arranged for me to lecture at *Minehead* festival, at *Exford*, and *Lynton*. Monday morning we left *Combe Park* for *Minehead*. The ride through glens, over moors, and through scenery the most enchanting, was not a little exhilarating. Our ponies brought us to our destination about one o'clock. The procession commenced its march about two. The *Lynton* Teetotal Band gave its services gratuitously, and had travelled about twenty miles to aid the good cause. These noble-minded men returned home after the meeting. The room was not large enough to contain the parties who came to the tea, and the ladies who kindly presided had to receive the friends in succession. For the public meeting, we had to adjourn to the Market house, and there were as many in the street as within the walls. The opening speech was by a zealous lady belonging to the Bible Christians, which produced a deep impression. I followed after. Upwards of 60 signed the pledge.

The next day we rode to the heights of *Dunkery*, and then on to *Exford*. Here we had a tea meeting, and the Methodist chapel crowded in the evening. Many signed. On Wednesday morning we returned to *Combe Park*. Our zealous friend Mr. Collard accompanied me in these Teetotal excursions. In the evening we had a full meeting at *Lynton*, Col. RAWDON, M.P. for *Armagh*, in the chair. The Rev. Mr. HAYES, a clergyman from *Bath*, commenced with an effective speech. I then spoke for a considerable time. We had many of the *Elite* of the neighbourhood present, and several assured us on the following day that they would have signed, only no one of them seemed to like

to lead the van. This society is in a flourishing condition, through the energetic efforts of Mr. Collard, who, together with the Rev. Mr. Hayes, bears the whole expence of working it. *Lynmouth* may perhaps be said to be the Alps of England. It is hardly possible to imagine anything more wild, grand and sublime than its deep glens, with their ever murmuring cataracts, its overhanging cliffs, and especially its valley of Rocks. One is lost in wonder as we look down on the roaring sea several hundred feet below, or gaze upward on the terrific ivy clad towers which nature has lifted to immense heights above. Compared with these bulwarks and citidels of nature, the citadels and cathedrals which man erects, however costly or splendid, only appear like toys which infants amuse themselves with in the nursery.

For a whole week, though no dreamer of dreams, I dreamt of these scenes. I found that speaking, travelling, and admiring God's works had raised my pulse from their usual tone nearly twenty beats a minute, but as the excitement was not alcoholic but healthful, I suffered no inconvenience. He who abandons stimulants is not taxed with depression of spirits. But I must say no more. I have just scribbled these few lines to encourage our Teetotal friends to persevere, by letting them know that they have sympathy and co-operation to a far greater extent than many imagine.

#### A LEAF FROM THE JOURNAL OF A "TRAVELLING TEMPERANCE MAN."

Arrived in *Middleborough*, and attended a temperance meeting. A working man rose for the purpose of "telling his experience." It was the first time he had stood before the public as a "speaker."

I had frequently heard the same thoughts given forth, nearly the same words had repeatedly fallen on my ear. And yet those "old hackney'd words" fell from this man upon me, as though I and he had stood alone in a new cycle of being, and he had uttered those wondrous sounds for the first time.

They entered into my very soul, and produced a delicious, satisfying, and refreshing feeling, somewhat similar to what we might suppose a man would have, who, nearly dying of parching thirst in the midst of a burning sandy desert, had a goblet of sparkling dew-drops handed to him! How was this? From whence came that telling effect? There was no scientific disquisition on the philosophy of temperance, no elaborate argument, no artistic rhetorical display, no finely sounded periods, no—nothing, but a simple unadorned narrative of that working man's experience.

"Then how was it," ask you, "whence that mysterious charm, whence that magnetic power?" I will tell you.

It was thus, it was *his own* experience, and not the re-echoed echo of his fellows.

*His own* sufferings and rejoicings, *his* woe, and *his* gladness, *his* degradation and *his* elevation; *his* wife's mournings and *her* rejoicings, *her* tears and *her* smiles, *her* love for him *then*, *her* love for him *now*. Excellent woman! she had cherished no hate? *His* misery was *her* misery, their happiness was now mutual.

These were the "heads" of his "experience," his discourse—nay, say his oration; for it was one, simple, natural, and sublime! Simple from its being a true transcript of the man's feelings; natural from its unaffected simplicity; and sublime because it was simple and natural!

Osmotherley, 2, Paradise Row,  
Sept. 1, 1848.

J. W. T.

## THE LICENSING SYSTEM.

THE friends of Temperance in various parts of the country, have recently interfered with success, to prevent the increase of houses licensed for the sale of those drinks, by the use of which so many thousands injure their health, their character, and their comforts. In few places has this stand been made more successfully than at BOLTON. From a report of the proceedings of the Annual Licensing day for that Borough, sent to us by a friend, we shall make some extracts. After several applications for new licenses had been made, Mr. TAYLOR, the Coroner for the Borough, addressed the Court at considerable length.

He had, he said, a memorial to present—one which, he thought, would have its due weight with the magistrates when they looked at the signatures. These commenced with the name of the Vicar, and included, he believed, the names of all the clergymen of the established church, and, with one or two exceptions, those of the clergymen of every other denomination in the borough; also the names of a number of professional men, tradesmen, gentlemen, and others, who, he believed, had at heart the interest and welfare of the population at large. Before presenting that petition, however, he would refer the court to statistics respecting crime and other matters, from which the magistrates might be able to judge whether more licenses ought to be granted. In the first place there were 96 inns in Great Bolton, and in Little Bolton 20: there were also beerhouses in Great Bolton, 125; in Little Bolton, 66: in addition to these there were in the two townships, 11 houses at which beer was sold off the premises: total of licensed houses at which ale and spirits were sold, 318. There was a drinking place for every 25 houses, or one for every 200 souls, including men, women, and children, total abstainers, and those who would not, could not, or durst not drink; and if it was said that persons came to the market who got drunk, it might, on the other hand, be said that those who did not drink might be taken as a set-off against them. Such were the present resources for selling drink, or *poison*—some called it by one name—some by the other. Of 12 of the inns of which he had spoken; the occupiers had this year been fined or reprimanded for offences committed on the Sabbath; eight were notorious as places at which gaming was permitted; at twelve (not to speak of the vaults) prostitutes were permitted to assemble. Then, there were five beerhouses at which gaming was permitted, and eight beerhouses where prostitutes were permitted to assemble, some of them being no better than brothels. The total number of prisoners apprehended for the last year (ending August) was 2,541. He had arrived at this aggregate by taking from the police accounts the number apprehended during the first eleven months, and adding the average for another month. 2,541 had been apprehended for all offences, civil and criminal; but he would analyse them. 367 of the number were males, who were found by the police drunk and incapable of taking care of themselves; 62 females were found under similar circumstances; for being drunk and disorderly, 317 males and 60 females; and, the disorderly characters, resorting to low ale houses and beerhouses who were taken into custody, amounted to 244. The disorderly prostitutes apprehended were 117: making a total of 1,167. Now, let them see how many were apprehended for being disorderly whilst sober, for by that means, the cause of disorder, crime, and prostitution might be ascertained. 93 men and 28 women—in all, 121 were the number thus taken into custody; or, in other words, *one-tenth* of the number that were apprehended, for being drunk or under the influence of drink: so that this, at all events, bore out the impression of judges, magistrates, keepers of prisons, and others, that *nine-tenths* of the crime of the country was chargeable upon drinking usages and customs. He had not taken into account the felonies that

were committed; and he would leave the magistrates who attended that court and the quarter sessions, to say whether the same ratio did not shew itself, in respect to those offences. He wished, however, to offer some evidence to prove the influence, which increased facilities for drinking had upon the conduct of the people. In order to do this, he would draw a comparison of the offences of this and the last 3 years, and also of the number of alehouses in those periods. In 1846, there were 317 ale and beerhouses, and 1169 persons of the character previously described, being under the influence of drink, were apprehended. In 1837, the number of ale and beerhouses was 341, or an increase of 25 beerhouses upon 1846; and that increase produced an increase of prisoners apprehended under the influence of drink, of 193; which showed beyond all doubt, the relation that existed between the drinking system and *crime*. In the present year there were 318 ale and beerhouses; and, as he before stated, 1,167 persons of the character spoken of had been apprehended; so that the increase of 193, in 1847, had fallen down again to within 2 of the number of 1846, while the ale and beerhouses had also diminished till they were merely one over what they were in that year. Now these statements could be proved to be true, on inquiry being made at the source whence they were derived. And, after hearing them he would ask, could any disinterested mind fail to see the relation to which he had alluded? if so, he presumed, the magistrates would consider, before they afforded increased facilities for the procuring of drink.

Next Mr. Taylor begged to give an account of the *inquests* held in the borough during the past year. He had no other opportunity of giving an account of his stewardship, and should be very happy in availing himself of the opportunity now afforded of doing so. There had been 68 inquests in the year ending August. Of the persons on whom these were held, 21 were infants, or under 21 years of age; and it therefore could not be expected that they were influenced by drinking, though, incidentally they might have died through the misconduct of their parents in that respect. That number deducted from the whole, 47 remained, the end of twenty-three of which he would give them. He went through the 23 cases, leaving out names, but briefly stating the circumstances of death,—proving that there were 23, or half of the grown-up persons on whom inquests had been held, whose deaths were directly attributable to, or connected with, the “use,” or “abuse,” as people might think fit to call it, of drink. This was his experience as coroner for one year. What, therefore, might they consider had been the experience of *all the coroners in England for the last twenty years?* It must be shocking to think of the disease, suffering, cruelty, madness, murder, and suicides that must have taken place from drink. We had been alarmed at the approach of *cholera*; and it was certainly well to look about us and try to make arrangements to meet it. But the pestilence of cholera was nothing compared to the pestilence of drinking; taking, as an instance, the last visit of the cholera to this town. On that occasion, all the fatal cholera cases that could be found were 17; but it was not at all improbable that 100 died in the same year whose deaths arose directly or indirectly, from drinking. Now, what was the effect of drinking usages upon the *poor rates?* Great Bolton had paid £17,000 during the last year; and was no proportion of the sum attributable to the misconduct of paupers? was it not found that scores of children were left to be maintained by the parish in consequence of the drunken habits of their parents? And for the demoralizing effects of drinking, let them look to the last election. Let them look also at the *desecration of the Sabbath* that took place. And here, he would observe, he felt obliged to the gentleman who exerted himself to promote the observance of the Sabbath. One remarkable feature of the effects of drinking was the *idioty* that it produced. In Paris, out of

1,200 idiots, 1,100 had drunken parents. Mr. Taylor then referred to the last year's report of the Rev. J. Clay, chaplain to the Preston House of Correction, from which he read several extracts, shewing the connexion between drinking and crime.

Mr. Taylor next referred to evidence given before a committee of the House of Commons in 1834, to prove the nature of alcohol, the distribution of which, he observed, the applicants for new licenses sought to increase, and thereby do more mischief: Dr. Dod stated that "Writers on medical jurisprudence rank alcohol among narcotico-acrid poisons;" and he added that "small quantities, if repeated, always prove more or less injurious;" and that "the morbid appearances seen after death, occasioned by ardent spirits, exactly agree with those which result from poisoning, caused by any other substance ranked in the same class." Sir Astley Cooper had declared, "No person has a greater hostility to dram drinking than myself, inasmuch that I never suffer any ardent spirits in my house, thinking them 'evil spirits;' and if the poor could witness the white livers, the dropsies, the shattered nervous systems, which I have seen, as the consequences of drinking, they would be aware that spirits and poisons are synonymous terms." Mr. Taylor next produced a plan, about 5 feet square, of the town of Great Bolton, shewing, in black marks, the public houses already licensed; in red, the beerhouses; and by stars, the houses for which licenses were sought. There were from 90 to 100 already licensed; but he could find thirty within the space of 300 yards, and within that distance of the Parish Church, too. Churchgate was one black mass.

In addition to the memorial from the clergy and tradesmen, Mr. Taylor produced a memorial from the Sunday School Teachers, signed by 484 male teachers, representing 9,000 children, praying that no additional licenses might be granted. He ridiculed the idea of Mr. Richardson, (one of the advocates for the granting of more licenses) that to increase the number of public houses would promote morality. He referred to a law definition of an inn or hostel, as being a place where such persons as travellers and wayfarers were to refresh themselves and their horses, &c.; nothing being said about bar, tap room, or smoking rooms for neighbours to spend their time in; and he argued that it was not legal to license houses for the purpose to which they were put. In conclusion, he asked the bench to take the two memorials he had to present against an increase of licenses, and to consider the motives of those who had signed them, as well as the motives of those who sought new licences. The clergy, the Sunday School teachers, the Temperance Society, and the public had done their duty, and he should like the magistrates on that day to do their duty also. He simply asked them to weigh over the evidence laid before them, and to exercise their judgment upon it, trusting they would see the propriety of refusing to grant any new licences, and thus to give encouragement to a system which blighted the morals of the population, destroyed the peace of man, woman and child here, and endangered their hope of happiness to all eternity. He was earnest on the subject, which was a practical—a social—a religious one; and he begged to say that, if the applications were refused, the whole town would rejoice at the circumstance.

The CHAIRMAN thought the Bench were indebted to Mr. Taylor for the statements he had laid before them.—As the result, *three old licenses were suspended, and NO NEW LICENSES WERE GRANTED.*

#### INCIDENTS IN THE LIFE OF A TEMPERANCE ADVOCATE.

BY THOMAS WHITTAKER.

PASSING through a street in the town of S—ton the other day, a friend said to me, "You see those two cottages between the public house and the pawn shop."—"Yes."—"Two years ago a young lady, twenty-one

years of age, had put into her possession £700 in hard cash, with other property. She purchased those two cottages, and came to reside in one of them. The other day she died in the greatest wretchedness, having gone through, or been robbed of, the whole of her property. The publican in whose house she spent a great portion of her time, and from which she was repeatedly turned out in a beastly state of intoxication, now possesses one of them, and the pawn-broker, to whom she as repeatedly went for assistance, the other. When she died, she had scarcely clothes to cover her nakedness, and was literally being eaten up of vermin! A few days before her death she was turned out of her house by the pawn-broker, who took possession and to the present holds it. After enduring misery and shame in the streets, she went into the public house, in which she had often been encouraged in her ruinous course. The landlady, fearing she might die on her hands, sent her in an Omnibus to a poor and distant relation a little way out of the town, where she died in a few days, penniless and unpitied, not twenty-three years of age, having gone through £700 and other effects in less than two years. An inquest was held on her body, and she died, of course, "by the visitation of God" and was buried. The publican supplied the drink, the pawn-broker the bread, and a young man, the son of another publican who had contributed much towards the ruin of this poor creature, the other necessaries, for her interment. The earth has closed upon her sins, and she will sleep till the trump of God shall call her and all men to his bar."

Oh! how my heart bled at the recital of this short but affecting history. In her life there was no arm to protect; in her death there was no eye to pity. She is gone, and they who contributed to her ruin, and now inherit her property, *live*; and while looking honest men in the face, go forth to contaminate and destroy. While

"The rich, and they that have an arm to check  
The license of the lowest in degree,  
Desert their office, and, themselves intent  
On pleasure, haunt the capital, and thus  
To all the violence of lawless hands  
Resign the scenes their presence might protect."

In the *World's Temperance Convention*, I ventured to express a wish that some decided steps should be taken in order to induce coroners and jurymen to return a verdict more in accordance with facts than is generally the case. I have no hesitation in saying that *one half* of the inquests held in this country are complete farces. There are hundreds, yes, *hundreds*, MURDERED every year in this country by publicans. Our sons and brothers, aye, and our daughters too, are offered up in open day to their iniquitous system. And the coroners and jurors in solemn mockery tell the world, and the God of love and mercy, that they died by HIS visitation.

"Oh 'ts a fearful spectacle to see  
So many maniacs dancing in their chains."

And are we to shut our eyes to these glaring facts; to be dumb dogs in the midst of such abominations, and from false delicacy keep back the truth? When GOD was the Magistrate, such men did not go unpunished. If a man had an ox that was wont to gore with its horns, and the master of the ox, knowing its propensity to kill, suffered it to go out, and it killed a man, then the ox and the owner, by the direction of the Almighty, were to be put to death. The owner was held responsible, and justly so too. Men are not now required or permitted to execute the law, as they were when God was the Magistrate. Yet the reason of the law remains: it is founded in justice, and is eternal.

Surely the nation will not sleep much longer? Is there no prophet in Israel who will lift up his voice like a trumpet, and show the house of Jacob their sins? God may say of this nation as he said of the Jews, "In vain have I smitten your children, they received no correction. Your own sword hath devoured your prophets like a destroying lion.—In thy skirts is found the blood of the souls of the poor innocents; I have not found it by

secret search, but upon all these. A wonderful and horrible thing is committed in the land." Is it not so? "The prophets prophesy falsely, and the priests bear rule by their means; and the people love to have it so!"

From this same public-house, not long ago, a poor sailor was turned out in the night, drunk, and the next morning he was found dead in the street: this passed as a matter of course. But the immortal Cowper was right when he said,—

"Vain the attempt  
To advertise in verse a public pest,  
That, like the filth with which the peasant feeds  
His hungry acres, stinks, and is of use."

Men are licensed for so much gold, and under the authority of State, deal out death to all who visit these houses. They commit their conscience to the safe keeping of the statute-book, and say, "peace" to their souls, from the patronage they receive from the so-called wise and good? What a generation of vipers! How full of all uncleanness! How our world is cursed with black spots, instead of being blessed with lights. But the day has dawned, and those dark deeds shall be brought to light, and that which worketh an abomination or a lie shall perish.

#### TO A MINISTER OF THE GOSPEL.

REV. AND DEAR SIR:—I address you on a very important subject, namely, TEETOTALISM; and I do so for two weighty reasons. *First*, because I believe it to be the imperative duty of the christian minister to lend his aid to every institution that tends to benefit man, physically, morally, or religiously; and, *Secondly*, because I know that Teetotalism requires that aid. In most places where the ministers of the gospel have lent their influence and example to the Temperance movement, a powerful impetus has been given, not only to temperance, but also to religion; whilst, on the other hand, where the pastor has stood aloof from this great moral reformation, drunkenness has been rampant, and the cause of religion generally at a low ebb. Should you not then be careful that your influence is thrown into the *right side* of the scale, and "lest haply you may be found even to fight against God!"

Teetotalism is evidently of God; it bears his impress.—Look at its origin: a few plain working men, filled with love to God and man, banded themselves together to try the untried plan of reclaiming the drunkard, giving up what they once considered a necessary article, because it became a cause of stumbling to their weaker brethren. Look, again, at its *fruits*:—are they not similar to those which the gospel produces? The swearer has learnt to pray, and the blasphemer has ceased to blaspheme. And what wonder? Does not Teetotalism arise out of the Gospel? nay, is it not part and parcel of it? Allow me then to ask you, with all affection, have you ever given Teetotalism that prayerful consideration which it demands? Have you ever thought that 600,000 drunkards are to be found in this country? That they beset our every path, that they are to be found in our cities, our towns, and our hamlets; and that 60,000 of these unhappy beings die annually with the awful curse of God resting on their devoted heads, "No drunkard shall inherit the kingdom of heaven." And reflect, Sir, that you cannot by any means shake off the relationship which subsists between yourself and every human being. No; soar as high as heaven, still you are bound, by ties which cannot be broken, to the most grovelling of the sons of men. Get as near the throne of the INFINITE as earth-born man can, while he tabernacles below, and you are still allied to the drunkard by a heaven ordained brotherhood. Yes! man, however fallen, is still *thy brother*. That besotted drunkard, lying by the wayside, or staggering beneath the influence of Alcohol, stood once erect, was created in the very image of God. Have you ever

thought of this, and did the possibility of their being *reclaimed* ever occur to your mind? or have you supposed them to be beyond the reach of hope! If you believe that their case is not hopeless, what efforts have you put forth to save them?

Talk you of your preaching the Gospel as the only way you know of to evangelize the world! Ah, Sir, something more must be done than *mere preaching* as is commonly understood. The *christian church* has been robbed of thousands of her members through *strong drink*, who have sat weekly beneath the sound of the Gospel. And not only so, the *pulpit*, also, has lost many of its brightest ornaments through the subtlety of the same insidious monster; "the priest and the people have erred through strong drink." Or, perhaps, you say, you have given to the world a good example in addition to your precepts, and that if all had followed that example we should never have heard of teetotalism. This, I grant, but then it was, in part, the attempting to follow your example which caused them to err. You by your example, said, "*drink moderately*," but you have not stated, even as a general rule, what is moderation; in fact, the very word seems to me to have thrown around itself a mystery which has never been explored. *Moderation* in the teetotaler's vocabulary means "rising proper things temperately."

Seeing then that drunkenness has increased, notwithstanding all your preaching and good example, does it not behove you to bring some *SPECIAL* efforts to bear on the drunkard's case? *Preaching* has not done it. You preach on the Sunday, but the drunkard is drinking in the public house; he does not attend to hear the word; or, if he does, his mind is so beclouded from the Saturday night's debauch, that it is utterly impossible for him to be benefited.

Here, Sir, the teetotaler comes to the rescue, and says to the man who has often and often tried to be a *moderate* drinker, but has signally failed in every attempt: "*TOUCH NOT the first glass*, and you can never get drunk;" and the precept from such an one comes with double force, because it is backed by the mighty power of example.

Now, Sir, it is an example of this description we wish you to set before the drunkard; one which there is not the least danger of his going too far in following out; one which cannot be misunderstood. This is the ground on which principally, at present, we ask you to sign the pledge of abstinence, *viz.*, because intoxicating drinks make your brother to offend. This should be a sufficient reason for your doing so; it would, no doubt, have been sufficient for Paul; it would have been (shall I say) sufficient for your Lord and Master. Surely you will not say with the first murderer, "Am I my brother's keeper?" You *are* your brother's keeper; and if he be lost because you would not relinquish an unnecessary luxury, will not his blood be required at your (the watchman's) hands?

I am, Reverend and dear Sir,

Yours, truly,

Pembrokeshire, Sept. 15, 1848.

A. LAYMAN.

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

The *fourteenth* Annual Conference of this Association held its sittings in the Music Hall, Leeds, on the 26th, 27th, and 28th of July. The number of delegates present was about equal to that of former years, and the societies represented included some of the most important in the North, as well as other parts of England. Several important resolutions were passed; those which received the warmest support of the Conference were those relating to a more perfect organization of district and county Associations—the formation of "Bands of Hope"—the more extensive circulation of a higher Temperance Literature, and the necessity for legislative aid for lessening the number and power of the drink agencies which

so sadly tempt, deprave, and destroy mankind in this country. The report contains much interesting matter, and is printed for circulation. The Conference is to be held next year in the city of LINCOLN.

### BARRACK CANTEENS.

THE regular readers of the *Teetotal Times* will, no doubt, recollect that we have devoted some space, at various periods, to an exposure of the fearful evils resulting from the use of intoxicating drinks, and from the arrangements of garrisons and barracks, both as regards the social comfort, the mental improvement, and the moral elevation of the soldier. We furnished the evidence of competent witnesses in proof of our statements. And when, in September 1847, we found that, in consequence of having the subject again and again urged upon their consideration, the government had resolved to prohibit for the future the sale of spirituous liquors in the Canteens, we congratulated our readers on this step in the right direction, anticipating from that resolution a considerable improvement in the comforts and conduct of the military. We spoke, indeed, of the change as but *one step* towards the improvement desired, and suggested that "when the means of degradation were thus taken away, their place ought at once to be filled up by something of a more salutary kind;" and that "*Reading Rooms*, suitably provided with the means of instruction and amusement, would form a most wholesome as well as acceptable addition to the new Canteens."

The subject has again been brought fully before us, by the appearance in the newspapers throughout the kingdom, of advertisements, dated from the Office of Ordnance, announcing the letting of the Barrack Canteens throughout England, Scotland, and the Channel Islands, from October 1848 to September 1851. In these advertisements the following paragraph is very conspicuous. In the copy now before us it is printed in Italics, thus:—"*Persons forwarding proposals will clearly understand that the sale of ardent or spirituous liquors, hitherto allowed in barrack canteens, will in future be strictly prohibited.*"

Teetotalers have rejoiced greatly at this announcement, and at several public meetings where teetotal advocates have quoted the paragraph, it has been received with hearty cheers. But, while we attach *some* importance to this movement, let us not "Hurrah!" till we are fairly "out of the wood." Perhaps, upon mature consideration, the abstract value of this prohibition may be less than, at first sight, it appears to be. It may turn out that when the soldier who is, unhappily, fond of drink, finds that he cannot obtain it *within* the barracks, he may determine to get it *without* the barracks. Denied strong drinks under the comparative protection of the old canteen system, he may obtain it, of a still more poisonous quality, at a still more exorbitant price, in *drinking shops* of the lowest class, where licentiousness meets with far less restraints than in the Canteens. Far be it from us to speak lightly of any measure which is intended for good, merely because it does not fully square with our notions. But, to use language employed by the Editor of the *Morning Herald*, in an able article on this subject, from which we quote largely,—"*It is only as an auxiliary measure that we can recognize its importance.*"

What then do we desire, in addition to this prohibition of the sale of spirituous liquors in barrack canteens? To this question the *Herald* furnishes a reply so admirable, that we gladly avail ourselves of it:—

"It is right that government should endeavour to remove the temptation from the very doors of the soldier—that nothing should be done by the authorities directly to foster the growth of evil habits among its servants. But *it must not stop here*—it must not content itself with simply ceasing to authorise the sale of ardent spirits on its own premises. *To change the rum-shop into the beer-shop is a step, but not a very forward one, along the path of reform.* The canteen must be rendered something better still. "I see no good reason," said the SECRETARY AT WAR, last year, in the House of Commons, "why the canteen might not be converted into a *reading-room*, in which the soldier might profitably engage his 'leisure hours.'" Here, at least, we have an official recognition of a principle that cannot be too urgently insisted upon by all military reformers. It is not by selling, or refusing to sell, this or that description of liquor in our barrack canteens that we can destroy the existence, or even diminish the amount of intemperance in the army. We must remove the temptation, not as though it were a material, but a *moral removal* that we are about to accomplish. We must look at the *causes* of this general abasement, and not content ourselves with merely taking away what is evil, but must substitute for it that which is good. The soldier goes to the canteen or to the drinking-shop because he has nothing better to do. He is miserable in his comfortless barracks. He has not the means of amusing himself or employing himself off parade. He is treated for the most part as a machine—of regular motions, of clockwork punctuality, obedient to the hand of the master. His *outer* life is all we care to regard—his *outer* life of erect carriage of steady movement, of regulation costume, of cleanliness and precision. About his *inner* life we think little or not at all. And therefore it is that DRUNKENNESS is the colossal vice of the army. Only think what is the soldier's home—"if *home* it can be called that *home* is none"—of the utter absence of all privacy, of all comfort of everything that can make a man rejoice that he has a roof over his head; and then say whether it is strange, that the soldier *fies to the canteen or the drinking-shop, ready to coin his very life-blood for the purchase of the ever-appreciable luxury of the dram.* The wonder is not that there is so much drunkenness in the army, but that there is so little. "Herding in these wretched barrack-rooms," says the writer of an article in the *North British Review*, "the soldier is compelled, if he would stay at home at all, to spend his time off parade. What sort of enjoyment has he? The best friend in all human probability, which he can find there is sleep; but even that is denied to him. There are a half-a-dozen men in the room talking together—boisterously you may be sure—blasphemously and indecently it is more than probable. Reading is out of the question. There is too much noise—too much practical joking going on. He is in an atmosphere of disquiet; he can do nothing. Day follows day, and still the same weariness—still the same idle efforts to kill time. All his faculties run to waste—all his moral sensibilities are blunted; the vicious are there to tempt him, and he is tempted; he finds a home in the canteen or in worse places, and in spite of the best resolutions at starting soon stumbles into the pit." Nothing can be more true than this. We may prohibit the *sale of spirits* in our barrack canteens, but so long as there is nothing better to be found in our barracks than in this over-true picture of barrack life, our soldiers will go in search of intoxicating liquors; and if they cannot get them from the canteen serjeant, they will get them from more

unscrupulous persons, who will charge them higher and serve them worse.—Improved barrack-accommodation, with such accessories as will afford to the soldier off parade the means of *healthful recreation and useful employment*, may render the new canteen system sufficiently salutary—but whilst the only “comfortable cordial” permitted to the soldier is a *drum*, whilst the greatest luxury within his reach is temporary oblivion of his sorrows, whilst the most miserable refuge which he can find is his own over-crowded barrack-room, we may feel certain that *any regulations we may pass, about the sale of liquors in barracks will be of no sort of use—will in no degree check the growth of drunkenness, and in no wise improve the condition of the soldier.*”

We will not weaken the force of these excellent remarks by adding any of our own; except to remind our teetotal readers that, with all its imperfections, we may regard this new regulation as an instalment—as an acknowledgment made to the value of temperance, and as an encouragement to persevering exertions to promote a practice which *we well know* to be essentially connected with the social, mental, and moral elevation of all classes of the community.

### INTEMPERANCE AND RAGGED SCHOOLS.

WE have been somewhere told of a farmer who year after year employed a number of labourers, at the cost of a large sum of money, in plucking up the weeds and rushes growing upon a marshy tract of land. The conditions always remaining upon which they depended for subsistence, every year they appeared again, demanding the same expenditure of money and labour. The successor of this agriculturist, by draining the land, deprived the weeds of the moisture which nourished them; they then disappeared, and gave place for a more wholesome vegetation. This is a brief history of what society has done with its moral evils. They have been suffered to grow up to great magnitude. Like the ignorant husbandman, great means have been expended to palliate their severity, or lessen their virulence. The great causes—the conditions upon which poverty, crime, and disease depend have been allowed to remain. We have no lack of charitable feeling, but it has been content to look at the surface and treat the symptoms rather than the disease. This policy has led to lamentable results. It has consisted in mere remedial agencies: means that, if employed in preventive measures would have removed much of the evil which offends the eye at every turn. A loaf and a cup of water may relieve the hungry and athirst, but in the order of nature the appetite will return. It is necessary that the Samaritan's heart should be regulated by knowledge, and that the actions of good men should be wise to secure a desirable and appropriate reward.

We are driven to this reasoning by the various attempts at education now making, more especially by our new and popular institutions, Ragged Schools. We rejoice at the establishment of such institutions. We hail every attempt to improve the people. We see in this effort a recognition of the claims of the neglected and the ill-used; an admission that wrong has been done them; and an intimation that there is a disposition to atone for the past by the conduct of the future. Ragged Schools will snatch some few from the wretched and outcast lot to which thousands in this Christian

country are doomed; it will exhibit to those who have few opportunities of observation, the actual condition of the thousands who crawl from the light of day into loathsome dens, and generate in misery, recklessness, and crime; leaving a progeny still more debased to fill the workhouse and the gaol. Let us not be misapprehended. Ragged schools will not remove the festering sores afflicting the social body. They constitute another class of palliatives, less objectionable than some, as they cannot be fairly said to reproduce the very evils they seek to remove. But we must not forget in all these appliances that the true philosophy is to call out, arouse, and strengthen the responsibility of the parents. The great majority of the children sent to early toil; or left to ramble among vile associates in the street; or driven to beggary or fraud, are the offspring of intemperate parents. While this is the case we cannot see what asylums can do, but make our parents more reckless, and our children more wretched.

There are many orphans and deserted children to whom this will not apply, but we speak of the mass. We cannot see what education is to effect upon the thousands who are prowling about our streets, learning in their wretched homes the petty vices which in the world harden into daring crimes. We cannot hope any great change so long as parents are the slaves to the most selfish of all vices. Besides the education of the school, there is the education of the home; and what fruit can be expected from those homes where drunkenness riots—where one or both parents are indulging to excess, and exhibiting before their children the passions and vices which for an hour or two a-day at school they may be taught by a pious teacher to abhor? Daily familiarity with all the miseries of a drunkard's home will not only embroil the mind, but feed every evil propensity and suggest every evil thought.

We would fain recommend to the promoters of Ragged Schools considerations of this kind. What soil have they to cultivate! What obstacles oppose their success! We were about giving some extracts from the last report of the Inspector of Prisons, when arrested by the facts contained in the reports of the Ragged School Union. Scattered through these documents we have ample evidence of the effects of our drinking system. In the report of the Hopkins-street Ragged School we find it stated, “Many of these children have lost their parents, and others have been deserted by them; *no small number are the offspring of parents themselves so abandoned to vicious pursuits as to be utterly indifferent to their welfare*; they are growing up in ignorance both of the elements of education, and of their duties as members of society. They are ragged, dirty, and forlorn, without regular employment; they wander about, seeking by begging or thieving to supply their need.” The report of the South London Schools states:—“These schools are established in a locality usually inhabited by costermongers, scavengers, vendors of matches and other cheap commodities, who live up to the full amount of their earnings, and leave their offsprings totally neglected, suffering them to roam through the streets in filth and wretchedness.” Not to multiply extracts, we may give the following case from the second report of the Ragged School Union:—“One of the girls who had been the

cause of most trouble to her teachers, was at length on the eve of being ruined by the brutal conduct of her own father. He had one daughter who was living an abandoned life, and allowing him a share of her ill-gotten gain; he insisted that the younger should do the same. She declared she would die before she would do this, and in consequence of her refusal, was severely beaten by her father and sister." These are not solitary cases. Those who are familiar with the reports of prisons, home missions, and penitentiaries, know that it is but an example of many, very many, cases of similar depravity and ruffian feeling. Mothers living upon the wages of sin of their unhappy daughters, and boys sent out to pilfer from stalls to pander to the appetites of a drunken parent.

Believing that education is one of the great remedial agencies of the time, we are admonished by the evidence of teachers and pastors—showing how the fruits of their exertions have been blasted by drinking habits—not to expect from it a corrective for all ignorance and crime. Whenever depravity has been spoken of in certain quarters, there has always been an impulse to build schools: it would be more philosophical to inquire why those already built are not filled—why those educated in Sabbath Schools are so often ensnared and ruined, becoming vicious and abandoned. The secret, is that our drinking system has never been examined in all its varieties of enticement, in all its forms of evil. We can have no hope for the young, unless the cause of their degradation is removed. It will ere long have to be met in a spirit of fair inquiry and of honest determination. Christian ministers, and others, will be shamed from the attitude of hostility they have assumed in relation to the temperance cause.

There are weighty considerations inviting us. If we go into the bye-ways and alleys of London we see crowds of vagrant children—the "seed-plot of all the crime of the metropolis." It is not only that 30,000 of these Arabs of the metropolis are prowling about, but they possess a power of reproduction. They are the fathers and mothers of another generation. Deteriorated physically and morally, they transmit the consequences of their vices to posterity; however low and debased, the brute instincts remain. We may point to the gin-shops flourishing in the midst of this demoralized population, as one of the great causes of the degradation perpetuated from father to children, and increasing as it descends. But houses for the sale of drink are the mere fruits of the drinking system. We cannot hope to see them materially reduced in number, so long as strong drink is used as an article of diet, and a symbol of hospitality by the good, the pious, and the wise. If the minister deems a glass of wine necessary to recruit his energies after an evening sermon, surely he cannot reprove the washerwoman for refreshing herself with a glass of gin. Our lectures against excess are worse than useless so long as we countenance the use. We cannot hope our reproof of the drunkard to have the desired effect if it is administered with the odour of strong drink upon the breath. It is high time for reflection—for effort. We are surrounded by many evils threatening the peace and repose of society. None are more inveterate or more malignant than those arising from our drinking habits. This fearful barrier to education, to prosperity, to

advancement—this mighty agent of evil, must meet with attention before long. The discussion cannot be delayed but at great risk.—*Standard of Freedom.*

#### THE CHOLERA.

The gentlemen appointed by the Poor Law Commissioners to examine the condition of the London Poor Houses, have made the following suggestions in reference to the anticipated arrival of the cholera:—1. We would urge the necessity, in all cases of cholera, of an instant recourse to medical aid, and also under every form and variety of indisposition; for during the prevalence of this epidemic, all disorders are found to merge in the dominant disease.—2. Let immediate relief be sought under disorder of the bowels especially, however slight.—3. The invasion of cholera may thus be readily and at once prevented. Let every impurity, animal and vegetable, be quickly removed from the habitations; such as slaughter houses, pigsties, cesspools, necessaries, and all other domestic nuisances.—4. Let all uncovered drains be carefully and frequently cleansed.—5. Let the grounds in and around the habitations be drained, so as effectually to carry off moisture of every kind.—6. Let all partitions be removed from within and without habitations, which unnecessarily impede ventilation.—7. Let every room be daily thrown open for the admission of fresh air; and this should be done about noon, when the atmosphere is most likely to be dry.—8. Let dry scrubbing be used in domestic cleansing, in place of water cleaning.—9. Let excessive fatigue and exposure to damp and cold, especially during the night be avoided.—10. Let the use of cold drinks and acid liquors, especially under fatigue, be avoided, or when the body is heated.—11. Let the use of cold acid fruits and vegetables be avoided.—12. Let the use of ardent and fermented liquors, and tobacco, be avoided.—13. Let a poor diet, and the use of impure water in cooking be avoided.—14. Let the wearing of wet and insufficient clothing be avoided.—15. Let a flannel or woollen belt be worn round the belly. [This has been found serviceable in checking the tendency to bowel complaint so common during the prevalence of cholera. The disease has, in this country, been always found to commence with a looseness in the bowels, and in this stage is very tractable. It should, however, be noticed that the looseness is frequently unattended by pain or uneasiness, and fatal delay has often occurred from the notion that cholera must be attended by cramps. In the earlier stage here referred to, there is often no gripping or cramp, and it is at this period that the disease can be most easily arrested.]—16. Let personal cleanliness be carefully observed.—17. Let every cause tending to depress the moral and physical energies be carefully avoided; let exposure to extremes of heat and cold be avoided.—18. Let crowding of persons within houses and apartments be avoided.—19. Let sleeping in low and damp rooms be avoided.—20. Let fires be kept up during the night in sleeping or adjoining apartments, the night being the period of most danger from attack, especially under exposure to cold or damp.—21. Let all bedding and clothing be daily exposed during winter and spring to the fire, and in summer to the heat of the sun.—22. Let the dead be buried in places remote from the habitations of the living.—By the timely adoption of simple means such as these, cholera or any other epidemic will be made to lose its venom; so true is it that "internal sanitary arrangements, and not quarantine and sanitary lines, are the safeguards of nations."

[It may be well to add, that the disease, when least prevalent in England according to the experience of Dr. Elliston, was very fatal amongst spirit-drinkers; and it is now a well-known fact, that that portion of the lower orders who had everything calculated to keep them in

good health, but who indulged in spirit-drinking, were sure to suffer; and, however well persons may be off, if they enfeeble their bodies by dissipation, they are rendered increasingly liable to attacks of cholera.]

#### A TEETOTAL TOUR.

I HAVE completed a tour through *Staffordshire*, *Nottinghamshire*, and localities; the special object for which I visited those counties were—first, to deliver lectures on the great truths of our hallowed cause; and, secondly, to investigate the condition of the working classes. This has been accomplished; the statistical returns I received from various towns is truly astonishing. In the town of *Leicester*, from a population of 60,000, there are 12,000 out-of-door paupers, at the same time the poor-rates, &c., were 16s. 6d. in the pound. The average amount of wages is from 4s. 3d. to 5s. 9d. per week, and the amount expended for strong drink is £1400 per week.

*Birmingham*, the workshop of England, spends its £200,000 annually, in strong drink. In the week ending 5th August, 1848, the number of paupers in the workshop was 67, and the number of out-door paupers 8373; in that week £566 were paid for out-door relief.

The miners of *Bilston* spend £50,000 annually, in strong drink, and the statistics of this evil are increasing. Meetings have been held in the various localities, for the purpose of demonstrating the value and efficiency of total abstinence from strong drinks to the working classes. One of these meetings was held in *Birmingham*, and was addressed by myself. At the close of the meeting, 63 persons signed the pledge. In addition to these meetings, the *press* gives forth its encouragement, and successful efforts are making to pull down the strong holds of the drinking system.

*Working classes of Great Britain!* the cause is yours; arm yourselves with it, and the world will confess that you are irresistible. All the courage, all the perseverance, all the skill and energy which have reflected lustre on Great Britain, and made her the Queen of nations and the wonder of the world, is owing to the development of virtues and abilities, kindred to those which lie dormant or subdued in *yourselves*. There are in you the resources of mighty intellect, the untried powers of great energy and expansive vigour, which, when unfettered, can display amazing elasticity; yet they are bound in comparative feebleness, by causes completely under your own control, but which have had their strength considerably augmented by the insidious influence of *strong drink*. Whilst others in their day of philanthropic enterprise are zealously striving for your improvement and happiness, **BESTIR YOURSELVES**. Repudiate your archfoe. Hail the principle of total abstinence, as the essential preparative and accompaniment of your onward work; and with all your energy and zeal rest assured that the world shall see that it is associated with your physical, social, moral, and religious elevation.

CHARLES EDEVAIN.

**STRIKING CONTRAST.**—He that produces a bushel of grain adds something to the means of human life, and confers a blessing on his race, while he who converts this grain into alcohol, to be drunk, becomes an efficient coadjutor of the enemy of all goodness.

A TAVERN is a true picture of human infirmity; in history we find only one side of the age exhibited to our view; but in the account of a tavern we see every age equally absurd and equally vicious.—*Goldsmith*.

NOVEL MOTIVE FOR MARRYING.—An old toper was overheard, the other day, advising a youngster to get married, "because then, my boy," said he, "you'll have somebody to pull off your boots for you when you go home drunk."

#### "THE WORST FRIEND TO HIMSELF, POOR FELLOW."

So we have often heard it said of the drunkard, "the worst friend to himself," said a little boy one day (after he had seen his father come into the house drunk.) "Mother, they say father is the worst friend to himself; and he comes in drunk, breaks all the tea things, upsets the table, strikes at you, and knocks me down, when we were not saying a single word—WORST FRIEND TO HIMSELF, INDEED!"

Those who use such language in reference to the drunkard, either willingly or ignorantly, lose sight of some very important facts. How frequently does it happen that drunkards bring misery, wretchedness and ruin, not only on themselves, but on their wives and children! The industrious tradesman is frequently a serious sufferer by the intemperance of his customers. Look at those living pictures by Cruickshanks, ("The Bottle," and "The Sequel,") and then surely no one will say, "he is the worst friend to himself, poor fellow."

W. LUNDIE.

Northallerton, Sept. 1848.

EASY WAY OF GAINING OR LOSING FIVE YEARS OF LIFE.—Early rising has been often extolled, and extolled in vain; for people think that an hour's additional sleep is very comfortable, and can make very little difference after all. But an hour gained or wasted every day, makes a great difference in the length of our lives, which we may see by a very simple calculation. First, we will say that the average of mankind spend sixteen hours of every twenty-four awake and employed, and eight in bed. Now, each year having 365 days, if a diligent person abstract from sleep one hour daily, he lengthens his year 365 hours or twenty-three days of sixteen hours each, the length of a waking day, which is what we call a day in these calculations. We will take a period of forty years, and see how it may be decreased or added to by sloth or energy. A person sleeping eight hours a day has his full average of 365 days in the year, and may therefore be said to enjoy complete his 40 years. Let him take nine hours' sleep and his year has but 342 days, so that he lives only 37½ years; with ten hours in bed, he has 319 days, and his life is 35. In like manner if the sleep is limited to seven hours, our year has 388 days, and, instead of 40, we live 42½; and if six hours is our allowance of slumber, we have 411 days in the year, and live 45. By this we see that in 40 years, two hours daily occasion either a loss or gain of five years! How much might be done in this space! What would we not give at the close of life for another lease of five years! And how bitter the reflection would be at such a time, if we reflected at all, that we had wilfully given up this portion of our existence merely that we might lie a little longer in bed in the morning!—*Chambers' Journal*.

SUNDAY SCHOLARS BECOME DRUNKARDS.—A teacher states that a short time ago he visited York Castle, and in one of the wards he met with fourteen young convicts. He found that no fewer than thirteen out of the fourteen had been Sunday scholars; and ten of them stated that it was under the influence of intoxicating drink that they had been led to commit the crimes which had brought them there!

AGAIN.—In a report lately read at a meeting of the Total Abstinence Society in a Sabbath-school at Pilkington, near Manchester, it was stated that one of the committee, anxious to know how far intemperance had already gone in the school, selected eight scripture classes, containing eighty-one boys, when he found that every third boy had been drunk!—*Sunday School Magazine*.

## TEETOTAL OPERATIONS.

LONDON.

MEETINGS OF CONSIDERABLE INTEREST have recently been held in various parts of the Metropolis and suburbs. The attendance at some of these has been large; and we are pleased to find that several committees are on the alert, and seemed prepared to carry on the winter campaign against intemperance with vigour and energy. Drs. Carr and Gourley, and the Hon. Judge Marshall have rendered valuable assistance. A new society, called the "London Temperance League," has been formed, and of its first public meeting a report, of as great length as our space allowed, is given underneath. In addition to the societies which are regularly organized, we are constantly meeting with practical abstainers who do not, for reasons best known to themselves, unite with any society.

The first public meeting of a new Association, the London Temperance League, was held in the Hall of Commerce, Threadneedle-street, Monday evening, Sept. 18. The Hall was crowded. In the absence of LAWRENCE HEYWORTH, Esq., M.P., who had been announced, the chair was occupied by D. GOURLEY, Esq., M.D., of Birmingham.

The Secretary read a brief statement of the object of the Association, namely, to promote the cause of teetotalism in the metropolis, by means of lectures, public meetings, &c.

MR. J. ANDREWS, of Leeds, said that the conviction formed in his mind fourteen years ago as to the evils resulting from the use of intoxicating drinks, still existed in all their force, and were confirmed more and more by every day's observation and experience. The earlier advocates of the total abstinence principle had to contend against ancient notions, long cherished opinions, and established customs; while those whom they had hoped would be foremost in their favour, either regarded them with apathy, or placed difficulties in their way. Such conduct could only be accounted for from the force of custom and prejudice, and the want of due examination. And that was the great secret of the dislike to the total abstinence principle which prevailed throughout all classes of the community. Habits were insensibly formed, and there they grew, till that which was at first hated came to be admired and cherished. Hence the importance of care on the part of those who had the guidance of youth. But so much light had been shed upon the subjects of the drinking usages of this country since the question was first mooted, that he had now no hesitation in pronouncing those usages immoral and sinful. Intemperance was a fearful evil. It rested as an incubus on the commerce of the country—debased the mental and moral powers of thousands—blighted genius—rendered home a hell upon earth—entered even the sanctuary and took victims from the pulpit and the church. The drinking customs stood also in the way of almost all usefulness. It was painful to see so many temples erected to Bacchus in the metropolis, and so many snares set to entrap the weak and unwary. Still, however, the advocates of the total abstinence principle did not despond. It was necessary still to sound the tocsin of alarm, and to sound it more loudly than they had ever yet done. Let a vigorous and united effort be made, and final success was certain.

MR. R. GRAY MASON remarked, that "Thou shalt love thy neighbour as thyself," was at once the philosophy and the philanthropy of the total abstinence movement. He knew that strong drink would injure him—that God never yet made a human stomach capable of receiving them into it without mischief—that they injured the whole man—that the custom of using them was insidious as it was unsafe;—that, therefore, he did not use them himself; and, for the same reasons he refused

to give them to others, and was anxious to dissuade all persons from any use of them. He had himself abstained from them for nearly twelve years; and though his labours were constant and arduous, he had been well able to perform them. Mr. Mason furnished several pleasing instances of good which had resulted to individuals and families from the adoption of the total abstinence practice, and exhorted all present to exert themselves for the promotion of that excellent system. He believed that there was vigour enough in that room, to leave the whole of London with their principles, if it were but properly diffused. If they refused to aim at rescuing the drunkard from the destruction to which he was hastening, might not his blood be required at their hands. Christians ought to be zealously employed in that work, but if they refused it would be done without them.

MR. CLAPP, from America, adverted to an objection frequently urged against teetotalism, namely, that the majority of its advocates greatly overrated it. They might, he admitted, sometimes overrate the number of drunkards and the number of the reclaimed—they might do this unwittingly), but as to the real nature, probability, and beneficial results of the system generally, it was impossible to overrate, or even give a just idea of them. It was objected, too, that teetotalism was put in the place of Christianity—and that if a person were reclaimed from habits of intemperance, it was the same thing in the estimation of teetotalers, as if he were not only transformed but transfigured. Now he declared that he had never heard any such statement made by the advocates of teetotalism, nor had he ever read a line to that effect in any temperance publication. But he had often heard, and he believed, that inasmuch as temperance was a virtue, it was a part of Christianity; and that if any man took it away from his christianity, it would go far to render his profession null and void. Such objectors seemed strangely to forget that self-denial, and self-denial for the good of others, was a leading principle of Christianity. The danger in the present day was not of too much self-denial, but of too much self-indulgence. It was also said that there was none of the learning of the country on the side of total abstinence; true, they had neither Oxford nor Cambridge on their side; they had few bishops or archbishops, and but Lord Mayors; but still they were destitute of learned men in their body. Persons who made such objections sometimes intimated their intention of joining the society at some future period. But when? perhaps in the period of the millennium, when the evil of intemperance, as well as other evils, would cease from the earth. In plain English, they would join the society when their presence and their assistance were no longer needed. They should recollect that dead bodies could go with the current, while those that had life and energy could alone go against it. To sail with wind and tide required little effort; but a skilful mariner would guide his vessel as to proceed against both. Let them keep their eye steadily fixed on the star which would guide them into the harbour of safety. Mr. Clapp assured the audience that the cause was advancing in America, and there was a growing disposition among the more respectable classes to give the temperance movement countenance and support. On the occasion of a festival recently given in Boston, after the funeral of the lamented John Quincy Adams, the Mayor of the city refused to preside if intoxicating drinks were introduced. He was happy to find that, by a curious coincidence, the Mayor of Boston, in England, (Mr. J. Noble) did a similar thing. Thus the two cities shook hands, as it were, across the Atlantic. The cause was progressing, and if carried on in the spirit of truth and love, it would be successful.

MR. F. GROSJEAN, of London, urged the great importance of engaging *females*, in the movement; as if the Society succeeded to obtain their co-operation the cause could hardly fail of success. He was not aware of the

exact course intended to be pursued by the Committee, but he suggested that the best mode of advocating the cause would be to engage the attention of *the young*, and to indoctrinate them in the principles of the system. For that purpose schools should be visited, both Day, Sunday and Ragged Schools. He was far from being indifferent to the reclamations of drunkards, and believed that they would, in general, prove the best advocates. He thought that Societies were generally too anxious to get rich men at their Committees, to the neglect of *working men*, who were most likely to push the cause forward. However there was plenty of work for persons of all classes; and if they advocated the cause with simplicity and in love, success would surely attend them.

Mr. Mc. CURRIE stated that he had been a teetotaler for nearly eleven years, and had been raised by the system from the lowest state of degradation, poverty, and misery to circumstances of comfort, respectability and usefulness. The cause of total abstinence was therefore very dear to his heart, and he regretted that there was so much apathy among teetotalers, and that so few meetings to promote it were held in the metropolis.

The terms in which Mr. Mc. Currie stated his regret gave occasion to some murmurs from a few individuals present, and caused some confusion. This was renewed at the close of the meeting, the several disputants stoutly maintaining their own opinions.

The Rev. H. ROBINSON, of Hackney, said that he had been an abstainer for upwards of eight years. He had read the pages of creation, of Providence, and of revelation, in reference to the use of intoxicating beverages; and he found that their United testimony amounted to this,—that the manufacture, the sale, and the use—any use—of them was an immorality and a sin! He deeply regretted the sanction given to the drinking customs by the world, but more deeply still did he regret the sanction given to those customs by the professing Christian world. He had prayed, with many tears, to have a remedy revealed to him that would lay the axe to the root of the evil, and the answer to his prayers was, that remedy is total abstinence. And that answer at the same time revealed to him his duty, namely, to have no fellowship with the evil but to reprove it. Hence he had expelled it from his house, and from his vestry; he had refused his pulpit to any who used it; he had resigned the pastoral care of a church that had in it members who used it; and he refused to give the right hand of fellowship to any man, be he who he might, who used it. He had joined that league, because he confidently believed such to be its principles, and because he believed they would give the right hand of fellowship to men who had the moral courage to denounce the using of strong drinks as an immorality and a sin. While they did so, they should have his services and his prayers.

Mr. CULVERWELL, said that, without committing himself or the Society to all that had been advanced by Mr. Robinson, it must be manifest to all observers, that a far more efficient and energetic system of advocacy than had of late prevailed was necessary for the metropolis, and for that purpose the league was called into existence.

Mr. CLARIDGE expressed himself strongly, in opposition to some statements made by Mr. Currie, and other speakers, as did also Messrs. *Reidall* and *Hart*. Mr. *Sims* explained, and others were about to speak, when the chairman declared the meeting at an end. Several donations and subscriptions were announced.

#### HUDDERSFIELD.

The Huddersfield Temperance Society commenced their *fifteenth* anniversary on Sunday, Sept. 10th, 1848, with a public prayer meeting, in the Philosophical Hall, at eight o'clock, p. m., when the Rev. *Richard Skinner*, Minister of the Independent Church, Ramsden-street, presided. Sept. 11th,—A public temperance meeting was held in the same place at seven o'clock, p. m.

SAMUEL BOOTH, Esq., Surgeon, presided. He said, that he was in principle and practice a teetotaler, and had been happier and more vigorous since he adopted the principle. As a medical man, he had witnessed many cases of disease, poverty, misery, and even sudden death, from the indulgence of intoxicating drinks. He said, that the object of this Philanthropic Institution was to reclaim the poor drunkard, and to help him to get back his position in Society; and not only so, but to lead him to reflection, and to Jesus Christ, the *Saviour of Sinners*. Many cases of reformation had occurred. He then read the following extracts from a letter received from the Rev. J. Caughey, of America:—

"We must not merely stand on the defensive, and in this attitude allow our fellowmen to perish. *Aggression* should be the motto of all temperance men. This will require time, labour, and money; but if our savings from teetotalism are what we boast, we can well afford these. *Temperance publications* must be liberally sustained. *Lectures* must be employed and paid. *Public meetings held also*, and *no expense* spared to render them attractive. Temperance men must put on a *formidable front*, open and disclosed to the world. "Total extermination of all drinks employed by the devil to make drunkards," should be written on our banners in letters of flame. We cannot cope with this invidious and powerful enemy without this sort of public demonstration. Hostility to this dreadful foe of man must be public, as the influence of *alcoholic drinks* is *extensive* and *ruinous*. The narrow and selfish policy of an income in time of sickness must not be the only ruling principle of temperance effort. We must "look aloft." "Thou God seest me." We must look around and abroad upon our fellow men, and upon the havoc occasioned by this monster of monsters. We must sympathize with the peril of those who are exposed, and yearn over the victims of its power. The living coals of eternal truth must be thrown into the palaces of death—those human butcheries, and scattered over the character and conscience of every death-dealer in our land. There should be no rest given to our temperance troops till every dealer in intoxicating liquors is stripped of the last particle of influence and respect in the community. The trade must be dishonoured, and held in universal execration. Over the mouth of him who sips the intoxicating beverages, *be he minister or what he may*, public sentiment must be made to write what the turnpike man wrote over his gate, "NO TRUST." This is the terrible and scorching commission of the temperance cause against all evil doers. The evil must cease. The doom of alcohol has issued from the throne of God, for man must be saved, and this is one of the greatest impediments to his salvation. This is not the time for our temperance troops to go into winter quarters. We should be "during war men," or during life men in this noble cause of humanity. The temperance banners must float on the breezes of heaven, in the open field of conflict, till every man, woman, and child of the entire population is brought to rally around the standard of teetotalism. I am sorry, that I did not give more of my energies to this cause while in England; but what is past cannot be recalled."

It gives me, continued Mr. Booth, great pleasure, as a *Wesleyan Methodist*, in being able to give to this meeting the sentiments of the Wesleyan Conference on the temperance question; also the views of the American Methodist Episcopal Church to the British Conference. The address of the Methodist Episcopal American Church says to the Wesleyan Conference, "We have been gratified to observe that the cause of temperance on the principle of total abstinence from intoxicating liquors is attracting attention in England, and we respectfully ask your attention to it, and your kind consideration of it, as intimately connected with the best interest of society in general, and greatly conducive to the success of the Gospel. Such is our experience in America, particularly when the Church enters heartily

into the cause." Many temperance addresses were presented to the Wesleyan Conference during their sitting in Hull, to all of which, respectful answers were officially returned. He gave the answer to the Hull Wesleyan Total Abstinence Society as a specimen of the whole.

"Dear Brethren,—We have received an address from the members of the Hull Wesleyan Total Abstinence Society, signed by yourselves and other officers of that society, and have given it an attentive consideration.

"In reply thereto, we beg to say that, we have always felt, and do still feel, a deep interest as ministers and pastors of the Church of Christ, in the vigorous application and successful results of all scriptural efforts to reclaim the victims of intemperance from their sin, and its consequent miseries, as well as to prevent others from falling into the destructive snare of Satan; and indulge hopes that all such efforts may be crowned with increasing proofs of the divine co-operation and blessing.

We are, dear brethren, on behalf of the Conference,  
Yours, faithfully,

ROBERT NEWTON, President.  
JOSEPH FOWLER, Secretary.

This address is a move in the right direction, our motto is "Onwards, onwards." He said, he hoped the time would soon come when every Methodist in the land would be a teetotaler. For the furtherance of this object a branch of the Wesleyan Total Abstinence Society was formed in Huddersfield, in July 1848, and he had to state that they had enrolled 68 members.

Rev. C. H. Bateman, Independent Minister, of Hopton, addressed the meeting in a pleasing manner, which gained the attention of the audience.

Mr. Isaac Marsden, Methodist Local Preacher, from Doncaster, gave some interesting cases of reclaimed drunkards, that he had met with in his journeyings.

Mr. T. Thompson, of Leeds, (one of the agents of the British Association for the promotion of Temperance,) in a very effective manner, showed the necessity of union in this noble cause; he compared the doings of strong drink, and the doings of total abstinence; it told well on the audience, and had a very practical effect.

On Tuesday evening, Sept. 12, a Public Temperance Meeting was held in the Philosophical Hall. The chair was taken by Mr. Thos. Firth, Jun., of Huddersfield, and the meeting was addressed by Mr. Jabez Inwards, of London, in a powerful speech—also by Mr. T. B. Thompson, of Leeds.

On Wednesday evening, Sept. 13th, another Public Temperance Meeting was held in the Philosophical Hall. Benj. Wilson, Esq., of Mirfield, occupied the chair.—He stated that he had been a Teetotaler for 8 years, and had been much benefited by it. Mr. Jabez Inwards, of London, addressed the Meeting with great effect.

Mr. Edward Grubb, from Preston, delivered an address which was conclusive in argument and full of wit and good humour.

On Thursday, Sept. 14th, a Public Tea Party was held in the Philosophical Hall, at which 5 or 600 took tea together, the entertainment was provided gratuitously by the ladies—after which the Annual Meeting of the Huddersfield Temperance Society was held, the Rev. Rich. Skinner, Independent Minister presided. The report for the last year was read by Mr. Thomas Dawson, Secretary. Several hundred essays adopted to particular classes, viz. Ministers, Sabbath School Teachers, Manufacturers and Vendors of Intoxicating drinks had been disposed of during the year.

The Wesleyan Union of Total Abstiners was formed in the vestry of Queen Street Chapel, on the 29th day of July 1848.—The object of the union, was to obtain the active co-operation of those Wesleyans who recognise the principles of Total Abstinence, as a powerful Auxiliary to the gospel.

A Congregational Society had also been formed in connexion with Ramson Street Chapel, the numbers who had taken the pledge amounted to 400 during the year.

The present total is about 2,550, after allowing a considerable number for those who, through the power of temptation, or the force of habit, have cowardlike deserted their colours. About 233 acknowledge themselves to have been under the bondage of strong drink, and are now released from that heavy yoke, and constitute the trophies of the society. The society has six pledged ministers. The indirect consequences of total abstinence were incalculable.

Various resolutions were moved and seconded by Messrs. Grubb, Firth, Jun., Walmsley, Rev. George Lamb, Joseph Lees, Rev. Wm. Leigh, and Eli Stolt.

The crowds that attended each evening, and more especially at the annual Meeting, showed that the Temperance Society was gaining ground on the public mind. The numbers who enrolled themselves among the temperance ranks were from fifty to sixty.

\*.\* Our limits have compelled us considerably to abridge a very interesting report.

#### KENDAL.

The Juvenile Temperance Society in this Town continues to prosper. A meeting was held last month in the Independent Chapel School room, New Street. The Room was crowded to excess. Mr. John Foster addressed the children on the Temperance Cause, after which they sung that beautiful Reclaimed Drunkard's Song, entitled, "In the days we went to sign the pledge, a long time ago." After which Mr. Wilson and Mr. Earl, and Mr. Thomas Whittaker, from London, addressed the Meeting, and created the liveliest impression. At the close 31 signed the pledge.

T. J. EARL, Secretary.

#### NEW PUBLICATIONS.

INTEMPERANCE THE PESTILENCE OF THE AGE; and the duties of the Christian Citizen of the world in the midst of this pestilence. London: C. Gilpin.

This valuable tract is written by the Secretary of the Carlisle Temperance Society. It contains a compendious summary of the evils resulting from the use of strong drinks—and of the insidious manner in which the "pestilence" spreads throughout all classes of the community. The responsibility of the "Christian citizens of the world, are pointed out with great fidelity, as well as the mischievous tendency of "moderate drinking." The principle of total abstinence is recommended and urged, in terms of more than usual eloquence, as "the only means for the social regeneration of the world, and the intellectual advancement of humanity"—"as involving the acceleration of Christianity, and the extension of the kingdom of Christ in the world"—and "as evolving the germ of that universal Brotherhood, which will one day, we trust, be acknowledged by the races of humanity, and promote peace on earth, good will to men!" We earnestly desire for this excellent pamphlet a very wide circulation.

AN APPEAL TO THE PIOUS IN FAVOUR OF TOTAL ABSTINENCE. By R. TABRAHAM. London: Houlston and Stobeman.

The pious author in this appeal insists that "love to man is a powerful motive to abstain from the *use—gift—sale, and manufacture* of all kinds of intoxicating drinks." Though, as a Wesleyan Minister, he has addressed himself more particularly to the members of his own community, his appeal is equally forcible in reference to every professor of the christian religion. We rejoice to find that this excellent tract has reached the *tenth thousand*, because we can hardly suppose that it can have circulated so extensively without doing much good. We desire on this occasion to express our deep sympathy with our respected friend in the painful and repeated domestic bereavements by which he has been visited.

INTOXICATING LIQUORS FATAL TO  
"EARNESTNESS" IN RELIGION.

BY BENJAMIN PARSONS.

LOUD and DEEP, for some time past, have been the complaints uttered respecting the state of RELIGION in our country. For notwithstanding all our advantages for spreading the gospel, the relative proportion of the church to the world is actually decreasing every year. We have fewer conversions than births in England, and if other lands were included, the amazing increase of the kingdom of Satan must be truly appalling. Numerically considered, the empire of the prince of darkness, even in Britain, is much greater this year than it was last. We are therefore, not only, not maintaining our standing, but comparatively going back. I need not say, that every child born is converted, or unconverted, and consequently, if the spiritual births do not keep pace with the physical, then the dominion of CHRIST, as far as numbers are concerned, is annually weaker, and the kingdom of the old serpent, stronger. Some of our denominations are losing ground, and their last census proclaims an alarming diminution of members. ROBERT OWEN, and other persons opposed to the religion of Jesus Christ, must greatly exult at this intelligence; and surely it becomes every christian to inquire, "Is there not a cause?"

We know that there is no want of conversions from any defect in the gospel. Nothing could be more adapted for this end than evangelical truth. "All scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction and instruction in righteousness, that the man of God may be perfect, and thoroughly furnished to every good work." And the Divine Psalmist has told us, that, "The law of the Lord is perfect converting the soul." Who can look at the scheme of salvation with attention, without having the conviction that a plan more adapted to renovate the world cannot be conceived. The commands, the threatenings, the invitations, the examples, the promises of scripture, if heeded, must transform man into the image of his Creator, and make him holy, benevolent, and happy. So perfect is the gospel, that no individual has ever as yet opposed it. The man is not born, and we believe it might be affirmed, that the man never will be born, who will be bold enough to say one word against it. Neither Voltaire, Gibbon, nor Hume, understood it. What they rejected was a vile caricature of christianity, which they were perfectly justified in denouncing. How far the Church is guilty in not making its heavenly doctrines so plain as that no enemy shall be able to mistake them, I will not stay to determine; but I do believe that the clear apprehension of what the gospel really is, would overpower the unbelief of the most inveterate sceptic. There is,—we all admit,—no want of adaptation to convert souls in the plan of salvation revealed in the scriptures; and yet, awful to tell, our conversions do not keep pace with the increase of population.

We know further, that our heavenly Father wishes the conversion of souls. He has sworn by himself, that he has "no pleasure in the death of the wicked that he should die." The Lord Jesus came from heaven to die in the stead of the guilty, and therefore he must feel deeply interested in their salvation. The Holy Spirit also strives with men, and God has promised to pour his Spirit upon all

flesh. The Angels, too, take a deep interest in the conversion of souls, for, there is joy in the presence of the Angels of God over one sinner that repenteth. We have then all the facilities, aids, and sympathies that we can ask or require to render our churches numerically and spiritually prosperous; and, consequently, if we do not succeed, the cause is to be found solely and exclusively in the religious people of these realms, and ought to occasion "great searchings of heart."

Mr. JAMES, of Birmingham, in his volume entitled "*The Earnest Church*," has entered largely into this subject. In his chapter on "The causes that repress earnestness in religion," he has enumerated several: such as "Easy access to Church Fellowship;" "Mixed Marriages;" "The taste for Amusement;" "The Spirit of Trade;" "Political Excitement;" &c., &c. Doubtless there will be a diversity of opinion as to the weight that may be legitimately attached to any, or all of these influences: but many of our friends have been pained that the use of intoxicating liquors has not been mentioned with more prominence and emphasis. 'Tis true we have a foot note on this subject, page 198. Still we are deeply impressed that this bane of our churches ought to have had much more of Mr. James' eloquence. The use of intoxicating liquors by the members of christian communities, and their indifference or active opposition to Temperance Movements, are among the most crying evils of the day, and must be most offensive to the King of kings.

I. THE PHYSICAL EFFECT OF THESE DRINKS IS MOST BANEFUL.—The tale of the ills of what is called "*moderation*" has not yet been told. We have heard much of the sad influence of these liquors on drunkards; and the facts are tremendous, but we are convinced, that if all the sad consequences of these poisons upon the health and usefulness of our friends who call themselves *moderate*, were to be faithfully narrated, they would very far surpass any thing that has yet been recorded concerning the intemperate. We grant that the vice here may not appear so gross, or disgusting, but, on that very account, the cup is more extensively destructive. He who gives politeness or respectability to a crime, does ten thousand times more for its propagation, than all the more scandalous, or depraved offenders. Even Satan likes *respectable* sinners; and propriety, order, and regularity in iniquity. It works far more for his empire than boisterous or gross ungodliness. The tankard in the hand of a saint or a minister of religion, can do far more mischief than in the hands of a hundred abandoned drunkards. But the *example* is not all. We have a large portion of *talent* that ought to be consecrated to the cross, *paralysed* by these poisons. All mental and muscular strength depends upon the nerves, and he who takes stimulants, labors hard to impair both. The nerves of a man who drinks beer, wine, or spirits, are never healthful. He knows this from woeful experience, hence he cannot get on without his accustomed draught or drain. That sense of exhaustion is an awful proof that the poison has taken effect. That tremulous hand, that swimming of the head, that ringing in the ears, that irritable temper, and impatient spirit, are all symptoms that the nerves and brain have been subject to foul play. Then those head-aches, those bilious attacks, liver diseases, heart palpitations, irregular

pulsations, flatulent and spasmodic seizures, that dryness of the tongue—are sad demonstrations that the laws of nature have been violated. And what is worse, the *dæmon* that has done all this mischief is become the greatest favorite the poor victim has, and every thing is sacrificed to his caprice! How many of our professors, solely from the moderate indulgence in strong drinks, have either curtailed more than half their usefulness, or rendered themselves of little worth to the cause of God. Many of them cannot become *earnest* men and women in the cause of God, their health is so completely undermined, their nerves and brain so shaken; their mind and muscles so smitten that they can do little to obey the injunctions of their Lord, to seek the prosperity of Zion, or the salvation of the world. Our friends may write the most eloquent books, or an angel from heaven might address us in seraphic accents, but these people could not be moved. The nerves of the Church are too much shaken by stimulants to allow it to come up to Mr. James' idea of "*earnestness*." They are prematurely ill and aged. The wrinkles of *eighty* years sit on their brows at *forty*, and in these precocious decays of nature, which they have labored hard to produce, they find an excuse for the indolence in which they indulge.

This is a view not often taken of the subject; but there is not a physiologist in the Country who will not agree with us, that mental and muscular power depend on the nerves and brain, and that stimulants must in the end weaken these important organs of the human constitution. Whatever power is borrowed by intoxicating liquor has to be refunded with a fearful rate of interest. The prodigal who, for years, will have to pay the usurer 50 or 60 per cent for the sums that he is now wasting on his pleasures, is lightly mulcted, compared with the man who obtains mental or physical power from the bottle or the tankard. The havoc among our professors and ministers of religion from this source are frightful. Men and women with the talents of Seraphs, are actually laid by, or carried to a premature grave, in consequence of the moderate glass. There was a period when these errors might be called "*sins of ignorance*," and "*the times of this ignorance*," God looked over, but now "*he commands all men everywhere to repent*." To talk about "*earnestness*" in religion, or to pray for the conversion of the world, when we waste our wealth on a poison that impairs our physical and moral power, is a *crime* which will no longer pass unheeded by the King of kings. Nor will there be an extensive outpouring of the SPIRIT, until we prove by our self-denial and activity that we are ready to be energetic agents of such a divine impulse. The people that said, "*God be merciful to us, and bless us, and cause his face to shine upon us*;" could add, "*that thy way may be known upon earth, thy saving health among all nations*." They were ready to be missionaries, to make any sacrifice for the salvation of the world, and did not ask for grace under false pretences. God will not pour out his SPIRIT upon drones. We must stir up the gift of God that is in us, and show that we are *ready to work*, aye, and that we are *at work*, before we can expect copious showers of grace. "*DENY THYSELF*," is the first step in religion; and he who will not obey this divine injunction, especially when a bleeding perishing world calls upon

him to do so, will never have that power from above which will make him "*earnest*" in working out his own salvation or the salvation of others.

II. The drinking habits of the members of our churches are not only fatal to the health and vigor of thousands, but they have a MOST BANEFUL INFLUENCE ON THE FULL DEVELOPMENT OF THEIR RELIGION.—What weakens the nerves, as all stimulants do, must affect the intellectual power. I shall here be told of Sheridan, and others, who, by means of stimulants, performed extraordinary feats of mental prowess; or of students, who by such unnatural means carried all the literary prizes. In every case the result has been most unhappy. He that borrows talent from the bottle, or any other material excitant, can lay little claim to original mental vigor, and goes the readiest way to impair that which he has. No one will boast of the intellectual power of our day. "*Novels or fictions are sought with avidity; flimsy, sentimental preaching is the most popular; for "short," "simple" sermons there is a large demand. Profound books, or discourses will not do. We have not an age of mind sufficiently strong to hear them. And then, further, the temper of the age is irritable, and not a little of the charity of which we hear so much is demanded, because hundreds have neither argument nor good humour enough to meet an opponent, and calmly discuss a point on which they may differ. The nerves of the nation, the nerves of the Church, are shaken by stimulants, and we shall never have greater "earnestness" in religion until we have deeper thought, and this cannot be anticipated until we have brains and minds freed from the baneful influence of unnatural stimulants. All souls are of the same material; aye and our bodies also are similarly formed. "There is one kind of flesh of men." God has "made of one blood, all nations of men." All spirits came from above, and are of the same ethereal substance, and therefore the men and women of this age, if we consider their advantages, ought to be more vigorous in body and more robust in mind than those of the preceding age. But instead of this, we are weaker. Every one is ill. Nearly all take medicine, or "dinner pills." Physic is looked upon by myriads as almost as essential as food. Indeed the two go together. And then in mind we are still worse. The profound works of the profound thinkers of former years are superseded by modern tales and romance. How few have read through that simplest and sublimest of all books, the Bible, and fewer still have studied it. Namby-Pambyism is the most popular *ism* of the age, both in literature, politics, and religion. And all this may be traced to stimulants shaking the nerves, and weakening the mind.*

Nor is there the least hope of a change until we abandon the use of these deleterious drinks. "*Earnestness*" can only arise from deep thought. Before we can put it forth we must feel "*the powers of the world to come*." Doubtless the name is "*LEGION*" that now preys upon the piety of the Church; but among this mighty host of evil spirits there is none so extensively destructive as *STRONG DRINK*. Nor do we believe that any great revival of religion will take place among us, until christian professors shall resolve to abandon a drink which is so extensively fatal.

We have many other facts to advance on this point, but we shall preserve them for our next ar-

ticle. We shall show their effects in producing levity or stupidity, and thus hindering conversion: Their influence in raising up a new generation of drinkers and drunkards, and leading to backsliding on so large a scale: The guilt involved in wasting so much food and wealth, and in so extensively encouraging sabbath breaking, and, in fact, in keeping among us an evil which is burying so many in ruin here and hereafter.

CAN CHURCHES BE IN "EARNEST," SO LONG AS THEY ENCOURAGE SO FOUL A DESOLATOR OF ZION AND THE WORLD?

#### THE RUINED ARTIZAN.

There is not, perhaps, a more painful spectacle in this world, than to behold an intelligent, active, skilful workman, in any department of labour, able to turn himself to almost any species of work, capable of earning high wages, maintaining a respectable position, yet constantly in beggary from the vile habit of drinking whenever the favorite beverage can be got. The pain in witnessing such a spectacle is all the more increased when we have made personal sacrifices, and done what we could to place such a workman again and again in a fair way of doing. In such a case there is the pain arising from disappointment and ingratitude blended together.

These remarks have been suggested by many instances that we have known of the most clever and skilful workmen, deplorably given to the habit of drinking—men that might have been an ornament to their country by their powers of invention and their skill and facility in execution, and yet their sobriety could never be depended upon for a single day; and a small job, though begun, might be frequently interrupted, till useless for purpose by fits of intemperance.

Is it not truly painful to witness a skilful artizan, clever, original, managing, in everything but the one thing of taking care of his money and himself? And yet it is not very long ago since the feeling was quite common, at least in a part of the country well known to ourselves, that the only clever workmen were really those who were most frequently drunk. The man who could drink was, ten to one, the man who could himself most readily and ingeniously turn his hand to every kind of job. The same idea was also entertained regarding those who attempted poetry. All those who presumed to climb Parnassus, or drink of the waters of Helicon, must first *souse* themselves in the muddy contents of the beer barrel if they could afford nothing stronger, or, if they could, they must first quaff inspiration from the mountain dew. Such ideas are not yet exploded; there are many who still labour under the delusion, that any great mental effort whether in art or literature, requires to be begun and conducted under the influence of strong stimulants. We believe this is a very erroneous impression, and we have no hesitation in saying that the most vigorous, and pure, and manly sentiments of Burns were composed when his intellect was clear, and neither clouded nor excited by intoxicating draughts. The natural fervour of his soul did not require them.

But it was our intention, in these few remarks, principally to depict the effects of drinking on skilful, talented, but infatuated artizans. Why is it that many of them are so deplorably intemperate? Their cleverness, their skill, their adaptation for almost every job, are certainly not the result of their drinking, but their drinking habits have been entailed upon them, indirectly, on account of the superior facilities which they possess in doing almost anything. We say indirectly, for their talents are certainly not to be blamed for making them drunkards, else we see to the talented and skilful workman. But their talents and skill have, unfortunately, in such a country as this, been the means of bringing them more than they would have been brought, under the influence of the drinking customs of the country. It is with the

talented workman as it is with the punster and the wit, or the man that can tell a good story, or pass a capital joke, or keep the whole table in a roar. Such a man is frequently invited to parties for the sake of his pleasing companionship, and then he must drink. And such a workman is frequently presented with extra jobs for which drink is the only payment. Nothing can be more pernicious to the workmen than such false kindness—yea, rather let us call it deliberate cruelty—nothing is more ruinous than such payment. It is a lamentable state of things, and it speaks volumes against such a practice, when a clever workman, on account of the very talents he possesses, in connection with the drinking customs of the country, is most exposed to danger. We have known many such workmen, and few if any of them were sober men.

One of those (he died a drunkard) we yet remember well, for many a little ship he rigged for us, and many a kite he made, and many a rabbit-house he built, and many a large top he turned for the boys of the village. He could turn his hand to almost everything. There was not a clock in the village went wrong, but John put it all to rights. He was a millwright by trade. But it was hard to say what trade he belonged to. The repairing of clocks and watches, the painting of sign-boards, or bell hanging, or cutting and lettering gravestones, came as ready to him as the setting up of threshing-machines, which was certainly his forte.—And yet John was the poorest man in the parish; for, he was unfortunately, just as clever at turning up his little finger, as he was at turning any fancy piece of work. He was, certainly, a genius; but like almost every other genius, he was simple, too simple; and his drinking habits, latterly came to destroy the remaining force of any little principle he had ever possessed. His simple nature and obliging disposition, led him to proffer his services on any occasion when he could be of use; and the usual payment made on such occasions was a free circulation of the bottle.—If any little job was to be done requiring expertise or taste, John was sure to be sent for it at his bye hours. He had great pleasure in doing of any little "nick nack." Of course his kindness could not pass unrewarded, and as John was too generous to accept money for every little job, the bottle paid for all, and thus John acquired the habit of drinking. Like every other genius, John was susceptible, at an early period, of the tender passion. He loved, and that most tenderly, an orphan young woman, who supported herself by her needle. Their passion was mutual, but she was guided by sound sober sense; and when she beheld, much to her grief, her lover gradually falling into the habit of drinking, she resolved she would never enter into the marriage relation with a man who was given to such a habit. Often did she remonstrate with tears, and often did the better feelings of his nature rise within him, and he would make many solemn promises to give up the habit for her sake. But the next extra job brought an extra glass. He was pressed to partake, and the simple mechanic yielded as before. He could sing a good song, tell a good story, and his company was courted. Faithful were the warnings, and urgent the entreaties of Mary Mathie, his lady love, and these left a salutary impression for a time. He began however to neglect his business, and was oftener found in the public-house than in the workshop. His regular trade declined, and latterly went from him altogether. Mary though tenderly loving him, stood true to her resolution, never to marry till he became a reformed man. Weary of the restraints of his native place, he went to Glasgow, found work for a time, promised to do better—fell again, and took up with a worthless woman who completed his ruin. On asking John, a little before his death, what he regretted most in his past life, "Oh," said he, "if I could but have kept from drink, I would have done well; but I was a poor simple soul. The first thing that made me a drunkard was those eternal drams for the little extra jobs I had the kindness to perform. *They*

were given in kindness, but they have ruined me. They made me a drunkard, and they have blasted my prospects for time and for eternity. Mary Mathie might have been my wife; I might have had a comfortable home, and a flourishing business; but I am lost—I am damned for ever!" As he said these words, he stood before me, in an agony of remorse and despair; and to every word of hope, I uttered, "I am damned—I am a ruined man!" His brain evidently turned; and in a few days I heard, in a distant part of the country, whither I had gone on business, that he had died of brain fever.

What might John Hislop not have been, as a successful and talented artizan, but for the pernicious drinking custom to which we have referred? May his fate be a warning to employers who give drink as payment for the performance of any piece of labour, and to workmen who are tempted often to take it as such!

### A TEMPERANCE SERMON.

*Addressed to Children.*

BY ARTHUR MORRIS, JUNE.

"A prudent man foreseeth the evil, and hideth himself; but the simple pass on, and are punished."—Prov. xxii. 3, and xxvii. 12.

As this verse is found twice in the word of God, we may be sure it is one of great importance.

Our present purpose is to think of it, as it refers to the use of intoxicating liquors and teetotalism.

Give me your attention, children; look at the text, and we shall see in it—

A specimen of WISDOM, and a specimen of FOLLY.

I need not tell you, that the specimen of wisdom is that which is contained in the first part of the verse: "A prudent man foreseeth the evil and hideth himself;" and as we have to turn this to some teetotal account, I will notice—

1st. *Strong drink produces a great deal of evil.*

What is it that fills our prisons, our hospitals, our lunatic asylums, our poor-houses? what is it that gives us a standing army of 600,000 drunkards, to pollute our soil and contaminate our people? what is it that sends 60,000 drunkards every year to the bar of Him into whose kingdom drunkards cannot enter? what is it that robs little boys and girls of a good education, and gives them a bad one? what is it which deprives many a child of clothes and comforts? what is it (in short) which makes men far worse than brutes? The answer to one and all of these questions must be—STRONG DRINK.

2nd. *A prudent man foresees this evil.*

I have no occasion to tell you, that the meaning of the word *foresee* is to look before. This is what we wish you to do before you use strong drink. You may be pressed to drink by father, mother, brother, or sister, but always look before. It may be pleasant to drink; but the question is, may this habit (which is not necessary) lead me into evil? This is looking before; and the boy or girl who does this, gives a proof of wisdom.

3rd. *A prudent man foresees this evil, and HIDES HIMSELF.*

The meaning of 'hide' is, to get out of the way. Some of the doings of drink have already been noticed. Now it is not enough to foresee these evils; you must also get out of the way. How? Simply by using no strong drink. That is the only safe plan: and many every child who reads this immediately determine to have no more to do with that destroying enemy.

But I have said, the text also contains a specimen of folly "the simple pass on, and are punished."

1st. *A foolish man runs into evil.*

Again call to mind the evils of which I have spoken. Now what does the simple man do? He runs into evil; he does not look before. No, whatever dangers may be in his path, he passes on heedless of them all. And that is

the simple man. That is the simple boy who knows what strong drink can do for him, and yet drinks it.

2nd. *A foolish man runs into evil and is punished.*

Now, how is the indulger in strong drink punished? He loses his health, his money, his happiness; and, if he does not reform, he loses his soul. A policeman, the other day, was about to take up a young man who, maddened by drink, had created a disturbance in the street, when a woman started from the crowd, and meeting me, said, 'Sir, that is my son.' If that young man had foreseen the evil, and hid himself, he would have saved his mother and himself all that pain; but he was one of the simple ones, who passed on, and was punished. Where is the child who is willing to continue to drink, knowing the dreadful probability of his meeting with severe punishment?

Learn—1st. A boy that foresees what drink may do for him, and gets out of its way, is a prudent boy.

2nd. A boy that uses strong drink is a simple boy.

Little Reader! Will you be prudent or simple?—From the Sunday School and Youth's Temperance Journal.

### PORT WINE!

The following extracts are made from a pamphlet entitled, "A word or two on Port Wine, by JOSEPH JAMES FORRESTER." Mr. Forrester, is, we believe, a wine grower himself, and he exposes many of the adulterations practised in Oporto, before the wines are shipped for England. He says:—

"Of the Port sent to England, a very large proportion hardly deserves to be called wine at all, and still less Port wine."—Page 11.

"Persons of refinement, whose palates were not hardened, or made incapable of judging of the nature of wine, and whose stomachs were not proof against such mixtures, as will hereafter be described, naturally abandoned the use of what is called "Port," which they, reasonably enough, understand to mean a nauseous fiery compound of sweets, colours and alcohol." Page 11.

"When the wine is about half fermented, it is transferred from the vat to tunnels; and brandy several degrees above proof, is thrown in, in the proportion of twelve to twenty-four gallons to the pipe of must, by which the fermentation is greatly checked." Page 14.

"About two months afterwards, this mixture is coloured thus: a quantity of dried elder berries is put into coarse bags; these are placed in vats, and a part of the wine to be coloured being thrown over them; they are trodden by men, till the whole of the colouring matter is expressed; from twenty-eight to fifty-six pounds of dried elder berries being used to the pipe of wine! Another addition of brandy of from four to six gallons per pipe, is now made to the mixture which is then allowed to rest for about two months." "At the end of this time it is, if sold,—which it is tolerably sure to be after such judicious treatment!—transferred to Oporto, where it is sacked two or three times and receives, probably, two gallons more brandy per pipe; and it is then considered fit to be shipped to England, is being about nine months old; and, at the time of shipment, one gallon more of brandy is usually added to each pipe. The WINE! thus having received at least twenty-six gallons of brandy per pipe, is considered by the merchant sufficiently strong—an opinion which the writer, at least, is not prepared to dispute."—Page 15.

We commend the above to the serious consideration of those who solemnly abjure "ardent spirits," or "distilled liquors," and yet drink glass after glass of "PORT WINE" without any remorse of conscience. It may furnish a useful hint, also, to the sticklers for "WINE" at the sacramental table.

CURE FOR RESTLESSNESS.—An imprudent mother in Ayreshire lately gave her child, three years old, half a glass of whisky, as a cure for restlessness. The dose was effectual, for the child fell asleep and never again woke.

## ON WATER DRINKING.

BY ALBERT BARNES.

"Drink no longer water," 1 TIM. v. 23.

THERE has been much difficulty felt in regard to the connection which this advice has with what precedes and what follows. Many have considered the difficulty to be so great, that they have supposed that this verse has been displaced, and that it should be introduced in some other connection. The true connection and reason for the introduction of the counsel here seems to me to be this: Paul appears to have been suddenly impressed with the thought—a thought which is very likely to come over a man who is writing on the duties of the ministry—of the arduous nature of the ministerial office. He was giving counsels in regard to an office which required a great amount of labour, care, and anxiety. The labours enjoined were such as to demand all the time; the care and anxiety incident to such a charge would be very likely to prostrate the frame and injure the health. Then he remembered that Timothy was yet but a youth; he recalled his feebleness of constitution and his frequent attacks of illness; he recollected the very abstemious habits which he had prescribed for himself; and in this connection he urges him to a careful regard for his health, and prescribes the use of a small quantity of wine, mingled with water, as a suitable medicine in his case. Thus considered, this direction is as worthy to be given by an inspired teacher as it is to counsel a man to pay a proper regard to his health, and not needlessly to throw away his life (Compare Matt. x. 23.) The phrase, "Drink no longer water," is equivalent to "Drink not water only." The Greek word here used does not elsewhere occur in the New Testament.

"But use a little wine," mingled with water—the common method of drinking wine in the East—"for thy stomachs' sake." It was not for the pleasure to be derived from the use of wine, or because it would produce hilarity or excitement, but solely because it was regarded as necessary for the promotion of health, that is, as a medicine. "And thine often infirmities,"—weakness or sicknesses. The word would include all infirmities of the body, but seems to refer here to some attacks of sickness to which Timothy was liable, or some feebleness of constitution; but beyond this we have no information with regard to the nature of his maladies. In view of this passage, and as a further explanation of it, we may make the following remarks:

1. The use of wine and of all intoxicating drinks was solemnly forbidden to the priests under the Mosaic law, when engaged in the performance of their sacred duties, Lev. x. 9, 10. The same was the case among the Egyptian priests. It is not improbable that the same thing would be regarded as proper among those who ministered in holy things under the Christian dispensation: the natural feeling would be, and not improperly, that a Christian minister should not be less holy than a Jewish priest, and especially when it was remembered that the *reason* of the Jewish law remained the same—"that ye may put difference between holy and unholy, clean and unclean."

2. It is evident from this passage that Timothy usually drank water only, or that, in modern language, he was a "Teetotaler." He was evidently not in the habit of drinking wine, or he could not have been exhorted to do it.

3. He must have been a remarkably temperate youth to have required the authority of an apostle to induce him to drink even "a little wine." There are few young men so temperate as to require *such* an authority to induce them to do it.

4. The exhortation extended only to a very moderate use of wine. It was not to drink it freely; it was not to drink it at the tables of the rich and great, or in the social circle; it was not even to drink it by itself; it was to use "a little," mingled with water—for this was the usual method.

5. It was not as a common drink; but the exhortation or command extends *only* to its use as a medicine. All the use which can be legitimately made of this injunction—whatever conclusion may be drawn from other precepts—is, that it is proper to use a small quantity of wine for medicinal purposes.

6. There are many ministers of the gospel now, alas! to whom, under no circumstances whatever, could an apostle apply this exhortation—"Drink no longer water only." They would ask with surprise what he meant? whether he intended it for irony or banter?—for they need no apostolic command to drink wine. Or, if he should address to them the exhortation, "Use a little wine," they could regard it only as a reproof for their usual habit of drinking much. To many the exhortation would be appropriate, if they ought to use wine at all, only because they are in the habit of using so *much* that it would be proper to restrict them to a much smaller quantity.

7. This whole passage is one of great value to the cause of Temperance. Timothy was undoubtedly in the habit of abstaining wholly from the use of wine. Paul knew this, and did not reprove him for it; he manifestly favoured the general habit, and only asked him to depart, in some small degree, from it, in order that he might restore and preserve his health.

## APPEAL TO THE CHURCH.

(From "The Church in Earnest.")

BY J. ANGELL JAMES.

WHEN will the ministers and members of our churches begin generally to inquire, whether it is not expedient for them, if not for their own sakes, yet for the sake of the community, to discontinue altogether the use of intoxicating liquors? When it is considered that one half of the insanity; two thirds of the abject poverty; and three-fourths of the crime of our country, are to be traced up to drunkenness—that more than £60,000,000 are annually expended in destructive beverages—that myriads annually die the drunkard's death, and descend still lower than the drunkard's grave—that thousands of church members are every year cut off from christian fellowship for inebriety—that every minister of the gospel has to complain of the hindrance to his usefulness from this cause—and that more ministers are disgraced by this than by any other habit—than in short more misery and more crime flow over society from this source than from any other, war and slavery not excepted—and that by the highest medical authorities these intoxicating drinks are reduced as diet, from the rank of necessities to luxuries—it surely does become every professor of religion to ask whether it is not incumbent upon him, both for his own safety and for the good of his fellow-creatures to abstain from this pernicious indulgence. On the authority of Mr. Sheriff Alison, it is stated that in the year 1840, there were in Glasgow, amongst about 30,000 inhabited houses, no fewer than 3010 appropriated to the sale of intoxicating drinks. The same gentleman declared that the consumption of ardent spirits in that city, amounted to 1,800,000 gallons yearly, the value of which is £1,350,000. No fewer than 30,000 persons there, go to bed drunk every Saturday night: 25,000 commitments are annually made on account of drunkenness, of which 10,000 are females. Is Glasgow worse than many other places? Professors of religion! ponder this: and will you not, by abstaining from a luxury, lend the aid of your example to discountenance this monster crime, and monster misery? It is in the power, and therefore is it not the duty, of the Christian church to do much to stop this evil, which sends more persons to the madhouse—the jail—the hulks—and the gallows—more bodies to the grave—and more souls to perdition, than any other that can be mentioned? CAN THE CHURCH BE IN EARNEST TILL IT IS PREPARED TO MAKE THIS SACRIFICE?

## DRUNKENNESS, AN ILLUSTRATION.

BY H. MUDGE.

You are passing along a principal street in a provincial town, and see a house remarkable for its *eccentricity*: every part of it seems to be off its proper centre. The wall is tottering; the stacks of chimnies are overhanging; the windows of various sizes and patterns; the shutters for water are inclining the wrong way; while chinks and cracks daubed with untempered mortar admit the wet in all quarters. Stopping for a moment and looking up at it, you very naturally exclaim, "Surely, the fellows were drunk, when they built that house!"

Just so it is with *the body* of a drunkard! The *house* he lives in! The workmen building it are drunk, and so they are doing their work miserably, and putting things into a confused heap, where there ought to be a scientific arrangement of materials.

Let me explain. Through the body is flowing a river of blood, kept in motion by a wonderful forcing pump, *the heart*, which commenced its strokes under the direction of the great God at the earliest period of life, and will not cease them till the same Almighty Architect takes back the breath he gave. Along the banks of this river, (that is at the sides of the arteries and veins through which the blood runs,) there are stationed millions of little workmen, whose business it is to take out of the vital current the materials for building up the body, and to set them in regular order in their respective places. Yes, the whole material fabric of the body is fished, ready for use, out of the blood! There they are at work for years, and years, and years, without weariness, though at it night and day; and if they could be left to themselves they would go on in uninterrupted harmony. Some are making eyes, some skin, some bones, some sinews, some brain, some liver, some lungs, and so on! "O LORD, how marvellous are thy works; in wisdom has thou formed them all!"

The waste of the materials from the blood is made good from the food we eat and drink; *that* digested forms blood; and from the blood is formed (as stated) all other parts.

Now see what happens when alcohol is drank; it goes into the vessels and mixes with the blood, and the consequence is, the little workmen we have spoken of get affected by it and are made drunk; when of course the order and propriety of their work are interfered with. For example, those at work on the eye are blinded so that they select red blood and deposit it where there ought only to be white, hence *redness of eyes*: those on the nose instead of keeping a rounded comely ornament heap up materials of flesh, and blood and skin, till we have a most unsightly carbuncled protuberance: those in the liver form tubercles, hence dropsy: those in the kidneys another kind of tubercles, hence consumption: those employed about the joints forget the oil, so these hinges grate and stiffen: some, perhaps stationed in the finger, upset a hod of lime just by the joint, instead of carrying it in to make bone of, and we actually see it working out through the skin in the shape of a chalk-stone!

In this way we can account for a host of diseases that afflict the drinkers of alcohol; from the sensation of sinking, which annoys the delicate lady in

the forenoon, to the oppression of insensibility which apoplexy brings after a debauch! Nor has any one a right to expect better things: suppose a mason picked up in his work a red hot brick, would he *coolly* set it with its proper bearing? Or a carpenter handling his wood found it studded with the prickles of the thorn, would he *steadily* fit it to its fellow? Impossible: so if on taking up a particle of bone, or flesh, or nail, or skin, the Natural Builder is stung to the very quick by a particle of alcohol, the work is hurriedly thrust onward. Drinkers of alcohol in any quantity thus annoy Nature more or less. But worse remains. Drunken men become forgetful as well as irritable: they allow heaps of rubbish to lie about in all directions. So is it in the alcoholised system; the refuse is not ejected. Carbonic acid, a poisonous substance, is disregarded, and suffered to accumulate by the stupefied attendants; until the bright crimson arterial blood, loaded with it, is rendered unfit for the purposes of life. This blood, black-red or purple instead of crimson, circulated through the system, gradually brings insensibility over every organ; the brain affected, the patient sleeps,—the lungs, he snores,—the heart, he dies! He wakes no more until the blast of the last great trumpet, blown, not by man heralding salvation, but by the angel of God, loud enough to wake the drunk-dead who wish they could for ever sleep, and to gather them together to that judgment, one righteous rule of which is already known,—"NO DRUNKARD SHALL INHERIT THE KINGDOM OF HEAVEN."

What words can describe the recklessness, what imagination can picture the danger of that irrational creature who introduces ALCOHOL into his otherwise healthy body!

ON "GIVING STRONG DRINKS TO OTHERS."  
TO THE EDITOR OF THE TEETOTAL TIMES.

SIR:—I find that some of my friends differ with me in opinion on the subject contained in the following question—*Is it right for a teetotaler to place intoxicating drinks before his visitors?* My opinion is decidedly that he ought not to do so, and I will state some of my reasons for thinking so.

I consider such a practice to be *inconsistent*. When a person voluntarily abstains from intoxicating liquors, I assume that he does it conscientiously; and that he either adopts the practice because he has been led into intemperance himself, or from a consideration of the manifold evils which the drinking customs entail on his fellow men, and a desire to use his example and influence against them. In either of these cases, how utterly inconsistent is it for the total abstainer to set before his non-teetotal friends that very article the use of which he considers so great an evil! In the former case, this drink has perhaps been a curse to him, it may have well nigh ruined his constitution, reduced him from affluence to poverty, destroyed his comfort and his happiness, while the refraining from its use may have brought him these blessings back again, and yet he offers it to those who do not abstain from its use, as if it were a beneficial and a nourishing thing! In the latter case, the teetotaler believes the use of intoxicating drinks to have been the destroyer of the bodies and souls of thousands of his fellow-creatures, and he feels its evils to such an extent, that he is induced to give it up himself, that he may help to destroy the custom by his influence. And yet these persons both say in effect, "Here, my friends, is a liquor which has been a source of misery and ruin to me, or my friends, a curse to mankind, and a destroyer of the human race, but I offer it to you with much pleasure, and I hope you will enjoy it."

I also think the custom to which I have referred to be *dangerous*. Would any who read this, willingly be the instrument of their friend's destruction? Would they point those who were dear to them to a road which led to a precipice, and say, "Take that road, it will probably end in your death, but I will not refrain from shewing it to you, because I do not like compulsion." I would say to them,—If you set intoxicating drinks before your friends, because you dislike compulsion, you act the same part. Have you had a dear friend or relation ruined by intemperance? and can you lead others into the same path? Suppose your friend becomes intoxicated with the drink you give him, and while in such a state commits some crime, would you calmly look on *your* part in the transaction—would you acquit yourself of all blame? Or suppose he acquired a liking for the habit at your house, and was led by its alluring influence to the very pit of degradation, would the reflection please you, that you were an instrument of his downfall? Forsake then, this *dangerous* custom of providing these drinks for your friends.

Again; I object to the practice because it is *according to fashion*. This may seem a strange motive, but is it not the fact, that fashion is one of the greatest and most powerful opponents to the spread of Temperance principles? I have met with young men who have acknowledged that they were as well without intoxicating drinks, but they continued in the use of them, because it was *the fashion*. If this is the reason why many continue the custom to which this letter relates, be it theirs no longer to dwell under the arbitrary rule of fashion, but let it be their noble part to be the first to break the chains and trammels of this imperious phantom, and destroy its sway over society.

I have been led to make these remarks from the conviction that the practice of Teetotalers setting liquors before their friends is very prevalent in the country\*, and I believe many who do so, would give as a reason, that "they object to measures of compulsion." I am no advocate for such measures, on the contrary, I am entirely opposed to them, but I see a wide difference between coercion on the one hand, and the refraining from leading others in what we believe to be an evil on the other.

Perhaps it would not be uninteresting, if some of your correspondents would give your readers their ideas upon the subject.

I am Sir, yours faithfully,

St. Ives, Hunts. A TOTAL ABSTAINER.

\* Can this be true? We sincerely hope not.—Eds.

#### INTERESTING DISCUSSION.

The friends of Temperance at Pittsburg, U. S., have adopted an excellent plan for awakening an increased interest in the cause, in the discussion of important topics connected with the progress of reform. At a late meeting the question was debated, whether the time had arrived when all manufacturers and venders of intoxicating drinks should be excluded from the communion of the church. The affirmative was maintained by Rev. Mr. West, and Rev. Dr. Rogers, and the negative by Rev. Messrs. Preston, and McLaren; the latter gentlemen, however, took this position for the sake of the arguments, not as speaking their own sentiments.

The affirmative laid down the following texts, by which to try whether the traffic was lawful, and consistent with the Christian character. We would rejoice to see every church and every religious association in the land applying such tests to themselves:—

1. Is it such that it can be followed with an eye to the glory of God, and can you ask his blessing upon it?

2. Can it be followed with the sincere and prevailing desire to do good to your fellow men?

3. Is it such that will recommend your christian character in the estimation of mankind?

4. Is it such that it will contribute to aid you in your progress to Heaven?—*New York Organ*.

#### RICHARD HICKS, ESQ.

It is with unfeigned sorrow that we record the death of this gentleman, well known to many of our readers. The following appeared in the *Wesleyan* newspaper of October 12th.

"DIED, on Saturday, October 7, at midnight, Richard Hicks, Esq., of Argyle Square, King's Cross, London, Surgeon, aged 36; leaving a widow and four young children. Besides sustaining the important office of leader in the King's Cross (Wesleyan) Society, the deceased was also Secretary of the Missionary Society, and Sunday School Society of that place; and was well known as the very talented advocate of the Temperance cause. His bland and christian manners, and eminent piety, endeared him to all classes, but especially the poor; and his comparatively sudden removal has been quite a shock, which has only been sustained by the complete assurance which all seem to have of his everlasting happiness. "He was a good man."

Having long enjoyed a personal intimacy with Mr. Hicks, we can testify not only to the general excellence of his character, as a gentleman and a christian, but also to his professional eminence, and to his admirable mode of advocating the total abstinence principle. Large audiences, in the metropolis especially, have often listened with delight to his very intelligent and instructive addresses; and the christian portion especially rejoiced to find that he rarely addressed an audience, without reminding all present of the absolute necessity of adding to temperance "godliness"—vital and experimental religion. We sympathise deeply with the bereaved family, and trust they will receive those consolations, which HE alone can impart, who is "a father to the fatherless and the Judge of the widow."—And to those Rechabite and other Total Abstinence Societies, with which he was connected, we would say in conclusion,—*"Withhold not good from those to whom it is due, when it is in the power of thine hand to do it. Say not unto thy neighbour, Go, and come again, and to-morrow I will give, when thou hast it by thee."*—"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest."—"YE KNOW NOT WHAT SHALL BE ON THE MORROW."

#### THE SOCIAL PRINCIPLE ILLUSTRATED.

BY ELIHU BURRITT.

Look at the development of social principle as exhibited in the recent *World's Temperance Convention*. How inevitable and natural in man the desire to associate himself with his fellow, not only in sinning and suffering, but also in repentance and salvation! Here are two individuals, living, perhaps, in a dark lane, in some populous town or city. Their hovels stand side by side. They have reached the nadir of human wretchedness, by habits of beastly intemperance. Even the dogs bark and the cattle bellow at them, in remonstrance against their voluntary brutality. Their families are drinking to the dregs the hemlock of squalid misery. They first tasted the intoxicating cup *together*. They sinned *together*; they fell *together*; and together they tread the winepress of their own shame and the world's contempt. A lucid moment of painful remembrance comes over them with the unfortunate end of their association. Says one

to his companion, "Come, let us arise from our wallowing, and sign the pledge *together* never to taste more any thing that can intoxicate." The social principle re-acts for their salvation. Together they sign the pledge, and constitute the centre and source of a society, whose attraction increases with every new associate. From the gutter, the reformed inebriates adjourn to "a little upper room," thence to a vestry of a church, thence to the town hall, where the great fact of a city temperance society is announced to the world. In the next town the social principle has operated in the same fashion and to the same issue. By this same law of attraction the two societies *associate*; and, in the course of a year or two, a *county* temperance society is announced, embracing twenty or thirty town societies.

The social principle follows the law of gravity in all the conditions of attraction. It has already associated a score of these little orbs into a kind of solar system, called a *county* society. The principle works on, and the next year that little solar system, with its greater and lesser lights, is absorbed into one of the larger disk, and becomes a satellite to another sun and centre, under the appellation of a *state* society. The principle works on by an intense ratio of progression. *State* societies are attracted into another orbit, and revolve, in unbroken harmony, around another centre, a *national* temperance society. What next? Does the circumferential line of this great solar system bound the attractive force of the social principle? No; far from it. It still operates unseen, but not unfelt. Almost without concert, a *World's* temperance convention is announced in London, which place, somehow or other, comes to be deemed the centre of the system of human societies. A *world's* convention! what means that? How came it about. It came about of itself, or by that great law of centripetal attraction which pervades the whole orbit of humanity. It came by the resistless working of the social principle, which has been busy in France, Germany, Sweden, Russia, and other hyperborean regions. A couple of inebriates, speaking French, Dutch, Danish, or Slavonic, did just what the two half-sobered Americans did—they signed the pledge *together*; and the social principle worked among the incongruous nations to the issue of a *world's* convention; which is but the preliminary meeting, or rather involuntary organization, of a *world's* society, for the promotion of temperance, which shall never be dissolved. Hundreds who attended this convention from different parts of the world, may have been unconscious of participating in such an organisation; but that fact will be realized, like facts of the prophecies, in its fulfilment.

#### DISCUSSION AT WORTHING.

ON Thursday, Oct. 5, Mr. D. G. Paine, of Deptford, delivered a lecture on Teetotalism, in the Town Hall of Worthing, and, as we believe, is customary with him, invited the candid statement of any objections which might be entertained. This was responded to by a gentleman named Phillips, formerly a schoolmaster in the neighbourhood, who began in terms most complimentary to the subject, but ended in denouncing it as a *curst* system. Now as there happened to be some present who were indebted for all the comfort they possessed to Total Abstinence, this sounded rather too paradoxical for their patience, and a volunteer host, both male and female, rose to protest against, and disprove the charge, which their testimony did most effectually. But Mr. Phillips having taken up the gauntlet, did not like the idea of being nonplussed quite so soon, and proposed a more regular discussion on a future evening. Mr. Paine was appealed to; and as the following Saturday was the only day he could appropriate, the meeting adjourned till then.

Discussions are always attractive. The place was filled. Numbers were present who, probably, never attended a temperance meeting before, and the greatest

interest prevailed. Thos. Compton, Esq., of Sompting Abbots, presided, and opened the proceedings in a brief speech, stating that, although his views on the subject were no secret, he should endeavour to act with the strictest impartiality. He then called on Mr. Paine, who by previous arrangement was to open the debate. He went rapidly over the most obvious reasons in favour of teetotalism, and being by the courtesy of his opponent, allowed ten minutes in addition to the half hour to which he was entitled, anticipated the objections which it was most probable would be advanced.

Mr. Phillips, who evidently was far less at home in a public meeting than his antagonist, then entered upon a train of remarks which seemed to have neither head nor tail, and were about as relevant to the belts of Jupiter, as to the merits of Teetotalism. There was a pathetic whine over the people's miseries; a half Cuffey-like denunciation of those who allowed them; something about England for the English, and a little of much beside, which notes could hardly convey, and memory cannot possibly retain. It would seem a *queer* speech if taken down verbatim.

Mr. Paine, on rising a second time, regretted that the speech they had listened to had not furnished him with something to do; the bulk of it was beyond his comprehension, and what he could not understand, of course it was impossible for him to answer; and the small portions in which he did detect a meaning, had not the most remote application to the matter in hand. He felt, therefore, that the most convenient course for him to pursue, was to resume his arguments in favour of teetotalism, until something a little more tangible was presented to him, either by Mr. Phillips or some one else.

This failure on the part of their champion, roused the ire of some of the abettors of drink, and they seemed determined to supply, *in noise*, what he had lacked *in argument*. Their attempts, however, to drown the voice of the speaker were ineffectual; he told them that since he had ceased to be a novice, he had never yet been put down at a public meeting, and he was fully resolved not to be then; to fair argument he would yield, to mere clamour he would not.

At length a Mr. Milton, who said he could talk for an hour on the errors of teetotalism (a privilege which was instantly offered him, but very prudently declined) advanced the favorite ground for cavil, drawn from the miracle at Cana, in Galilee, and upon which, religious and profane alike found their most confident objections. All hopes of victory, it is needless to say, were soon overturned on this score, and the countenance of the auditors told plainly that they appreciated the reply as far more valid than the objection. Mr. Milton was proceeding to fish up something else, when the inadvertent acknowledgment that he was the father of a brewer, enabled Mr. Paine to show him forth in a character so inconsistent that he shrunk from any further controversy.

Messrs. Phillips and Milton being both unhorsed; a gentleman, evidently more skilled in platform displays than either of his coadjutors, advanced to try his skill. He complained that so much time had been wasted by the gentleman who provoked the discussion, and who was evidently incompetent to the under-taking; since there could be no doubt that, up to that stage of the proceedings, the adversaries of teetotalism had failed to maintain their ground. He then, with great caution and address, endeavoured to prejudice the meeting against the course which he alleged temperance advocates generally pursued in their appeals; and said, that, in consequence, their success had been chiefly among the illiterate, the vulgar, and the unthinking. Men of science, those who could discriminate between truth and error, the educated, and the philosophical, had not been addressed, and had not been proselyted by them; but teetotal societies were mainly composed of those who were too thick-headed to see a medium between abstinence and excess; he and such as he could go and take their

wine in moderation, and knew very well when to leave off.

Mr. *Paine* congratulated himself and the meeting, that at last they had got one, who, if he could not bring forward very valid arguments, at least, knew how to make the best use of those he did employ, and could put them forward in something of a tangible shape. He then addressed himself to the objections which had been stated, and first, supposing it to be true in fact, he repudiated it as a ground of censure. "It is," he said "precisely the same reproach which was urged against christianity in the days of its founder; they were not the princes of Judah, but the simple fishermen of Galilee whom Jesus called as his disciples. The proud Jews spoke the same language as my opponent, when they asked, 'have any of the Pharisees believed in him? are there any of the noble, any of the mighty, any of the learned, any of the doctors of the law, any of the scribes, any of the honorable among his followers? no, it is only the common people who hear him gladly, and therefore it is a code of doctrines beneath our notice.' But, Sir, does he say that our converts are from the dissipated, the licentious, the profligate, those whom law could not tame, nor morals subdue? we admit it, does he make this a ground of reproach? we glory in it. Is it nothing to have restored the lost; to have reclaimed the hopeless; to have made the wild untamed blackguard, a sober, tractable, steady man? Sir, we want no higher praise than this, we want no encomium more honorable,—and if in this we be vile, I hope we shall be viler still." He next attacked the objection on the ground of its inaccuracy; it was neither true that the advocates of Total Abstinence addressed themselves exclusively to the drunkard or the illiterate, nor that the Societies were mainly composed of such; nor was it true that clever reasoners, and philosophical thinkers, like that gentleman, could take their wine with the impunity which he described; and whilst he might after that meeting be complacently sipping his glass, it would be well if the warning words of Scripture rung in his memory, "Let him that thinketh he standeth take heed lest he fall."

No further disposition to address the meeting being displayed by the adverse party, the chairman took a show of hands for and against the merits of teetotalism, which resulted in a majority in its favour.

At the close a great many appeared desirous of signing the pledge, and grouped round the table for that purpose, but as we left immediately, we did not ascertain the number enrolled.

**BENEFITS OF TEMPERANCE.**—At a recent Temperance demonstration, Mr. Cornelius Parker, of Grimsby, descanted on the acknowledged benefits of the principles which he had now adopted. He had been forty-three times in quod—fifty three times brought before his superiors, had paid upwards of £110 in fines and police fees, had had his head broken eight times in affrays with the constables, and he dare almost challenge the Queen of the British realms to produce a man who bore so many scars for the service of his country, as he had obtained for the service of King Alcohol. He had been long clothed in rags, literally covered with them, but now he was clad with a suit of clothes, one of eight suits he possessed. He intended, whilst his tongue remained active, to advocate principles, the adoption of which had realised him so much tangible benefit.

**EPITAPH IN THETFORD CHURCHYARD.**

My grandfather was buried here,  
My cousin Jane, and two uncles dear.  
My father perished with a mortification in his thighs.  
My sister dropt down dead in the Minories.  
But the reason why I'm here interr'd to my thinking,  
Is owing to my good living and hard drinking.  
If, therefore, good Christian, you wish to live long,  
Beware of drinking brandy, gin, or anything strong.

**A WORD TO PARENTS.**

If no argument is of force enough to induce you to practice abstinence personally, do be intreated to train up *your children* in its practice. If in spite of the demonstrations of science and the testimony of the first medical men in the community, you still think a little stimulating liquor needful for yourselves, you do not, we presume, think it needful *for them*. By no means then, suffer them to have it. Let the taste for it never be acquired—or if already acquired, instantly do your utmost to correct it. Thousands of parent's hearts have been bowed down with grief—thousands have been broken through the intemperate habits of their offspring. And if one of your children should be induced to love these stimulants, and ultimately become a drunkard, would not your self-upbraidings be most painful and severe? For your children's sake, then, never bring these drinks upon the table—trample on the direful usage which makes these liquors an expression of hospitality—lose no favourable opportunity of pointing out the dangers of their use as beverages—encourage your children to read suitable publications on the subject, and to identify themselves with the cause of total abstinence. God and men will henceforth join in lifting up a voice of strong condemnation against those parents who train dear children to walk along the precipice, down which sixty thousand drunkards have long been annually plunging—*Rev. Joshua Priestley.*

**A GOOD TIME COMING.**

There is a good time coming,  
Though we cannot fix the date;  
But yet 'tis surely on the way  
At telegraphic rate:  
What though the dram shops still increase  
And pauper taxes too;  
We should not let our efforts cease,  
While there's so much to do.  
O, my country!  
Sweet land of liberty!  
We'll boldly face and strike the foe  
Who seeks to injure thee.

There is a good time coming,  
And we wish it now were here;  
When men all strong drink shunning,  
Will sip the water clear:  
When half starved wives with pallid cheeks,  
And children filled with fear,  
And drunkard's idiotic freaks,  
Shall never more appear!  
O, my country!  
Sweet land of liberty!  
We'll boldly face and strike the foe  
Who seeks to injure thee.

And for this good time coming,  
Let us sing, and work, and pray,  
When tipping shops and taverns  
Will no longer lead astray;  
When grain no more to poison's made  
By passing through the still,  
And all mankind avoid that trade  
Which doth their nature's kill.  
O, my country!  
Sweet land of liberty!  
We'll boldly face and strike the foe  
Who seeks to injure thee.

**EXPENSIVE WICKEDNESS.**—It is calculated that the London pleasure-takers spend on *Sundays* throughout the year in the adjacent villages, the enormous sum of *one million three hundred thousand pounds*; and the one million of this sum is expended in strong drinks and cigars. This is what many Londoners call, "getting a whiff of fresh air!"

## THE CHOLERA.

TO THE EDITOR OF THE TEETOTAL TIMES.

SIR:—Having been employed during the epidemic of cholera whilst it prevailed in Ireland in the year 1832, I am desirous of offering a few remarks on the subject for the benefit of our temperance friends. You will perceive by the accompanying letter that my treatment of cases during that formidable epidemic was very successful owing to my attention being early directed to the looseness of the bowels which I generally found precede an attack, and which if checked in its commencement was easily cured, whereas if allowed to proceed to the second stage or that of collapse became, in the vast majority of cases, unmanageable; feeling this, I early impressed it on the minds of those who were committed to my care, and wherever my advice was attended to, I never failed of arresting its progress. I would therefore earnestly urge immediate attention to bowel complaint, as it is in its first stage that cholera is manageable. As all medical men understand the treatment of diarrhoea I feel I need not in this place specify remedies.

I would, however, strongly urge the necessity of our Total abstaining friends not to be led away by the vulgar prejudice that exists, namely, that *intoxicating drinks* are *safeguards* against the disease; they don't deserve to be ranked as such, and I am persuaded from experience, that they often *produce* bowel complaint, and even cholera; and in every case their injudicious administration will aggravate the symptoms of both. Attention to *diet* generally, and to *drinks* particularly (which in no case should be of an intoxicating nature), warm clothing, especially flannel next the skin, so as to protect the chest and stomach which contain most important vital organs, must not be neglected.

It is now generally admitted by medical men that cholera is not infectious, so that we need not fear to render any assistance to our friends and neighbours in case they should be seized with it.

I would in conclusion repeat what I have said before, namely, that the *first* symptom of cholera is looseness of the bowels, and that intoxicating drinks in my opinion are neither preservative, nor curative.

I am, Sir,  
Your faithful servant,

Walthamstow, R. L. PINCHING,  
Oct. 23, 1848. Surgeon.

The letter to which Mr. Pinching refers is as follows:—

“Townley Hall, Drogheda, Sept. 26, 1832.

“My dear Sir,—As we are providentially delivered from cholera, Mr. Pinching whom you recommended returns to Dublin. It is but justice to him and to your recommendation to say that he has given very general satisfaction, both in respect of his attention and humanity as well as of his success which has been very great, as you will see by comparing the number of cases with the mortality.

“I am, my dear sir, your faithful servant,

“B. BALFOUR.

“The Surgeon General, Merrion Square, Dublin.”

STANDARDS OF REPUTATION.—At the last assizes in Newcastle, the keeper of a lodging-house, a woman, who had put some thievish men and women in bed together, told Mr. Dundas that “she did not think they were bad characters: she would not have any bad characters in her house.” “Bad characters,” observed Judge Erle, “with such persons as the witness, means people who do not pay for their lodgings.” In another case, the landlord of the Beeswing was asked to define the condition of a foolish old man, who had been robbed while he was tipsy, and replied, “He had had drink, but was qualified to call for liquor, and PAY FOR IT;” which, said Mr. Otter, was a landlord's criterion of sobriety.

## TEETOTAL OPERATIONS.

LONDON.

MR. EDWARD GRUBB has recently delivered several very effective Lectures and addresses in the metropolis and suburbs. The attendance has been large, and the impression made appears to have been good. Among the stations thus occupied, were, the Hall of Commerce, Threadneedle Street, S. C. Hall, Esq., in the Chair; Bishopsgate Chapel, W. Janson, Esq., in the Chair; the spacious school room adjoining the Stepney meeting, Rev. J. Kennedy, A. M. in the Chair; the large British School room, Great George Street, Lambeth, Mr. T. Whitaker in the Chair; and the Temperance Halls at Tottenham and Hackney.

Some excellent meetings have been held during the last month in various parts of the metropolis; and there appear to be a determination on the part of the several Committees to make more active exertions to promote the practice of Total Abstinence than of late. The numerous and frightful instances of destitution, crime, and individual and domestic misery resulting from the use of strong drinks, which have occurred during the last few weeks, has roused many teetotalers from their apathy, and they now feel that it is high time they should be on the alert, and endeavour, by an higher class of instrumentality, to arrest the progress of the fearful evil. To this, also, the apprehended visitation of cholera may have greatly contributed.

ROYSTON.

The Annual Festival of the Total Abstinence Society, was held in the British School room, on Tuesday, Oct. 10, when upwards of seventy friends and members of the cause sat down to Tea. The tables removed, a Public meeting was held, the Rev. T. Dury, M.A., of Westmill, occupied the Chair. A report of the past operations of the Society was read by the Secretary, from which it appears the principles of Temperance were introduced into this Town about nine years since, at which time a public meeting was held, when two converts were made,—soon after this a Society was formed, which has been gradually increasing up to the present time. Since the last public Festival, the Society has had fifteen public Lectures, (besides numerous readings and addresses, at the private meetings of the members,) and have expended a sum of nearly £50 in promoting the cause of sobriety in this town.

The chairman then related some cases of Intemperance which he had been an eye witness, he furnished some interesting statistical evidence, and enlivened the audience with several anecdotes, concluding with powerful arguments in favour of the system. The Rev. J. Mirams, of Chishill, V. Beldam, Esq., and Mr. W. J. Simons, addressed the meeting, after which a vote of thanks was given to the chairman, and the audience separated apparently highly satisfied.

ALEX. SWARD, Jun., Secretary.

MARKET DRAYTON.

The Independent Order of Rechabites, of the Shrewsbury District, have recently held their annual meeting, in the Primitive Methodist Chapel. After the business was closed, about 300 persons (including 186 children) sat down to tea in the National School. The children had been in procession through the town. After tea, Mr. Barratt was called to the Chair, when Mr. Mogg, of Dawley, gave an appropriate address to the children. Mr. Peir, of Broseley; Mr. Smith, of Shrewsbury; &c., also addressed the meeting. A female from Manchester, stated that for seven years she had lived in a cellar, into which the sun never shone; the windows were stuffed

with rags; and what furniture and clothing could be pawned was pawned for drink. Scores of times she and her husband had gone to the factories, half naked, and three parts stupid with drink; but they had become Teetotalers, and had now a comfortable house well furnished, good food and clothing, and money out at interest. The chairman upon this affectionately urged persons to sign the teetotal pledge, and in the course of about twelve minutes, 21 did so. Mr. Mogg further addressed the meeting, when twelve more signed. On the following Tuesday evening 9 more signed; on Wednesday 20 more. On Friday evening Mr. Richardson, of Liverpool, delivered a religious temperance lecture, and at the conclusion 22 more signed, making a total of 84 in four nights, and 106 since August 16. In the Primitive Methodist Sunday School here, about three months back we mustered 86 scholars, 76 of whom were pledged teetotalers. Since the above tea party our school has increased to about 100, and 92 of them are teetotalers. A short time ago some of the children were so unruly that we were about to expel them; they have become teetotalers; and some of them are now useful teachers, and consistent members our church.

J. BARRATT.

#### LOWER CRUMPSALL, LANCASHIRE.

From a report, just published, we learn that the T. A. Abstinance Society of this place is in a healthy, prosperous state, adding to its numbers regularly every week. The majority of the members are anxious to improve their minds and as well as their circumstances; they have a news room and library, and have formed an association called "The Mutual Improvement Society." The Rechabite tent prosper financially, and no calls have recently been made upon it for sickness or death.

#### BOSTON.

The Temperance cause in this ancient Borough is going a-head nicely. Extensive works are in progress connected with Drainage and Railways, in which many hundreds of men are employed, among whom the Temperance movement has been introduced with the happiest effect. Some copies of the report of the Society having been sent to the smiths' shops, one of them was nailed up over a box, in which the men deposited more than 12s. as a token of their approval of the society. One athletic and very clever workman who had long been addicted to intoxication, signed the pledge, the good effects of which soon became visible in the increased comforts of his habitation and his improved constitution every way. One week, the works on the Railway being urgent, this son of Vulcan performed six days' and six night's work in one week—exclaiming at its close, "There, I could not have done this on strong drink." The superintendent of this department of the works has powerfully aided the cause among these men, having proved the efficacy of Teetotalism in the Polar seas, and in various parts of the world. He stated recently, that so great is the change for the better among railway artificers, that where 3s. are now expended in strong drink, £10 was expended a short time since. At a public meeting held recently in the Town Hall, the Mayor in the chair, a railway sawyer read his very interesting teetotal history, which we are glad to hear will be published as a tract.

The Boston Teetotal Society is powerfully aided by its excellent secretary, the Rev. T. W. MATHEWS, whose labours are incessant; and it receives the cordial support of almost all ranks and classes. One gentleman observed to a collector who called for his subscription,—"I think your society is doing good—I will give you double this year."

#### NEWCASTLE-ON-TYNE.

##### *Sabbath School Temperance Movement.*

At the Sabbath School Teachers Temperance Conference held in this town in August last, a notice of which appeared in the "Teetotal Times," it was clearly demon-

strated that the best mode of exciting and keeping up an interest in the minds of the young in reference to the Temperance movement was to blend Amusement with instruction by Pictorial and other illustrative Lectures or Exhibition of works of Art, &c.

During the Month of September the truthfulness of this proposition has been tested and the efforts crowned with success.

The first effort was a visit to the *Polytechnic Exhibition* made under the Auspices of the Newcastle Young Men's Temperance Association. A deputation waited on the managers and solicited them to admit Sabbath-school children at 1d. each, to which they most cordially agreed. The Temperance committee then invited by circular, the attendance of all schools, and made arrangements so that not more than 300 children were admitted at one time, and each company remained two hours in the exhibition. From August 28 till September 8, upwards of 4000 children, accompanied by their teachers, availed themselves of visiting this magnificent exhibition, comprising one of the choicest collections of works of art, paintings, sculptures, and antiquities, together with sets of beautiful desolving views, a powerful microscope magic lantern, &c., with the exhibition of which, the latter especially, they were highly delighted.

In reference to the behaviour of the scholars the committee have much pleasure in stating that a communication has been received from the secretary of the exhibition, in which he states,—“Their general conduct was satisfactory, two or three schools were much to be commended, and I trust it will not be deemed invidious in making an especial remark respecting what is termed the ragged-school, their conduct and deportment deserve every praise. It is exceedingly gratifying to me to be able to make such a statement.”

This testimony, it is hoped, will have a tendency to remove much of the prejudice existing against children visiting exhibitions of this nature. The ragged-school referred to has been little more than twelvemonth's in existence, and is composed of boys from the most degraded parts of our town; this fact reflects great credit on the conductors of the school.

The next effort was a pictorial exhibition. Messrs. *Cruikshank* and *McCarthy* being in town, exhibiting a series of cartoons of the "Bottle," as large as life. It occurred to the friends of the Sunday school movement that an exhibition of these truth-speaking pictures with addresses by Sabbath school teachers would be beneficial. The exhibition accordingly took place in Nelson Street Chapel, on Friday, Sept. 15th. Children were admitted at 1d., and teachers, 2d. each. 800 children and 200 teachers were present. Simple and instructive lectures were delivered by Messrs. *Benson*, *Whitehead*, *Rewcastle*, and *Barkas*, in which were embodied many facts which had come under the observation of the speakers corroborative of the plates. Mr. *T. Emley* also took part in the meeting. From the interest displayed by the children, it is trusted, impressions were produced which will never be effaced.

In these efforts the object sought to be gained was to excite the attention of Sabbath schools to the temperance movement. The committee, to carry out still further their desires, determined to have a *Sabbath School Teacher's great Temperance Meeting*, and arrangements were made to combine with it a *Musical Festival*. This meeting took place on Tuesday evening, the 26th Sept., in Salem Chapel. The attendance was respectable and numerous; upwards of 800 teachers and friends of Sabbath schools being present. The meeting having been opened by singing "From all that dwell below the skies." Mr. *Emley* was called to the chair and alluded, in an appropriate address, to the successful efforts of "The Young Men's Temperance Association" in Sabbath Schools.

After which the following Sabbath school teachers de-

livered addresses.—1. The claims of Total Abstinence on christian parents, by Mr. Gibson.—2. Progression, by Mr. Ward.—3. The duties of the christian church to the temperance movement, by Mr. Campbell.—4. Dangers of moderate drinking, Mr. Weir.

The singing was conducted by an efficient choir, under the direction of Mr. *Pyburn*, and embraced a choice selection of pieces, among which were "The Marvellous Work," "Judge me O Lord," "I will give thanks," &c., from Haydn, Mozart, &c. The combination of lectures and singing being of recent origin here, some were doubtful of its effects. On this occasion much satisfaction and pleasure were derived. After singing the Austrian Hymn to "Lord of Heaven, and Earth, and Ocean." Votes of thanks were passed to Mr. *Pyburn* and the choir, for their efficient services, and to Mr. *Emley* for presiding over the meeting which then terminated.

Besides these efforts to disseminate the principles of total abstinence, the general operations of the society have been continued with assiduity and great success. On Monday evening, Sept. 4, the committee were favoured with the gratuitous services of Mr. *T. Reid*, a member of the executive committee of the Scottish Temperance League, who, in the Temperance Hall, Nelson Street, in an able manner, defended the temperance movement from the objections of its opponents. Mr. *John Benson* presided, and also addressed the meeting. Several popular melodies were sung with effect, by Mr. *Robson*, of Gateshead.

After a vote of thanks had been passed to Mr. *Reid*, several names were added to the list of members.

THOMAS BOAG, Secretary.

#### EDINBURGH.

I am happy to inform you that the cause of Total Abstinence is making encouraging progress in Edinburgh. During the last twelve months more than 300 have been added to the parent Society, and its funds, though we have two missionaries employed, are more than sufficient to meet its outlay. The society never was in such a healthy, flourishing state as at this time. Union, affection, zeal, characterise all its members and active agents. Our weekly meetings are always well attended, and sometimes crowded. Not infrequently while passing along our densely populated streets—the stentorian voice of one of our voluntary advocates is heard explaining and enforcing our principles. A Christian Teetotal Society has been formed and is doing wonders. The movement among the juveniles, supported by Mr. Hope, and under the fostering care of Mr. P. Sinclair, and his assistants, prospers; and we anticipate from the recent measures adopted for prohibiting the sale of deleterious drinks during part of the sabbath-day, a vast accession to our ranks during the winter, and a paralización of the degrading influence of the lower classes of the tippling haunts which abound in the city, which has been so long unjustly praised for its spiritual wisdom and superior morality. That your efforts to benefit the race of man may be increasingly blessed is the prayer of yours, affectionately,

J. P.

#### MACCLESFIELD.

The Young Men's Independent Temperance Society held their tea party, on Monday, October 2nd (Wakes Monday,) in their room, (Duke Street Temperance Room.) When the tea was over and the tables removed, *John Howard*, Esq., Silk Manufacturer, took the chair. After an amusing and intelligent speech, Mr. *Robert Wordoff*, the Temperance reciter, addressed the meeting. The meeting was enlivened at intervals by a variety of recitations by Messrs. *Wordoff*, *Nyton*, *J. Thornley*, *Coltman*, and a gentleman from Manchester, and singing by Mr. *George Wardle*, and a lady, formerly belonging to the choir of St. Michael's. The meeting was crowded, so that many were sent back without being admitted, and we believe all present went home highly satisfied, and anxiously wishing for the return of the festive season.

J. J. T.

#### RECENT PUBLICATIONS.

SIXTH REPORT of the NATIONAL TEMPERANCE SOCIETY. London: Houlston and Stoneman.

This is a valuable document; not merely as furnishing an abstract of the proceedings of this particular Society, but as it contains some useful statistics, and a sketch of the proceedings of kindred societies, in the metropolis, and in various parts of the kingdom; and the world. The receipts of the Society, from May 11, 1847 to May 15, 1848, were £1863. 17s. 2d.; and the expenditure £1451. 1s. 8d.; leaving a balance in hand of £412. 15s. 6d. Of the above Expenditure £735. 10s. 11d. was for Salaries of Officers and Agents, and nearly £100 for various publications circulated gratuitously.

#### TEMPERANCE, or MISSIONARY, COLLECTING BOX.

Mr. T. B. SMITHIES, of York, has recently published a very handsome cover for Boxes, printed in gold, so as to form an ornament for the parlour or mantle shelf, and calculated to draw attention to the Box, and to its object, by its very appearance. As the title on these covers is "TEMPERANCE SOCIETY," they are available for any part of the country; but we understand that if fifty be ordered by any Society, the name of that particular Society will be printed without any extra charge. The covers are sent, post free, 6s. 6d. per dozen. We have before us a small box fitted up with one of the above covers and varnished, which would not disgrace the mansion of a nobleman, or the palace of Queen Victoria.

#### TEETOTAL BUDGET.

WAY TO THE WORKHOUSE.—John Reeve, the comedian, was once accosted in the Kensington Road by an elderly female, with a small bottle of gin in her hand. "Pray Sir, I beg your pardon, is this the way to the workhouse?" John gave her a look of clerical dignity, and, pointing to the bottle, gravely said, "No, ma'am; but that is."

FLURRIED IN MIND.—"Does the Court understand you to say, Mr. Jones, that you saw the editor of the *Augur of Freedom* intoxicated?" "Not at all, sir; I merely said that I have seen him frequently soflurried in his mind that he would undertake to cut out copy with the snuffers—that's all.—*New York Harbinger*."

A TEMPERATE RETORT.—A tourist, who had "put an enemy into his mouth that stole away his legs," tumbled from the deck of a barge into the Crinan canal, and, being fished out, quarrelled with the captain for not having a rail round the craft. The skipper turned the laugh upon him by retorting that he should have had a rail round his mouth.

DRUNKENNESS AND IDIOCY.—Governor Briggs, at a temperance meeting lately held in Faneuil hall, Boston, U.S., stated that the report of the committee, appointed to inquire in regard to the idiots in the commonwealth, shewed that there were from 1200 to 1300 of that unfortunate class, and also the astonishing fact, that 1100 to 1200 of them were born of drunken parents.

NEW USE FOR ARDENT SPIRITS.—A correspondent of the *Ohio Cultivator* says, that a little alcohol, or almost any kind of ardent spirits, placed on the bottom boards, around and under a piece of belligerent bees, will allay their fury, and cause them to cease fighting. If an article which sets the human race by the ears will produce peace and harmony in a hive of bees, the fact is certainly anomalous.

"WITHOUT NATURAL AFFECTION."—A little boy related, at a temperance meeting in Manchester, that he was earning 4s. a week, and that his father is a drunkard, and that his father had waited at a certain place on Saturday night to catch him before he reached home, and insisted upon his giving him the whole part of his wages, which he went and spent at the beer shops.

INTOXICATING LIQUORS FATAL TO  
EARNESTNESS IN RELIGION.

BY BENJAMIN PARSONS.

IN the "TEETOTAL TIMES" for November, when treating on this subject, we showed that the moderate use of Intoxicating Liquors is exceedingly baneful to the physical health and religious exertions of professing Christians. Indeed the latter may be said to be a natural effect of the former. Christianity is pre-eminently a spiritual religion. Its temple is the mind. Here alone it takes up its abode. The thoughts and affections of the heart are its only subjects and ministers, and it is through these alone that it can, in any way, influence the body. The nerves and the brains are the especial organs of the mind, and the only medium of intercourse with the outward world. But this union of matter and spirit is so close, that whatever affects the one, must also act upon the other. If the mind is diseased, the body feels it; and if the body is unhealthy, the mind, of necessity, sympathizes; and therefore, it is clear to a demonstration, that Christianity cannot develop itself, if the nervous system is in a deranged state. But stimulants always produce this effect, and, consequently, our spirituality and activity must be affected and injured by such deleterious beverages. Unnatural excitement is always followed by unnatural depression; and hence, persons who use intoxicating drinks never can be in a healthy state. At one time they are in a fever, but when the effect of the poison is gone, their pulse is languid, and their spirits low.

There is not a moderate drinker upon the face of the earth who is not thus diseased. Look at his eye before and after the glass. Observe his cheek, feel his pulse, and mark his speech or his actions; and every symptom tells you that he is doing violence to his physical and mental constitution. Some can bear this ill-treatment for a longer series of years than others, but the men or women have never yet been born that could be guilty of this folly, and live out all their days. As years increase, the truth unfolds itself in the palsied hand, the tremulous gait, the bilious, sallow, pale, bloated, swollen, or reddened features, and the diseased stomach, liver, or intestines. We have seen men at forty, more feeble than they ought to have been at eighty, and all through what is conventionally termed, *Moderation*.

This lavish waste of human health, and sacrifice of intellectual power, can never be favorable to the revival and growth of religion. So vast and extensive is the evil, that in entering on this subject we touch an almost endless theme. If medical men would tell us what they have seen and known on this point, we query whether there is a moderate drinker in the land, but would instantly dash the glass from his lips and sign the pledge. In addition to the two hindrances to the prosperity of religion arising from the moderate drinking of professing christians, which we noticed in our last paper, it may be remarked, further,

That INTOXICATING DRINKS PRODUCE LEVITY OR INSENSIBILITY.—I have known the holiest men sleep under sermons that seemed almost calculated to arouse the dead; aye, and have been thus periodically overcome, after having devoted hours to special prayer; that the REDEEMER would interfere

and save them from this painful and soul-starving drowsiness. As usual in those days, the matter was placed in the category of Mysteries! or perhaps Divine sovereignty was arraigned as the sole cause!

And yet there was no enigma in the case. These pious gentlemen ate very heartily, drank their regular quantity of beer or porter, and thus threw themselves into a deep sleep, from which nothing but a miracle, as much requiring divine agency as the resurrection of Lazarus, could rescue them. The *hop* in the liquor is a soporific, and joined to a full meal was as fine a prescription to produce slumber in the House of God as Morpheus himself could devise. Only think of the presumption of the man who should take laudanum, or syrup of poppies, and then pray for a miracle to be wrought to keep him awake! Give to any number of hearers a pint of ale or porter each before going to the House of God, and satan would not dread the conversion of one of them, though Michael, the Archangel, were the preacher. It is the testimony of hundreds who have signed the Total Abstinence pledge, and since joined the Church, that the stupidity occasioned by beer and porter prevented their attending to the word which they heard, and thus deferred their faith and repentance; but as soon as they abandoned their soporific drinks, their heads became clear, and they "heard and feared and turned to the Lord."

Would that the ministers of the sanctuary would reflect that in using and commending the intoxicating cup, they are encouraging their hearers to take a draught which, more than any other impediment, defeats the object which the preaching of the Gospel contemplates, and thus drowns men in perdition. Millions of moderate ale and porter drinkers owe their ruin to the fatal cup.

But strange as it may appear, LEVITY may arise from using intoxicating beverages. This effect is not new; for Solomon tells us that there was, in his day, one kind of "strong drink" which would make persons *rage*, and another which produced *drowsiness*, and a *forgetfulness of the law*. Beer and ale are drugged with hops, and often with what is worse, eminently adapted to produce mental obtuseness. Other liquors are exhilarating, and from their influence, the recipient treats all subjects with levity. He laughs at every thing, and, perhaps, especially at religion. You rarely find him in a *serious* mood, and never, perhaps, earnest, except in the pursuit of pleasure. We have known not only Christianity, but business and intellectual pursuits neglected by these triflers. Many a parent has seen his own, or his son's name in the *Gazette*, solely from that thoughtfulness and carelessness which alcohol had generated. The taste for *light reading* in our age, and which is so fatal to all deep study, may be traced to the same cause. Our most popular literature is written for the drinkers of stimulants, who must have something to make them laugh. Idle and foolish mirth is the most active passion of the day. And this spirit is become so prevalent, that even the solemn realities of Christianity have but little power to awaken reflection. The votaries of the bottle or the barrel are too merry to be the *serious* worshippers of God. They enter, and leave the sanctuary with levity. They laugh at every thing. The grandeurs or solemnities of the gospel create in them no "searchings of heart." The most sera-

phic devotedness, or the deepest depravity, are subjects of merriment.

We are no advocates of asceticism, or moroseness in religion; we do not ask for sighs and "a sad countenance," as evidences of grace. Christianity is a gladsome faith; it fills the heart with love, and cheers it with the sense of divine favour, and the joy of the HOLY GHOST. But then the cheerfulness that it imparts is as far from levity as light from darkness. Man is the only creature in this world that laughs, hence he has been called the "laughing animal." The gift is intellectual and divine, but then, like every other talent, it may be perverted or abused. There is the laugh of the maniac, of the vacant, the thoughtless, the trifler, the mocker, the sarcastic, and the scoffer: and there is also the laugh of pure pleasure, satisfaction, and rational mirth. Many of our moderate drinkers laugh involuntarily. The liquor they take plays upon their nerves and muscles, and, very often, the act is rather sardonic, or convulsive, than arising from any definite motive. But the practice at length becomes an inveterate habit, and to sport with everything sacred and profane is their daily custom. Thousands of these triflers every Sabbath day attend the sanctuary. We have Ministers, who, in the name of every thing sacred and awful, warn them to be thoughtful and serious, and yet these very heralds of mercy bless and dispense the cup that makes their hearers trifle with salvation and eternity! We have parents wrestling with God to awaken their children to be devout, and then recommending the liquor which renders them careless and indifferent. "I never became serious," said a young man when about to join our church, "until I abandoned strong drink. The liquor I used *before* the service made me sleep or trifle, and what I took *after* caused me to laugh and sport with the most awful truths. But when I signed the pledge I began to think, and my religious convictions followed me until I gave myself to the Saviour."

Such examples as these might be produced by the hundred. Multitudes, because they drink moderately, are at this moment sporting on the verge of perdition, and on the other hand, numbers are on the way to heaven who have become thoughtful since they have been Teetotalers. There is therefore an awful amount of guilt at the door of those persons who still continue to use and recommend these pestilential beverages. An *earnest man is always consistent*. His heart is set on one object, and he does all in his power to accomplish it. The wrestler, the hunter, the racer, the gambler, are all earnest men, and act accordingly. Whoever heard of any one of these ardent minds labouring to defeat the purpose on which his heart is set? The apostle alludes to this when he says, "He who striveth is temperate in all things." Every thing is done that can forward his desire, and all things avoided that would be likely to defeat his wishes. And earnestness in religion is not different in character from fervour in other pursuits; and consequently it does not confine itself to devout aspirations or passionate harangues. If these alone could have moved heaven and earth, we should have had the world converted long ago. Paroxysms of fervour for the salvation of mankind have not been uncommon. We have had "anxious seats," and "revival meetings," in great numbers, but still our object has not been obtained. It is not unusual to

set this solemn fact down to the mysteries of providence, or divine sovereignty; but there is no need of this folly or presumption. The natural history of our want of success in religion could as easily be written, as the failure of the atmospheric railway. *We are not really IN EARNEST*. We do not bring all things, and all times to bear on this point. We undo more than we do, and in nothing more effectually than by the use of strong drink. We dose our children or friends with a liquor that paralyses them with drowsiness, or stultifies them with levity, and then we read the Scriptures, go to prayer, or take them to the house of God! Were the votaries of the turf to administer sporifrics to their steeds before they brought them out to run, or the gambler to take large quantities of laudanum before sitting down to his table, such folly would only be a parallel to ours in professing to seek the salvation of souls, while we madly recommend, and perhaps administer, to them a beverage, which unfits them for seriousness and thoughtfulness in religion.

We must show our earnestness for the salvation of the world or the prosperity of the Church, as we do our faith. "*Works*," and "*works*" alone, are the only satisfactory evidence of sincerity, and among these, self-denial and Total Abstinence must be prominent.

So many important considerations arise out of this subject, that we feel it our duty to resume it at an early period.

#### TEMPERANCE AMONG THE GERMANS.

Though it has been found very difficult to bring the German population of this country (America) under the influence of the temperance reform, yet there are some gratifying exceptions to the general remark, especially in the reformed Church of Pennsylvania. The following resolutions were adopted by the highest court in that church, the Synod at Greencastle:—

"Whereas the Synod regards the influence of intemperance, as a lamentable obstacle to the progress of the Gospel, and equally injurious to the temporal and eternal interests of men, therefore.

"Resolved—That we will not only ourselves abstain from the use of spirituous liquors, but also as much lays in our power, promote the cause of temperance by our influence in our congregations.

"Resolved—That in view of the light furnished by experience of the evil results of intemperance, the Synod regards the manufacture, the sale, and use of spirituous liquors as an evil which ought to be banished from the church."

It will be observed that *ardent spirits* only are embraced in this prohibition. At a meeting of the Susquehanna classis, held at Freeburg, the whole ground of total abstinence was taken, as appears by the following resolution:—

"Resolved—That inasmuch as intemperance in the use of strong drink is such a great evil in the world, and whereas it appears, from the reports of the different ministers of classis that this evil is everywhere in our bounds on the increase, rather than decrease, that we consider that those who are engaged in the sale of strong drink as a beverage, commit a great sin in the sight of God—that they stand in the way of the progress of Christ's Kingdom, and make themselves partakers of the sins of others. We therefore solemnly and earnestly warn such against continuing in such business, and we enjoy it upon every Consistory in our bounds to bring this testimony to bear in love and faith, upon all who may be engaged in this business within their bounds."

## SERMON TO TEETOTALERS.

On Tuesday evening, the 7th. ult., the Rev. JAMES SHERMAN preached his Annual Temperance Sermon, in Surrey Chapel, Blackfriars Road, London. He selected for his text Galatians vi. 9. "Let us not be weary in well doing: for in due season we shall reap, if we faint not."—elfishness, the preacher observed, was the leading principle of action in human nature; and the grand object of the Christian religion was to pluck up that principle by the roots, and to inspire the soul with a principle of love, inducing the possessor to practice self-denial for the good of others. There were many things in the world which were contrary to the Gospel, and hindrances to the progress of religion, and it should be the object of every Christian to remove those hindrances, so that "the word of the Lord might have free course and be glorified." One of the most prolific sources of evil—one of the chief hindrances to the spread of religion—was the use of INTOXICATING DRINKS among all classes of the community: and Temperance men were leagued together to abolish their use: they were engaged, therefore, in a good work, or in "well doing." To constitute any work "Good," it must be regulated by a good rule—it must be formed on a good principle—it must be influenced by a good motive—it must be performed in a good manner—it must be directed to a good end. These elements were all to be found in the zealous and enlightened advocacy of Total Abstinence from strong drink: it was therefore a good work, or "well doing." But human nature was apt to grow "weary" and to "faint," and he had reason to fear that was but too much the case with teetotalers. Some of them had been discouraged by difficulties, others had sunk into a state of supineness, and some had adopted practices which either made them idle, or marred their usefulness. Teetotalism, like religion, needed occasional revivals, and its members needed stirring up. He considered the exhortation in the text, therefore, to be suitable and necessary at the present moment, when Teetotal zeal certainly appeared to be declining. He proposed to consider.

## I. THE CAUSES OF WEARIENESS IN WELL-DOING.

1. *Difficulties.* These might arise from the nature of the work itself, or from the conscious insufficiency of the advocates. As to the work itself, it had to encounter ignorance, prejudice, early formed habits, old rooted opinions, the authority of parents and friends. Wives, and Doctors, and Ministers, and old companions, all protested against an attack on ancient opinions and customs: hence weariness in the advocacy. But why grow weary at that account? Did not difficulties surround every good and noble work? And why should a Christian faint at the sight of them? What were difficulties before Omnipotence? Then, as to the difficulties arising from personal insufficiency. "I am a poor weak creature"—"I have no talent;" and other excuses for want of exertion were made, which such persons would not allow in reference to the transaction of their worldly affairs. Such excuses had often been pleaded, even by prophets and other good men; but they were always ill founded, and had been instantly rebuked. True, no man was sufficient for any great work of himself, but at his sufficiency was of God, he ought to apply himself diligently to his work. God accomplished his designs by means of the weakest instruments.

2. *The troubles to which the work exposes.* The misrepresentations of friends, and the aspersions of enemies. The advocates are charged with innovation, enthusiasm, fanaticism, &c. But how strange for a man who had been reclaimed by the practice of Total Abstinence to complain of troubles! Let him call to mind the troubles he experienced when a drunkard; his comfortless habitation, his miserable family, his impoverished circumstances. Let him contrast with these his present comforts, and be ashamed to allege troubles as a reason

for his weariness in well doing. Let the Christian, especially, think on the trials and sufferings Christ endured for his sake, and no longer be weary or negligent. Nothing good or great was ever accomplished without trouble.

3. *Want of success.* We must remember that success is the reward and not the rule of labour. Besides, we cannot always ascertain our success: when the right time comes, we shall have plenty of success. Christ laboured for thirty-three years, and his success was comparatively small: but he persevered, and Christians must copy his example.

## II. THE NECESSITY OF PERSEVERANCE IN WELL DOING.

1. *There was never a period so well prepared for exertion on behalf of Temperance as the present moment.*—The early advocates found opposition at every step—in every house. That men could be healthy, vigorous, and comfortable without a little strong drink, was thought absurd and ridiculous. There were but a few stray opinions in favour of abstinence. But how different the case now! Judges, one after the other, declared that but for intemperance they would have little or nothing to do. Magistrates implored the aid of teetotalers. Hundreds of ships sailed, in dangerous and hot climates, without spirits on board, and did well. Millions in Ireland and in this country, and in various parts of the world, were rejoicing in the numerous blessings of Total Abstinence. Publications, full of intelligence and argument, were circulating in all directions. Prejudices were fast giving way, and thousands were driven to the necessity of saying, "Well, the fact is, I like it, and I will take it." A long line of medical men, to the number of fifteen hundred, from the physicians of the Court to the practitioners in the parish Unions, bore testimony to the value of the principle. And was the present a time to be weary? Most of the barricades were taken, and the citadel itself would soon surrender, if teetotalers were but sufficiently impressed with the importance of their principles, and sufficiently in earnest in their propagation.

2. *The peculiar aspect of the present times seems to urge to perseverance.* It is a time of much trouble, and troubles often drove men to drink. There was a stagnation of commerce: labour was obtained with difficulty, and wages were low. Men's hearts were failing them for fear, and each seemed to say, "What will befall us next? These were certainly times in which men ought to have clear heads—heads free from the influence of strong drinks. It was not a time to grow weary, or to rest on their oars, but rather to ply them more lustily. Providence was presenting one great cause of sorrow, which demanded the exertions of Teetotalers for the mitigation and cure. A fatal disease was in the country; many had been attacked, and some had died. Without wishing to excite alarm, it could not be concealed that it had reached our country, and our metropolis. Bad dwellings, want of cleanliness, and due ventilation, were predisposing causes, but it was notorious that drunkenness was the chief cause, or the greatest aggravation. It had been demonstrated that its most malignant attacks were upon drunkards, while Teetotalers were rarely attacked, and almost invariably recovered. It was the testimony of eminent medical men, in this country and in America, that even the moderate use of intoxicating liquors predisposed for Cholera. Drunkards were carried off at once, but moderate drinkers became easy victims. From the "American Documents" it appeared after minute examination, that while one in sixty of the drunkards who were attacked died, only one in two thousand five hundred of the Teetotalers who were attacked died. The enemy was in the land, and therefore the present was not a time to grow "weary" or to "faint."

3. *The gratitude which Teetotalers owed for the personal benefits they had derived from the practice of Total Abstinence,* should urge them to exertion. Was it true

that some who owed much to Teetotalism had become weary of its propagation? Had some merely exchanged the public-house for the coffee shop, indulging in cards, in bagatelle, in gambling, and in those abominations of modern times, "Sweepstakes;" changing nothing but the mere drink? Had any ceased to be Secretaries of Temperance Societies, because they had a betting book or a lottery to attend to? O let them think on the benefits they had derived in former days from the practice of Total Abstinence, and be very zealous to carry on the work, remembering the shortness of time and the uncertainty of life.

4. *The misery of multitudes and the numerous facilities which presented themselves for the prosecution of the work, should urge to diligence.* Let them reflect how many victims of intemperance died in the course of one year. Let them reflect on the state of the bodies, the minds, the circumstances of drunkards. (Mr. Sherman here read a note requesting the prayers of the audience in behalf of a poor widow, whose husband had hung himself after a fit of drunkenness; and also, part of a letter from a Missionary to China, relating the very narrow escape from total destruction, by fire, of the vessel and crew, in consequence of one of the sailors setting fire to some spirits which were on board.) He then called upon Teetotalers to look into workhouses and prisons, and mark the numerous inmates brought thither by intemperance. It may be said of many of these that they seemed happy, and that it was a pity to disturb them; but their happiness was unreal and transitory; they were really in danger, and it was the duty of Christians to arouse them, and instruct them in the way of safety and true happiness. As the evil was working daily and extensively, it became their duty to work zealously with the remedy. **IN CONCLUSION,** the preacher urged his audience to various duties in connexion with his subject.

1. To some he would say, *Begin well doing.* If any were not Teetotalers, he would urge them to become such, and without delay: it would improve their health, their character, their temper, their usefulness, and would give them no cause for regret. And let them become Teetotalers for the good of others. He feared, with respect to many, that it was not arguments they wanted, but inclination. Let them sign the pledge at once, and aim to be useful.

2. Let them *be liberal to the associations in their locality.* He feared that many Societies were declining for want of funds. Let them remember what they owed to the cause, and by cheerful and regular contributions aid the great work.

3. Let them remember that *faith in Christ alone can save their souls.* Religion was the one thing needful. Christ was the great Physician of souls, and his blood was the only effectual remedy for the diseases of human nature. Let them be sober and useful, but let them, above all things, secure the salvation of their souls.

The spacious chapel was well filled; and many persons took the advice given them by the preacher, and signed the pledge of Total Abstinence.

#### STRONG DRINKS.

*Written by a Negro Boy in the Normal School, Berbice, West Indies.*

They say, 'tis pleasant on the lip,  
And merry on the brain;  
They say it stirs the sluggish blood,  
And dulls the tooth of pain.  
Ay—but within its glowing deeps  
A stinging serpent unseen sleeps.

Its rosy lights will turn to fire;  
Its coolness change to thirst;  
And, by its mirth, within the brain  
A sleepless worm is nurst:  
There's not a bubble at the brim  
That does not carry food for him.

#### THE DRUNKARD'S CHILDREN.

BY J. N. STONE.

HERE is a tale for the juveniles: a short story. Bless their little hearts, we would not give them a long one, lest they should leave it half read, and go and ride their hobbies, and never have patience to read it again.

There was once a boy—now don't cry yet; for there has been once a boy and twice a boy; but *this* we would have you to know, was a *certain* boy that lived in a *certain* place—we are not permitted to tell where. His mother became a woman of sorrow and died. That grieves us, but truth must be told. He and a little sister were left alone—alone, for their father was a drunkard.—Hand in hand they went forth into the street, and sat down upon a marble carriage-step, fronting a large brick dwelling. The cold stone seat struck another chill to their desolate little hearts; they looked into the windows of the rich mansion, and saw young faces bright and happy there, glowing in the sunshine of health and plenty; and they wept. It made them feel more keenly their own hopeless condition.

And there they sat—without covering to their heads or shoes to their feet, and their thin garments all "tattered and torn." A cold October wind blew upon them. They shivered and sat closer, and put their little feet together to keep them warm. As the stranger passed, they instinctively covered their pale faces to conceal their tears. At length a gentleman addressed them.

"Children, run home," said he; "why do you sit here and freeze?"

"Our mother has gone and left us," replied the boy.

"There is no one left but my dear little sister and me, we looked at her old rocking chair, and saw it empty; and it made us cry and feel lonesome."

"And did she send you out to beg while she was gone?" asked the stranger.

"Oh, no," returned the boy, "dear mother taught us never to beg. Besides, she will never come back any more; for they put her into a coffin, and took her away, and told us she was dead." And their tears ran afresh.

"But your father," queried the stranger, "where is he?"

The children shuddered perceptibly, but shook their heads, and made no reply. Their little hearts swelled with pride, and choked their utterance. They could not speak the words, "*Our father is a drunkard!*"

The stranger who had seemed rough and coarse in his manner, was touched. He quickly surmized the truth, and asked of the boy—

"What are your names, my little lad?"

"Mary and James Wilford," he quickly replied.

"The children of William Milford?" muttered the stranger with evident emotion, in a tone of half enquiry, as if to satisfy a suddenly recurring idea.

"Yes, sir!" responded the boy and at this moment the rude wind played roughly with their bare heads, and pierced their thin garments; he boy drew his sister still closer to his side; and the stranger was gone. In a few minutes after, a lady with a kind benevolent face, and we trust a warm heart, came and took them by the hand and led them away.

A short time after this we attended a Temperance meeting. One of the speakers, in the course of his remarks, related as follows:

"For many years I kept a dram shop. I heard of temperance doings in divers ways, and ridiculed them; I went to their meetings and made sport. I beheld the moderate drinker commence his course and sink into the rot. I heard of wives being murdered, and children beggared through the influence of strong drink, and was unmoved. All argument assailed me in vain, for I was hardened in my course. One cold windy day I walked into the street, and saw a little boy and girl half naked

and shivering, sitting on a stone step. They were a drunkard's children. Their father had begun his drinking course and squandered much of his property at my bar. His wife, a young and lovely woman, and once happy and joyous, had sunk into the grave, sorrowing and broken hearted. The sight of these motherless children so suffering and innocent—too noble to beg—too proud to own their father was a drunkard—accomplished what every other argument had failed to do. And I felt within my breast the sting of a murderer. From that day I never sold a drop of liquor. I took the children into my own family, and they shall never want while I have a dollar to divide."—It was James and Mary.

He paused. At this moment the pledge went round, and was spread upon the table. A man in ragged and filthy garb came forward and subscribed his name. It was WILLIAM MILFORD.

My dear young readers, this is one little sketch, snatched from the myriad of facts around us. If it interest you, the writer may one day give you another.—*New York Organ.*

### INCONSISTENT TEETOTALERS.

TO THE EDITOR OF THE TEETOTAL TIMES.

SIR,—I have read No. 11 of your Periodical with much pleasure, I think it one of the best. In it there appears a letter on a subject which I have more than once thought to address you upon, viz.: "On giving strong drinks to others." As I expect it will elicit remarks from others who will be better able to do good service to the cause, I shall satisfy myself with offering fewer than I otherwise should. I agree fully with your correspondent when he says that it is both inconsistent and dangerous to do so; but inconsistent and dangerous as it is, I know there are those who themselves are total abstainers, who, in this way, place temptation before others; and I believe they do it often with the most sincere hope that the temptation will not prove powerful enough. I have been asked to take intoxicating drinks at the table of a teetotaler, and when I have avowed my principles, I have heard the word of approval, while another by my side has taken of the poison as though he feared it would be rebuking his teetotal host too severely if he refused his provision of good cheer. In my own mind I hardly know which feeling prevailed, surprise or regret. I believe, however, (and I can only draw my conclusions from what I have observed), that these provisions have been made, either on account of a superabundance of kindness in the natural disposition, or from the fear lest the charge of an ungenerous parsimony should be laid by the visitor against the host, or from the notion that non-provision will be construed into a declaration that the friend who is entertained is destitute of the power of self-government, or likely to become a drunkard. But I would ask, can I be a total abstainer from principle, and violate my principles at every turn? Can there be a love of kindness which requires it? Can there be a love of hospitality which requires it? I think, Sir, we have but to act from principle, and we shall find no difficulty in keeping from giving any sanction to any evil custom. I have been a total abstainer for some years, I have seen much harm done to the temperance cause by a want of decision on this point; at whatever risk, therefore, I have resolved not to provide for others what I could not conscientiously take myself, and all I have had to bear for my resolution has been a passing joke, or, sometimes, perhaps rather a severe sarcasm. But I believe I have reason on my side, I believe I have principle on my side, and I am too well shielded by these to feel the wounds of the weapons which are lifted against me; or if I feel for a moment the sting, I find I have always a remedy at hand in an approving conscience. *Let us act from principle*,—that is the motto I would give.

Hoping that others will take up this subject, I will not now trouble you further.

I am, Sir, yours very truly,

IOTA.

### LICENSED SIN.

TO THE EDITOR OF THE TEETOTAL TIMES.

SIR,—I have just read the following in a penny periodical:—

"A French company of gamblers pays to the Grand Duke of Hesse Domstaadt, for the privilege of keeping three gambling tables at Hamburg, the sum of 180,000 florins annually; besides giving the grand duke the freehold of a magnificent palace, and a right to all it contains at the expiration of ten years."

Now I wish to be informed why our Government do not also raise a revenue in a similar manner, by selling licenses to gambling houses. I believe they do derive a revenue from stamps on cards and dice—the gambling tools—and thus they countenance their use; but, curiously enough, the law prohibits their use, except perhaps in private families. Now it is evident, from the above extract, that if the licensing system were adopted here, in gambling as it is in DRINK—and it could not possibly do more harm—there might be a very handsome sum thus raised for the purposes of our government who need it much at present; so much so indeed that they cannot just now conveniently engage in any war in any part of the world! Is not this a melancholy fact? If we had licensed "Hells" for GAMBLING on the same liberal scale that we now enjoy in GIN PALACES, groggeries, hotels, and beer houses, it would enable us to "spread the gospel in foreign lands" on a much more extended scale, in our accustomed mode,—by fire and sword!

Surely it cannot be objected to this suggestion, that gambling is immoral, when we see our Christian parliament—so very Christian as to deny admittance to Jews—postpone the business of the nation, the other day, to attend a horse race—the very essence of which is gambling.

Lotteries formerly yielded a large sum, and why they were put down I never could guess, (it was said that "they encouraged gambling"); but I am inclined to think that the granting of licenses for "Hells" all over the country, would be immeasurably more productive. The magistrates, who so wisely exercise the power conferred on them of granting licenses to respectable persons for the sale of wines, spirits and malt liquors, would, no doubt, consult the public weal, equally well, in this choice of hell-keepers. The gambling and the drinking licenses might, or might not, be taken out by the same respectable individuals! but if I might presume to hazard an opinion on such a delicate question of Morals, I would recommend their union, believing they would reciprocally aid each other prodigiously; but I leave this point to the tender mercies of the House of Lords, and the Chancellor of the Exchequer of that day, whenever this mighty Reform is brought forward. I do not anticipate any opposition from the Spiritual Peers, seeing that they say "content" to the manufacture and sale of intoxicating drinks, and seeing that gambling is an "Institution" as much to be revered, and as ancient, as that of drinking; and if men will only use them both in Moderation, they will find them EQUALLY harmless and salubrious!

In fine; the army and navy must be kept to the present standard, at the very least; and what care we that nearly two thousand medical men have given their opinion;—"That total and universal abstinence from alcoholic liquors and intoxicating beverages of all sorts, would greatly contribute to the health, the prosperity, the morality, and the happiness of the human race."

Sincerely your friend,

EBENEZER SHACKLETON.

Moone Mills,

Ballitore, 15th Nov. 1848.

### THE "TEARE TESTIMONIAL."

We are requested by WILLIAM JANSON, Esq., to acknowledge the receipt of £16 7s., from a few friends at Penzance, by Mr. JOHN ORGAN.

### AN URGENT CALL TO SUPPLY A GREAT WANT.

INSTEAD of writing on some point of medical treatment, allow me to suggest a plan, this month, to be started with the new year.

The great thing to weigh with Medical Practitioners is EXPERIENCE. They are accustomed to treat diseases after a certain *known* method; and into most of our methods *Alcohol* enters as a supposed remedy. The question is, how can we get to know the results of non-alcoholic treatment? A case here, and another there, in private practice will occupy years (I was going to write centuries,) in accumulating the necessary amount of evidence. I propose then to open Dispensaries in a few of our large towns, for the express purpose of treating patients without one drop of alcohol, either as medicine or as diet. Let a careful record of cases be kept and published, and then let us note the results.

I should think £100 would do for one Dispensary for a year: say £60 for drugs and appliances, £20 for rent of a suitable room, and £20 for one who would act as dispenser and clerk. About six (out-)patients could be treated for each pound, so in one year (not a long time to wait,) according to the above plan 360 cases might be reported upon. Now if the drinking usages and the doctors' prescriptions are, as Mr. DUNLOP says, the two pillars of drunkenness, here is a feasible plan for undermining at least one of them!

I allow nothing for physicians' and surgeons' remuneration; they attend other Dispensaries *gratuitously*, and surely might assist in this most interesting and magnificent experiment. I contend not for gratuitous labour *in general*, but surely, if ever excusable it would be here.

A Dispensary would provide only for *out-patients*, but then if the report was favourable to Teetotal practice (as I doubt not it would be), I think it would have weight enough to prevail on some one or more of our great hospital Physicians and Surgeons to try the non-alcoholic plan in some of their wards for twelve months.

Let me recommend this to the notice of Teetotal editors.

Could not three places try, so as to get 1000 cases? Say London, Leeds, and Manchester. I shall be happy to head the first subscription list that opens, with a promise of £5.

H. MUDGE.

Bodmin, Cornwall, Nov. 13, 1848.

#### REV. MICHAEL CASTLEDEN.

DIED, suddenly, on Sunday, Nov. 5th, at the house of his grandson, Mr. M. J. Castleden, Cottage Grove, Mile End Road, the Rev. M. Castleden, of Woburn (Beds), in the 79th year of his age. We understand that he had engaged to preach at Coverdale Chapel on that day. On the preceding Saturday night he retired to rest in his usual health. On the morning he was found in bed in a state of insensibility, and shortly after expired! His sudden death is attributed to disease of the heart.

Nov. 11th, the remains of the deceased were interred in the burial ground, connected with the Independent Chapel, at Woburn. The procession left the house about twenty minutes past noon.

Lord C. J. F. Russell, out of respect to the departed,—having intimated a wish to be allowed to accompany the remains to the grave,—walked first, supported by the Rev. J. Andrews on the right, and the Rev. H. Hutton, A.M., Rector of St. Paul's, Covent Garden, London, on the left.—The Rev. T. P. Bull, of Newport Pagnell, and the Rev. J. Jukes, of Bedford, next:—after these, the three deacons of the church, Messrs. Hill, Osborn, and Wright, and Mr. Geo. Gascoyen, of Birchmoor. Then was carried the corpse, borne by six members of the Church; the pall being supported by the Revs. Edward Adey, of Leighton Buzzard, J. K. Brooks, of Kidgmount, Josiah Bull, A.M., of Newport, W. C. Robinson, of Amphill, J. Sleight, of Hockliffe, and Charles Mears, Esq., of London. The two sons, grandson, and three nephews of the departed, were chief mourners, followed by many members of the Church and congregation, over whom he had presided for *forty eight* years; also by many of the respectable inhabitants of the town and neighbourhood, and by representatives of the Woburn and Apsley-guise Temperance Society, with which the departed had long been connected, and by whose members he was greatly beloved.

As soon as the cortège arrived at the Chapel, the remains were carried within. After singing the hymn—"Hear what the voice from heaven proclaims, &c.," the Rev. T. P. Bull read part of the 15th chapter of the first epistle to the Corinthians, and offered prayer. The Rev. J. Andrews, of Woburn, successor of the deceased, pronounced the funeral oration, and gave out a hymn. The remains were then carried to the grave, and having been deposited, the Rev. J. Jukes made a few remarks to the spectators, and concluded with prayer. A large concourse of people attended, and but for the services of the Police, the chapel and grounds would have been most inconveniently thronged.

#### SPECIAL MEETING AT EXETER HALL.

A MEETING, expected to be one of considerable interest, is announced to take place in EXETER HALL, on the evening of Monday, December the 18th. The Chair is to be occupied by Mr. JOHN CASSELL, and specific topics are allotted to various well-known Advocates, as follows:—

The Claims of the Temperance Reformation; by JABEZ INWARDS.

Illustrations of Moderate Drinking; by THOMAS HUDSON.

Teetotalism and the Constitution; by THOMAS WHITTAKER.

Immorality of the Traffic; by JAMES TEARE.

Popular fallacies respecting Strong Drinks; by THOMAS ALLEN SMITH.

The Chair is announced to be taken at SIX o'clock. The doors are to be opened at FIVE o'clock, and as the speakers are popular, and the topics interesting, a crowded Hall may be expected. We therefore advise all who wish to enjoy the treat, to be there early.

STATISTICS OF DISTILLERIES.—It is estimated that the present number of distilleries in the United States is 10,500; the number of gallons of liquor distilled annually is 41,502,709; which, if sold at 20 cents per gallon, would produce 80,000,000,000 of quarrels, half a million of assaults and batteries; 100,000 thefts; 800 suicides, and about 100 murders.

## ELEMENTS OF SELF-IMPROVEMENT.

BY DALMOCAND.

MAN is a being progressive and immortal. True, the body crumbles into dissolution, but the body is not the man—the living soul removes to an unending world, and, at the final restitution, returns but to claim its former tenement. The lower creation, after advancing to a certain point, come to a stand, their instinctive and docile powers will carry them no farther; while man, the 'lord of the creation,' being endowed with superior faculties and facilities, is rendered capable of rising higher and higher above infantine ignorance and feebleness. Keeping these realities before us, it may not prove unreasonable to turn our attention for a little to the topic above indicated, namely, SELF-IMPROVEMENT.

I take for granted that this is something which we all, without exception, need. Well, improvement's best auxiliary seems *self-acquaintance*. For this end, we must take cognizance of what we have and want; or, in other words, find what we are and are not. To know ourselves is the grand precept both of philosophy and inspiration; yet self-ignorance appears the most prevailing feature of mankind. Multitudes, from hearsay and inspection, become familiar with their respective names and outward forms, but the agency of meditation and of Scripture to scan the peculiarities of the inner man, they seldom use; as with the lisping child excusably, so happens it, without excuse, with many "children of a larger growth."

Self-study, although arduous, especially at first, must be persevered in. It is a sure stepping-stone to knowledge; and knowledge must be accounted the producer of power, and assistant to virtue and happiness in an eminent degree; yea, without knowledge happiness would be delirium; virtue, a non-entity; and power, weakness. Pleasant as turns out the path of wisdom, and bounteous as is the return of pleasurable profit which her patient wooing yields, few, relatively speaking, walk heartily therein.

To illustrate the blessings which general knowledge is calculated to confer on any land, let us compare the present condition of our country with what it was some centuries back. The contrast will reveal horrid deeds of superstition, ferocity, and crime, as peculiar to an age of darkness, while only incidental in an age of light. Britain, by Science and the Gospel, has effected much in every way, but much remains undone—bestir thyself likewise, O Erin!—dim truth is God's life-lamp in thy midst. Seeing that it is progression in the individual which leads to progression in the mass, each entrusted with a single talent rests under obligation to press onward. Men may inherit titles, wealth, and lands which they can assume and hold without exertion, but none can inherit a mind replete with varied knowledge. So far as the acquisition of the latter is concerned, there must be harboured no unseemly sloth—in the intellectual field each aspirant to success must till, and sow, and reap. He that employs aright the means of elevation placed within his reach, obeys what interest and duty mark: he that wanders with content amid the groves of ignorance, heedful only of his body, shows himself a mere animal, distinguishable chiefly by speech, posture, and habiliments, from the thistle-munching ranger of the meadow.

If a desire for self-improvement actuates thee, reader, (as the lending of thine eye may testify!) then the path lies open. Numberless were the obstacles and trials which the pursuit of intellectual excellence entailed in former times, ingenious the resources which grim necessity compelled the child of genius and poverty to plan. Imagine, for instance, *Gifford*, for lack of paper, solving problems on a piece of leather with his awl—problems secretly extracted from another's treatise at the midnight watch; *Duval*, searching the heavens through a reed; *Ferguson*, the shepherd boy, taking the position of the stars simply with a thread of beads; or the carver's son, the embryo

*Sir Humphrey Davy*, experimenting with rude chemical apparatus in the garret of his startled master. But these discouragements need not now be said to have existence: implements of philosophy may be easily found, and books on every theme in numbers throw themselves before us, warbling with enchanting voice of cheapness—"Come and use me!" Every town, and almost every hamlet, contains its circulating store of learning, which for a trifling sum flies open to the self-improver.

Yet, amid the facilities for improvement afforded by the present age, who has not to upbraid himself with some measure of remissness in one or more particulars?—how few can say that the utmost diligence has been excited! Loiterers, triflers, and tavern ornaments in these days abound. The science of *potation* seems surpassingly in vogue, as the still numerous attended class-rooms of *Professor Boniface*, under whose forming hand, man—reason-gifted man—becomes a *spirit-lamp*, may witness. Particles of time must not be looked upon as nearly valueless, minutes make the hour, and ere now fragments have been husbanded for noble execution. One Frenchman in particular, whose name escapes me, by snatching ten minutes daily penned a voluminous and useful work. Then with what propriety might not the *feeding* hours of certain circles be abridged? Says the proverb, "Time is an estate"—if true, wherefore so profusely squandered?

So advantageously placed, let each with energy endeavour to improve. In every investigation, let truth—the *pure* truth—be our aim. To assist advancement, every antipathy or predilection should, as much as possible, be cast aside, and calm comprehensive judgment taken as our telescope—with it let mind and matter, self inclusive, be pried into and studied. At first, things will appear dim and uncertain, but as we get better light, and to the proper focus, distinctness will gradually succeed, and truth, though often shadowed with a passing cloud, will be observed in much of its famed symmetry and beauty. None therefore should neglect his intellectual powers, or deem proficiency in knowledge undeserving of some care.

In our *reading*, some degree of system must be followed. It will not do to take the butterfly's journal for our textbook: everlasting roaming will not greatly profit. When a production of acknowledged merit, but demanding earnest thought, is presented to our notice, and with which we resolve to make acquaintance, the common error of commencing with such intimacy as to produce surfeit must be shunned. Books of value would less frequently be laid aside unmastered, were moderate portions read at stated intervals: systematic effort only, be it remembered, will scale or tunnel mountains, and it alone can envelop study with triumphal robes. When gems of lustre meet the eye, let them be connover over, and transferred to memory's 'strong box': when filth or demoury (now-a-days how rampant!) unexpectedly obtrude, let the corrupting agent be dismissed—who can dally with defilement undefiled? *What* and *how* we read, are points essential to healthful progress. Certain viands are possessed of bulk but little nutriment—fish for example—yet, speaking by analogy, thousands with respect to intellectual matters observe unbroken Lent.

If any make age a plea for inactivity, I'll quote the fact that many of our intellectual great ones displayed but little brilliancy in early years—nay, were considered dull and common-place. Thus stood the case with *Shakspeare*, *Walter Scott*, *Adam Clarke*, and others. Moreover, when we look into the chronicles of literature, we find some individuals at sixty vigorously commencing the study of a foreign language, and others also advanced in life just entering on the alphabet. Who, then, within the circuit of my readers can tell but that there lies smouldering in his breast a spark of genuine fire, waiting only to be fanned to burst forth into flame! Let all unite in busy emulation, and let none despair.

In addition, MORAL improvement, or heart-work, must never be lost sight of: it should continually occupy the

larger portion of our thoughts, for assuredly its prosecution demands no little application. Egregiously wicked and deceitful is the heart—what man can fathom it! Yet, notwithstanding, each will consult his highest interest in attempting to explore this chamber of dark imagery, and to root out every idol. Men, forgetful of the sufficiency of work at home, sometimes desire to look into a neighbour's heart; but it is only in self scrutiny we are called upon to labour and to cherish hope, for who, save one's own spirit, can know with any certainty its own intricacies? Although men have held out to them a promise of superior aid while thus engaged, the heart, for most part, remains, like the dreary wastes of Africa, a region UNEXPLORED.

But sluggishness and things sensual must be strenuously resisted when one determines to press forward to perfection's goal. Each should discover his peculiar or besetting sins—for all err, though not in the same way. Satan, bent on the destruction of our race, and eager to succeed by pleasing, supplies articles of inconceivable variety and charm, for which the sons of men, in orders large or small, give him custom hourly. Does it not then concern us to seek with earnestness for grace, that we may leave this swindler and his wares alone, and confine our dealings to that honest Merchant who in his circular, the "Book of Books," makes proclamation of his terms? Well may the student of improvement sing:—

Oh! why with rebels should I band,  
In ruin's highway dreaming go,  
When Jesus beckons with his hand,  
And bids me his salvation know?

Man at creation was not vile,  
Within him truth unsullied reigned;  
But sin allured him with its smile,  
And moral blight an entrance gained.

Each fleeting moment carries hence  
Its countless slain to bliss or woe—  
Kind Jesus! be thou my defence,  
Before thee I would contrite bow.

Lord, from corruption set me free,  
Let blessing, love, and grace descend,  
That I, through life, may cling to thee  
As Father, Counsellor, and Friend.

How much more befitting must such breathings be regarded than irrational oblivion of manhood and of Deity! Why should men unman themselves?—causing the apostate angels to exult, and the steadfast to deplore. Let humanity but look from out his clayey dwelling to the pavilion of light above, and to the penitentiary of gloom beneath, then reflect for whether of the twain he is preparing. Can the guileful or the wrathful, the lustful or the drinkful, contentedly ejaculate—"Am not I improving!" and mark no dragon at his elbow grinning acquiescence? Unrepentant child of labour! cryest thou "A fair day's wages for a fair day's work?"—so, of a truth, it shall be: SIN'S WAGE IS DEATH. Unthinking child of affluence! wouldst thou enact the tragedy of *Dives*?

Thus far theory, and now *practice*; for knowledge though possessed, if not obeyed, is destitute of use and fraught with condemnation.

#### AN OBJECTION CONSIDERED.

##### RECOLLECTIONS OF A TRAVELING TEMPERANCE MAN.

One argument used by the opponents of Sobriety, is, that "it is of no use persuading people to abstain from Alcohol, for to abstain is impossible, as Alcohol exists in everything."

When they say that "Alcohol is in everything," they wish us to understand,—that alcohol is a constituent part of nature,—that it exists in that on which we exist, that it is in our food in a natural chemical affinity,—that it exists in relation to our bodies, as other natural chemical compounds do, which by their combination make up that which we live upon;—They say, that as it exists, it must

have a determined purpose in Creation,—it *must* be,—useful and good,—and as a good they or we are justified in using it.

Some professors of Christianity have said,—"that as alcohol exists, it must exist for a purpose,—and reasoning from one of the attributes of God,—viz., his wisdom—that purpose must be a good one;—it must be therefore one of the good creatures of God,—and we cannot be far wrong in partaking of what he has thus provided for us." This argument is built upon an assumption; a very bad foundation, though many thoughtlessly build thereon. Assumption is a material easily obtained,—hence many seize hold of it, and rear upon it their showy fabrics.

In my regular peregrinations, I have found many who pride themselves in having puzzled and unsettled the sober but uncultivated minds of their fellowmen with these and such like sophistical objections.

They reason upon the assumption that,—"Alcohol exists in nature." But if it do *not* exist in nature, then their assumption is false,—and their conclusions, likewise, must be false and injurious.

But suppose we allow the assumption to pass as a truth; we then say that if it is true, if Alcohol *does* really exist in nature; that it not only does *not* sanction the drinking customs of the present day,—but that it speaks with a powerful though silent voice *against* them.

This may be shown in a few words.

There are various things, which are *known* to be constituent parts of nature, and which are required to make up certain parts of our bodies; they enter into our bodies as compounds prepared in the Laboratory of nature to effect a certain purpose, which purpose is *effected*, by that particular compound of nature's preparing. But when this purpose is *effected*, surely no man in his senses would set about preparing and taking into his system another compound to effect *that* purpose which nature's compound has *ALREADY* effected! This would be *madness*!

Let me illustrate.—A certain compound is required to manufacture and keep in repair that part of our bodies known by the name of the bony structure. To build up and keep in repair *this* structure, we require a peculiar compound made up, according to Berzelius, Fourcroy, Vanquelin, Cooper, and others, of the following compounds variously proportioned:—

Cartilage .....	34 · 17.
Phosphate of Lime .....	51 · 04.
Phosphate of Magnesia .....	1 · 16.
Fluate of Lime .....	2 · 00.
Carbonate of Lime .....	11 · 30.
Soda, Muriate of Soda and Water .....	1 · 20.

Now I would ask,—who would be so foolish as to set about making an *artificial* compound to assist nature to manufacture and keep in repair the bones, when she has prepared a compound capable of doing the work and doing it *well*?

But for a man to make artificial Alcohol and take it into his system, because Alcohol is a constituent part of nature, and enters into the composition of his body—would be just as wise, or rather just as foolish, as to make artificial Cartilage, artificial Lime, artificial Magnesia, or Soda—and take them regularly because each of those ingredients enters into the composition of his body!—But do they—*will they do this!*—No! foolish as they are, they will not sacrifice the little common sense, and common taste they have, upon the altar of nature to what she evidently sanctions as much as the other!—How is this!—To be consistent they should do so!—But it is evident that they listen more to the *unnatural* cravings of *unnatural* appetite, than to the silent, solemn sanctions of *NATURE!* They love taste, better than Truth; low gratification is *their* God, and it they sacrifice to, and adore!

But if Alcohol exists in nature, it exists there for a purpose, and that purpose, according to their own reasoning a wise one, but how can it be a wise one if it does not answer the required end?—and if it *does*,—what do we

want with any *other* compound? Nature, (according to *their* assumption)—has provided one for us,—in her Wisdom she has compounded it in *proper* proportions! Why then should man try to infringe on her domain,—and doubt as it were her Wisdom, by making and taking an artificial one! And is not the "Fact" of nature containing it, a sufficient,—a demonstrable,—*though silent* proof,—that she did not require nor intend man to make it?

J. W. T.

Osmotherley, Nov. 15th, 1848.

#### THE ROYAL FAMILY AT A DISTILLERY.

Every public house and gin-shop rings with the story of the QUEEN'S visit to the Lochnagar Distillery; but no scribe has yet published all the facts of that visit. It is quite true that in the course of their rambles, the Royal family stumbled on this distillery, and also that they were each offered a glass of spirits: but, it is true also, that when Prince ALBERT was about to take a second mouthful, the QUEEN, taking hold of his arm, asked, "Do you know what you're drinking, ALBERT?" On which he laid down the "accursed thing." When the Prince of WALES tasted the whiskey, he instantly spluttered it out of his mouth as if he had drunk poison, emphatically inquiring, "What's that, Mamma?" while no persuasion could induce the Princess Royal to taste the liquid fire. The QUEEN put the glass to her lips: but, after all, the friends of morality and virtue will ever look upon this visit as an error in judgment committed by the QUEEN.

#### THE GUILTY TRAFFIC.

In a revival of great interest and power in a commercial town, a merchant, doing large business, was seen regularly in the enquiry meeting, and appeared to be deeply concerned to know what he should do to be saved. The ministers of Christ conversed with him kindly, and directed him to the Lamb of God for pardon. Week after week rolled away, but he found no peace in believing. One evening, a minister from abroad, who had come to assist in this laborious work, and had frequently conversed with this merchant, wishing, if possible, to detect the lurking sin which prevented him from embracing the Saviour, held with him, in substance, the following conversation. "What, sir, is your employment?" "I am a merchant." "What do you sell?" "Groceries, sir." "Do you sell ardent spirit?" "I do." "What quantity have you now in your store?" "Twenty hogsheads." "And can you expect to be pardoned, while thus sinning against God?" "Do you think it sinful, sir, to sell ardent spirit?" "Indeed I do, for human consumption; it is not only sinful, but monstrous. You must relinquish this guilty business, or lie down unpardoned in endless sorrow."

The merchant looked sad, and went home in distress. It was indeed a trying moment. He reflected, he prayed, and then concluded that his soul was infinitely more valuable than gold that perisheth. In view of his final account at the bar of God, he decided manfully to relinquish that part of his business, and deal no more in the blood of souls. He soon cleared his store of the dreadful poison, sacrificed a large sum of money, shortly after experienced a hope in Christ, came into the visible church in due time, and went on his way rejoicing.—From *Kimball's "Holy Spirit resisted."*

#### SELF-IMPOSED BURDENS.

BY THE REV. JAMES HAMILTON, LONDON.

There is something very appalling in the thought, that Britain expends, every year, fifty millions of money on intoxicating drink. We often complain of our high taxation, and we often grow nervous at the thought of our enormous national debt. But here is a tax for which we cannot blame our rulers—a tax self-imposed and self-levied—a tax for which we can only blame ourselves—a

tax which would pay the interest of our national debt twice over—and a tax as large as the revenue of these United Kingdoms. We thought it a great sum to pay in order to give the slave his freedom—we thought the twenty millions given to the West India proprietors a mighty sacrifice: and certainly it was the noblest tribute any nation ever paid to the cause of philanthropy;—but large as it looks, half a year of national abstinence would have paid it all. We rather grudge the eight millions which Ireland got last year, seeing it has failed to set our neighbours on their feet; but it was eight millions given to save a famishing people; and large as the grant to Ireland sounds, two months of national abstinence would have paid the whole of it. But tremendous as are the fifty millions which as a people we yearly engulf in strong drink, the thought which afflicts and appals us is, that this terrible impost is mainly a tax on the working man. The lamentation is, that many a working man will spend in liquor as much money as, had he saved it, would this year have furnished a room, and next year would have bought a beautiful library; as much money as would secure a splendid education for every child, or in a few years would have made him a landlord instead of a tenant. Why, my friends, it would set our blood a boiling if we heard that the Turkish Sultan taxed his subjects in the style that our British workmen tax themselves. It would bring the days of Wat Tyler back again; nay, it would create another Hamden, and conjure a second Cromwell, did the Exchequer try to raise the impost, which our publicans levy, and our labourers and artisans cheerfully pay. But is it not a fearful infatuation? Is it not our national madness, to spend so much wealth in shattering our nerves, and exploding our characters, and in ruining our souls? Many workmen, I rejoice to know, have been reclaimed by teetotalism, and many have been preserved by timely religion. In whatever way a man is saved from that horrible vice, which is at once the destruction of the body and damnation of the soul, therein do I rejoice, and will rejoice. Only you cannot be a Christian without being a sober man, and the more of God's grace you get, the easier you will find it to vanquish this most terrible of the working man's temptations.

#### WHEN IS THE TIME TO SIGN?

I asked the blooming sportive Boy,  
 'Say—will you come and sign?  
 Health beams within thy glistening eye;  
*Now* is the golden time!  
 But 'No,' he cried, and shook his head;  
 'Now is the time for play;  
 I cannot, will not, yet,' he said,  
 And bounded on his way.  
 I asked him when a Youth, but then  
 He stopped me with alarm—  
 'Nay, leave the pledge for grave old men;  
 A drop can do no harm;  
 Youth is the time for mirth and joy,  
 I'll live thus while I can;  
 Your sober scheme perchance I'll try  
 When I am quite a man.'  
 I asked a man of middle age;  
 —How gleamed his firey eye!  
 Such fearful signs his frame betrayed,  
 They gave a full reply:  
 For many years had firmly fixed  
 The tyrant's iron chain.  
 His *all* for drink he'd madly risked;  
 'To ask him *now* was vain.  
 I questioned next an Aged Man—  
 A miserable form:  
 His course of life had nearly ran,  
 Each short-lived pleasure gone.  
 'Alas!' he cried, in accents wild,  
 With anguish on his brow;  
 'Would I had signed it when a child;  
 I cannot do it now.'  
 L. B. W.

## WASTE NOT A MOMENT.

There is no time, in any clime,  
That should be unemployed;  
An active mind, will ever find  
There's nothing dull and void.  
All things that live, some charms will give,  
If sought without delay;  
From year to year, I seem to hear  
The truthful voice of wisdom say,  
Waste not a moment!

The singing birds, in simple words,  
An ever truthful lesson tell,  
That indolence, by no pretence,  
Can fill our earthly mission well.  
Go, watch them work, they never lurk  
In idleness about;  
Throughout the day you'll find that they  
While the light of day is out,  
Waste not a moment!

If you at ease, your mind would please,  
Let not the time be wasted,  
But take a book, and through it look,  
And when its sweets you've tasted,  
Peruse it well, and on it dwell,  
And find some truthful lay  
To feed your mind, and then you'll find  
The voice of Holy Truth will say,  
Waste not a moment!

Heed not mankind, who are so blind  
To look but at the covers,  
Like maidens fair, who only care  
For the *appearance* of their lovers;  
But search for truth, aspiring youth,  
" 'Tis always worth your finding."  
My plain advice is small in price—  
You'll find it 'neath the binding—  
Waste not a moment!

In every hour we have the power,  
To do some little good;  
If we a neighbour help to labour,  
'Tis doing what we should;  
For we were sent, with that intent  
Upon this fertile laud.  
Man and brother, help one another,  
For 'tis our God's command.  
Waste not a moment!

CHARLES LESTER.

## MEDICAL TESTIMONIES.

From the *Bombay Temperance Advocate* we find that the signatures of EIGHTY-FOUR medical practitioners of India have been affixed to the celebrated medical certificate sent out by JOHN DUNLOP, Esq., to which upwards of fifteen hundred signatures have been attached in this country. Some of the Gentlemen have appended opinions and remarks to their signatures. Among those appended by medical officers and practitioners in the Bombay Presidency, we find the following:—

"In recording my entire concurrence in the foregoing opinions, I may add that an experience of thirty years service—chiefly with Europeans—convinces me, that if our European soldiery in this country could be persuaded to abandon the use of intoxicating liquors, we should not witness a fiftieth part of the serious illnesses with which our Military hospitals are crowded—nor be called on to record the fatal termination of diseases arising from the pernicious and debasing habit of dram drinking, at present so freely indulged."

Another:—"A residence in India of upwards of twenty years in medical charge of troops, European and native, by sea and land, in the field and in the garrison, has afforded me many opportunities of witnessing the evil effects of indulgence in the use of alcoholic and fermented liquors? I do most cordially agree in the medical opinion

as given above. All should unite in the grand effort to eradicate this greatest of all incentives to crime from the land."

Another:—"I have no hesitation in saying that alcoholic liquors directly destroy *one tenth* of the soldiers in India, and indirectly as many more. It is difficult to estimate the mischief effected in an insidious manner by spirituous drinks in destroying or weakening the conservative powers of life, so much required to resist the deleterious agencies that periodically or erratically exist in the atmosphere of hot climates, and especially of India. The sympathy between the digestive functions and the mind is strangely but prominently developed in man, and at once affords an explanation of the lamentable perversion of the intellectual powers and moral principles caused by inebriety and intemperance, and also of the utter annihilation of the natural affections, and the pure pleasures that spring from them."

Again:—"What a horrid catalogue of evils have I known to arise from this cause! In one case the mother maddened by liquor dashed her child at the head of her equally brutal husband; the infant lived to be a crippled object and a drag on its heartless parents. Another monster proposed to her to poison the helpless victim of her passion, that they might both be able to go out to follow the polluted path too generally pursued as a means of getting more drink. I could add many examples of the moral degradation caused by intemperance."

Other testimonies, similar in their import, are furnished; the above may suffice as specimens.

## A WARNING TO PROFESSORS.

Recently at a Religious Meeting, in the writer's presence, a friend made the following warning statement:—"A few days since I was deeply affected when I met the people returning from the funeral of one who some years since was a member of the same religious society, with whom I was well acquainted, and who I had heard speak at hand meetings and love feasts, and pray in the prayer meetings with great zeal and effect. He had left the Society, began to tittle, and then got drunk. On the Sunday night before his death he was found lying on the road *drunk*, with his face cut in several places. On the Friday he died; and alas! without any marks of repentance, had to appear before the just and Holy God. Who would not tremble and guard against the first glass!

R. TABRAHAM.

## A GOOD EXAMPLE.

Some persons who abstain are greatly tempted to let wine, &c., upon the table for visitors. Such may learn a good lesson from the following fact. While attending the late Wesleyan Conference at Hull, I was invited to meet six or eight brother ministers at the hospitable table of a respectable Wesleyan Teetotaler, twice. The table was well, though not extravagantly supplied. Immediately after dinner some excellent coffee was presented. The hospitable head of the table said, "Gentlemen, I and my wife are teetotalers, and have been such for some years. What we do not use, we cannot give. We hope, however, a cup of coffee will be an agreeable substitute for the old-fashioned, but as we think, *injurious* beverage. Some years since when we saw it our duty to remove wine from our table, we waited on all our Ministers who were accustomed to visit us, stated our reason for our new course, and renewed our invitation. We are happy to say none of them made this the smallest difficulty, nor have we at any time found our new plan the least inconvenient." Several expressed themselves highly gratified, and we think it would be well if such a prudent example became *universal*. We violate no rules of privacy by giving the utmost publicity to the above, as the intention to make a public use of so good an example was intimated to the gentleman. We beg the favour of the Teetotal Press making the above extensively known.

R. TABRAHAM.

Clitheroe, Nov. 1848.

## TEETOTAL OPERATIONS.

## LONDON.

Several large and influential meetings have recently been held in the metropolis. Among these may be noticed the anniversary meeting of the WALWORTH and CAMBERWELL Total Abstinence Society, held in the large School Room, Newington Butts, over which W. JANSON, Esq., presided. The speakers were Dr. Oxley, Messrs. J. W. Green, Hudson, Buckle, Dunlop, Whittaker, Freemantle and Sears. The speech of Mr. T. Whittaker, in which he related his experience in reference to the influence of the drinking usages in promoting intemperance, and the marvellous inconsistency of Christian professors in countenancing those usages, produced a thrilling effect upon the audience.

On Monday, Nov. 7th, the anniversary of the FITZROY and MARYLEBONE Total Abstinence was celebrated in the Society's Hall, Little Portland Street, Marylebone. The Chair was occupied first by BENJAMIN ROTCH, Esq., one of the magistrates for the county of Middlesex, and afterwards by Mr. J. W. GREEN. Addresses were delivered by Dr. Burns, Messrs. Roberts, Grosjean, Davies, Beeston, Draper and Moody. Mr. ROTCH interested the meeting greatly, for about an hour, by the relation of a number of facts with which he had become acquainted in the discharge of his duty as a magistrate, illustrative and confirmatory of the mischief done to individuals and families by the use of strong drink. Mr. Rotch stated, also, the success of some exertions he had made to introduce Teetotals as Wardens and Subwardens into the Prison at Cold Bath fields.

The eleventh anniversary of the FARRINGDON Total Abstinence Society was celebrated in the British School room, Harp Alley, Fleet Street, on Tuesday evening, Nov. 14th, when the Chair was occupied by the Rev. W. WOOLHOUSE ROBINSON, A.M., Incumbent of Christchurch, Chelsea. After singing, prayer, and reading a portion of Scripture, he delivered a very impressive address. A report of the proceedings of the Committee during the past year was read by Mr. J. W. GREEN: the report excited much interest, and was greatly applauded at the close. Various resolutions were moved and seconded by W. Janson, Esq.; Dr. Oxley; Messrs. D. G. Paine; T. Hudson;—Rowe, C. Taylor, and H. N. Rickman.

The Teetotalers of the Metropolis are evidently on the alert.

## PORTLAND TOWN.

A meeting was held in the Hall, Henry Street, on Monday evening, Nov. 6th; the object of which was the clearing off a debt remaining on the Hall, and establishing a library in connexion therewith. After tea, a public meeting was held, over which Mr. Moorhouse presided. After he had delivered an impressive speech, the meeting was addressed by Mr. Thomas Whittaker. Dr. BEAUMONT, Wesleyan Minister, also addressed the meeting. He remarked, "that men and women who loved gin seemed to be very fond of drinking it in palaces: those palaces belonged to others and not to them; he would have those present anxious to get palaces for themselves, rather than support those of the publican." The proceedings were highly encouraging.

## HENLEY-ON-THAMES.

The good cause of Teetotalism has taken root at length in this town, which, at one time appeared to be determined to resist every effort made to introduce the principle. The Society, formed some eleven months ago, although not large, is healthy; in it are some good men and true, who are determined to occupy the ground they have taken and to turn the battle to the gate." On Tuesday evening the 7th ult. a public meeting was held in the Large Assembly Room, Bell Street, Mr. Bourne,

jun., of Reading, presided, and after some appropriate remarks, called upon Mr. Kidgell, the secretary to the Reading Temperance Society, who was followed by Mr. Edwards, of London: the speech of this gentleman was replete with facts, and the interest was kept up to the close. The Room was crowded, and perfect order was maintained. At the close 13 persons signed the pledge.

The Committee propose to follow up the attack thus made, as far as their funds will allow.

A. A. PARSONS, Secretary.

## ST. IVES, HUNTS.

It being the fair, the committee of the St. Ives Temperance Society held a festival in the large and splendid room recently erected, in order that a counteracting influence might be brought to bear upon the immoral tendencies arising from the drinking practices of society on those occasions; therefore, on Thursday, the 12th ult., a tea meeting was held, when nearly 200 sat down. A public meeting was afterwards held, when the Rev. E. Davis, Baptist Minister, and president of the society, opened the meeting with a few suitable observations. Mr. Harcourt, of Houghton, then addressing himself to his christian brethren, urged them to lay aside their prejudices, and study the temperance question, remembering the sacred injunction, "prove all things, hold fast that which is good." Mr. Hood then delivered an eloquent speech, which occupied more than two hours, and seemed to make a deep impression upon the audience. On Friday evening the 13th, a second meeting was held when J. L. Ekins, Esq., of Woodhurst, presided. After a few remarks, Mr. Hood delivered a lecture on the social and political bearing of the temperance argument. He was listened to with attention by the majority, though he had to complain of some interruption. On the whole the festival surpassed the most sanguine expectations of the committee who confidently hope that lasting benefit will accrue from the demonstration thus made in favour of temperance principles. R. L.

## CHORLTON UPON MEDLOCK.

From the Thirteenth Annual Report of the Temperance Society of this place, just published, we find that much success has attended the efforts of the society during the past year, to promote the social and moral elevation of man. Notwithstanding great commercial gloom, they have been enabled to do more for the advancement of temperance principles than in any former year. In addition to 10 lectures, and 147 general addresses, upwards of 4000 various temperance publications have been circulated. About 200 persons have signed the pledge, and many who were already abstainers, have been confirmed and encouraged. Twelve societies are actively engaged in promoting temperance in this part of Manchester.

## LANCASTER.

R. B. Armstrong and Thos. Greene, Esqs., the members for the borough, have each contributed two guineas, in furtherance of the principles of the Lancaster Total Abstinence Society.

## NORTH MEOLS.

We have recently celebrated our twelfth anniversary. The tea party was held in the Independent School Room, and the Public Meeting in the National School, the Rev. C. Hesketh, Rector of North Meols, president; Mr. Frankland delivered a powerful speech, and several others assisted. 212 sat down to tea, and about 400 attended the meeting. We are 250 in Society, 58 who signed the pledge at our commencement in 1836, continue consistent Teetotalers; and by their exertions and faithful adherence, and the blessing of HIM who is the Author of all Good, the cause has a bright prospect, and our numbers are gradually increasing.

H. JACKSON.

THE RUM BOTTLE.—The Devil's crucible, in which he melts all the fine gold of man's nature.

## RECENT PUBLICATIONS.

1.—SPARKS FROM THE ANVIL: 2.—VOICE FROM THE FORGE.—By ELIHU BURRITT. London: C. GILPIN, Bishopsgate-street Without.

"Sparks" bright and glowing; a "Voice" sweet and sonorous: "Sparks" full of light and heat, well calculated to instruct and animate; a "Voice," persuasive and convincing, which ought to be listened to with deference by all ranks in all countries. The subjects of these two little books are various, but they have all an important bearing on the true welfare of the human race. Peace, temperance, and brotherly kindness, are the prevailing topics; and these are treated with a pathos and eloquence almost peculiar to "the learned black-smith."

THE PROTESTANT DISSENTER'S ALMANACK FOR 1849. London: SNOW, Paternoster Row.

The first impression of this Almanack (for 1848) met with a ready sale of *thirty-five thousand*: that for the ensuing year is a great improvement on the last, and will, there is every reason to believe, circulate still more extensively. While to Nonconformists it will prove peculiarly acceptable, it will also be valuable to the public generally, as containing regular expositions of the principles held by Nonconformists, and a larger body of statistical information than can be found in any publication extant. The materials both for the calendar and the statistics have been collected and arranged with much care. It is, also, surprizingly cheap.

THE EMIGRANT'S ALMANACK AND DIRECTORY FOR 1849. London: C. Gilpin, Bishopsgate Street.

The interest now felt by thousands on the subject of Emigration, will render this Almanack a most acceptable and useful publication. No publication, that we are aware of, however expensive, contains so great a mass of really useful—nay, necessary information, to all who desire information on the subject. It is published at a price which places it within the reach of all classes, and will, no doubt, obtain a very extensive circulation.

## TO OUR SUBSCRIBERS.

Those of our readers whose annual subscriptions terminate with the present month, are respectfully requested to renew their subscriptions without delay, as some time is required to make out and transmit the list of orders. We thank them sincerely for past favours, and trust to merit a continuance. We are happy to state that during the past year, many thousand copies of the *Teetotal Times* and *Essayist* have been sent *gratuitously* to Ministers of Religion, Magistrates, Sunday School Teachers and others, to whom, but for this cheap and effectual medium, information as to the principle and operations of Teetotalism, would not have been communicated. Great good has resulted from this circulation; and Societies or individuals anxious to spread such information, cannot adopt a more easy and efficient mode of doing so, than is thus afforded them. They may be supplied for this purpose at 6s. per hundred, which will be sent to them in parcels, *post free*. Single copies will be sent regularly to individuals, on the payment of *One Shilling per annum* in advance.

Mr. B. L. GREEN, Paternoster Row, is appointed the London Agent for the sale of the *Teetotal Times* and *Essayist*. But all communications for the Editor, together with orders for the ensuing year with the amount in stamps or Post Office orders, are to be addressed to Mr. JOHN CASSELL, 22, Abchurch Lane.

## TEETOTALER'S BUDGET.

VERY RESPECTABLE!—"Mother," said an urchin, "why does father drink rum?" "I know not, my child; why do you ask?" "Because I heard the squire say he was once a respectable, well dressed man." "And do you mean to imply that your father is not respectable?" asked the mother. The lad was silent.

CONUNDRUMS.—Why is a rum shop like a grindstone? Because it sharpens daggers.—Why is it like a dark lantern? Because it lights the incendiaries' torch.—Why is it like a grave digger? Because its prosperity is evidence of increasing death.

THE POISONOUS SNAKE.—It is stated in an American paper that two gentlemen found a drunken man lying in one of the streets of New Orleans with a snake coiled round his neck. Query! had he not a more terrible one coiled round his heart?

A GOOD ANSWER.—"What shall I do," said a liquor seller, to a temperance lecturer, "if I quit selling rum?" "Go into the poor-house," said the lecturer, "and be supported there, and let the poor you have made paupers come out."

LOOKING FOR THE POOR-HOUSE.—"Tom," said a drunkard to his friend, "where shall I find the poor-house? I should like to see it." "My dear friend, continue in your present course a short time longer, and you will not need to ask the question,"—was the pointed reply.

MODERATE DRINKING.—The devil's railroad, with a steep downward grade to the depot of destruction.

CHRISTIANITY *versus* PHILANTHROPY! A person who had been reclaimed from intemperance, was visiting a Christian friend, and was prevailed upon by him to take a glass of wine—one glass only, it was stated. His pledge, of course, was broken; his desire for the stimulating liquor was excited; he yielded to its gratification; and, to the grief of his friends, became a degraded drunkard again. And—"tell it not in Gath!"—Christianity was thus exhibited to the world as the antagonist of Philanthropy!—*Rev. Joshua Priestley.*

AN IRISHMAN'S MISTAKE.—One Sunday evening, an Irishman, who had gone to bed drunk on Saturday night, woke up, and, putting his head out of the window, accosted a passer-by, asking him, "What o'clock it is?" "Six o'clock," was the answer. Pat popped on his clothes, and was shortly after seen, in the outskirts of Gateshead, mixing his mortar, and otherwise busily occupied about a new house which was in the course of erection. The good wife of the gentleman for whom it was being built—a regular chapel-going matron—was shocked to find the man breaking the Sabbath, and asked him what he meant. He told her he was getting on with his work, and was surprised that none of the masons had cast up, for it was past six o'clock. "Why," said she, "you would not have them come to work on a Sunday night?" "Sunday night!" echoed the mason's clerk, (the light breaking in upon him,) "faix! an' it was Monday morning I thought it was!"

LADIES WHO DRINK!—The following singular advertisement recently appeared in the *Times*:—A married gentleman, having made every effort to rescue his fair partner from the frightful malady of drunkenness, now proposes to others similarly situated, to take a house and grounds, wherein the ladies will find every amusement, but no drink, except by order of the medical man. A liberal table will be kept. Each married couple to pay £140 a year, to include everything. Single ladies £80. The advertiser will take all responsibility. Address, Y Z, &c., Park Terrace, Regent's Park."

BEWARE OF WHISKEY.—Last week, a boy, seven years old, left in charge of a spirit dealer's shop in Glasgow for a few minutes, drank so much whisky that he became drunk and insensible, was left to sleep it off, and died a few minutes afterwards.

1849

THE

# TEETOTAL TIMES

AND ESSAYIST.

## TEETOTALISM RETROSPECTIVE AND PROSPECTIVE.

BY BENJAMIN PARSONS.

PRESENT, PAST and FUTURE, are words of constant recurrence, and especially with grammarians, metaphysicians and moralists. To express them we have all the variations of verbs. Wonderful disquisitions on duration, time and eternity, have been written by philosophers, while the virtues or follies of the past, the responsibilities of the present, and the uncertainties of the future, afford topics of thrilling interest to ministers of religion. Some have said that we never live in the present, and others that we are always confined to it; while there are those who maintain that both these propositions are true. Our *bodies* certainly are never *past or future*, but always *present*. By these, as by a chain of adamant, we are confined to one perpetual Now. As they cannot be in two regions of space at the same instant, so they cannot fill two different points of duration at any one given moment. But almost the very reverse is true of the *soul*. It delights to range through past scenes or future anticipations; the present is often forgotten and never satisfying. We thus in some measure resemble the polypus, which though fixed to a base, extends every way its tentaculæ in search of food and satisfaction.

To spirits so ambitious as ours, this chain that confines us to earth is rather galling. We would fain range through all space and duration. We are voyagers and travellers by nature—"the eye is not satisfied with seeing, nor the ear filled with hearing." All the rivers may run to the sea, and yet the sea is not full. The body of man is an atom of an atom world, environed by time and space as by walls of brass or bands of iron, but the soul sends its thoughts and aspirations through all worlds and periods, and often forgets the *present now* in these reveries of fancy, recollections of memory, or anticipations of faith.

These conditions of our existence are not without their use to such natures as ours. We feel that we are bound, and yet that we can be free, and our fetters render the thought of liberty still more thrilling and exquisite. Intellectual and spiritual emancipation is the desire of all. Every rational creature "groaneth and travaileth in pain together until now, waiting to be delivered from the bondage of corruption into the glorious liberty of the children of God." A blessed future is what all persons sigh for. But then we are the builders of our own destiny, and hence the past associates itself with what is to come. The former is the cause, the latter the effect; and *anticipation* generally leads to *retrospection*.

These reflections are not out of place to us as TEETOTALERS, and are especially appropriate at the *commencement* of a NEW YEAR. Temperance has brought many of us into a new world, and invested

the past and the future with a peculiar interest; and we cannot help contemplating both. Twenty years ago, the writer was a moderate drinker, enduring all the ills of that great scourge and delusion. The doctors held out to him no hope. The ministry was to be abandoned, study of every kind given up, and a life of inanity and uselessness enjoined. To an ardent temperament, bent on activity, and hoping not to live in vain, these tidings were very gloomy, but he was told that there was no remedy. His disease was "clerical," and consequently he must be resigned, and more than one distinguished medical adviser gave the same opinion on his case. But what was *future* then is *past now*, and, thanks to total abstinence, every prediction of the physician has proved incorrect. No sooner was the *moderate*, the *very moderate* glass abandoned, than his ailments fled, and now he can look back on fourteen of the most pleasurable and useful years of his existence. He has read more, written more, preached more, and lectured more during this teetotal period, than in all the other forty years of his life; and, what is a further matter of gratitude, all has been done, not only without fatigue, but with unspeakable delight and pleasure.

Now the writer is not alone in these grateful reflections. Many of his readers have had all the conditions of their existence gloriously changed by this same much-reviled Teetotalism. Perhaps you who now are reading these words, were a few years ago an abandoned drunkard. The mother that bore you blushed at the mention of your name, and your father may have spurned you from his threshold. The wife of your bosom dreaded your footstep, and your children fled at the announcement of your return home. You were clothed in rags, your furniture was worth nothing, and famine, of your own creation, was consuming the vitals of your household. Oh! what a heartless creature you then were. No language of ours can depict the miseries you then suffered, inflicted, and anticipated. You felt yourself prematurely lost. You were tormented before your time; you were your own tormentor, and had no hope of deliverance. Dismal beyond Egyptian darkness was the cloud that hung over you and your family. You had no pleasurable expectation here or hereafter!

But how different is the scene which the dawn of 1849 presents! You are now placed on a Pisgah, and can behold the promised land, with the prospect of entering thither. Here your Moses and Joshua have been the teetotalers. Everyone else had deserted you. The brewer and the publican took your money, anathematized you as a sot, and drove you from their door. The ministers of religion had given you up for lost, and even the "charity that never faileth," had forsaken you, having discovered that you wasted its bounty in destroying yourself, and therefore that to be kind to you was the greatest cruelty. But amidst this general desertion there was a body of men who had hope in your latter

end. They recognised you "as a man and a brother," although you were a slave. Your very rags and wickedness exhibited the wrecks of a noble nature. Beasts *could* not, and devils *would* not, sink so low. Your viciousness was awfully, tremendously sublime; for none can be profoundly wicked but those who are capable of being pre-eminently good, and thus your degradation afforded the dawn of a better day. Your ruling sin was strong drink. Only dash the bowl from your lips, and sign the pledge never to taste again, and you might yet be saved; and the thought of rescuing you sent a divine glow to their hearts. You could yet be a child of which your father would be proud, and whom your mother would press to her bosom with greater pleasure than when your first smile rendered her ecstatic. Under your shade, as a reclaimed and regenerate man, your wife might yet be as "a fruitful vine by the sides of your house, and your children like olive branches round about your table. This fanatical teetotalism might write, in a far nobler sense than Cæsar, "VENI, VIDI, VICI," "I came, I saw, I conquered!" The temperance tract was put into your hands; reasons the most cogent and affectionate were employed; you were invited to the teetotal meeting; you went, were convinced, signed the pledge, and by that one act restored all your lost hopes, lost friends, and lost pleasures.

And further;—you are now perhaps, not merely a reclaimed individual, but, by means of the Gospel, on the road to heaven. When you left the ale-house and its bad company, you bent your feet to the sanctuary, and the word reached your heart, so that the signing of the pledge was to you as the ratification of a covenant of mercy, containing all that heart could wish. You have literally passed from death to life. Not that you put temperance in the place of the Gospel, but temperance has been the handmaid that has led you to the House of God, where you have heard and believed "the word of eternal life." Thousands are the hearts which on this NEW YEAR'S DAY beat with ecstasy as they look at the gulf from which temperance has rescued them, and at the celestial height to which they are now advanced. Here Retrospection exhibits a thousand motives for gratitude: we were dead but we are alive again, we were lost but are found.

Oh! that ministers and professing Christians would but lay these things to heart! Many to whom former new years were periods of joy and congratulation, are now in despair, and the commencement of a new period of time affords them no pleasure. The moderate glass of parents, ministers, deacons and others beguiled them. "These men," they said, "drink without harm, why should not we?" "They made the experiment, but the liquor beguiled them. The taste was pleasing, the look fascinating, for "it moved aright in the cup," the feeling it inspired was thrilling, and, if followed by depression, an additional draught removed the languor. Alas! they drank, and now they are worse than dead to their families, to society and the church. If they perish in their sin, their blood must lie at the doors of those who manufactured, who sold, who dispensed, who recommended, who drank the poison. A whole host of culprits will stand at the bar of heaven, charged with the ruin of this single drunkard. Often in this world the

assize has condemned a numerous body of criminals as implicated in the murder of the same individual, so at the great day, scarcely a soul will be lost whose destruction will not be work of many offenders.

The retrospect for the moderate drinker is truly awful. Many a valuable life has fallen during the past year, in consequence of, what has been called, the temperate use of these poisons. The loss to the Church is incalculable. The illustrious men and women who have sunk in the midst of their usefulness into the grave; the hopeful characters whom these vile beverages have seduced from the paths of religion, and the members which the church has had to expel through drinking, would fill a large roll with lamentation and weeping. And yet we fear that these solemn thoughts will be unheeded by many, and that instead of forsaking the fatal cup and example, they will still continue to injure themselves and plunge others in perdition. The most awful spectacle on earth is the ambassador of the skies, pointing with one hand to the cross, and with the other hurling his hearers and perhaps his own children to destruction, and all to gratify an unnatural and vicious appetite.

We might, in our retrospective meditations, also consider *what we have done* in this noble cause. From having visited many parts of the country, the writer believes that 1848 has been the most triumphant year for Teetotalism that it ever knew. A multitude of new societies have been formed, and fresh life and vigour have been poured into many that were drooping. Still *much* remains to be done. If temperance is a plant, like every other object that grows, it must increase from itself. The energy that carries the elm, or oak, or cedar to maturity is from within. "The seed is in itself." The teetotalers must do the work. If they are *energetic* our cause will go on, if they *fail* or *flag*, our society will decline. Our enemies are mighty, powerful, and active. What an array of manufacturers, venders and consumers are pledged to resist our efforts! How proud Bacchus must be of the multitudes of "reverend" gentlemen who quaff his bowl! How awfully the Church is polluted with this bane! The destroying angel is lodged in the sanctuary, and receives the benediction of consecrated lips. Our work, therefore, is still an arduous one. But past success may give us spirit. Our prosperity has been stupendous. In almost every parish we have living witnesses of the beneficial working of our principles. The great seal of heaven has stamped our labours, and as we look at the past, we will "thank God and take courage."

As to the PROSPECTIVE part of our efforts, it is sufficient to say, that 1849 *will be* JUST WHAT WE MAKE IT. Miracles we have no right to expect. Our impotence will not pander to human indolence. The Eternal will not descend to do our work. Prayer for his blessing is not only a duty but a privilege. Without JEHOVAH'S direction and aid nothing can prosper. God must work with us, or we labour in vain. But then *we* must "work together with him." It is an honour he has conferred upon us,—an honour which angels might envy,—to employ us in doing good. Our mission on earth is to bless the world. For this we were created, and to this day have been fed, clothed and preserved. It was for this the Saviour died, the Spirit is promised, the word of revelation is put into our hands, and our

liberties have been providentially enlarged. We are now so free that whensoever we will we can do good. Philanthropic societies greet us everywhere, and ask our co-operation. As teetotalers, we wish them all "God speed," and never more so than by forwarding the cause of temperance. Millions of property are annually wasted on poisonous drinks, and talents that might convert the world are paralysed by this accursed bane. We must, therefore, be up and doing, and work while it is called to-day.

Before 1849 shall close, many will pass to their account. Thousands this year will be slain by this desolating scourge. It is ours to do something to stay the plague, and if we labour as we ought, complete triumph shall ere long crown our exertions.

#### WATER IS BEST.

Water is best for the man of health,  
'Twill keep his strength secure;  
Water is best for the man of wealth,  
'Twill keep his riches sure.

Water is best for the feeble man,  
'Twill make his health improve;  
Water is best for the poor, I ken,  
'Twill make his wants remove.

Water for those who are growing old,  
'Twill keep them hale and strong;  
Water is best for the young and bold,  
'Twill make their moments long.

Water is best for the man of toil,  
'Twill make his labour light;  
Water is best for "loafers," who toil  
Not a hand from morning till night.

Water is best for the man of strife,  
'Twill make his anger slow;  
And for him who leads a peaceful life  
'Tis the very best drink I know.

Water is best for the man of state,  
'Twill make his judgment true;  
Water is best for those who wait  
His high commands to do.

Water, pure water's the drink for man,  
Its fountains are full and free!  
Others may drink "fire-water" who can,  
Pure water's the nectar for me!

Water is best in cold or heat,  
At morn, or noon, or night!  
'Tis the only drink that "can't be beat,"  
Clear, healthful, sparkling, bright!

#### THE PRECIPICE.

The unseen dangers which beset the path of the sojourner on earth are many and various; in a moment some vital part is injured, and the frame, which to all appearance, gave indications of long healthy endurance, is weighed down. Were we to see some individual walking on the edge of some precipice, we should naturally be apprehensive of danger awaiting every step he took, and our duty instantly would be to warn him of it, and to entreat him to take up a more secure position. Such an one may, perhaps, escape, but if the large majority of persons were by his safety to venture in the same track, and fall down headlong, meeting death in agonising forms, we should not only be justified in using our efforts to debar some from hazarding life, but *all*, including those who *might* escape. WESLEY, in one of his beautiful compositions, exclaims—

"Lo! how unconcerned we stand,  
Upon the brink of death."

And how true the maxim is—every day's experience testifies.

I am led to treat now of a *precipice* upon which the drinker of intoxicating liquor walks, *unseen* by him as well as his neighbours; and on this account in reality more dangerous than standing upon some tall cliff, with the billows playing beneath. Sometime ago I had the pleasure of listening to the lucid arguments of Dr. GRINDROD, and amongst the many striking facts which he presented to public notice, was one of momentous import, namely, that in the stomach, or system, of the moderate drinker, disease of an acute character may be engendered through the use of alcohol—the patient not knowing it—and this ignorance is perpetuated by the continuance of the practice of drinking what is termed "*moderately*"—and that in a moment the terrible reality may be manifested when *too late* to apply a remedy.

What a fact is here! one worthy the consideration of all who value health. We have here a truth—that although a person may *outwardly* have every appearance of enjoying health—disease may be growing *unseen* and *unknown*—and is not this an argument—in addition to the many which have before been presented, in favour of *entire* abstinence from an article which is likely, in a *small quantity*, to work such terrible, and, perhaps, irremediable evil? Certainly!—and the thanks of the abstainers of the land are due to Dr. GRINDROD for such information.

The evil of indulgence in drink may yet be viewed in a more important light than the foregoing, viz., the influence upon the *mind*, compared with which the physical powers are of secondary import. Intellectual and moral perceptions may be, and doubtless are, deadened, warped, and deformed; thus imbecility is produced, thinking obstructed, and confusion takes the place of that calmness which is necessary in the pursuit of *truth*.

What mighty interests lie at the very threshold of this inquiry! Talk of education!—let the young man be told that he has a physical, a mental and a moral constitution, and that his highest wisdom is to weigh well, and without prejudice, those laws which regulate them;—but how little is such a question thought on—fame—fame is the aim of the scholar, but is it not a fact that by his resorting to alcoholic stimulation—instead of natural rest—to recruit his overwrought brain—he is ignorant of the A B C of knowledge; he forgets that the day of reckoning will come; that, to use the language of an acute observer, "The excesses of our youth are drafts upon our old age, payable twenty years after date"—and it may be—*SOONER*.

The mind becomes a wreck, when stimulation is resorted to for the purpose of infusing that vigour which a *natural* course alone can bestow. Let men who have much *brain-work*, learn this truth, and keep it always before them, for it is pre-eminently a personal matter. Avoid precipices, and keep in all things in the highway of truth, for all false systems lead to confusion and darkness, and cannot support the defenders long.

"No law of nature can be obeyed without advantage, nor be violated without avenging its own authority."

So says Dr. HARRIS—one of our best writers—and the truth is evidenced to all who have eyes and use them. We may, according to Dr. GRINDROD, be nursing the viper of disease in our vitals by "*little drops*," giving the reptile vitality, and maturing its power to fix its venom incurably.

I have considered this subject sufficiently important to call the attention of your numerous readers to it, in order that *The Teetotal Times* may be the means of reaching those who have had no opportunity of sitting at the feet of the author of BACCHUS to learn.

Fowey, Cornwall.

WILLIAM HEWETT.

DRUNK OR MAD?—At a funeral in Dundee, a short time since, the hearse followed by the mourners left the house of the deceased, and had already proceeded a considerable distance, when it was discovered that the coffin containing the corpse had been left behind, and the procession was compelled to return and fetch it.

## CORRESPONDENCE.

## PERIODICAL LITERATURE AND TEMPERANCE.

To the Editor of the "Teetotal Times."

SIR,—A few years ago the *Temperance Press* had to do battle for the principles of perfect sobriety single-handed and alone. Against the "mockers" and that which is "raging," the various periodicals, sacred and profane, entered no solemn protest. The "enemy" held undisputed sway, so far as they bore witness. Behold a glorious change! Many of the magazines now issuing from the press are doing good service to the cause of true temperance; though there is still room for a more decided espousal of our cause. The sun in the *South* has not yet risen in meridian splendour; its rays are genial, but not powerful.

Turning *Northward* (paradoxical though it may seem) a sunnier day is felt! Edinburgh has long been famed for its literature, its magazines, and reviews. It is now sending forth two excellent representatives of our cheap periodical literature, "*Chambers' Journal*" and "*Hogg's Weekly Instructor*." Both these popular and widely-circulated journals are doing much for the Temperance Movement. I refer more especially to the parts for the present month. The article in "*Chambers' Plain truths for England*," is pungent, forcible, striking, and deserving of separate publication as a tract, to be circulated in thousands and tens of thousands, through the length and breadth of our land. Take an extract, and see the folly and madness of thousands of our clever artisans and mechanics mirrored. Would that they did "behold themselves."—"The ordinary tale of the masters of great works, and it must be to some extent true, is that the men of large wages are usually the most dissipated, and bring up their families in the least creditable manner. The usual report of the gentlemen who conduct Savings' banks is, that the poorer artisans and the agricultural labourers, whose wages, also, are on a low scale, are the chief depositors; the well-paid workmen of towns are little seen at those establishments. Gentlemen have set themselves to gather the statistics of dissipation, and we hear of Glasgow, with its three thousand taverns consuming a million worth of liquor annually; Greenock its £120,000; nay, even a small country town of two thousand inhabitants, and no sort of manufactures to bring in wealth, will be found to devote £5000 annually to liquor, though it must be a mystery where all the money comes from. Then the estimate for the whole empire is well known to be sixty-five millions, or considerably more than the annual revenue. Why is there no CRABBE among the living poets, to give rhetorical force to these facts, to paint the English working-men of these latter times of inordinate wealth, and consequently elevated wages, worse off as a class than their own narrow-circumstanced ancestors, to show them actually less miserable in many cases with small than with large returns, with short than with full time, because then possessed of less means of ruining their health, and corrupting that morality in which resides happiness; to paint the swelter and reek of low public-houses, where men fall back to something worse than the savage; to show women, and even children drawn into the magic circle of debauchery, so as to leave nothing pur-

or healthy in the poor man's home? Oh kind Heaven, to think of so many who might be better if they chose, thus left year after year to be their own destroyers!"

Turning to "HOGG," there is an admirable article on "*Juvenile depravity*." I shall present an extract:—"Lying and begging, which . . . are generally associated with drinking, are often the first steps in a career of crime, which is finally expiated on the gibbet, or in some penal colony. We may give a specimen (and it is only one out of hundreds that might easily be adduced) of the readiness with which young beggars will retail a tissue of the basest falsehoods, in order to impose upon those whom they assail for charity, which specimen came under our own notice. Passing along one of the streets of Edinburgh one evening, we were accosted by a youth, who implored us for a few pence. It was just getting dark, and was a raw, cold, misty evening. The boy was ill-clad, and we could discern by the light of the lamp a wanness in his eye, and a bloodlessness about his cheek which seemed to betoken the first stage of a wasting consumption. We felt arrested by his appearance, more than we do in ordinary cases, and we stood still and put to him a few enquiries. He said he was very hungry and had tasted nothing that day; and truly there was nothing in his appearance to belie his statement. He said his parents were very ill at home, and that they were starving from want of food. He had also one or two (we forget which) little brothers or sisters, who were in the same sad and painful condition. The way in which the whole case was stated was such that we felt more than half inclined to believe it, and could not help putting a trifle into his hands. He had no sooner left us than the thought struck us that the story after all might be a fiction, and we were instantly seized with the curiosity to follow him for a few paces, and see whether he went, or how he disposed of himself. We accordingly kept our eye upon him; but what was our mortification to see him walk into the very first spirit establishment that came in his way!"

Such are the sentiments which now find place in the two brilliant "*Northern lights*;" and may they shine with still increasing brightness on the path of temperance.

"HOGG" too favours the Muses. Hear how sweetly "J. P." (the Contributor) can sing the praise of "Cold Water":—

## COLD WATER.

Shall e'er cold water be forgot  
When we sit down to dine?  
O, no, my friends, for is it not  
Pour'd out by hands divine?  
Pour'd out by hands divine, my friends,  
Pour'd out by hands divine,  
From springs and wells it gushes forth,  
Pour'd out by hands divine.

To beauty's cheek, though strange it seems,  
'Tis no more strange than true,  
Cold water, though itself so pale,  
Imparts the rosiest hue;  
Imparts the rosiest hue, my friends,  
Imparts the rosiest hue:  
Yes, beauty, in a water-pail,  
Doth find her rosiest hue.

Cold water, too, (though wonderful  
'Tis not less true, again),  
The weakest of all earthly drinks,  
Doth make the strongest men;  
Doth make the strongest men, my friends,  
Doth make the strongest men;  
Then let us take the weakest drink,  
And grow the strongest men.

I've seen the bells of tulips turn  
To drink the drops that fell  
From summer clouds; then why should not  
The two lips of a belle?  
The two lips of a belle, my friends,  
The two lips of a belle.  
What sweetness more than water pure  
The two lips of a belle?

The sturdy oak full many a cup  
Doth hold up to the sky,  
To catch the rain; then drinks it up,  
And thus the oak gets high,  
'Tis thus the oak gets high, my friends,  
'Tis thus the oak gets high.  
By having water in its cups,—  
Then why not you and I!

Then let cold water armies give  
Their banners to the air;  
So shall the boys like oak be strong,  
The girls like tulips fair;  
The girls like tulips fair, my friends,  
The girls like tulips fair;  
The boys shall grow like sturdy oaks,  
The girls like tulips fair."

Trusting that the "Teetotal Times" for 1849 will obtain a wide circulation, and thus be of still more essential service to the Temperance cause,

I am, Sir, yours truly,

MICHAEL YOUNG.

Bedlington near Morpeth,  
12 December, 1848.

#### CRUSHING NEWGATE, WITH A VENGEANCE.

TO THE EDITOR OF THE TEETOTAL TIMES.

SIR,—There is a person of the name of M——, holding, I think, a situation in the India House, who from being a frequent speaker at religious meetings, and occasionally supplying a vacant pulpit, is tolerably well known to the religious public in and around the metropolis. A somewhat fluent knack at speechifying, though without anything very profound, argumentative, or logical, gives him a share of popularity, as great perhaps as any man of mere mediocrity has a right to expect at second rate public meetings.

I was present recently at a Sunday School meeting in this town, when this Mr. M delivered himself of an oration, in which he dwelt with particular emphasis on the fearful extent and aggravation of *Juvenile delinquency*; and expressed his hope, that a national convention would ere long take place, to deliberate on this question, and devise some effectual means to grapple with it. "I want," says he, in the fervour of his zeal, "I want to pull down Newgate." This was an admirable wish, but it appears that he quite forgets the cement which holds together its blackened walls, and will by its alone power perpetuate the eyes sore. For without any drift of the subject towards that point, he said, in a tone of ridicule, as if his admiring hearers would start with wonder at the thought of such consummate wisdom ever stooping to such egregious folly; "now what do you think? why, "at one time, I was very nearly being a teetotaler; but my dear wife, who has looked so carefully after me for seven and thirty years, said, 'what! my dear, at your time of life, to be trying experiments! why it will kill you, indeed you will never be able to get through your multiplied engagements without something to support you; and then there was my dearly beloved pastor, the Rev. G. C. of Walworth, who became a teetotaler, and who gave it up on account of his health: and so I now take a glass or two of the best wine I can get.'" And it appears to be Mr. M's impression, that this said glass or two of the best wine, has caused a very serious disappointment to a certain personage, whom we are all very fond of outwitting; since he said, that, "the devil would be very glad to see his coffin." Now sir, may I venture to express a contrary opinion, namely, that the devil will be far better pleased, if Mr. M. lives to a good old age,

supposing he carefully studies to set every religious meeting which he addresses, chucking with delight, at his bold, uncalled for sneers at Teetotalism.

Two years ago, sir, at a meeting in the same room, your humble servant gave mortal offence, by saying, that drinking professors of religion were *pulling down with one hand, and building up with the other*; but is it not true? was there ever a grosser absurdity? ever a more pitiable display of inconsistency, than for a man to wail over natural depravity, and talk of a grave Convention to check juvenile delinquency, and exult at the thought of pulling down Newgate; and then, for the miserable object of eliciting a laugh and a cheer from a drink loving section of a *Christian* audience, (and I write this most deliberately), ridicule the only agency, which, *without a miracle*, can accomplish it? If I were to call such a proceeding by the only name it deserves, people would say, fie! upon my uncharitableness, and vulgarity; and, as I cannot in more courtly language find a befitting title, I leave it without any.

Now I do not know that this person, who notwithstanding his "five and forty years of Sabbath school experience," would do well to sit down on the lowest form of common sense, and learn the A. B. C. of social and religious improvement, is himself worth the powder and shot of your "*Times*;" but as he is probably a type of many boisterous philanthropists, and as the mischief they do is by no means so straitened as the degree of decorum which they display, it appears needful that they should be reminded of the glaring outrage upon the interests of humanity, which they commit. Trusting for your insertion of the above.—I am,

Yours truly,

D. G. PAINE.

High Street, Deptford.

#### ENQUIRIES.

TO THE EDITOR OF THE "TEETOTAL TIMES."

DEAR SIR:—Will any of your Correspondents be kind enough, thro' the medium of your valuable periodical, to furnish me with the information I am anxious to obtain on the subjects of the following questions, viz.

- 1, When did *spirits*, such as Brandy, Rum, &c., first come to be produced and used as beverages?
- 2, When did *malt liquors* come to be used as beverages?
- 3, Were drinks of this nature ever used at all as beverages in the East? And if so,
- 4, About what period did such usages obtain?

A reply to these questions in the "*Times*," will greatly oblige,

AN "ANXIOUS ENQUIRER."

Goole, Dec. 12th, 1848.

#### THE LATE R. HICKS, ESQ., SURGEON.

We are informed that the Members of the St. Pancras Total Abstinence Society, are anxious to get up a marble tablet, with suitable inscription, to the memory of their late friend and member, over the platform of their new Hall, in Weir's Passage, Wilstead Street. They have commenced a *penny subscription* for this purpose; but as their number is not large, and other claims are pressing upon them, they are desirous of receiving assistance from other friends of the deceased. As he was eminently "*worthy*" to whom this tribute of respect is intended to be paid, it is hoped that the aid required will soon be afforded. We understand that Mr. E. TACKLEY, 9, Charlton-street, Somers's Town, the Treasurer of the Society, will gladly receive any contributions, however trifling.

### COMPULSORY DRINKING USAGES.

It will be known to many of our readers that JOHN DUNLOP, Esq., has devoted himself, for some years, to the hunting up, exposing, and denouncing the almost innumerable compulsory drinking customs and usages of this country, as the prolific source, and the main sustenance of that intemperance, which injures so many thousands, in "body, soul, and substance." He has exposed, not merely those tyrannical drinking usages practiced in manufactories and workshops, by which a large portion of the labouring classes are held in ignoble and ruinous vassalage, but, also, those which prevail amongst tradesmen and shopkeepers, as well as amongst the middle and upper classes of Society. He has succeeded to some extent in exposing these usages, we say; and because he believes that if these could be abolished, intemperance would receive its death blow, he has recently applied himself to this important class of teetotal labour, with, if possible, more than usual vigour. He is decidedly of opinion that if the various Teetotal Committees would agree to devote their attention to this peculiar phase of intemperance throughout the ensuing year, directing their operations, not so much to intemperance in general, as to this its prime and grand support, that their labour would be followed by results, such as the most sanguine of them have hardly anticipated. He has recently visited several of the Committees of Teetotal Societies for this purpose, and has succeeded in inducing many of them to try the experiment he recommends. It is proposed, in some Societies, with which we are acquainted, to hold a public meeting for this special purpose, as early in 1849 as possible, and further to see that the subject be brought forward, from time to time, and urged by suitable advocates. We earnestly recommend a similar course to the Societies throughout the kingdom.

### PRIZE ESSAY ON JUVENILE DEPRAVITY.

The prize of ONE HUNDRED POUNDS, offered by JOSEPH EATON, Esq., of Bristol, for the best Essay on Juvenile Depravity, has been awarded to the Rev. HENRY WORSLEY, Easton Rectory, Suffolk. Smaller prizes have also been awarded, at the suggestion of the Adjudicators, to the following authors of Essays of great merit:—Miss Eliza Meteyard (Silverpen), Mr. Thomas Beggs, and Mr. Thomas Barfield.

### WHAT CONSTITUTES CRIME?

A short time since, in America, a servant girl was formally tried before a legal tribunal, for stealing *seven cents worth* of brown soap and sugar from the cupboard, with the leave of her mistress. On the same day the complaint was made by many respectable artisans, against 10,000 grog venders, for robbing a *hundred thousand* starving wives and children, of a sixpenny loaf each and some cold potatoes; instigating five murders; as many incendiaries, and 500 grand larcenies, and notice was given in a number of the public papers. But not a Grog-vender was arrested—most held up a license from the Mayor; and those who had acted without license claimed the protection of common law and immemorial usage, to do the same thing on the morrow to the end of time!—We wonder if any one can tell in these days what constitutes crime.

### GEORGE SMITH KENRICK, ESQ.

It is with deep regret we announce the death of the above eminent philanthropist, which took place on the 12th December, at his residence in West Bromwich. His loss will be deeply felt by the friends of Temperance and popular improvement. Few men pursued these objects with greater zeal and devotion. His heart always felt for, and his best energies were always ready to assist the working classes. As an ironmaster, Mr. Kenrick was quite a model to his order. We have had opportunities of watching his career when he was proprietor of the Vortex Iron Works, in Monmouthshire. Order and regularity pervaded the works under his inspection. He was the friend of the widow and fatherless. To the education, domestic comfort and religious instruction of his workmen, he showed himself fully alive. By the collection of statistics and delivery of lectures he endeavoured to enlighten his workmen and the public, on the evils of our drinking usages. In short, all his efforts were directed to promote the temporal and spiritual welfare of those who depended upon him. On his removal to West Bromwich, Mr. Kenrick pursued the same benevolent career. His time, his talents, and his money were consecrated to the promotion of sobriety. He was the life and soul of the Central Temperance Association. He projected, and was the proprietor of the *Temperance Gazette*, and published numerous papers and tracts on the same subject. As might be supposed from his public career, Mr. Kenrick was a gentleman of irreproachable character in private life. To know him was to admire him. Kindness, amiability, and goodness, seemed to be the leading features of his mind. But his benevolent career has been unexpectedly, and prematurely arrested by the hand of death, and the indefatigable workman now rests from his labours. He has, we believe, left a young widow to mourn his loss. Her tears will not fall alone; for many of the good and great of our country will drop the tear of sorrow and heartfelt regret over the grave of GEORGE SMITH KENRICK.—*Standard of Freedom*.

MR. JOHN DONALDSON.—This well-known and industrious advocate of the Total Abstinence principle, died on Sunday, the 17th inst., after a comparatively short illness. He has left behind him a widow and five or six children, wholly unprovided for, and, at present, in circumstances of deep distress.

A WISE JACKDAW.—Men may learn from the jackdaw, it seems, as well as from the ant. The *Gateshead Observer* says: "At Gilmerton a jackdaw, having got drunk with whisky, would never afterwards taste the deceitful liquor."

FREEDOM AND STRONG DRINK.—Are very uncomfortable companions.

GOOD ADVICE.—"Tell your father," said John Randolph to a young friend, "that I recommend abstinence from novel reading and from whiskey punch. Depend upon it, sir, they are both equally injurious to the brain."

A DRUNKEN "BEAST."—A drunkard made his way into a menagerie some time since, and the keeper, fearful that he would get hurt, told him to leave the place. An Irishman who was looking on said to the keeper, "Why don't you let him alone? Sure this is the right place for him; don't you see he has been making a *baste* of himself."

## DRUNKENNESS IN THE NAVY.

In a series of papers which have recently appeared in the *Morning Herald*, on "The present condition of the Navy," we find the following, which we sincerely trust will be read and acted upon by the Lords of the Admiralty.

## "SUBJECT OF DRUNKENNESS.

"The English people may be satisfied on one point—namely, that as long as *spirits* are daily served out in the fleet, so long must the *lash* be freely administered also. It is the general belief that sailors, like red Indians, are only to be caught and kept in good humour by the bait of spirits. The absurd and mischievous popular cry of "No punishment," is listened to, but the causes that lead to it are not sought out.

"The actual allowance of spirit to each man, one gill a day, might do but little harm; but, unfortunately, it is the current coin of the ship—all small debts are paid in grog. There are, of course, various different trades on board a ship, and the men mutually assist one another in this way, and, as I have said, the payment is made in grog; and such is the craving of the men to become intoxicated, that, instead of drinking their proper allowance, a smaller measure is in use in each mess, leaving a large surplus to one person; and they all religiously observe their turn in this respect, so that in each mess, even at sea, one man is supposed to be more or less drunk, making about *forty every night* in a large ship.

"But this is by no means the greatest part of the evil. The boy before the mast, and the naval cadet, fresh from school, have the *example of spirit-drinking* immediately and constantly before their eyes; and until he has learned to drink, and too often to like it, the boy considers himself no sailor. This is the true evil; this it is that early leads our men and officers into intemperate habits, before they are old enough to know the consequences of their folly. It would be well if those in authority considered this. The remedy for this state of things is simple. I believe if circulars were posted at the sea-ports, declaring that in future spirituous liquors would not be allowed on board ships of war; stating in the same circular, that the pay of able seamen is increased to two pounds a month (being six shillings in addition to their present pay), and that the pay of the petty officers and marines serving afloat is raised in the same proportion, there would be an addition rather than a falling off of volunteers for the fleet. The pay of the ordinary seamen, landsmen, and boys need not be increased as an equivalent to the loss of grog, as they look forward to the time when they will become able seamen; and the greater distinction there is between the latter and the former classes the better.

"The ships already in commission might retain their grog until paid off, otherwise it would be considered a sort of breach of faith.

"This method of increasing the pay of the able seamen, making it more nearly equal to that of the merchant service, instead of entailing any additional expense upon the country, would be productive of considerable economy; for all the cost of the spirits now issued to officers, ordinary seamen, landsmen, and boys would be saved.

"Now would be the time to make this change. There are some who think that seamen could not do without spirits. *Experience proves the contrary*. The American merchant-ships (which are in excellent order) do not carry spirits, yet our men desert into them. What further proof is needed? *The blessing of not having spirits in a ship is hardly to be told*. Were this change adopted, unless I greatly mistake, the lash would not be so much required. I need not add that spirits should not be allowed on board for the use of any person. And to prevent spirits being smuggled on board, a law should be framed, declaring that any British subject proved guilty of any act of the kind should be sentenced to a

heavy fine or imprisonment; and any seaman detected bringing them into the ship, or found drunk, should be liable to be fined in addition to any punishment to which he is now subject. Strict orders should be issued for the prevention of drunkenness, in whatever rank it is found. I would also remark, that whereas men when they do not drink spirits invariably eat more, some vegetable food out to be taken to sea and served out daily. What are now the spirit-rooms, would afford more than ample stowage."

## THE ROAD TO RUIN.

THE DRINKING CUSTOMS of our country form the very highway to individual, social, and national ruin. The moderate men, who drink wine as a luxury, little think what intimate connexion exists between the habit they recommend and the ruin of millions. When the social glass is enjoyed in the family circle and in the friendly party, it is not considered that the self-same glass is the ruin of the brightest hopes, and the angel of death to a thousand families. And when our statesmen provide facilities for the people to obtain the liquid poison, in order to increase the revenue, they do not seem to think that the reflex expenses of our drinking system press heavily upon the community at large, in the shape of poor-rates, prison expenditure and police, judicial and penal establishments. It is said that the only way to move the sensibilities of John Bull is through his pocket, and that an appeal to his cash is much better than an appeal to his conscience. If it is so, there are ample grounds for calling his attention to the Temperance Reformation, in order to show how that, by neglecting its claims, he entails upon himself an enormous expenditure—an expense, in comparison with which the alleged extravagance of our Government, is but a trifle. Mr. Cobden talks of forming a People's Budget, by which *twelve millions* of the National expenditure may be saved without detriment to the public service. It is possible for the people to form a budget which would result in the direct saving of *fifty millions* sterling of money per annum, and a much larger indirect saving, and that without detriment to the public health, the social happiness, and the morals of the community.—*Standard of Freedom*.

## TEMPERANCE VILLAGE.

An Association was formed some time since, having in view the formation of a Temperance Village, in the vicinity of New York. On the 1st of September last, each member had paid his purchase money, making altogether nearly 40,000 dollars. A tract of nearly 200 acres of land, situated about half a mile above Harlew, has been purchased from Geo. Morris, Esq. This has been regularly surveyed, and divided into lots of one acre each, no person being entitled to hold more than one. Streets, park, &c., have been laid out, and the work goes bravely on. The Village was regularly dedicated by the name of *Morrisania*, in October last, on which occasion the lot holders and their friends, to the number of about 2000, assembled on the ground. The exercises were opened by prayer, followed by singing, speaking by Captain Knight, Dr. Latham, and Rev. Mr. Hodges. Andrew Finley, Esq., of West Farms, presided. In behalf of the Association, Dr. A. D. Wilson presented silver pitchers to J. L. Mott, C. W. Houghton, and Mr. Mc. Graw, the projectors of the enterprise. The company then sat down to an excellent dinner. A peaceable, yet intense pleasure was experienced by all. There was no liquor, and, in consequence, no oaths, no wrangling, no violence. One of the conditions of the deeds by which these lots are held is, that if the holders of a lot, or his representative, shall "make, buy, or sell, upon the premises" any intoxicating drinks, all claim is forfeited, and the lot becomes the property of the Village of West Farms.—*New York Organ*.

## TEETOTAL OPERATIONS.

LONDON.

A large and most interesting meeting was held in the Great Room, Exeter-hall, on the evening of Monday, September 18.

JOHN CASSELL, Esq., who presided, was received with much cheering. He said that the temperance movement had strong claims upon every genuine patriot and philanthropist. He proposed to call the attention of the audience briefly to the progress made by the principle, and to the results likely to follow from that progress. He believed that the practice of total abstinence from strong drinks was calculated to purify the moral atmosphere of the nation, and to make it, consistently with its privileges, a pattern of morality and excellence to surrounding nations. He had himself joined the society nearly fourteen years ago. At that period the advocates of the principle were regarded as wild enthusiasts, and numerous obstacles were opposed to their progress. It had been said that the origin and progress of teetotalism might be compared to that of the Anti-Corn-law League; it was so, however, only in some respects. That great movement began with a few individuals, but they were men of talent, of wealth, of influence; their principle was identified plainly with the best interests of the people; thousands soon rallied round them; ministers of religion supported and encouraged them; and the cause soon became popular and triumphant. The system of teetotalism was set on foot by a few, but they were not men of wealth or influence; they were chiefly hard working-men; they were accused of attempting to deprive the humbler classes of one of the few comforts they enjoyed; and everywhere they had to encounter opposition. It might have been thought that so excellent a system would have commended itself to every man's conscience; instead of which their system was denounced as contrary to reason, to philosophy, and to experience; chapels were closed against them; sermons were preached against them; their mode of advocacy was objected to; they were accused of an attempt to supplant the Gospel, and their attempt to reclaim drunkards was declared to be absurd. But they persevered, notwithstanding (cheers). They believed it to be possible to reclaim even drunkards. They believed that their principle was promotive of the designs of the Gospel. Between Liverpool and Manchester was a large tract of land known as Chat Moss; it was a great morass, on which nothing useful would grow, and the atmosphere of which was declared to be poisonous. It was abandoned for years as irreclaimable. But the late Edward Baines took it; he did not at first cast seed into it, for that would have been an act of insanity, but he had it thoroughly drained—created an adaptation between the soil and the seed; then he sowed it, and now it brought forth good fruit in abundance. The advocates of teetotalism looked upon drunkards as a great morass; ministers of the gospel, year after year, continued to scatter the good seed among them, but the soil was not adapted to the seed, and all their labour was in vain. Hence, said they, the drunkard cannot be reclaimed. Then came the teetotal advocates; first they dug the deep dyke of total abstinence, drained the alcohol from the brain of the drunkard, thus creating an adaptation between the soil and the seed; then they broadcast the seed, and it sprung up thirty, sixty, a hundred fold, to the benefit of man and the glory of the Redeemer (much cheering). The men of Preston visited Manchester, Blackburn, Bolton, Todmorden, and other surrounding towns. Many listened attentively, and in a short time thousands snapped asunder the chains of custom and appetite by which they had been bound, and became physically and morally free. Then, as the result, they became better husbands, parents, and citizens. Mechanics' institutions, churches, and chapels, were regularly attended, and hundreds of them soon became united to Christian

communities. The lovers of moderate drinking took the alarm, though the majority regarded teetotalism as a temporary excitement which would soon die away; it had, however, outlived alike the scorn of one class and the opposition of another, and continued to wend its widening way (cheers). And when he looked at the result of the labours of the early advocates, he could not but say it was well for the poor drunkards who had been reclaimed—it was well for the wives and families of hundreds—it was well for the community at large, that they did not halt—that they were not intimidated (cheers). And he believed that the principle was still taking deep root in the understanding and affections of thousands. And now that such efforts were making to benefit the working classes, he trusted that the teetotalers of the metropolis would trim their lamps, and would prepare to meet the general expectation (hear, hear, hear). There was a loud cry for financial reform. Mr. Cobden had proposed a budget for the people, by which *twelve millions* of the national expenditure might be saved; but important as that might be, the teetotalers could form a far more profitable budget—a budget by which *fifty millions* sterling might be annually saved, and the physical, social, and moral condition, of the people, at the same time, be greatly improved (hear, hear). And how great a reduction might be made in *poor rates!* Men who in the summer months could earn from 30s. to 40s. per week, were reckless and improvident, so that when winter came they had not a farthing to help themselves with. Then they became burdens to the parish and to the public, to say nothing of the bearing of intemperate habits upon police and prison rates, lunatic asylums, &c. Mr. Cassell appealed to those present who might be panting for the political elevation of the people, and asked if there was any practice so degrading to character as that of drunkenness? (hear.) Men who in the tap-room, with their liquor before them, shouted "Liberty or Death!" were the greatest tyrants and oppressors of their families, and were themselves the veriest slaves in existence (cheers). Who could trust men with the elective franchise who could betray their trust for a draught of strong drink, and who, to gratify their unnatural appetite, would starve their families, pawn their clothes, or sell their Bibles? (hear) So as to the religious education of the people: teetotalism was an admirable railway by which to facilitate the progress of the gospel chariot (cheers). Teetotalism went forth to pluck up the briars and the thorns which prevented the good seed from springing up. If then those present desired to see the people of this country elevated politically, socially, morally, and religiously, they would, he trusted, feel it to be their duty at once to adopt the teetotal practice, and to assist in introducing that practice throughout the community (repeated cheers.)

Mr. Jabez INWARDS proposed to set before the audience "The claims of the Temperance Reformation." Society, he observed, was in a strange state. On the one side was teetotalism, which never broke the heart of a single individual—that was despised; on the other side was drunkenness, which had injured and destroyed thousands and tens of thousands—that was cherished and beloved. And was that true of England—of England in its boasted state of intelligence? It was. Why then he would say, "Go to the ant, and it shall teach thee; to the beasts of the field, and they shall instruct thee" (cheers). As there were dark spots on the sun's disc, so, on the greatness and glory of England there were dark spots, and the darkest spot was that of intemperance (hear). The object of the temperance movement was to remove those dark spots, that England might appear in all its real beauty and splendour. A few years ago the drunkard was passed by, and it was deemed useless to attempt his reclamation; but teetotalism has been the means of reclaiming thousands, after science and religion had pronounced their case hopeless. And how was their reclamation brought about? By a plain, common-sense principle, which the simplest could understand.

In the course of the march of teetotalism, no sighs had been heaved, no tears caused, no blood shed: could that be said of the march of strong drink? (hear and cheers.) No; and, in addition to the woes it scattered in its path it bound the bodies and souls of men in chains. It was predicted that the result of teetotalism would be to produce a race of poor, pale, puny, feeble creatures, fit for nothing in the world; that fallacy was as old as the days of Daniel. But the teetotalers could say, as the Hebrew worthies said, "Prove thy servants, and see if we be not fairer and fatter in flesh than all the children which did eat and drink the king's wine" (much cheering.) The Temperance Provident Institution proved that teetotalers were healthier and longer-lived than any other class. Mr. Inwards then referred to the sad waste of wholesome and nutritious grain destroyed by the manufacture of strong drink. Eight millions of quarters of good barley could be purchased for sixteen millions sterling, and would supply eight millions of persons with bread for one year. But the same quantity of barley converted into strong drink would cost seventy millions sterling; and, how many persons would that nourish? Actually not one! (hear and cheers.) Surely it was highly criminal thus to destroy people's food (hear). It was a sin against man, against nature, against Jehovah. Then strong drink, its use, its sale, its manufacture, ought to be abandoned; and if so, all ought to become teetotalers (cheers). In reference to the spread of true religion, teetotalism had been greatly blessed as an honoured instrument of usefulness; in one county alone, it had been the means of adding about three thousand persons, once drunkards, to the Christian Church (cheers). Mr. Inwards then referred to London, with its six thousand drunkeries, those licensed abominations, in which thousands were constantly offering libations of the most splendid description to the impious Bacchus; and yet if we listened to the preachers of the Gospel, from one end of the metropolis to the other, we should scarcely suppose that such a vice as intemperance existed (hear). It was surely the duty of teetotalers to "cry aloud and spare not" against so vicious and destructive a system (hear). And who perpetuated the delusion as to the drinking customs of the country? Not the drunkard; no, his conduct and character was perpetual lecture against intemperance. The drunkard said, practically, "touch not the drink, for it bites like a serpent and stings like an adder." No; it was the moderate drinker, the respectable man, the professing Christian, who perpetuated the practice; he said, practically, "Use it kindly, for it is a good creature, of God." Hence the country continued to be cursed with drunkards. Many thought that the teetotalers went too far; but teetotalers were of opinion that the consumers of strong drink went sadly too far. The practice of total abstinence was, however, rapidly gaining ground, and union, and perseverance would be sure to gain great and glorious triumphs (much cheering).

Mr. T. HUDSON furnished some statistics illustrative of moderate drinking. His first proposition was, that the vast revenue derived in this country from intoxicating drinks is not derived chiefly from drunkards, but from moderate drinkers. Estimating the population of England, and Wales at seventeen millions, and subtracting from that number one million for total abstainers, and 6,500,000 children (assuming that they used no strong drinks), it left 9,500,000 persons drinkers of strong drinks. It was computed that there were 500,000 confirmed drunkards; then there were left nine million persons, the respectable moderate drinkers of society. If they spent but 1d. per day, that would be £1 10s. 5d. a year, or for the nine millions of persons, £13,687,500 per annum. But he could not let them off at an average of less than 3d. per day; they never got drunk, and yet they spent £41,062,500 a year. Setting down for the 500,000 drunkards 1s. a head, £9,125,000 a year, that left a surplus of £32,497,500 against the moderate drinker (hear and cheers.) Hundreds and thousands were branded with the name of drunkards who were by no means the most intemperate

in the community; many drank more deeply than they who were yet able to discharge all the ordinary duties of life with considerable propriety. A man who was sober all the week would get drunk when he received his wages on Saturday night, and would perhaps repeat his draughts on the Sunday; thus he spent £10 8s. a year on drink. Another passed him while in a state of intoxication and predicted his ruin. But what did he himself drink? Beer at dinner, £6 1s. 8d. a year; two glasses of good port per day, £12 3s. 4d. a year more; a glass of best brandy and water at night, £9 2s. 6d. a year. And this most sober and respectable man, who chided the poor drunkard for his waste of £10 8s., actually spent £27 7s. 6d., just £16 19s. 6d. more than his despised neighbours! (cheers.)—Mr. Hudson's second proposition was, that it is impossible to define what is moderation in the use of intoxicating drinks. "A glass or so," "a drop to keep the cold out," "a little to assist digestion," and so on. One declared that no man ought to exceed three glasses; another prescribed two bottles. Then instances were adduced of men who took large quantities and yet attained to a great age. One boasted that though called a hard drinker, he had attained the age of 84, but he acknowledged that he had buried three sets of his drinking companions. So men might point to the "Iron Duke," the "Captain of a hundred fights," who had escaped unhurt; but they forgot that hundreds and thousands had perished in those same fights (hear and cheers). Mr. Hudson's third proposition was, that it is unsafe for any man to drink intoxicating drinks, and that the only certain and safe system is to abstain altogether. In proportion as drink was used, the brain was excited, and in proportion as the brain was excited moral control was destroyed; and when the balance was lost, who could say how long ruin would be averted (hear). No man had a right to use such dangerous drinks, and of course, no one had a right to make or sell them (cheering). But "a good time was coming" (cheers). Did any ask for a sign of its approach? He would point to the present meeting, congregated in such large numbers, not to listen to the sweet notes of Jenny Lind, but to the plain and steady advocacy of total abstinence from strong drink. Let the teetotalers dedicate themselves—let them buckle on their armour afresh. Truth was stronger than error, and would assuredly prevail. Only let them have full faith in their principle, and act accordingly and then would be brought about the glorious day they had so long desired (cheering).

Mr. THOMAS WHITTAKER announced his subject as "Teetotalism and the Constitution." Man, he said, had two constitutions, one physical, the other mental, and he wished to ascertain which of these it was that teetotalism would not suit. Men acted according to their faith, and systems were valued in proportion to men's belief in their excellence. When he used strong drink formerly, he believed in its excellence, and used it with all his heart. He became a teetotaler because he believed it to be a good system, he found it suited to his constitution, and he had steadily adhered to it (cheers). How did persons become teetotalers? In various ways. One man fell out with a publican and went to a teetotal meeting, and signed the pledge from mere spite. Soon, something in the society displeased him, and on the same principle he went back to strong drink; and when remonstrated with for his apostasy, his excuse was, "teetotalism does not suit my constitution." It did not agree with his mental constitution. Another was invited by his master to a teetotal meeting; he listened with great defence—signed the pledge in the presence of the gentleman who invited him—took care to display his card of membership, and so on. But no sooner did some other respectable gentleman or employer ask him to take a glass of wine, than, anxious to please, he partook of it, and when charged with his breach of faith, excused himself by saying that "teetotalism did not suit his constitution." It did not suit the constitution of his mind (cheering). Another sees

a procession of teetotalers; is charmed with the music, flag, and medals; goes to a tea meeting, tickets 9d. each, where there is plenty of good tea and rich plum cake; attends a lively public meeting; all is attractive; he signs the pledge, and goes on well for a time. Some wake or fair, with its music and dancing presents greater attractions, and he apostatizes. His excuse is that "he has tried teetotalism, and it does not suit his constitution." Another, a respectable man, some dark night when he thinks no one will see him, creeps into a temperance meeting; he listens, and hears statements made which somewhat startle him, and to which, in his mind, he seriously objects untrue. Finding, however, the speaker adduces facts in support of his statements, he is gradually brought to believe in the excellence of the principle; one scruple after another is removed, and he advances nearer and nearer to the platform, and at length requests permission to speak a few words, and concludes by signing the pledge. He goes home and tells his wife where he has been and what he has done; she expresses her deep regret, and assures him that teetotalism will not suit him. She was always afraid, she said, that the goodness of his heart would run away with the sense of his head. The poor man begins to be worried to death. Perhaps he is a minister. Then certain old ladies of his congregation remonstrate with him; they get the doctor on their side. He is reminded of the heavy labour he has to perform; is assured that he is looking very ill; till at last he begins to fear that it will not suit his constitution; and while the teetotalers are exulting in the thought of his having joined their ranks, he sends in his resignation (hear and cheers). These were some of the reasons which induced some to imagine that teetotalism did not suit their constitution. So fully convinced, however, was he (Mr. W.) that it would suit every constitution, if fairly tried, that he earnestly exhorted every person at once to sign the pledge. He appealed to Christians, who were bound to make sacrifices for their own good and for the good of others; to mothers, whose bosoms glowed with emotion over their little sparks of immortality; to fathers, who looked on their children bearing blossoms of beauty and of hope; he called upon all to come up to the help of the temperance cause. By signing the pledge they would be secured against a thousand ills; and by faith in the Redeemer they would come to the enjoyment of present and eternal blessedness (loud cheers.)

Mr. T. A. SMITH proposed to expose some of the popular fallacies respecting strong drinks. It had been asserted, he said, that "knowledge was power;" he believed this, hence he was anxious to diffuse knowledge respecting strong drinks. The use of those drinks was founded altogether in ignorance—ignorance of their nature and properties; and even doctors of medicine often betray their ignorance as to certain courses of regimen which they had not practised themselves, or seen practised by others. Teetotalers were anxious to excite a spirit of enquiry, and hence they exposed what they believed to be fallacies. Many persons looked at a strong man, and because he used strong drink they supposed that the drink made him strong. These liquors were called "strong," hence people jumped at the conclusion that they made men who drank them strong (hear). They did not so reason as to other things that were called strong. Strong butter, for instance, was not greatly approved; onions were called strong; but persons seldom took onions to strengthen them. Wrong conclusions were often drawn from right premises, and sometimes both premises and conclusions were false (hear). He had not become an abstainer from passion, but from reason; and if it could be proved that intoxicating liquors would make him a better man in any respect, he would take to the use of them again (hear). But many persons said "What were these things sent for?" He asked, in reply, where were they sent to? He denied

that they were "sent" at all. They were not natural productions; they did not drop from the sky, nor from the sides of mountains, nor flow through valleys. They were not sent, but manufactured. God sent barley, but man made it into malt, and in so doing broke the Sabbath, besides destroying large portions of nourishing grain. Then, again, it was asked, "What was barley sent for?" He replied, to make bread, or fatten cattle. If we had too much wholesome and nutritious grain in this country, there might be some show of reason in wasting and destroying a portion of it; but when it was recollected that we had not enough, and had to send to foreign countries to supply the deficiency, there was no excuse (hear). Barley was sent to be used, not abused; to be converted into bread, not to be made into a deadly drink, producing disease, and crime, and misery, and ruin (cheers). A popular lecturer had said that alcohol was present, and from that he inferred that it had a right to be used. Why, in some districts sulphurated hydrogen gas was greatly present, and injured thousands; but should we on that account object to the labours of the Health of Towns Association, to have such districts purified (hear and cheers)? Alcohol had its uses, it was true, in the manufacture of varnishes, tinctures, &c. It was also used to preserve portions of dead bodies; but it followed by no means that it should be put into living bodies to destroy them (hear). It was said that many good and wise men had used those drinks; but it was certain that they were not made wise or good by their use of such drinks; and, it was certain, also, that many wise and good men had been injured by their use of them (hear). History, science, and experience proved that no man was ever made better by his use of strong drinks, and that no man was ever, either as to wisdom or goodness, by entire abstinence from them (cheers). It was said, "Look at draymen and publicans, and see how large and fat they are." Draymen were large before they became draymen, and their size was no proof whatever of their strength. As to publicans, they used very little exercise, they fed on the best, and fat was no sign of health or strength, but the contrary (hear). It had been proved that the average age of publicans was below that of other trades, and that the average age of potboys was below that of footboys. Once more, it was said that teetotalism was not conversion. Who ever said it was? (hear). Bibles, chapels, churches, preaching; were not conversion, though they were all valuable instruments. The objection was idle. But he feared there was a sort of compromise between the Church and Satan. It seemed as if Satan said, "Do not denounce wickedness in high places; do not attack peculiar vices; let men go on in their own courses, and you shall sit under your own vine and fig-tree; none shall make you afraid; your ministers shall be endowed, and you shall have the protection of the State" (much cheering). He (Mr. S.) fully believed in the conversion of the world, but he believed that the church must first be converted; and he believed that teetotalers would leave no means untried to convert the church, in that respect at least (cheers). And he trusted that they would continue to labour on till every obstacle to the progress of the Gospel was removed, and till the kingdoms of this world become the kingdoms of our God and of his Christ (considerable cheering).

Mr. G. CAMPBELL proposed a resolution of thanks to the Chairman, which was seconded by Mr. GROSJEAN, and carried with great applause.

THE CHAIRMAN briefly returned thanks. He rejoiced that the present meeting had taken place, and would willingly assist in getting up another in the same place (much cheering).

The meeting, the interest of which was kept up to the last, concluded about ten o'clock.

## TEETOTALISM IN THE CHURCH.

The devoted friends of the Christian Association and Sabbath School Total Abstinence Society, held their first Monthly Public Meeting in Ebenezer Independent Chapel, Denmark Street, Soho, on Monday 11th Dec. The interesting business of the evening commenced with reading of Scriptures, and fervent prayer for the Divine blessing. WILLIAM SIMS, Esq., presided, and delivered an effective address, in which he showed the advantages derivable from the connection of Temperance meetings with religious associations.

Rev. R. B. ISAAC, Minister of the Chapel, followed in a speech full of Christian sympathy. He dwelt upon the necessity of forming Congregational Total Abstinence Societies, and the solemn duties of pastors to take up the Cross, letting no interest, fear, any other unworthy principle deter them from consecrating their noblest energies to the cause of suffering humanity. He traced the operations of the temperance cause on society which, though it might not bear the appearance of rapid and violent progress, like the shallow stream, bounding and tossing against every thing that came in its way; yet might be found by those who looked beneath the mere surface of society, pursuing its way, like the deep under current of a stately and majestic river, even though the surface might appear smooth and still. Teetotalism came to us wafted on every breeze, rippling on every wave; and the happy home of every reclaimed drunkard proclaimed the undeniable evidence of the finger of God guiding the work, and stamping our merciful labour with his approving smile.

Mr. FERNANDEZ, Superintendent of the Westminster Ragged School, showed that a vast amount of the poverty, discord, suffering, crime, disease, and premature dissolution amongst the poorer classes, were almost exclusively caused by their drinking propensities. From extensive experience he could boldly affirm that Ragged schools, and similar benevolent institutions would be uncalled for, if intoxicating liquors were extirpated from the country. He rejoiced in the organization of the "Christian Temperance Association, and would affectionately say to every Minister and congregation, "go thou and do likewise."

Mr. J. H. ESTERBROKE, Secretary, gave an impassioned delineation of the withering and deadly nature of the fire-waters upon the intellectual, domestic and spiritual character and circumstances of man. He called upon Ministers of the glorious gospel, and professed followers of the self-denying redeemer, to awake from their sinful apathy, to cry aloud and spare not, to exert a holy fervour and sanctified zeal in behalf of this blessed instrumentality. Let us manfully put shoulder to the wheel, and urge onward this sacred reformation. Bleeding humanity, and heart broken wives, supplicate our assistance. Each little ragged object of compassion that runs our streets unheeded and despised, serves but to remind us that there are drunken fathers and mothers in our midst. The melancholy scenes of shattered and disorganized families urge us in plaintive tones to be "up and doing," and never, never to become weary of well doing, until the last vestige of the demon drink, and all its concomitant evils and foul abominations shall be swept from the bosom of the world.

Mr. CAMPBELL rivetted the attention of the auditory with an appalling statistical account of the Intemperance, desitution, criminality and immorality of an alarming proportion of the British community, and concluded with excellent advice and earnest invitation to atand on the use of the insidious and destructive liquors.

Mr. DRIVER, Sabbath School Teacher, passed a high eulogium upon the importance of a christian temperance Association, and the good it was likely to diffuse amongst congregations generally, as a faithful rebuke and sublime example. Strong drink, he observed, had ever proved an awful barrier to the success of Christian Missions, therefore it was the imperative duty

of every sincere wisher to the diffusion of scriptural knowledge, to abstain not only for the benefit and rescue of the perishing at home, but also for the salvation of the degraded and imbruted heathens abroad.

The doxology was beautifully sung by the Sabbath School Children, afterwards a vote of thanks was presented to the Chairman, which he acknowledged, and the respectable meeting separated, evidently anxious for the prosperity of the new Christian Temperance Movement.

Some excellent pledges were obtained.

## DARTFORD, KENT.

Dec. 6, a meeting of the Dartford Temperance Society was held in the Independent Chapel, Mr. Collins, of Crayford, engaged in prayer; and a few introductory remarks by Mr. Parks, Mr. Squire, of London, delivered a lecture illustrative of the beneficial effects of entire abstinence from intoxicating liquors, which called forth repeated expressions of applause from a highly respectable audience.

The friends of our cause in Dartford are but few, and have much opposition and prejudice to contend with. Our town, although but small, contains three large Breweries, and many drinking houses, through which these poisoned waters are continually flowing, producing Immorality—Poverty—disease and death.

But what distresses us most is the conduct of Christian professors, who look upon our work with as much suspicion as they would if we were engaged in anything opposed to the glorious gospel. We rejoice however to state that every member of our committee belongs to the household of faith," and that although the church will not afford assistance, its indifference cannot hinder our ultimate success, while we have the great Head of the Church on our side.

W. C. Y.

## BEVERLEY.

The Third Anniversary of the opening of the Temperance Hall was held as follows:—On Monday evening Mr. Edwards, the York City Missionary, addressed a large and respectable audience, and at the close several signed the pledge. On Tuesday, above 200 sat down to Tea, which was provided by several Members of the Society. After the tables were removed Mr. Tho. Waddington, the President of the Society, took the chair; Mr. Jas. Parkinson, of Hull, gave a very animating address, shewing the way in which he became a Teetotaler, and the benefit he had derived from the cold water system, and that he was able to compute in weight with any publican in the town of Beverly, as he weighed about 23 stone. The Rev. B. Evans, of Scarborough, was listened to with great attention, the Rev. W. Jackson, Wesleyan Association, addressed the audience in an interesting manner. Several other gentlemen gave short and pointed addresses. The Beverley Brass Band played at intervals, and several Temperance Melodies were sung. The proceeds of the Anniversary amounted to upwards of Twelve pounds, which is to go towards liquidating the debt upon the Hall.

JEREMIAH RUDD, Secretary.

## NEWCASTLE-ON-TYNE.

On Tuesday, Nov. 28th, the Committee and Speakers, with a few friends of the "Newcastle Young Men's Temperance Association," took Tea together in Mr. Dodd's Temperance Hotel. After Tea, a Conversational Meeting was held, over which Mr. E. PARSONS presided—the object of the meeting was to consider "How to increase the efficiency of the Association." Many old, as well as young, advocates made suggestions for the Committee to carry into effect—the principle suggestion was the desirableness of having a class for the improvement of advocates, and discussing subjects bearing on the Temperance movement. Two evils were

pointed out as injurious to the cause. The use of *Tobacco* by Temperance advocates, and their neglect of their respective duties to the Churches of which they are members.

The Association having completed its first year on the 25th Nov., the Secretary stated that the operations during that time, were as follows:—

Meetings held.....	136
Attended by.....	20,685
Addresses delivered.....	353
Tracts distributed.....	4790
Members enrolled.....	719
Branches established, (24 in Sunday Schools, 1 in the Ragged School, and 1 at a village.....)	26
Names enrolled by the School Branches, —Teachers.....	261
Scholars.....	1370

The Secretary stated that many of the Teachers, members of the Branches, were Total Abstainers before the Association was established, and had joined the Society in their Schools, in order to further the Sunday School movement.

The general operations of the Association are of a progressive and interesting character. During the last two months the Committee have carried on successful efforts to provide rational amusement, blended with instruction. A course of four Lectures was delivered in the Temperance Hall, by the *Rev. J. G. Rogers, B.A.*, on the French Revolution of 1798. They were well received by an attentive audience, and from the interest taken in them, Mr. Rogers, at the request of the Committee, has kindly consented to extend the course.

The Committee commenced another series of meetings, a combination of Talent, Vocal and Instrumental music, and addresses. Each evening the large Hall was well filled, although one penny was charged for admission.

The other Societies in the Town are all actively engaged—and a favourable feeling exists in the minds of those interested in the tuition of the young. In the Sabbath Schools were Societies exist, the various deputations were cordially welcomed, and the Scholars, and Teachers listened with marked attention while addresses were being delivered. In some measure these remarks apply to *Day* schools. In the *Ragged* school a Branch Society has been established. In the *Croft street Girl's* school a flourishing Society exists, and in other schools the friends of Temperance are welcomed. *Mr. W. H. Buchanan*, the laborious *Ladies' Missionary*, has devoted not a little of his time and energy to this very important part of the Temperance movement, and his efforts have proved successful. THOMAS BOAG, Secretary.

#### REVIEW.

THE EVILS OF ENGLAND, SOCIAL AND ECONOMICAL: by a London Physician. London, J. W. Parker, 1848.

This is the work of a careful observer, and is levelled at those social ills which are crying out for remedy. Its whole spirit is admirable, as it breaths throughout that practical benevolence, which struggles to prevent rather than to palliate. The following observations on Intemperance are well worthy of notice.

#### "INTEMPERANCE."

"I believe that the nation might bear up against beggars, vagrants, thieves, debtors, swindlers, and poor-laws, pay heavy taxes, and be guilty of great waste of all sorts, and yet be tolerably prosperous, if it were not for the health destroying, and poverty, crime, and madness producing habit of *intemperance*. THIRTY MILLIONS of pounds sterling are said to be spent, by the *working classes of England alone*, in intoxicating liquors, and if we allow half that sum as the expenditure of temperate men, who never drink to excess, the other half may probably be looked upon as engaged in producing every degree and form of every conceivable physical and moral evil which flesh or spirit is heir to. Say that only five millions of this large sum is spent in excess, bordering upon or actually amounting to intoxication, that

only five millions are withdrawn from reproductive employment, to be squandered in this brutal and degrading way, which Satan himself would be ashamed of, and what an awful vision of waste, misery, disease, cruelty, crime, and madness does the thought conjure up! This great subject, however, is in such able and energetic hands, that I shall not dwell upon it at greater length. I will content myself with these two questions addressed to the advocates of the right to eat.—1. Is not the proper punishment for the drunkard that starvation to which his habits naturally and inevitable tend? 2. And if you revolt from this punishment, why are you so indifferent to the starvation to which these wretches devote all who depend upon them for support?"

#### NEW PUBLICATION.

*A letter addressed to the Rev. J. STOUGHTON, of Kensington.* By E. TISDALL. W. Tuck, Hammersmith.

A pointed exposé of those Ministers who, when treating the subject of "*sobriety*," define it as "the moderate use of the good things of this world," including, of course, among these good things, intoxicating liquors. Mr. Tisdall tells some home truths—fortifying his positions abundantly by quotations from the best authorities. We cordially recommend a plentiful distribution of this tract, especially among Christian congregations.

#### TEETOTALER'S BUDGET.

GROG-SHOPS IN NEW YORK.—The *New York Organ* says "It appears from the records in the Mayor's office, that 3,688 grog-shops infect the city."

FRUITS OF ABSTINENCE.—A young mechanic, without property, formed the resolution some time since, to abstain from the use of tobacco and strong drink; as the result of his savings, he, in a short time, sent in forty shillings to assist in paying a debt by which a benevolent institution was embarrassed. How many hundreds of young men might do likewise!

NOVEL PUNISHMENT FOR DRUNKENNESS.—The magistrates of the Loughborough bench, Leicestershire, have for some time past enforced the provisions of an old act of parliament relative to drunkenness. Persons convicted a second time have been required to enter into their own recognizance, together with two other persons, in the sum of £10, for their sobriety during the remainder of their lives. On the 17th of September, 1846, a stocking maker, named Thomas Wakelin, of Quorndon, was convicted of being drunk, and that being his second offence, he was required to find the sureties. With some difficulty the sureties were obtained, and Wakelin was liberated. Two years have passed; the wake at Quorndon has been celebrated, and Wakelin was drunk in the streets. He was taken before C. M. Philips and J. Parker Esqrs., at Loughborough, and his recognizances were declared estreated; and he was informed that unless the £10 was paid, his goods would be distrained and those of his sureties, to the extent of the deficiency. A young man named William Williamson, convicted a second time for drunkenness by the same bench, was ordered to find the usual sureties for the remainder of his life. He was not able to find such sureties, and was consequently committed to Leicester prison, where he still lies, and, according to law will lie for an indefinite period.

GOOD ADVICE.—Brother, go to the Temperance Meeting. Don't say you can't do any good; this is a mistake; even your presence would do good, by helping to fill the hall, and countenancing the movement.

ALWAYS HAVE SOME WORK IN HAND.—Industry is the parent of wealth, pecuniary, intellectual and spiritual. Always to have some work in hand is the surest method to keep the devil from turning one's head into his workshop; and this he always does with idle people.

"WINE OF FOUR MEN."—This is the name given to a kind of wine made at a place called Witzzenhaisen, in Germany. The reason of this name is, it is gravely stated, that it takes one to pour it out, one to drink it, and two to hold the man while he drinks it.

## THE GOOD TIME COMING.

BY B. PARSONS.

These words are almost become a household phrase. Children lisp it, and men of hoary hairs utter it with ecstasy, exulting at the thought that those whom they are soon to leave behind are born to a brighter destiny than fell to their own lot. Yonder mother, as she takes her hungry children to their cheerless dormitory, and ransacks the house for every old garment that may serve as a substitute for bed-clothes, wipes the falling tear from her cheek as she dreams of a better time coming. Those fathers, too, who have borne the burden and heat of many a day and night of labour, who have for years risen early, late taking rest, and eating the bread of carefulness and affliction, though their brow is prematurely wrinkled with care, their countenances worn, and their hands horny with incessant hardship and toil, yet brace themselves with patience and courage as they see in the distance the dawn of a happier day. Yes, and those self-denying philanthropists, those God-like men and women, whose charity sympathizes with universal man, who plod by day and cogitate by night, how they may lessen this world's woes, whose generosity is branded with sentimentalism by the luxurious, and whose benevolence has to encounter many a jest from the prodigal, and many a frown from the niggard,—these heaven-inspired philanthropists, amidst evil report and good report, with much to depress and little to encourage, gird up the loins of their mind, and hope to the end, as they hear the prophetic words that "a good time is coming."

From the seers of the olden time, the martyrs of a dark and cruel age, and the pulpits of a nearer date, we are saluted with the same great truth, that our planet is yet destined to see a more blissful era. And here Christianity differs from most of the other religions that have been promulgated among men. Paganism had its golden age, but it was *past*, and in the minds of its votaries most probably gone never more to return. Not so the Bible. In its sacred predictions the golden age is yet to come. The patriarchs saw these promises afar off and embraced them, and confessed that they were strangers and pilgrims upon earth. Abraham rejoiced to see this day, he saw it and was glad. Enoch, the seventh from Adam, prophesied of it. David and Isaiah tuned their lyres to celebrate its glory; and John, the last of inspired Evangelists, expatiated in the light of its beams.

We, who live in these last days, are especially blest. Our fathers had to walk by faith; they heard from heaven that a good time was coming, and believed, although scarcely a ray of hope from earth pierced the gloom that surrounded them: we, on the contrary, see the good work begun. In our day, the chain of slavery has been burst asunder never to be forged again; monopoly has received the death blow, and peace has begun "to break the bow, to snap the spear in sunder, and burn the chariot in the fire." The nineteenth century has been the most eventful in the world's history, and 1849 has commenced his race with happier omens than ever greeted any of its predecessors. The prospects of trade, commerce, liberty, education and religion, are truly cheering. We have arrived within sight of the promised land, and therefore an immense weight of obligation is thus devolved upon Teetotalers. For we need not say that it is not in the range

of possibilities for any felicitous circumstances, however hopeful, to bless a country, or a world addicted to drinking. Here, indeed, "the prosperity of fools will destroy them." Some of us are old enough to remember theseeming flourishing condition of trade during many years of the last war. All were employed, wages were high, and our garner were full. We borrowed money lavishly, and spent it prodigally. Nothing could have been more artificial than the state of our country at that time, and dearly have we and our children to pay for all the benefits which were then enjoyed. But, without philosophising on the wisdom or folly of those days, the fact remains the same that the condition of our tradesmen, operatives and peasants, were then eminently prosperous, and yet there has rarely been a period more marked by dissipation and crime. We have seen many an operative who for years had his £5 a week, doomed to beg his bread, or live on the paltry parish allowance of *threepence a day*. In fact, many who had these high wages never paid their way, and were glad before Friday came to borrow a few pence to buy a loaf. It was all a feast and a famish. Saturday evening, Sunday, Monday and Tuesday, they rolled in luxury, and lived on the fat of the land, but long before Saturday came again, every farthing was gone, and they wanted a meal. It is said of savages that when they have succeeded in the chase they gorge themselves like the boa constrictor, and then, through sheer gluttony and improvidence, have to endure days of famine. Just such was the state of our country at the time to which we refer. At present, also, we have want and luxury in the land. The rich have too much, the poor too little; but formerly this plethora and starvation were found in the same family. The very individuals who were guilty of gluttony and drunkenness at the commencement of the week, wanted bread at the close. And these were chiefly the doings of drink. We have at this very hour on the list of paupers, or shut up in our unions, some thousands of men and women who ought to be living in respectability on their own means. We have seen the operative, who once had his £250 a year, begging from door to door, and the religious people, who spurned him from their threshold, revile the Teetotalers with the very same breath with which they branded the intemperance of this pitiable outcast.

It may be animating and cheering to sing "There is a good time coming," but without Teetotalism the vision will be a perfect delusion. You cannot realize the glorious hope so long as the people are addicted to strong drinks. Most ample were the means of prosperity possessed by Babylon, Greece, Rome and other nations; but luxury and dissipation was their ruin. The path of history is strewn with the wrecks of thrones and empires, and there are few of them whose dissolution might not be traced, in a great degree, to the use of intoxicating liquors. And whatever prosperity indulgent heaven may grant to our people, if we continue among us the poisonous bowl, we have a bane of ample power to turn our blessings into a curse. The seasons may be genial, the former and latter rain may fall in due time and proportion, the sun may shine with his mildest and most invigorating influence, seed time and harvest, summer and winter, cold and heat, may be all we could wish, the pastures may be clothed with flocks, the valleys also be covered over with corn, and the little hills rejoice on every side, but

the moderate, not less than the immoderate use of strong drinks, may convert all these gifts of the Eternal into calamities, by affording us the greater facilities for luxury and intemperance. Our soil might be as fertile as the garden of Eden, and Jehovah might open the windows of heaven and pour out a blessing that there would not be room enough to receive it: we may have every restriction on trade and commerce removed, the resources of every country may be placed at our disposal; the shuttle, the anvil, the potter's wheel and the plough, may vie with each other in industry, and yet, if we retain our drinking usages, we shall be a vile, degraded, pauperized people: so long as the laws of nature and rectitude are, like their divine author, immutable, it is not in the power of God or man to enrich or bless a nation devoted to the use of intoxicating poisons. Without Teetotalism, then, it is all a farce and a fallacy to sing of a good time coming.

Jehovah does not willingly afflict nor grieve the children of men. Judgment is his strange work. He waits to be gracious, but our iniquities compel him to withhold his blessing. He has the reins of universal empire in his hands, and employs his control over the seasons and the nations to check our vices. Would we only serve him, his providence would pour its richest stores into our bosom, and we should be a delightful land; but, if we are determined to be wicked, we may rest assured that he is equally determined to visit us with his rod. Now, to convert his bounties into poisons, and administer them to the peril of our health, the destruction of life, the degradation, desecration, or annihilation of talent, and the demoralization of society, is not only a crime, but the parent of myriads of crimes. And what is worse, the Church, the religious people, the Ministers of the Gospel, are among the most active and efficient patrons of this abomination. We have this cup of devils brought into the sanctuary, the benediction of heaven pronounced upon the accursed bane, and the very men who, from one Sabbath to another, prophesy of a good time coming, are doing what they can, by example and precept, to render their predictions a splendid delusion. Again, we repeat, that it is useless to anticipate the millennium, unless we abandon the drunkard's drink. We may have providential and political blessings and privileges in abundance; we may have teachers of the highest order, and schools adequate to the wants of the nation; we may have Bibles in profusion, and ministers of angelic zeal, eloquence and devotion, and yet there is malignity enough in spirits, wine, beer, cider, and porter, to neutralize by far the greater part of our exertions and advantages.

To the Teetotalers we would say, "Be steadfast, unmovable, always abounding in the work of the Lord:" and we are not afraid of being charged with desecrating the language of inspiration, when we call Total Abstinence the Lord's work. Already the great seal of heaven has sanctioned it. Drunkards have been made sober, backsliders have been restored, thousands have been saved from the fatal snare, and multitudes are on the road to heaven, who would never have heard the Gospel but for the exertions of Total Abstinents. With such trophies before us, we can bear the ingratitude of unthankful churches, and the frown of wine-bibbing Ministers. While, on the one hand, the good time can never come without Total Abstinence, on the other, we see, in its prevalence, the ultimate triumph of every-

thing that can bless mankind. Trade shall prosper, domestic happiness increase, education spread, liberty advance, social order prevail, and pure religion shed its divinest blessings on our country and the world. Not, we repeat for the thousandth time, that we put Teetotalism in the place of the Gospel, but releasing mankind from one of its greatest banes, and emancipating talent and property to an incalculable extent, we shall afford the means of realizing all that is cheering in the thought that "A good time is coming."

#### REPEAL OF THE MALT TAX.

TO THE EDITOR OF THE STANDARD OF FREEDOM.

MR. EDITOR,—There is a paragraph in Mr. Cobden's budget, in reference to the Malt Tax, to which I am anxious to call your attention and that of the friends of the Temperance Reformation in general. It runs as follows:—

"To a man, the farmers are in favour of the Repeal of the Malt Tax, and this not merely because it would add to the contentment of the peasantry by cheapening a beverage which they universally consume, and also relieve their employers from a heavy tax upon the beer they give to their labourers at certain seasons, but the best agriculturists loudly protest against the duty, on the plea that it denies them the free application of their capital to the fattening of their cattle upon malt, and thus prevents the profitable growth of barley upon stiff clay lands. Upon this subject Mr. Lattimore, speaking for an influential deputation of landlords and farmers, which had an interview with Lord John Russell, in February last, said—'The Malt Tax disarranged the best modes of cultivation, enhanced the price of artificial food for stock and cattle, whereby the fertility of the soil was deteriorated, the demand for labour lessened, the supply of bread, corn, and animal food, considerably decreased, and the comforts of the people, and the wealth of the country were also greatly impaired.' Your national budget, would therefore, be undeserving the name, if it did not include the total repeal of the "Malt Tax, amounting to £4,260,000."

Mr. Cobden is a clever financier, and as a leader of a popular movement his genius is, probably, unrivalled. Whoever has read his late manifesto need be at no trouble to ascertain his very high qualifications. In matters of finance and aggressive reform he is eminently in his own element. With Free-trade and commercial reform we meet Mr. Cobden always at home, but on educational and ethical questions, the great man is almost invariably abroad. It seems to me that he is particularly so in the present instance. Of course, I do not mean to impugn his wisdom in selecting the Malt Tax with a view to agitation, as its selection will enlist the sympathies of many agriculturists, and, I fear, too many of the working classes both in town and country. But in proposing great and extensive popular changes we must have some regard to their effect on the well-being of the community. This is particularly the case with the Malt Tax. The repeal of this impost will have an important influence on the domestic comforts and morals of our countrymen,—influence far too important to be counterbalanced by the prospect of a more general assistance and co-operation in any scheme of fiscal reform. The effect of beer-drinking upon our population has been most undesirable and disastrous, and I greatly wonder that any person anxious to benefit the people temporally and spiritually, should seek to propagate the delusion that beer-drinking is essential to the personal and domestic comforts of the labouring classes.

Mr. Cobden, it will be seen, has offered no opinion of his own on the moral bearings of the repeal of the Malt Tax. The only points on which his eye seems to have rested are the dissatisfaction with which this tax is regarded by the farmer, and the necessity of enlisting their

sympathy on behalf of the new movement. Perhaps it would not be amiss to direct attention to some other aspects of the question.

Without, at present, committing myself to any opinion as to the propriety of repealing that portion of the tax which relates to the malt employed for the fattening of cattle, I think I may safely venture to offer the following observations:—

1. Drunkenness is one of the most fearful evils that affects the social condition of Great Britain at the present time. The number of wretched, abandoned drunkards, is fearfully large. The host that follow in their tracks and are preparing to take their places when they shall rest in the dishonoured grave of the drunkard, is ominously and rapidly increasing. When a man becomes a drunkard, he becomes idle, and from idleness he sinks to poverty or dishonesty. If the former, he and his family become a burden on the poor-rates. The industry and property of society will be heavily taxed for the support of a worthless member and his dependants. If the latter, the commission of crime will follow; police will have to be supported for the protection of property; penal expenses will have to be paid, and the State will be permanently burdened with the family of the offender, who, in nine cases out of ten, will sink beneath their relative's degradation, and remain paupers, or will follow his footsteps, and in time become amenable to the laws. The State is thus robbed of the service of many able and valued members—a certain quantity of labour, intelligence, and industry, is withheld from society; and to crown the misfortune, the public burdens are seriously increased as the result. The pauperism and crime which now afflict our country, are to a great extent, the fruit of drunkenness; lunatic asylums are crowded, and misery in every imaginable form is greatly enhanced. All this and many more evils than I can at present enumerate, are caused by drunkenness. Let us now inquire how drunkenness is produced:—

2. Beyond doubt drunkenness is the result of drinking. The universal beverage of the people of Great Britain is beer. King Gin, it is true, has numerous subjects in our large towns, but the supremacy everywhere and at all times must be yielded to Sir John Barleycorn. In the manufacturing districts, in the iron and coal districts, and in the agricultural districts, the drinking population are the victims of beer. The mechanic and the labourer sacrifice their hard earnings to its insatiable demands. The beer-shop has become our universal pest. It is there that the youth of our country are corrupted, honesty and virtue are bartered within its precincts, and health and character are drowned in its fatal cup. It is there that the poacher is led to a life of idleness and profligacy, there the thief arranges his plans, there the prostitute displays her seductive arts to captivate the unwary. There sedition is talked, the seeds of political disorder and social anarchy are sown, and deeds subversive of all law and happiness meditated. So fearful is the increase of crimes committed in connection with these houses that every police-court, every criminal calendar, and every gaol delivery throughout the realm, loudly and imperatively demand some remedy. I do not take upon myself to say what that remedy should be; but it seems somewhat improbable that the repeal of the Malt Tax would furnish the necessary deliverance.

3. It is highly probable that the repeal of the Malt Tax would be followed by increased drunkenness, and, therefore, by all its attendant evils. That it would be so, so far as beer-shops are concerned is very evident. The cheapening of a popular and favourite beverage would occasion increased demand. Cheapness would not be an auxiliary to virtue. Human passions and depraved appetites will not be checked by abundance. The man that now pays his threepence a night for a pint of beer, is not very likely to save the remaining penny if it were sold for twopence. On the contrary; the lar-

ger his means, the more his excesses. The truth of this is attested by every season of commercial prosperity which the working classes have enjoyed. Profligacy, dissipation, and drunkenness, have invariably increased in a corresponding degree to their prosperity. It might, perhaps, be argued that the repeal of this tax would lead many to brew their own beer, and consume it at home with their families, and thus avoid the snares of our drinking usages. How applicable soever this may be to tradesmen and small farmers, I fear it will not at all touch the condition of our artisans and farm labourers. Where are they to get the necessary materials for brewing? And if they were given them (which will never be the case) they could not carry on the process in the third floor of a London lodging-house, or in the mud hovels of Oxfordshire and Dorsetshire. And if they had the conveniences necessary for the process, they scarcely possess the necessary knowledge. Were they to possess the knowledge, their disinclination to take the required trouble would be sufficient to make them prefer the beer-shop,—which, as at present, would be full of enticements and artful snares. Fond as the Englishman is of his drink, he would not prefer a small ill-ventilated room in the presence of an upbraiding wife and crying children, to the cheerful fire and clean hearth of the beer-shop. The complaints of his wife would be exchanged for the merry laugh of the jolly company, and the children's cries for the music of the fiddle, or the bewitching strains of the harp. Men frequent public-houses just as much on account of the company as on account of the beer. Without the company, the bottle would lose many of its charms. There would be time for thought and consideration in solitude, and to a besotted, ignorant person, this would be a severe punishment. The probabilities are therefore in favour of the supposition that the labouring classes would be demoralized and ruined to a fearful extent by the contemplated change. We have every reason to fear that it would lead to lamentable results, among a class of people, who have already become dangerous as fellow-subjects, and worthless as citizens.

4. Should drunkenness increase, as we suppose that it would, then its attendant expenses, direct and indirect, would more than absorb all the profits which may accrue to the farmer from the repeal of the Malt-tax. The same argument is applicable to other portions of our drinking population. When men become idlers through inebriety, their labour, ingenuity, and skill, are extracted from the service of the community, which causes a needless waste of capital. If they become poor, they must be supported; and who will pay the poor-rates? The farmers and other classes who will benefit by the reduction of the price of beer. They will have to support unions, and to clothe and feed the victims of intemperance. If idleness will lead to crime, the increased expense in the protection of property will fall on the former. When felonies, larcenies, and burglaries, shall become common, the farmer must pay for the advertisement in the *Huo and Cry*, and the expenses of prosecution in its various forms. If the offenders shall be imprisoned, the farmer must support the prison. If transported, he will have to send them, not free of expense to the antipodes. And if, in a drunken affray, blood shall be shed and human life sacrificed, the farmer will have to offer a large reward for the apprehension of the supposed or real murderer. In cases where trial will be followed by conviction, the pocket filled by the savings of the Malt-tax will have to be further emptied to pay for the rope and gibbet and shell, and discharge the demands of Calcraft, the hangman-general of England. Considering then the increase of pauperism and crime that may be naturally expected to follow from an increased consumption of beer, it is evident, to a moral certainty, that the repeal of the Malt-tax would be no pecuniary gain to the farmer.

Finally, as beer is not one of the necessities of life, nor even an innocent luxury, the repeal of a tax on an

article so injurious to the public health, social happiness, and morality, is not so imperatively demanded as to require that the large sum of £4,260,000 should be sacrificed for that purpose. The habitual use of intoxicating liquors is condemned by history, experience, science and morality. Such a sweeping obligation to the drinking customs of our country is entirely uncalled for, and dangerous to the best interests of the community. The people's greatest enemies are their own profligate and drunken habits. Unless they will reform themselves in these particulars, no matter what measures of reform may be proposed and carried, they will still remain in misery the most abject and degrading, and effectually prevent the progress of all movements necessary for the social and moral elevation of the masses.

I submit, therefore, that Mr. Cobden's suggestion should be stoutly resisted; or, at all events, not in any way supported by the friends of sobriety, social order, and public morality.

I remain, Mr. Editor,  
Your obedient servant,  
IEUAN GWYNEDD.

London, January 5, 1849.

Since the above was sent to press, we have been favoured with a copy of a letter addressed to Mr. Cobden, by our respected and zealous friend, J. S. BUCKINGHAM, Esq. The letter is much too long for insertion in our limited space, but we gladly present to our readers that portion of it which bears particularly on the Temperance question. While he admits the excellence of Mr. Cobden's proposition in several respects, he regrets that it does not go far enough; and shews that THE PEOPLE have it in their power to relieve the country from many, or most, of its embarrassments, to an extent far greater than is contemplated by Mr. Cobden, or by any other financial reformer. We give this portion of Mr. Buckingham's letter entire:—

"Thirdly,—Let the people everywhere advocate and practise the greatest of all reforms, whether considered nationally or individually—the abolition of the use of all intoxicating drinks. If any evil is to be judged of by the amount of the expenditure it occasions, its waste of the national wealth, the entire absence of any corresponding benefit, and the creation of an immense mass of disease, poverty, and crime, this national evil of indulging in the use of intoxicating drinks is the greatest that has ever afflicted the country, and therefore calls the loudest for immediate and extensive remedy. And as it is strictly within the limits of 'National Financial Reform,' I make no apology for closing my letter with a brief allusion to it, as it would take a long epistle to dwell upon all its evils in detail.

"The amount of our useless and unnecessary expenditure in this unwholesome and pernicious indulgence, is greater, by six-fold, than all the £10,000,000 which you propose to cut off from the cost of our armaments—for this exceeds £50,000,000 per annum. Here then is an available fund, out of which the whole of the national debt might be paid off in less than sixteen years! and thus the whole of its interest of £28,000,000, which hangs like a mill-stone round the neck of the nation, and furnishes the perpetual stumbling-block to all extensive plans of financial reform, might be swept away at once and for ever!

"This, indeed, would be a reform worthy of a great nation to effect, and do it far more honour than any other that could be named: because, like the national sacrifice made for the abolition of slavery, it would prove, but in a much greater degree than that, the virtue, resolution, and courage of the people to achieve a victory over themselves, by conquering and subduing one of the strongest and most injurious of their propensities. For this reform we should need no consent of Parliament—

no concession of any Chancellor of the Exchequer—no reciprocal disarmament of other nations—no costly public agitation—nothing but a firm resolution to make a trifling sacrifice of our own personal appetites for the good of our country, and the relief of the houseless, naked, and starving portion of our fellow-countrymen. This reform is wholly within our own hands, and we have only to pass the following resolution, each in his household, and faithfully to act on it, to make the victory secure—namely, '*That from this day we resolve to abstain from the use of wine, spirits, beer, and every intoxicating drink, and appropriate the weekly or monthly amount heretofore expended by us in these drinks, to a fund for the redemption of the National Debt, till it is completely liquidated and abolished.*'

"If the Queen of England would set the example, by having all intoxicating drinks removed from the royal palaces, as the young heroine, Miss Arnold, recently requested that all the ardent spirits on board the *Rainbow* steamer, on her voyage to Aden, should be cast into the sea; and if the officers of the royal household would comply with their royal mistress's desire, as readily and cheerfully as the gallant and hardy seamen did with that of the young daughter of their deceased commander, the nation at large could hardly fail to be influenced by such a truly noble example of self-denial for the good of others, and it would crown the already illustrious name of Victoria with immortal honour, as the sovereign whose example had led, in a single reign, to the payment of all the debts contracted by all the kings who had preceded her, and thus relieved her subjects from the enormous burthen of £800,000,000 sterling, or an annual tax of £28,000,000 per annum—with which her predecessors had loaded them by their extravagance and disregard of public economy.

"If the abolition of the National Debt be thought too remote a contingency (though less than 16 years would be a short time for such a great achievement) to justify the sacrifice of personal enjoyment required—though in reality the sacrifice is very slight, as all who have tried the experiment find themselves better in health without those stimulating drinks than with them, and are consequently more happy—there is another important purpose to which the saving of the immense sum squandered in useless drinks might be applied—might be immediately and most advantageously applied.

"One of the great evils under which this country, like every other in Europe, is suffering, is the vast number of persons who, having no employment by which they can earn their bread, become paupers, beggars, or thieves, by necessity; while thousands of even those who can obtain work are so scantily paid, that they have not the means of procuring sufficient food, raiment, or fuel, while their children are reared up in rags, filth, and ignorance.

"Think for a moment, what a happy revolution it would be for all this large suffering class, abounding in every town and parish, and increasing every year, if the £50,000,000 per annum, thus wasted and lost, could be saved, or diverted from its present pernicious application, into the giving employment, in productive agricultural labour, draining and cultivating all the bogs and wastes of Ireland, Scotland and England, increasing the supplies of food and clothing for all—building healthy and comfortable cottages for the labourers—establishing schools for gratuitous education of the poor—asylums for the aged and infirm—and employing every individual able and willing to earn his bread by labour throughout the country. Think of such a blessed and bloodless victory as this, and I am sure you will be disposed to hasten it with all your power.

"Or if this should be insufficient to absorb the whole of our unemployed population at home, what a magnificent fund might be formed out of these savings from intoxicating drinks, to defray the expense of emigration for the young and healthy persons of both sexes, who are most anxious to seek a new home in our fertile co-

lonies, but have no means, either to pay the cost of their voyage, or to furnish themselves with the necessary materials for pursuing their avocations when they arrive there; in consequence of which we see the melancholy and contradictory spectacle, of millions of acres of the most fertile land lying idle for want of cultivators in our colonies, and millions of hands lying idle at home for want of occupation, wanting only the money requisite to bring both into contact; the government declaring itself to be too poor to furnish the funds, and the community, who possess more than sufficient for the purpose, squandering £50,000,000 sterling a-year in useless and pernicious drinks—a sum that would amply provide transport, land, and sufficient capital to commence its tillage, for a million of unemployed persons as emigrants every year.

“Here then is a ‘Financial Reform’ in every man’s power, and the benefit of which would be a hundred-fold greater, in its collateral consequences, than any other reform that could be thought of. No new charter of liberty, whether of five points or of ten—no improved constitution of government yet proposed, not even the abolition of war, fearful as is that scourge—nor all the other reforms, of colonial emancipation, improved prison discipline, voluntary education, universal suffrage, vote by ballot, or all the political changes advocated from time to time by every party, would effect anything like the benefit, in so short a time, as would the simultaneous and voluntary relinquishment of a practice more productive of wasteful expenditure, of generated diseases, of poverty, want, crime, and misery, than all other causes put together.

“Does any one pretend to disbelieve this? Let him consult the evidence given before the Parliamentary Committee appointed to inquire into the subject, and its Report laid before the House of Commons in 1834, or let him ask the judges of the land, the guardians of the poor, the keepers of the prisons and lunatic asylums, the magistrates of police, the teachers of religion, or any other class who have extensive experience in the habits of the population, and they will all confirm the fact, that besides the wasteful expenditure of £50,000,000 per annum in drinks which medical science, and the experience of millions, have proved to be wholly unnecessary for either health or strength, more than half the misery of the working people, of the embarrassments and bankruptcies of the middle classes, and of the vicious propensities and crimes of all ranks arise from the use of stimulating and intoxicating drinks. But in addition to the wasteful expenditure of £50,000,000, in their cost, the use of these drinks occasions a loss of time, and of wealth which this time industriously employed would produce, as well as a destruction of life and property beyond all calculation, besides being the most prolific source of the poor rates, the police rates, the costs of our hospitals, lunatic asylums, jails, hulks, and penal colonies; since it is the use of these drinks which engenders the recklessness, indolence, theft, prostitution, and crime, which fill all these establishments, and require such enormous expense for their maintenance, making the whole cost to the nation exceed £100,000,000 at the very least, and leaving all other branches of financial extravagance and waste quite in the shade!

“If it be said, that those who make only a moderate use of these intoxicating drinks, do not contribute to the evils thus described, they deceive themselves; because, besides contributing, in whatever proportion their consumption may be, to the wasteful expenditure, and to the sinful conversion of wholesome fruit, nutritious grain, sugar, and other valuable substances of food, into pernicious drinks, and thus lessening the quantity of sustenance available for the nourishment of the poor; their example, in making even a moderate use of these drinks, encourages and excuses their less intelligent countrymen, as they constantly refer to such examples for the justification of their own practice.

“There may, possibly, be some, let us hope they are but few, who may say, ‘Why should I be called upon to make a sacrifice of my personal comforts and enjoyments, because others are unable to restrain themselves within the bounds of moderation?’ The answer to such persons will be very brief, namely, ‘That the whole theory of the Christian religion is based on the principle of our so loving one another, as to be ready to make any sacrifice of our superfluities that may be required to supply our fellow creature’s necessities. This, too, is the basis of all philanthropy, benevolence, and patriotism. No man can be truly said to be a Christian, whose bowels of compassion do not yearn towards a suffering fellow being. No man can have the least claim to the title of benevolent, who is not willing to deprive himself of some enjoyment, if by so doing he can add to the happiness of others. And as for patriotism, how can any man pretend to that virtue, who does not love his *countrymen* as well as his country, or who can see his fellow-townsmen perish from hunger and nakedness, or live a life of drunkenness and misery, without stretching forth a hand to save him? Whether as Christians, philanthropists, or patriots, therefore, our duty is clear, if we claim to be either, and would support it by our conduct; if not, it is mere hypocrisy to pretend to these titles, and we should therefore either practise this Christian virtue, of making some sacrifice for the good of others, or relinquish all claim to the honour and credit of the Christian name.

“Since, then, the entire abolition of the use of these drinks would save £50,000,000 a-year in money uselessly spent, and at least £50,000,000 a-year more, in time saved, and property rescued from destruction, as well as in the saving of the expenses of maintaining the paupers and criminals degraded by their use, making in the whole £100,000,000 a-year, or ten times the amount you propose to cut off from the national expenditure, I am sure you cannot fail to see, that the language you have applied to the ‘Liverpool Financial Reform Association,’ on the abolition of the malt tax, would apply with tenfold force to this self-imposed branch of useless and pernicious drinks; namely, that as by this expenditure ‘the supply of bread-corn is considerably decreased,’ (there being upwards of 8,000,000 quarters of grain annually destroyed as food, by distillation and brewing, to say nothing of rice, sugar, and other grains in our colonies,) ‘and the comforts of the people, and the wealth of the country, greatly impaired, your National Budget would be wholly undeserving the name, if it did not include its total repeal.’”

**METHODIST MOVEMENT.**—At a recent Meeting of the Missouri Annual Conference of the Methodist Episcopal Church, the following resolutions were adopted:—“That we view with pleasure and delight the exertions made by the various Divisions of the Sons of Temperance, for suppressing the use of alcoholic drinks as a beverage, in these United States.”—“That as a body of Ministers, we will, by all reasonable means in our power, discontinue within our respective fields of labour, especially among the people committed to our care, the manufacture, traffic, or drinking as a beverage, of intoxicating liquors of every kind.”

**DRINKING PAUPERS.**—A spirit dealer in High Street, Glasgow, declares that he draws £10 more at the pay days of the Glasgow poor than on any other day in the week. Another spirit dealer says that the paupers regularly come to him, and spend in drink what they receive. An Inspector stated that he observed a lame pauper, not two hours after he had received 8s. carried to the Police-office drunk on a wheelbarrow. He frequently finds paupers drunk on their beds, after they have received their allowance.

**WATER.**—The Spaniards have a proverb that “*Drinking water* neither makes a man sick, nor in debt, nor his wife a widow.”

## CHOLERA.

A CAUTION, BY H. MUDGE, SURGEON.

That portion of the community, viz., the dealers in intoxicating drinks, are sparing neither pains nor money to turn the visitation of this awful scourge into a source of pecuniary gain. The medical and the religious periodicals are teeming with advertisements setting forth the excellencies of the Cholera Brandy and other choice liquors in the treatment of this fatal malady. A few remarks on the subject, culled chiefly from the publications of those learned and experienced men Dr. Archibald Billing, and J. Ross, Esq., (the former for twenty-five years physician and lecturer at the London Hospital; the latter at the present time surgeon to the City Western Dispensary); may serve the useful purpose of setting the public on their guard against the machinations of the dealers in alcoholic liquors. Dr. Billing holds that Cholera is a species of fever, and that the alarming symptoms of cold blue skin, feeble pulse, shrunk features, shrill voice, &c., constitute its cold stage; that when these pass away, and are succeeded by heat and perspiration, the danger is by no means over, as the disease is still present but in another of its stages. Until persons are convinced of this, it will be difficult to induce them to use the proper remedies, namely, fever medicines, and to avoid what is hurtful, i.e., stimulants. His remedy is

Water, half a pint;  
Tartar emetic, two grains;  
Epsom salts, half an ounce. Mixed.

The dose for an adult (from 15 years upwards), a table-spoonful every half hour; for a child (two years), a tea-spoonful; and for the intermediate years a proportionate dose. This mixture, it may be well to say, does not act on the bowels, but on the skin and the kidneys. As soon as urgent symptoms are over, give five grains of Calomel, and continue a grain or so of Quinine every four hours.

Cholera patients should be allowed to drink freely of quite cold water, it is the only beverage agreeable to them, and is useful in relieving the sickness and other symptoms.

The diet should be nutritious, but light, as the tone of the stomach is greatly diminished, (see how this accords with the views expressed by me in my paper on *Convalescence*), at first milk mixed with water, arrowroot, gruel, &c., given cold, till the patient's feelings desire them warm.

Fomentations do no good; a warm bed, and dry friction are the best externally.

Hot brandy and water (recommended by the Board of Health, forsooth!) is injurious; as must be known by every person, medical or not, hot brandy and water is inconsistent with fever medicines in feverish disease. If the patient does not die in the cold stage, the quantity of brandy in his inside will add to the fever when he arrives at the warm stage. Thus far Dr. Billing. Mr. Ross has been publishing in the "Medical Times" for the last three months a course of lectures on (Asiatic) Cholera, and from these I proceed to extract; I wish I could give his description of the state of Sligo (Ireland) during the prevalence of the disease in 1832, and his remarks on the condition of London as to air and water, but these would be too long for your pages, if not irrelevant; my chief controversy is with stimulants.

Cholera in its different stages is described, and towards its close it becomes a *continued fever with local congestions*; that is, there is too much blood in some particular organ, most frequently in the brain, or in some portion of the intestinal canal; now alcohol specially contributes to an irregularity in the natural circulation, propelling blood by forcing the heart, and attracting it by local irritation; hence, if alcohol is wrong (as Billing maintains) in fever, it is doubly wrong in fever with such local congestions as are demonstrated by Ross.

Again; one of the most frequent occurrences (as found on examination after death) is a diminution of the water

and also the salts contained in the blood. Now, alcohol is totally unable to replace either the one or the other; it is as opposite to water as fire is, and not only has no saline substance among its competent parts, but will rather precipitate salts than hold them in solution; it has, moreover, such a powerful attraction for water that it would prevent the diminished quantity of water which the blood still possesses from acting with its usual and appropriate effect in the system; no wonder then that in combination with calomel and opium it became "literally murderous." From Mr. Ross's synopsis of the different methods of treatment pursued in Vienna, Paris, London, and all England, it appears, that of every 100 treated with salines and cold water fourteen died; of every 100 treated with stimulants fifty-nine died!

"Under the stimulating system," to quote Mr. R.'s own words, "the mortality was highest, with the exception, perhaps, of the routine [pretty routine of it!] combination of calomel with opium and stimulants, WHEN THE MORTALITY WAS LITERALLY MURDEROUS. It is clear that stimulants in every combination were highly prejudicial."

Again, "In conclusion; I have established the injuriousness of the stimulating system of practice in cholera, against what I believe to be the general opinion, and practice of the profession. It is difficult, [let this be specially noted, it is the same with a host of other diseases, much to the discredit of the medical profession] it is difficult to find a practitioner who would not declare his determination to resort [in spite of light and truth] to the stimulants, in case a patient should require his professional services. If I have dethroned this arbitrary and life-destroying opinion, I shall consider that I have promoted the interests of humanity. This conviction will be sufficient for me."

Nobly spoken.—God speed your efforts!  
Bodmin, Dec. 19th, 1848.

## ATTEMPT AT SUICIDE.—A DRUNKEN HUSBAND.

Mary Moss, a respectable-looking woman, was charged with making two attempts to throw herself off Waterloo-bridge into the river.—A gentleman named Bickerton stated that on Wednesday night, as he was walking over Waterloo-bridge, he saw the prisoner from the opposite side enter one of the recesses and get upon the parapet. Suspecting that she was about to throw herself over, he ran to the spot, and seized her clothes, while she struggled to get free and to precipitate herself into the river. He had some difficulty in holding her, and being a strong woman, she did break away from his grasp, and again attempted to ascend the parapet, but he prevented it, and a policeman coming up at the time, he gave her into custody. The witness added that he subsequently heard her state that she was prompted to make the attempt upon her life owing to the brutal treatment she experienced at the hands of her husband. She was perfectly sober at the time.—The policeman said that the prisoner's husband had been keeping up the Christmas holidays, and that he was drunk night and day, and beat and abused her in such a manner that she was compelled to leave the house.—The magistrate inquired if her husband was made aware of what had occurred, and the reply being in the affirmative, the husband's name was then called aloud but no answer was returned, and the magistrate having remarked on the heartless conduct of the man, said that after the unfortunate woman had made such a determined attempt to put an end to her life he should not feel justified in permitting her to go at large, although she promised not to repeat her attempt, without responsible persons becoming surety for her, and he therefore committed her.

EXPOSURE AND DISGRACE.—The names of all persons convicted of drunkenness are read every Sunday from the altars of the Roman Catholic Churches in Limerick.

## THE EVILS OF INTOXICATION.

It is curious and sad, that in some of the most fashionable parts of the Town of London, within a stone's throw of the mansions of the opulent and great, are, or at least were, some twenty years ago, an immense mass of the lowest and most squalid houses in the metropolis. Close by Grosvenor and Manchester Squares, and lying between them and Bond-street, are a number of places into which it was really dangerous, as the writer once found to his cost, for a respectably dressed person to set his foot. There, congregated, tier above tier, in small, dark, unwholesome rooms, are whole classes of people, in comparison with whom, the denizens of St. Giles's may be looked upon as aristocracy. If you walk along one of these courts or alleys, the first thing you remark, on the right hand and the left, are the two confederates in demoralization and degradation; the pawnbroker's and the gin-shop—both tolerated and encouraged by the British Government on account of those iniquitous and burdensome taxes, grouped under the name of Excise—taxes which, whatever they may do for the revenue, tend more to hamper industry, to debase the people, to make rogues of honest men, to prevent employment for the poor, to give monopoly to the rich, to obstruct salutary laws, and to disgrace the legislature, than any imposts that ever were invented by the great British demon, Taxation.

The fact is, ministers dare not deal with the gin-shop nuisance, as they would with any other nuisance, for fear of diminishing the revenue; and when they come before Parliament, and boast of an increased revenue from the Excise—which they call the barometer of commercial prosperity—they boast, in fact, of how much they have been able to wring from the vices, or follies, or the hard labours of the industrious classes. They say neither more nor less than this: there must have been more demand for labour, because the labouring classes have been able to drink more gin, to smoke more tobacco, and to will more beer.

Beyond the pawnbroker's and the gin-shop, you enter into the heart of the den—probably meeting, at the first two or three steps, some half-clad women, with foul, matted hair, strange shaped caps, which were once white, and yellowish handkerchiefs loosely spread over the otherwise uncovered bosom. Perhaps there is a short pipe in the mouth; but there is gin in every hue of the face, and the eyes are bleared and flamed with habitual intoxication.

There may be a miserable baby in the arms, or on the back, with the naked feet and legs appearing *à* beneath the rags that cover it—sallow, sickly, sharp-faced, keen-eyed—the nursling of misery, despair, and vice—the destined victim of every evil passion and every degrading crime. Above, below, around, from every window in cellar, in attic, in the middle floors, come forth the varied murmurs, in different tongues and tones: the slang and cant of English rogues and vagabonds; the brogue of Ireland, or the old Irish language itself; the shouts of wrath or merriment: the groans of anguish: the cries of pain or sorrow: the gay laugh: the dull buzz of tongues, consulting over deeds of evil, or telling tales of despair and woe, or taking counsel how to avoid starvation.

As you go on, innumerable are the different forms you meet, in every shape of degradation; the fierce bludgeoned bully, the dextrous pick-pocket, the wretched woman who acts as their decoy, the boys and girls serving an apprenticeship to vice, the hoary prompters of all evil, who, in the shape of receivers, profit by the crimes of the younger and more active.

Look at that girl there, in the tattered chintz gown. She can be scarcely sixteen; and yet, see how she reels from side to side, in beastly intoxication. And then, that elderly man, in the shabby brown coat, with the venerable white hair, who goes walking along by the side of the gutter, and every now and then stops and gazes in, as if he saw something exceedingly curious there! He is a

respectable looking man, with a gentlemanly air and carriage. A thief, and a man suspected of murder, are just passing him; but he is quite safe: they know he has nothing to lose; and his emaciated body would not fetch two pounds at the anatomist's.

What is it that has brought him to this state? Look in his face—see the dull, meaningless eye, the nose and lips bloated with habitual sottish tipping! That man can boast that he never was drunk in his life—but for more than forty years, he has never been quite sober.

Hark to the screams coming forth from that house where one half of the window panes, at least, are covered up with paper. They are produced by a drunken scoundrel beating his unhappy wife. She was once an honest, cheerful, happy, country girl, and now, I must not stay to tell the various stages of degradation she has gone through, till she is here, the wife of a drunken savage, in one of the lowest and vilest dens of London. Hark, how the poor thing screams under the ruffians blow, while one of his brutal companions sits hard by and witnesses it, laughing. Three days hence, by one too fatally directed blow, that man shall murder the wretched woman in the presence of her two children; and then shall go to end his own days on a scaffold, leaving those wretched infants to follow the same course in after years.—From "The Forgery." By G. P. R. James." Just published.

## THE ADULTERATIONS OF ARDENT SPIRITS.

The first intention is to increase the quantity, and this is effected by water. This is necessitated, in order to conceal the first fraud, a second and far more terrible kind. With what pain do I record the guilty catalogue!—oil of turpentine, Guineá and Cayenne pepper, cherry laurel water, spirit of almond cakes, sulphuric acid, lime-water, alum, acetate of lead, carbonate of potash, grains of paradise. The merest tyro in chemistry knows that several of these substances are among the most virulent poisons known to science. Home-made wines of the worst kind, by a little ingenuity, are converted into either port or sherry; and this is not, as might be supposed, a mere *jeu d'esprit*, but a most notorious and painful truth. If a deep-coloured wine is wanted, it is made by adding a deep-coloured dye; and every other vinous attribute is stimulated in the same way, even to communicating what is termed by those who know when "the wine behaves itself aright," the *bouquet*. To such an extent has scientific ingenuity come to the help of the adulterators, that what would otherwise appear altogether an impossibility is easily effected; in the course of a few hours all the flavour which without art it would take years to produce, is perfectly accomplished by the addition of suitable ingredients. If I were to make a rough estimate, I should be disposed to say that, if the figures 3,000 represented the amount of wine consumed in Great Britain, 1,000 would about represent the quantity actually imported, the remaining 2,000 being manufactured at home. Occasionally ingredients of a highly poisonous kind are found in wine; nor is it to be wondered at, when we find such a lamentable ignorance of the properties of bodies as is exhibited in the directions given in receipt-books for making wines. Thus a popular treatise recommends the introduction of lead into wine, for a particular purpose; and the inevitable result would be that all who partook of it would suffer more or less from the poisonous effects of this substance in a solution, even in small quantities. At the commencement of the last century, so persuaded were the authorities in Germany of the deadly effects of this poison in wine, that, finding that laws of extreme severity were ineffectual in putting an end to the practice, they determined to make an example of one individual as a terror to the rest; and him they beheaded. Other dealers, who had been persuaded by him to make the same deadly experiment, were heavily fined; and the poisonous wine was thrown away. It is not long since

that some wine was seized at Paris, at the Halle aux Vins, which was suspected to contain some poisonous substance; and it was ordered to be all thrown into the Seine. Soon afterwards *dead fish* in great numbers appeared on the surface of the stream—a sufficient evidence of the existence of a strong poison in the fluid. Would that the same vigilant board which watches over the health of the Parisian population, and whose duty it is to scrutinise all articles of food exposed for sale, had its parallel in our own land!—*The Church of England Magazine*.

#### NATIONAL INTEMPERANCE.

A LETTER TO THE READERS OF THE BRITISH PRESS.

Friends!—National facts demand national consideration. Let no preconceived opinions therefore preclude a careful study of the following most lamentable and portentous facts. This kingdom groans under the burthen of *five-hundred thousand* confirmed drunkards, and *one-hundred thousand* occasional drunkards. It is computed that about *seven thousand* of this intemperate multitude annually perish through accident while inebriated. The pecuniary cost of this wide spread drunkenness is enormous. It amounts to at least *fifty-two millions of pounds*; and during *forty-six* years it consumed *one-thousand eight hundred and sixty-nine millions, nine hundred and ninety-four thousands, nine-hundred and forty-six pounds!* Wicked and terrible waste this.

Certain communities squander immense sums of money to procure drinks. The people of Lancashire pay at least *one-million* a year in taxes on intoxicating liquors; other counties expend similar sums. To gratify their taste for strong drink, the population of Ipswich pay *fifty thousand pounds* yearly; Bury, in Lancashire, *fifty-four thousand pounds*; Merthyr Tydvil, *seventy-thousand pounds*; Dundee, (1841) *one-hundred and eighty thousand pounds*; Bristol, *three-hundred thousand pounds*; Glasgow, *one million pounds*; and London about *three millions*. The greater proportion of these prodigious sums of money is expended by the working classes. Mr. T. Beggs says, "It is ascertained with tolerable correctness, that the sum spent by the working classes alone in spirits, cannot be less than *twenty-four millions*" yearly. It is grievous to reflect upon the large sums spent in public houses by working men. In Runcorn, for example, the working people are paid *eighty-thousand pounds*; every year in wages, and of this large amount *seventeen thousand pounds* are spent in pleasing their tastes for drinks. In my possession is a table of the expenditure of one year by the cotton operatives of Ashton-under-Lyne. From an examination of that table I find that they expended *fourteen thousand, four hundred and thirty pounds* in intoxicating drinks, and only, *two thousand two hundred and twenty pounds* in the education of their children. A sad contrast this! Thus much for the direct cost of conformity to our national and demoralizing drinking customs. It is time to glance at the losses which they induce. The annual loss is *one million* out of every *six* of the entire manufactures and productions of the kingdom. The loss to individuals is frequently almost incredible. I shall produce a single instance. In a London establishment there are *one hundred* men employed. They are exceedingly drunken, and waste every Monday in riotous living. Their annual loss is *one thousand eight hundred and twenty pounds!* Similar facts may be obtained from any large employer. What shall we say to these things? Surely it is no wonder that Poverty, Vice, Ignorance, and Misery abound in this kingdom. Is a remedy wanted? It may be found in the Temperance Reformation.

Norwich.

GEORGE WILSON M'CREE.

A MODEL PARISH.—In the parish of St. Matthias, Canada, with an adult population of about 1,200, all but four persons have signed the pledge. The parish is said to have, up to that time, spent 6,000 dollars annually in strong drinks.

#### THE GLASS OF PORTER.

It was an evening to be remembered in the city of S—, the Bachelor's ball was the gayest of the season, and many a young heart beat happily, as group after group of the gay and lovely entered the splendidly decorated room. At last a pair approached who fixed all eyes, and a murmur of admiration went round the apartment. The taller of the two was a young man of perfect figure, his full black eyes—his high forehead, his air—his manner—all spoke him to be one, *comme il y en a peu*. Upon his arm leaned his sister Caroline, who captivated one hardly knew why.—Not truly beautiful, and yet so graceful, so fascinating, so witty, that she was the reigning belle of the season. A proud and happy being was young Henry Willington, as he marked the triumphs of his idolized sister.

"And which of her many suitors does Carry W. honor by accepting," asked a young lady of her companion, "I suppose it will be Corning, now he has received an appointment to the court of—. She will like to figure in a royal saloon."

"You are mistaken, Adalme," was the reply.—"Cousin Carry is engaged to Camlen, he is a business man, without fortune. Papa does not admire the taste of his niece, but as Mr. Camlen is of good family, and has fine manners and good morals, why, if my pretty Coz, prefers love in a cottage to the same sentiment in a palace, she must e'en have her own way."

Eighteen years past away, and the pleasant May had strown the earth with loveliness and beauty. But it was a rainy evening, and as we sat round the tea table, we amused ourselves by conjectures as to the probable cause of detention of our eloquent and accomplished hostess. She came at last, and announced that her sister-in-law, Mrs. Camlen, was taken suddenly ill, and the youngsters of the party were forbidden to enter her room, or make any noise. We rose from the table, and Mrs. Willington taking my arm led me to the sick room. We entered, and never will my memory lose the picture there presented. Upon a chair were carelessly thrown the bonnet and shawl, I remembered to have seen worn by Mrs. Camlen, and on the bed lay the wretched woman literally *dead drunk*. By the bedside stood a confidential servant, who occasionally dropped into the half opened mouth a little milk. Sickness oppressed me.—I rushed from the chamber and mechanically followed my friend up stairs. There lay the daughter of the poor object we had just left in the strongest hysterics.—We stood a few moments by her side, when suddenly recognizing her aunt Willington she buried her face in Mrs. W's bosom, and relieved her breast by a flood of tears. "For years have I carried about with me this load of sorrow," sobbed the poor girl, "and would have done so patiently, would my mother but have spared herself and me this open disgrace."

I learned afterwards the particulars of which I was then ignorant, and found that Mrs. Camlen, having been sent away by her friends at Jonesburgh (where she had been visiting,) on account of her sad habits, had reached Mrs. W's the preceding afternoon, and that morning had risen and gone out none knew whither. She was found by a relative *asleep* in a low shop by the wharf-side, and by him was carried to her friends.

From her own lips I learned the sad story of Caroline's downfall. Her husband was not a Christian, but was seriously disposed, and soon after their marriage carried home to her a family Bible. She laughed at it, jeered him, and threw it carelessly upon the table.

A year of her married life passed away, and she was the mother of a daughter. The physician and nurse recommended a glass of porter daily, to increase the supply of nourishment for her babe. Mrs. Calmen assured me that at that time the habit of intemperance was formed. The quantity gradually increased. Her house was neglected, her temper raised, and her husband find-

ing his house thus uncomfortable, betook himself to places of dissipation, and near the time of her fatal exposé recorded above, sank into the grave—who could have recognised in him the noble looking Edward Camlen—his bright parts obscured—his mind degraded—his soul—

But to return to the wife. The physician announced that Mrs. Camlen was subject to a kind of hysteric fits, and the vile habit was *known* only to her own family, though *suspected* by many. Poverty, wretchedness, dependence had been their lot, and for years had the daughter sought to conceal from the eyes of others, the shame of her she called mother.

That daughter has shone the star of brilliant assemblies, and is now the happy wife of one who can appreciate her. Yet will she never forget the wretchedness through which her youth passed, and will turn with horror alike from the friendly glass of wine, and the medically recommended tumbler of porter.—*American Paper.*

## TEMPERANCE HYMN.

1. From *Scotia's* snow clad mountains,  
From *Albion's* chalky strand,  
Where *Erin's* limpid fountains,  
Roll down our fertile land:  
From many an ancient river,  
From many a verdant plain,  
They call us to deliver  
Our land from every chain.
2. What though the Gospel trumpet  
Is sounding far and wide;  
The slaves of fell Intemperance,  
Abound on every side.  
In vain may Heaven in kindness  
The path to bliss reveal,  
The drunkard, in his blindness,  
Pursues the way to hell!
3. Let us, whose chains are broken,  
Arise, a mighty band,  
And hoist the Temperance banner,  
Throughout this mighty land.  
Combine it with SALVATION,  
And send the flag around,  
Till our degraded Nation,  
True liberty has found.
4. Waft, waft, ye winds, the story,  
And you, ye waters, roll,  
Till, like a sea of glory,  
It spreads from pole to pole:  
Till o'er our ransomed nature,  
The LAMB, for sinners slain,  
Redeemer, King, Creator,  
In bliss returns to reign.

A DISGUSTING AND FATAL WAGER.—On Saturday, December 23rd., Mr. Baker held an inquest at the Black Lion, New Montague-street, Spitalfields, on the body of Cornelius Delany, aged 36, a plasterer, who came by his death under the following circumstances:—George Croft, a plasterer, deposed to having known the deceased, who, up to the present Sunday evening was in perfect health. About seven o'clock on that evening, witness was in company with the deceased in the tap-room of the Black Lion, when a conversation about "hearty" drinking having arisen, the deceased wagered with some of his companions that he would drink twelve pints of porter within an hour, allowing himself five minutes to each pint, or forfeit ten shillings' worth of drink. The bet was accepted, and the deceased having drank ten pints within the specified time, was in the act of drinking the eleventh, when he suddenly fell to the ground, and was immediately conveyed to his lodgings in a state of insensibility, where he was allowed to remain on the floor wholly unattended, till the following morning, when, not having rallied, a surgeon was called in, but the usual remedies were of no avail, and he died the next morning. The Coroner having animadverted in severe terms upon the gross impropriety of such wagers, the jury returned a verdict of, died from excessive drinking.

## TEETOTAL OPERATIONS.

## LONDON.

A number of interesting Meetings have been held in the Metropolis and suburbs, in unison with the season of the year. These Meetings have all been well attended, and several of them crowded. Many of the Advocates have come forward with an animation and zeal which betokens well. They seem to have furnished their armour, and to have girded themselves for fight, with a resolution worthy their great cause. Several of them have made a regular and systematic onslaught on the Compulsory and other Drinking Usages of the age: in some cases headed by the veteran DUNLOP, accompanied by his aid-de-camp, BALFOUR, and others, of equally resolute spirit.

Several of the Meetings, recently held, have been rendered peculiarly interesting, in consequence of the speakers having been previously furnished with *specific topics* on which to address the audience. One of these, presided over by BENJAMIN ROTCH, Esq., (whose ready and untiring zeal has won for him the gratitude and thanks of numerous Societies), was addressed by eight speakers, each of whom occupied a quarter of an hour, the subject being duly introduced, and, in some cases, commented upon by the Chairman. A completeness and variety was thus given to the proceedings of the evening, which was alike pleasing to the speakers and to the audiences, and which kept up the interest of the Meeting throughout the evening.

The necessity of *union and co-operation* is felt more and more, and to promote both, an interesting meeting or two of the leading members of the Metropolitan and suburban Societies has recently taken place. The conversation was of a most interesting and *practical* character, and there is reason to believe that the result will be a considerable improvement in the public advocacy, and, as a sure consequence, a very considerable improvement in the attendance at the Meetings. Another Meeting of this class is to take place on Wednesday evening, February 7, at Mrs. WATT's Temperance Hotel, Catherine-street, Strand, at 7 o'clock; and it is the earnest wish of those who were present at the last meeting, that there should be a good attendance on that evening. One or two friends might be deputed from each of the Societies in the Metropolis and suburbs.

Since our last, another zealous and liberal supporter of the Temperance Reformation has been removed by death, JOHN BELL, Esq., late of Wandsworth, and formerly of Oxford-street, London. He died, as we understand, after a short illness, having reached his 75th year.

## WESTMINSTER.

On Monday, the 1st of January, an interesting meeting was held in connection with the City of Westminster Independent Teetotal Institution, at the Temperance Hall, Prince's Place, Westminster. About a hundred and twenty persons sat down to tea. The chair was afterwards taken by Mr. Dexter. Addresses were delivered by Messrs. Buckle and Adleshaw, and the Rev. Dr. Burns, the President, who gave an interesting account of his visit last year to the United States of America, testifying the great good effected there by means of the Temperance reformation; during a stay of some months, he scarcely met with a drunken person. Mr. D. Walters then detailed his experience of the power of Teetotalism to reform the drunkard and reinstate him in his position in society. At the close of the meeting, twelve pledges were taken.

## YORK.

On Christmas-day last, the first Festival of the York Band of Hope, or Sunday-school and Youths' Temperance Union, was held in the Lecture Hall, Goodramgate. The members were admitted free on showing their cards of membership, and non-members at a charge of threepence each. The gallery was occupied by parents, teachers and

friends. The Hall was decorated with banners, mottos, evergreens, and, in addition, the platform was hung round with Lion, Tiger, Leopard and Buffalo skins, and many other curiosities and paintings of African scenery, belonging to the Bosjesmen, or Bush People, who had been exhibiting in the city. The proceedings commenced with select prayer and the singing of a Temperance melody, after which the report was read by Mr. *John Leak*, and addresses delivered by Mr. *T. Monkhouse*, Chairman, Mr. *T. B. Smithies*, and Mrs. *Stamp*, from Hull. Recitations were also delivered by Juveniles, and other melodies were sung, after which the fruit was distributed, &c. At the close, the Temperance National Anthem was sung, and the children, upwards of 500, separated highly delighted and gratified with their evening's entertainment. About 700 have already joined this Society, and the Temperance cause is making progress amongst the teachers and scholars of the Sabbath-schools in the city. We hope that the efforts put forth by this Society will prove a great means of preventing the young from falling into habits of intemperance, and thus save them from many evils. J. L.

#### LEEDS TEMPERANCE BAND OF HOPE.

The central districts of this Society held a Tea Meeting in the Parent Society's Room, York-street, on Wednesday, January 3, when a large number of Juveniles were assembled; a lively interest was kept up during the whole of the evening, by dialogues, speeches, recitations, and some admirable Temperance songs, adapted to well-known popular airs. In the course of the evening, the following resolution was passed, proposed by Master *G. Shaw*, seconded by Master *W. Howarth*:—"Resolved,—That the cordial and grateful thanks of this meeting be given to the Rev. J. Tunnicliff, for his zealous and persevering labours in our cause; may he live long and happily amongst us, and may his labours be blessed with abundant success." The Rev. Gentleman has indeed been indefatigable in his efforts on behalf of the Juvenile part of the population of Leeds, the result of which is that the Band of Hope, of which he was the originator, now numbers above 4,000 members, all accurately registered, divided into districts, each district having its superintendents, the whole being under the management of an active Ladies' Committee, whose zeal and perseverance afford a noble example, well worthy of imitation by the Ladies of other Temperance Societies. From the success which has attended this movement in Leeds, it is to be hoped that many other Societies will be induced to establish Bands of Hope in their localities, seeing that they are calculated so materially to promote the spread of our principles.

#### KENDAL.

A Grand Festival of the Members of the Kendal Juvenile Temperance Society was held in the British School-room, when 400 members assembled with their pledge cards hanging upon their breasts. The front seats were crowded with females, and many ladies and gentlemen came to witness the pleasing scene. *Edward Whitwell*, Esq., President of the Society, took the chair, and addressed the meeting. Mr. *Earl*, Secretary, spoke in behalf of the claims and objects of the association. Speeches and recitations were delivered by Messrs. *French*, *Washington*, and *Whitwell*. The Magic Lantern was exhibited by the Chairman, and at the close of the meeting the children were treated with currant cake, and separated highly pleased with the evening's entertainment.

J. EARL, Secretary.

#### READING, BERKS.

The Temperance cause has made some progress in this town during the past year. Several months ago a few friends met to consider the best means of advancing the cause, after which a public Meeting was held in a large room, connected with the Black Horse Inn. The novelty of the place caused the room to be crowded, and various impressive addresses were delivered, including some important testimonies by reclaimed men.

A large Meeting was afterwards held in the Primitive Methodist Chapel, and addresses were delivered by several Ministers. Another Meeting was held in the Baptist Chapel, and addressed by the Rev. J. DOXSEY, of Thame. The large Hall has been several times occupied by Lecturers and other Advocates, including Dr. Carr, of Birmingham; Mr. Russom, of Bristol; Rev. T. Spencer, of Bath; Rev. J. Burnis, D.D.; Rev. B. Parsons; S. Bowly, Esq., &c. We have a good working Committee, and a Visiting Society; and a female Committee is about to be organized. We have several Sabbath School teachers and scholars among our members. A large building in Hosier-street, once a brewery, is now used as a soup kitchen. J. W.

#### MACCLESFIELD.

Teetotalism is alive and stirring in this town. We held a meeting in Lord-street School, on Christmas-day, the proceedings of which were very interesting. T. G. Booth filled the chair, and opened the meeting with an eloquent appeal. Distinct subjects were appropriated to each speaker. James Clayton: The tendency of Teetotalism contrasted with Drunkenness. Ralph Birchenall: An Exposition of the fallacies of moderate drinking. Josiah Hankinson: Temperance in harmony with the Gospel. William Booth: Teetotalism considered in a political and commercial view. John Hankinson: Temperance in relation to Sabbath-schools. William Dean: The claims of the Temperance Reformation. This meeting has done much for the Temperance cause, and gained us many good friends.

We find that the TEETOTAL TIMES does work which the platform cannot; we circulate many, and intend to circulate them regularly amongst our clergymen and the members of our society, and we take this opportunity of recommending it to all youths' societies, for it is the means of impressing true and startling facts upon their memories, which, in time, will shine out as a light to future generations, thus being the means of training up the rising race in the way they should go.

We have above 500 members, many of whom are very active. Our Committee are engaged in making preparation for a Grand Teetotal Festival, on Easter Tuesday.

WILLIAM DEANE.

#### TOTTENHAM, MIDDLESEX.

From a report of the proceedings of the Tottenham and Edmonton Temperance Union, just published, we learn that the attendance at the meetings during the last year has been invariably good, and, in some instances, very large; that considerable interest respecting the Temperance question has been excited; and that the result is the accession of several names to the list of pledged members, and an increasing spirit of enquiry into the truth of the principles on which Temperance Societies are based. The report urges exertion on all the members, as there are, in the parish of Tottenham, three brewers, forty-one public-houses and beer shops, and eighty-three dealers in tobacco; the total number of butchers and bakers together falling short of thirty!

#### SOUTH WALES.

CARLEON, MONMOUTHSHIRE.—We held our first Temperance Festival, in this town, on Christmas day last. Though the weather was unfavourable, we had upwards of 200 to Tea. After which a Public Meeting was opened, and soon the room was crowded. Mr. *Briant*, from Newport, took the chair. The following persons took an active part in the proceedings of the evening: Mr. *Evans*, Farmer, Mr. *Roberts*, Schoolmaster, Mrs. *Frederick*, of Newport, and Mr. *Jenkins*, Grocer, of the same place. Many have been received as Members since that Meeting, and we hope good will follow.

M. L. M.

#### HENLEY ON THAMES.

The cause of Temperance is still gaining ground in this place. The Committee are following up, as far as possible, their attack upon the foe Intemperance, and, finding it necessary to extend their borders, they have

taken the large Assembly Room for their use, which was opened by a Public Meeting on the 16th ult. Mr. A. A. Parsons was called to the Chair, who, after referring to the progress of Temperance and its present aspect, introduced Mr. Wheeler, a member of the Society of Friends, who was followed by the Rev. J. Doxsey, of Thame. The addresses of both these gentlemen were pertinent and telling. Some of the "sons of toil" came boldly forward at the close of the meeting and signed the pledge. The audience was large and respectable. Some few of "the baser sort" were noticed to pay great attention; and, after all, it is the elevation of these especially we seek. This meeting certainly was a very interesting one, and we hope only the prelude of future success.

#### JERSEY.

Henry Clapp, Esq., of Lynn, U.S., has delivered a series of five lectures on the "Temperance Reformation," to large and respectable audiences in this Island. On the 12th, he delivered his concluding lecture, in which he gave an interesting account of the Washingtonian Movement. A similar one has been established here, the good fruits of which have already appeared. The Hall was filled on each occasion, and the Lecturer drew forth enthusiastic applause from his hearers. The cause is "going a head," notwithstanding the cheap rate at which intoxicating liquors are to be obtained. The friends are beginning to "move," and a Town Missionary is employed. Nearly two hundred have signed the pledge during the last two months. T. A. S.

#### BATH.

In the course of November last, Dr. R. B. Grinrod visited this city, and did much by his lectures, &c., to promote the Total Abstinence cause. His arguments were pithy and telling, and his pictorial illustrations (more than one hundred in number) were excellent. His lectures were attended by large, respectable, and attentive audiences; and he addressed about 2,000 juveniles in the Guildhall, with salutary effect. About 400 signatures were obtained during the delivery of the lectures, many of them being those of influential persons. We have now about 3,000 names in our Juvenile Members book.

T. MARTIN, President.

#### TROWBRIDGE, WILTSHIRE.

The Trowbridge Teetotal Society being anxious to commence the New Year in earnest, made an effort to help on the noble cause of Teetotalism; and we were feelingly seconded by the friends of the system. On Monday Evening, January 1st, we had a meeting in the Lecture room of the Mechanics' Institution, when upwards of 200 persons partook of Tea, &c. Mr. Isaac Phelps, of Bristol, and other friends addressed the company which was a very large one. On the following day, Tuesday, we had another Public Meeting, the Revd. J. Martin presided, and Mr. Phelps again warmly advocated our principles; his arguments were very convincing. Two such meetings it has not been our pleasure to witness this long time past, and we are induced from the glorious fact of receiving 42 signatures to the pledge (at the two meetings) to do all in our power to aid this great moral regenerating cause.

T. WILKINS, Secretary.

#### EBLEY, GLOUCESTERSHIRE.

EBLEY CHAPEL JUVENILE TOTAL ABSTINENCE SOCIETY.—On Tuesday, January 2, 1849, the youthful members of this Institution held their second quarterly tea meeting. Everything was arranged by the boys and the girls. They sold ninety tickets to as many young Teetotlers. They decorated the School-room with evergreens, and behind the Chairman, or rather the Chair-boy, was an illuminated sun to intimate that Temperance is to the social circle what the sun is to the natural world. The girls presided at the tables, and a sufficient number of boys officiated as waiters. The order observed could hardly be more perfect. Grace before and after the meal was sung, and when the tables were removed several of the parents and adult friends were admitted. The boys

chose one of their number, Charles Roome, to preside, a Temperance song was sung, and one of the lads offered an extempore prayer. After which several speeches were delivered by the boys. These were their own composition, and would have done credit to persons of much riper years. Ebley brass band attended, and animated the meeting with its music, and in the intervals between the speaking and the airs, the boys and girls sung several interesting Temperance melodies. At the close, Mr. Thomas Weate, Mr. Cormick, the Rev. J. Butterworth, of Stanley, and the Rev. B. Parsons, the pastor of the church, addressed the assembly, and the assembly broke up highly delighted with this rational manner of commencing the New Year. This is now the second meeting that these children have held, and the pastor stated that they were the most hopeful he had ever witnessed during the twenty-two years he had been at Ebley. The young people are about to raise a fund among themselves to carry on the cause. They have chosen a secretary and treasurer, and intend to distribute Temperance tracts throughout the village.

#### BIDEFORD.

On Monday, January 1st, the Tenth Anniversary of the Total Abstinence Society was held in this town. There was a public tea in the Wesleyan School-room, of which upwards of 200 partook. After tea, a public meeting was held in the Mansion-house. Mr. C. Veysey, of Torrington, presided. The meeting was addressed by Edmund Fry, Esq., Sanders, and the Rev. Messrs. Clapp and Way. At the conclusion of the meeting, ten persons signed the pledge. During the past year, seventy persons have enlisted as Total Abstainers; several of them were notorious drunkards. It is astonishing to see the difference now in their deportment; some of them have joined Christian Churches, and are ornaments to society. We trust the present year will be more prosperous and happy.

THOMAS SANGUIN.

#### HAVERFORD WEST.

An important Institution has arisen in this town, out of the operations of the Total Abstinence Society. It is called, "The Haverford West People's Institute." It is formed for the especial benefit of the working classes, and the object is their moral and intellectual improvement. The means proposed are a Reading-room, Library of Reference, and Lectures on Literature, Science and Art. The terms of admission are, enrolment free, one shilling and one penny per week subscription.—We wish the Institution success, and recommend the formation of similar Associations in connection with every Total Abstinence Society throughout the kingdom. If formed on popular principles and well worked, they would, no doubt, have the effect of preventing those breaches of the abstinence pledge, of which we have now occasion to complain.

#### GREENOCK.

The Banks of Clyde Juvenile Total Abstinence Association was instituted in Greenock, on the 21st August, 1848, and has already enlisted under its banner 400 juveniles. There are monthly public meetings of this Association held in Port Glasgow, and occasionally in Helensburgh, in addition to a weekly public meeting in Greenock, which are always addressed by two or more juveniles. The cause continues to prosper, and we hope that the 360 public-houses now in Greenock will, in the course of a few years, be reduced to 60, if not totally abolished. J. S.

THE NEW TESTAMENT AND TEETOTALISM.—A few weeks since I left a New Testament with a family, the master of which was in the habit of attending the public-house and much given to drink. His wife tells me he has not entered one since, but reads his book, enjoys much pleasure, and has signed the Total Abstinence pledge.—Leeds Town Mission.

## RECENT PUBLICATIONS.

**ALCOHOL: What it does: and what it cannot do: or the influx of alcoholic drinks on the nutrition of the body and in the production of disease.**—By WALTER JOHNSON, M. B., with appendix, by EDWARD JOHNSON, M. D. London: Simkin and Marshall.

This forms No. 124 of the "Ipswich Temperance Tracts," and is a valuable addition to that series, and to our stock of Physiological Essays. The importance of the subject, the celebrity of the authors, and the very small price at which it is issued, (44 closely printed pages for 2d.) will no doubt, secure for it an extensive circulation. Mr. W. Johnson considers, 1, alcohol as aliment, and as auxiliary in respiration, and a generator of heat; and the conclusion of his argument is thus expressed:—"Alcohol takes no part in the nutrition of the body—and what part it does take in the generation of heat is supererogatory and mischievous."—2. "Alcohol, as diminishing frequency of respiration, and as encouraging depositions of fat." Then follows, 3, a very curious chapter, entitled, "Alghoulism." Dr. E. Johnson's "Appendix," shews that there are only two modes in which it is possible for death to happen, and that the effect of drinking customs is clearly to generate a tendency to death by both of these modes.

**CHRISTIAN'S PENNY MAGAZINE, for January 1849.**  
Edited by the Rev. JOHN CAMPBELL, D. D.—  
London: Snow, Paternoster Row.

In addition to interesting and instructive articles, such as are always found in this Magazine, the present No. contains one, headed "ANTI-CHOLERA," which ought to be circulated by thousands. It occupies nearly ten closely printed columns, and is thus introduced by the Rev. Editor:—"We invite the particular attention of *Young Men* to a hint which is here given them—a hint, which, if duly attended to, will render them our debtors more than if we had made them a present of a THOUSAND GUINEAS." The document proceeds "to point out the fearful hazard those are running who, in the face of cholera, persist in the use of intoxicating drinks." Then follow testimonies selected with much industry and skill; and the document concludes with these burning words:—

"Doubtless these pages will be read by many who profess the Christian name, and who add to that profession the practice of moderate drinking. We have most respectfully to assure such persons, that their practices are at utter variance with their professions. Better never to have known the facts of the case, than knowing then to despise and reject them: there can be no suffering so little entitled to sympathy, as that which results from a wilful disobedience of the laws of our nature, and especially when that disobedience is aggravated by the cloak of christian profession.

You call your body a temple consecrated to the living and true God, and yet to satisfy your lust for false excitement, or in disobedience to a depraved custom, you pour down your throat an inveterate poison; thus defiling that temple, endangering its safety by admitting within its precincts one of its most malignant enemies. Your example, if imitated, must certainly be followed by the most fatal results. If you should escape the fatal malady which these drinks are so well fitted to engender, it may be not so with others who have followed your drinking example; and a day of reckoning may proclaim your shame, that you have been instrumental in casting upon this cold world disconsolate widows and helpless orphans.

We have no hesitation in asserting, that the drinking system, old as it is, stands before the world without one redeeming feature in its character: and now that it appears before you the prolific parent of disease, you must either renounce it as the work of the devil, or openly embrace his service, for, be assured Christianity will have nothing that does not belong to it.

## THE WESLEYAN TIMES.

This is the title of a new Weekly Newspaper, in which, amongst other good causes, the cause of Total Abstinence from strong drink will be advocated with clearness and energy. For particulars, we refer our readers to the advertisement on another page.

## TEETOTALER'S BUDGET.

**EXTRAORDINARY WILL.**—The following is a copy of the will of John Langley, one of the Cromwell Ironsides, who settled in Ireland during the Commonwealth, and died there:—"I, John Langley, born at Wincanton, in Somersetshire, and settled in Ireland, in the year 1651, now in my right mind and wits, do make my will in my own hand-writing. I do leave all my house, goods, and farm of Black Kettle, of 253 acres, to my son, commonly called Stubborn Jack, to him and his heirs for ever, provided he marries a Protestant, but not Alice Kendrick, who called me 'Oliver's whelp.' My new buckskin breeches, and silver tobacco-stopper, with J. L. on the top, I give to Richard Richards, my comrade, who helped me off at the storming of Clonmel, when I was shot through the leg. My said son John shall keep my body above ground six days and six nights after I am dead; and Grace Kendrick shall lay me out, who shall have for so doing five shillings. My body shall be put upon the oak table in the brown room, and fifty Irishmen shall be invited to my wake, and every one shall have two quarts of the best aquavita, and each one skin, dish, and knife before him; and when the liquor is out, nail up the coffin, and commit me to the earth, whence I came. This is my will, witness my hand this 3rd of March, 1674, John Langley." Some of Langley's friends, before his death, asked him why he would be at such expense treating the Irishmen whom he hated? He replied, that if they got drunk at his wake, they would probably get to fighting, and kill one another, which would be something towards lessening the breed!

**WEAK COFFEE!**—"Why do you set your cup of coffee on the chair, Mr. James?" said a worthy landlady, one morning at breakfast. "It is so very weak, ma'am," replied Mr. James, "I thought I would let it rest."

**GIN AND DEATH.**—Last week, a gin puncheon burst near the Masboro' station, on the Midland Railway, when the liquor was drunk with ungovernable avidity by a number of men who happened to be near. A person of the name of Anson drank so much that he died shortly afterwards. The medical men stated in evidence on the inquest that he died from the effects of alcohol.

**ALARM IN ZION.**—A fallen professor was solemnly warned by a Minister who was leaving his neighbourhood the next day, in these terms, "Brother, it is on my heart to say to you, from the Lord, I much fear you will be lost for ever." The warning was slighted, he continued to take the fatal glass, and polluted by the sins of whoredom and drunkenness, in a few days he fell into a river and was drowned. There was the destroyed tabernacle, but where, O! where had the soul fled? When! O, when! will the church be wise, and break off all connection with inebriating liquors.—*R. Tabraham.*

**CAUSES OF CRIME.**—Mr. W. LOGAN, the Commissioner of the Scottish Temperance League, has investigated the cases of crime which had been brought fairly before the bar of the High Court of Justiciary, at Glasgow. From a careful analysis of the cases, he has been able to trace intoxicating drinks as the direct cause of their appearing there. Out of eighty cases, he has visited seventy-four separately in their cells, and this was the invariable fact, both from the statements of the prisoners themselves, and from the other sources of evidence at which he had access.

## TO POSTMASTERS.

This Journal is privileged to be sent *postage free* to every part of the United Kingdom, and we have the authority of the Secretary of the General Post Office for stating "that Agents may be employed in Great Britain and Ireland, for the sale of JERSEY Newspapers; and that such Newspapers may be forwarded by Post to any extent, either singly, or in parcels, provided the parcel is open at the ends. They may afterwards be re-posted for any part of the United Kingdom, free of Postage, and for such of the Colonies, to which there are Mail Packets, but in the latter case the re-posting must take place within seven days after the date of publication of the Newspaper.

INTOXICATING LIQUORS FATAL TO  
EARNESTNESS IN RELIGION.

BY BENJAMIN PARSONS.

In our Nos. for *November* and *December* we directed the attention of our readers to the very important subject which heads this article. The man who is not earnest in religion cannot be religious. Could we investigate every object and every subject in the whole Universe, whether past, present, or to come, amidst this infinite variety nothing could be found so deserving of our attention as Christianity.

We are capable of earnestness, and are more than other nations an earnest people. Ardour, zeal, promptitude, daring, self-denial, and patience, are said to be prominent characteristics of the Anglo-Saxon race. To this we owe no small degree of our National greatness. What countries we have visited, what enterprises we have undertaken, what dangers we have faced, and what hosts of obstacles we have overcome! And not unfrequently all this toil has been endured in the pursuit of objects that are not worth a thought. Our whole history shows that we are an eminently fervid and industrious people. We have, therefore, all the natural endowments requisite to render us devoutly and devotedly religious. The apathy of the Chinese, the quietism of the Buddhist, or the indolence of the Turk, are not traits of our character, except on the important subject of religion. On this topic the most phlegmatic tribes are ardent, even though the object of their worship is a senseless idol, and their whole system of devotion and morals a perfect cheat. The matter between us and other nations stands thus:—*We* are a zealous people, and have among us the purest and sublimest of all religions, and yet on this great theme alone we are apathetic: *they* are notoriously indolent and indifferent, and have nothing in the shape of religion but the most absurd and mendacious superstitions, and yet they very far surpass us in their devotions.

We shall not here be charged with maligning our country or our age by these remarks, because all our denominations, at the present time, are complaining of the want of earnestness, and various causes are assigned for this increasing lukewarmness. In these papers, therefore, we only take up the lamentation which others have raised, and give it as our opinion, that our great cause of this spiritual declension, or remissness, is the use of intoxicating drinks. We are an ardent people in worldly pursuits, we are therefore capable of being fervid in religion, and christianity presents to us the most thrilling truths, and enjoins on us the most solemn duties; and yet this glorious and awful theme, which is adapted beyond all others to arouse our feelings, and has the greatest claims upon our attention, is almost the only one that we treat with indifference.

It may be said that the carnal heart is enmity against God, and that the fall has greatly injured our moral constitution. We heartily subscribe to everything that the Bible says on these important points, but still we greatly differ from those who attribute to Eve, to the Serpent, to our bodily organization or mental degeneracy, those evils which at present paralyse our churches.

We have already shown I, That the Physical

effects of these liquors are most baneful; II, That they have the most baneful influence in preventing the full development of practical Christianity; III, That they produce levity or stupidity; and we now observe,

IV, That a new generation of Drinkers and Drunkards is being raised up by them. It need not be argued here that all drunkards come from the ranks of *moderate drinkers*. The man who never takes the *first* glass can never take the *second*. But moderation is such an undefinable thing, that a person may drink the third and fourth, aye the *FIFTIETH* glass if he can do so and walk without staggering, and yet few of his compeers will complain of his extravagance. Indeed, numbers of your moderationists are perfect bores with respect to the glass. You can never drink enough to please them. They laugh at you, call you "*a poor drinker*," "*a woman*," "*an enemy to your own comfort*," or as "*bad as those lunatics the teetotalers*," unless you empty their decanters. You are especially solicited "*TO MAKE FREE*" with the bottle. They seem almost ready to drunch you, and pledge their honor and conscience that the poison "*will do you no harm*."

With these doings in almost every family, is it any wonder that we have a new generation of drinkers springing up around us? Our young people are being poisoned, both in body and mind, by these deleterious liquors and corrupting practices. It is a fact that more inebriates come every year from the society of moderate drinkers, than reformed tipplers from the ranks of the drunkard. We have thus two parties at work and in a state of antagonism. There are the Teetotalers doing a little to produce perfect and universal temperance, and there are the moderate people labouring zealously to retain the drinking customs of the day; and we need not say that the latter are far more active and influential than the former, and are especially supported by many of the most popular ministers and leading members of our Churches; and the results are almost as awful and destructive as the Prince of Darkness could desire. We have seen the sons and daughters of Ministers—yes, of the most eminent Ministers and professing Christians,—brought to the Union, to crime, to beggary, or a premature grave by these practices. Mind, there was no drunkenness at home. Perhaps if there had been, this hideous form of vice might have disgusted the young people and have warned them to abstain. No: It was not drunkenness but *moderation* that did the mischief. The drink was lauded in the highest terms, all persons were pressed to quaff the destructive beverage, no one ever took enough, visitors were tormented to swallow large potations, and sadly laughed at and satirised if they did not drink freely. The young people saw all this, and having a high opinion of the judgement, benevolence, and piety of their parents, they, of course, attached great importance to the drinks which were the subject of so much eulogy and commendation, and, as a consequence, thousands of them became fond of the glass.

Oh, that our moderate drinkers would count their victims! "*Heaps upon heaps*," not only in the grave, but in perdition, would stand in review. And yet the whole scene of desolation produces as little emotion as the crushing of a moth or the fall of a leaf. The fact is, our religious people have little or no conscience on the subject. By their com-

mendation, practice, and example, they destroy their own children, and ruin others with as great complacency as they swallow the baneful glass. The momentary pain of a little self-denial is weighed in the balance against all the miseries and crimes of drinking, and is allowed to turn the scale.

Now, while matters remain thus, while there is this culpable indifference respecting the destruction of souls, it would be the last degree of absurdity to pretend that we are *earnest* in religion. When any one is deeply anxious to accomplish an object, he adopts appropriate means. This is the case in every department of life. The most solemn protestations and oaths would be insufficient to convince us of the sincerity of any person in any pursuit, so long as he labours to defeat the end on which he tells us his heart is set. Yea, we do not believe that an individual can be ardent in the prosecution of any purpose, unless he is willing to *deny himself*; if self-denial should be necessary to success. And here the piety, the spirituality, the orthodoxy, and christianity of our day fail. If wordy prayers, and niggardly contributions would save the world, we might soon hope for the millennium; but if energetic labour and extensive self-denial are demanded, then iniquity must prevail, and mankind must perish! The Apostles and early Christians "travailed in birth" for souls, and proved the sincerity of their throes by the most active exertions and costliest personal sacrifices. The Son of God is, in this respect, a perfect model. WATTS has well sung,

"There's not a gift his hand bestows,  
But cost his heart a groan."

Every single comfort we enjoy was purchased by his sufferings. We owe all our hopes, here and hereafter, to his pains and sorrows. Had he refused to deny himself for us, we must have perished. He gave up his life to save us from death. Divine mercy gave all it had to give. When God sent his Son, the treasury of heaven was exhausted. That one benefaction bestowed on us all that Jehovah could impart, or the world require, for its salvation. When he said, "*It is finished, and gave up the ghost,*" the Lord Jesus had nothing left. "Ye know the grace of our Lord Jesus Christ, that though he was rich, for our sakes he became *poor*, that we, through his *poverty* might become rich." To save us "*He made himself of no reputation,*" the Greek reads, "*He emptied himself.*" No language could be more expressive. He kept nothing back that could in any way benefit us. On the cross he poured forth all, the last drop of his blood, and every vestige of life, amid unutterable agony, he sacrificed for us, his enemies. And now his word tells us that "*If any man have not the mind of Christ he is none of his.*" It is not the orthodoxy of our creed, it is not the depth of our feelings, nor the multiplicity of our prayers that will constitute us Christians. Satan is no heretic, mystics have melted with sentimental sympathy, devotees of all sects have multiplied prayers beyond the power of calculation, and yet have never put a foot in the print of our Saviour's steps. "Faith without works is dead;" unless we copy his example, the Saviour will disown at the great day, and therefore we must imitate his self-denial, or hear him say, "Depart from me, I never knew you."

We might spare all our mysterious speculations respecting the wonder that iniquity abounds, and

that our churches enjoy so little prosperity. We are not in *earnest*. Our want of self-denial impeaches our piety. We are actually immolating our sons and daughters and our dearest friends at the shrine of Bacchus, and thus grieve and quench the Spirit of God. We are guilty of the greatest presumption. "We tempt the Lord our God." We commend, and drink, and dispense a poison which preys on the vitals of the body, which ravages the brain,—that *sanctum sanctorum* of mind,—and which pollutes the precious soul; and then we bow at the throne of mercy and supplicate that the venom may not be fatal! We profess to fear the Lord and yet serve our idols; we call ourselves by the name of Christ, and pour our daily libations to the God of Wine! We insult heaven by our recklessness and extravagance, we corrupt the earth with our example, we do all this most wantonly, for we sacrifice our own health and prosperity to our love of luxury, and then wonder that our *earnestness* in folly should paralyse our *earnestness* in religion!!

#### HYMN FOR THE YEAR.

With eager voice let each proclaim  
The Prince of Salem's holy name—  
Thy name, blest Jesus, which can save  
The sinner from the second grave.

Who'er the name of Jesus bears,  
An amulet of safety wears;  
A name at which shall every knee  
Bend low in deep humility.

To thee, prophetic, priestly King,  
To thee heart-incense would we bring;  
Thee would we worship, thee obey,  
While lingers yet life's closing day.

When heard the trumpet's rending sound,  
And startled sinners cluster round  
Thy solemn Bar—by them unsought—  
Then joyous stand, ye Jesus-bought.

To saints, the Judge (oh, greeting sweet!)  
Cries—"Welcome now to God's retreat,"  
Then speaks the unbeliever's doom—  
"Far hence seek thou thy prison-tomb."

Oh! let us then, while years decay,  
Clasp Israel's Shepherd as our stay,  
'Mid sin's delights forsake to roam,  
And press for glory's blissful home.

—Banner.

DALMOCAND.

#### DOINGS OF ALCOHOL, AND THE PROGRESS OF TEMPERANCE IN WALES.

BY CHARLES EDEVAIN.

When I first entered the Iron and Coal districts of Wales, I was astonished at the scenes of misery and discomfort, destitution and vice, that came before me. It is said that pestilence and famine have passed away; that may be true to some extent, but pestilence still rages fearfully there, in the form of typhus engendered by want. In my tour through the Principality, I have stood upon the mud floor over the corpse of the father and the child, both the victims of that distressing malady; I have also seen a man in the prime of life, stretched upon a bed of straw, wrapped only in rags, the victim of intemperance; the former might have been visited by poverty and disease without his own seeking, the latter was brought to that state of wretchedness by his own imprudence.

My object, at the present time, is to state how the Temperance cause progresses in some of the towns I have lately visited.

In the Iron and Coal districts, just alluded to, intemperance, with all its concomitant vices, makes great ravages amongst the hardy sons of toil. At *Merthyr* I learnt that on strong drink alone £75,000 was expended annually, besides £40,000 on tobacco. At *Beauford*, another mining locality, situated on the hills of South Wales, there are 600 dwelling houses, and 22 public houses, wherein the inhabitants spend yearly above £6000 on maddening drinks, the average of which is £9 per year for each family in the town. At the close of one of my lectures delivered in the British School Room at *Cardiff*, I was informed that there is lavished away in that town, in intoxicating drinks, no less than £1000 per week, the population amounting to 15,000 persons, and the majority of the working classes in that community cannot or will not pay 2d. per week for the education of their children; such being the case, what a deplorable state of mental destitution for any state of Society to be in. We owe our greatness, as a nation, to knowledge: in other words, to education; then if the fathers and mothers of our country do not give their children that education which is necessary for after years of usefulness, we must expect nothing but ignorance, crime, and intemperance, as the result of their parents neglect.

How important, then, that Education and Temperance should go hand in hand together, and that the instructors of youth should press upon their charges the evils attending the drinking usages of Society.

I hope the day is not far distant when Education will be more widely diffused amongst our Welsh brethren. Although I have thus stated that Intemperance reigns to a great extent in Wales, the under current of Teetotalism is exerting its influence to no inconsiderable extent, and in some parts is making rapid strides. W. BROWN, Esq., of *Abervale*, is greatly aiding the cause in his locality. In the beautiful little town of *Crickhoole* they are receiving great assistance from the Medical profession. At *Carlton*, a small village near Newport, a Temperance Society has been organized about four months, and now numbering 180 members, all of whom are working men; in fact Societies are springing up in many parts of North and South Wales with vigour, and old Societies are reviving. So we have the satisfaction of knowing that our Welsh brethren are not behind in aiding "the good time coming," when our country shall be filled with a sober race, when the besotted drunkard shall no more be seen in our streets; then will the stigma be removed, that we are a drunken nation. Oh! that men would stand forth in every town, village, and hamlet throughout the land, and proclaim, with untiring energy, against this monstrous curse. Let us, who proclaim Temperance from the platform, be more strenuous than ever this year in fighting the foe. All teetotalers can aid and assist, in a variety of ways, the salvation of our fellow beings from the misery, wretchedness, and multiplied sorrows of intemperance. Surely this ought to engage the energies of every one who puts forth the slightest pretensions to the possession of our common humanity. The fact that the drunkard is ready to perish and that it is the aim of these Societies to prevent such accumulation of aggravated distress, and that this can be effected by entire abstinence alone, is surely a motive sufficient to call forth our warmest desires, and bring into action our noblest powers.

Every one that has felt the "luxury of doing good" will at once perceive a host of motives, and be stirred up by them to engage in this "good work and labour of love." One motive I will mention, and that is the social improvement of the people. That intemperance destroys social order, is sufficiently manifest from the contention of families, and the violations of law in communities addicted to this vice. The few pieces of ill assorted furniture, the miserable and scanty meals, the thin and tattered clothing, the heart-broken wife, the neglected children,

and the general wretchedness and discomfort of the drunkard's hovel, furnish abundant proof that the practice of drinking is destructive of social comfort. But bring the total abstinence principle before his mind, and induce him to embrace it, and you create the desire, and he soon obtains the means, to effect a renovation on his little dwelling and on all around him. His wife and little ones are clothed, the furniture is improved and increased, the food is better and more plentiful, the heart of the wife is cheered and gladdened, the husband recognises in his long neglected but patiently enduring wife, the elegance of form, loveliness of feature, and the melting tenderness which gave birth to the affection of his earlier and happier days; and, alive to the enjoyments of home, he resolves to spend his leisure, for the future, in the company of his now much loved partner, and the prattling playfulness of his children. All this is effected by the Total Abstinence principle; yet, this is but the beginning of blessings,—they extend to his fellows, and even to his employer, for his example is salutary to the former, and his steadiness is a source of pleasure, and a ground of dependence to the latter. Let the principles of Total Abstinence grow stronger; let those feelings be infused into the social circle; and the physical constitution will improve in health and vigour;—the intellect will be ennobled, science will unvail its attractions, poetry will embody "thoughts that breath and words that burn" in matchless verse; the gentle affections will bud and blossom, a benevolent spirit will pervade the circles of human companionship, and man will learn that he is not to seek the gratification of his animal passions, but to take a far more noble station in society, to be happy in himself and useful to those around him.

#### FROZEN TO DEATH.

The following lines were written on seeing a man who was frozen to death while under the influence of liquor. At the head of the wharf he entered a shop, drank freely, and, in attempting to reach his vessel, fell; and no one being near, he was not discovered till the next morning when he was stiff and dead.

Yes! ye who for money  
The spirit imbrute,  
Go, look at your labour—  
Tis terrible fruit.  
You dealt him the poison  
And bade him depart,  
While the fire was burning  
The blood of his heart.

Gaze! gaze on the victim  
Ye poisoned for gain,  
And think of his death throes,  
Then murder again.  
Be active in slaying—  
The devils in hell,  
Approving, will give you  
Three cheers and a yell.

The lone wife is weeping,  
The children in tears—  
What is it but music  
To publican's ears?  
He feasts on their sorrows  
Grows fat on their sighs,  
And lives on in glory  
When death shuts their eyes.

Gaze on the fixed eye balls  
So glassy and dim,  
Then forth to your revels,  
And fill to the brim  
The bright fatal chalice,  
And laugh as you please;  
Then send to the gutter  
Another to freeze.

Remember, man-killers,  
The day of hot doom,  
When devils incarnate  
Will make for you room;  
Your dark deeds of horror  
Will feed your despair,  
Midst your groans of deep anguish  
For a breath of cool air.

AMERICAN.

## CHAPTER ON HEALTH.

BY DALMOGAN.

POETS have sung in praise of health; sages have demonstrated the benefit or loss arising from its possession or its absence; and "Health is a glorious thing!" glides from each tongue. A subject avowedly so momentous in its bearings may well demand attention, seeing moreover that compliance with its call is the common harbinger of recompense. Whether men concern themselves or not about acquiring knowledge of the laws of health, these laws remain in force, unaltered, each marked with the faithful warning—"None shall transgress unpunished."

According to the doctrines of Mahomet, the lake Tophet is spanned over by a bridge sharp as a sabre, along which at death each mortal has to pass; the righteous picks his way to paradise in safety, while the reckless tumbles in. So over the slough *Dis-health* there stretches a narrow plank from which ever and anon the unwary slides and flounders. Let us instance *tooth-ache*—that glimmering type of the 'worm that dieth not'—with what certainty does the least exposure procure a lengthened visit to the party familiar with its presence! God can send affliction when He sees occasion, yet man seems, in a great measure, the Heaven-appointed guardian of his own health. How the fulfilment of this trust should be set about, I shall, after another paragraph, attempt to sketch.

All men are not on an equality at birth—some souls being placed, as it were, in stone houses; some, in wooden, and some in tents of canvass, which every breeze blows into disorder, and threatens to overturn. Still, making allowance for these discrepancies—differences which a close conformity to Nature's rules will in time diminish—we may well ask if each employs a rational care about the preserving or improving of his constitution.

Health's first essential is AIR. Of this assuredly there needs be little death; but as Elisha's prescription for the cure of Naaman was at first despised for its simplicity, so often in the present case does the sceptic controvert. That air may continue to impart sustaining influence, it must be renewed; for as the bee sucks from the flower its treasure, and departs in quest of further spoil, men must call repeatedly for fresh supplies of the invigorating element, or pay the penalty of indiscretion. Glance, for example, at the cooped up artisan, the plodding trader, and the studious of every class. How few of these hang out the signal of high health!—nor can you with truth declare "their cheeks like roses," unless the faded white rose be the emblem meant. Man *must* breathe copiously, and should any obstruction interpose, he cannot be surprised should ailing or consumption seize him.

Polluted air and air untainted, perpetually struggle for the upper hand; the former flourishing the axe of death, and the latter rushing to the rescue. Open, then, your places of abode to the regular admittance of a friend indeed, and remove all obnoxious odours from around them. The quantity of air required for keeping each human apparatus going is immense. Among the various things to which man may be compared in one or more respects, ought the *windmill* to elude attention? Were this rough hewn illustration pondered over, we might expect a speedy revolution for the better. "Pure air, and plenty of it; the light of heaven also!"—be this our cry. But some may point to the inebriate who, fanned by the gentle zephyr, perambulates our streets, yet, notwithstanding, becomes blotched and bloated, or shrinks into

"A bloodless image of despair."

I rejoin that man cannot thrive on air alone, and the tipplers diet frequently consists of little else; for the intoxicating draught drowns appetite, and to him possesses greater claims than does nutritious food. In allusion

to the waving grain, says the Bountiful—"To thee shall it be for meat." "Yes, and for *drink*!" impiously adds the creature. Drink is health's poisoner, yet men, enchanted with its tickle, continue to imbibe.

Man's ingenuity in removing, as well as in placing, hindrances to health, arouses wonder. For a long time artificers in steel were sadly puzzled how to avoid inhaling with the air minute particles of the commodity they set afloat, which rendered the occupation unwholesome, life-curtailing; but, at last, the idea entered of making for the face a barricade, or fence, of wire magnetised, which, attracting the steel dust in its career, overcame the grievance.

Closely allied to air is EXERCISE. All must bestir themselves, if not for a subsistence, at least for health: much in the same manner a piece of mechanism, if long unused, corrodes. But differently from dead machinery, the human fabric has the property of reproducing parts when smitten with decay, to which peculiar process due exercise affords assistance. All nature moves, and men, if wise, would shun stagnation.

That exercise may profit, the engirding air must be of a wholesome character; neither confined, nor quickly fluctuating in temperature. Viewed in this aspect, the dancing of the present day comes in for censure. What can be more outrageous to reason than to suppose that the thinly-clad "tripper on the light fantastic toe" may, with fluttering heart, encounter the chilling blast, without endangering the constitution by receiving the seeds of future malady? Females, it is truly said, might accomplish much towards the interment of the drinking system; but infinitely more power have they for the suppression of ball-mummeries. Young women, I maintain, are in this matter seriously responsible; for when a youth advances, with radiant countenance, to present his fair one with a ticket, she has simply to reply in accents firm—"Thanks, sir, for your intended kindness; you may be a jumping Jack, if you like, though I hope not; but I will never be again a whirling Jenny."

Of the various kinds of exercise enjoined, smart walking is the most approved, and the most easily followed. But even here a medium must be observed, as fatigue enfeebles. When the weather is inviting, outside marching should be practised; and as the Irish horseman, when a tract of superior road cast up, rode backward and forward to enjoy it, so may each pace to and fro upon the spot selected. But when the breath of Winter seems to sever the flesh and bones and marrow, a well ventilated apartment must form the walking-course. Perhaps my reader thinks that he has exercise sufficient and to spare, turn we then to another benefactor.

I refer to CLEANLINESS. Men hold a very inadequate opinion of this pressing duty; it is only when its true relation to health and comfort gains belief that it will receive its share of cultivation. For decency's sake, parts visible enjoy the luxury of soap and water, but it should be borne in mind what an important function the skin performs in perspiration. Evening, as well as morning, should the face and hands be cleansed, the limbs frequently, and the body at brief intervals—not once in seven years. If the pores are clogged, as under neglect *will* happen, the entire system goes deranged, and Nature often summons Fever to apply the flesh-brush ere the ordinary course of things can be resumed. Did Government, instead of hankering to endow temples of absolutism in the sister island, devote a portion of the money towards the erection of temples of *ablution*, or necessary baths throughout the kingdom, the health and morals of the people would exhibit a salutary change; filth material and filth spiritual being mutual helpers. As matters stand, each must endeavour to obey this law of health to the best of his ability. If we consider the lower animals, we shall be astonished at the variety of means employed by them at instinct's whisper for the effecting of this end—the spider or the elephant administers rebuke. Shall man continue to look tamely on, and allow the matron of Glenburnie's maxim—"I

*can be fashed!*"—to impede his operations, and embitter life?

In conjunction with all these, heed must be paid to DIET. No sooner does the enquirer approach this subject, than discordant cries assail his judgment—some parties shouting, "Vegetables only!" and others, "Flesh, flesh!" For a time he listens with bewilderment, and then the third verse of the ninth chapter of Genesis lights up his memory, whereupon he quietly passes sentence—"Both are best;" and an inspection of the mouth, backed by general experience, confirms the verdict.

As we go nearer the Equator, where the sun beats strongly, less animal or heat-producing food is requisite, and as we distance it, less vegetable. The brute creation have, apart from the whisperer alluded to, no food-directory, yet they make out amazingly; while man, left free with reason for his guide to gather sustenance from herb and moving thing, presumes to give his monitor the lie, and suffers largely. Whether the alimentary department should be called *dietetics* or *diet-aches*, I leave the disputatious to determine. Temperate and regular eating must conduce to the body's welfare, but of all the drudges in the universe the stomach is the most abused and the most patient. Sometimes, however, after the descent of that absurd incumbrance *supper*, the stomach despairingly 'strikes work,' and delivering its despotic master to the throes of nightmare, it, too, may murmur—"When will another *Hood* arise, to sing my dirge!"

From the definition just submitted it will be seen, that in things reputed wholesome, personal feeling must decide; that how much soever this or that article may be commended on account of its nutritious or other qualities, if found to disagree, it should be passed to more congenial receptacles. How extensive and diverse is the human 'Bill of Fare!'—from train oil to balsamic milk; from bread of rye to the finest wheaten; from shrimps to turtle; and from a canine sirloin to that acme of civilization, a jigot of frog. And in conclusion, be it noted, that excess in eating commits vastly wider mischief than does deficiency.

I have thus commented on a few of health's requirements, with the hope that each may henceforth strive after the better understanding and discharging of his duty. Other branches of the subject—such as apparel suited to the weather, cheerfulness of disposition, and a thankful, trusting spirit—might be dwelt on, but their mentioning may suffice to render them germs of thought. We should constantly remember to Whom we are indebted for every blessing. Of health possessed, we may not boast; and when in spite of all our diligence, it takes its departure for a season, we may not fret as if some strange thing had befallen us, for the Father of our spirits often makes the chamber of disease the gate of heaven, moving there the wanderer to cry aloud for the soul's Physician.

#### A VOICE FROM AUSTRALIA.

TO THE EDITOR OF THE TEETOTAL TIMES.

Adelaide, July 16, 1848.

DEAR SIR:—You will, no doubt, be much gratified at hearing that the Total Abstinence cause is prospering in this colony. After a long season of deadness, some spirited exertions are being made. These exertions commenced in March last. When I first came here I was told that there had been no meeting for many months. The Society was re-organized, having for its President, the Rev. D. J. DRAPER, the superintendent of the Wesleyan Missions in South Australia. We have had meetings once a fortnight, up to the present time, in town, and seldom meet without obtaining some signatures. We hold meetings once a month in some of the neighbouring villages. A Branch Society or two has been formed, one called the Corrington Auxiliary, the other the Port Adelaide Auxiliary, under the management of the Rev. Mr. Newnham, a clergyman of the established church.

As it regards the condition of this place, there is much need of the operation of this Society. As wages are good, men have every facility for obtaining their beloved draught, and they do not fail to avail themselves of those facilities. Hence, drinking is practised to a fatal extent, and shocking to relate, the women are not only as bad, but worse than the men; and almost every species of imposition is practised upon them by the Publicans. It is said to be no uncommon case for men to come into town after having worked from three to twelve months in the country, (commonly known as "The Bush") having with them fifteen, twenty, thirty, or forty pounds or upwards; which, in numerous cases, very soon finds its way from the purse of the guest to the till of the landlord, in some cases, *in the short space of one night!* Nor is this all; for some men have even been kicked out of the house in the morning, into which they were received the night before with the greatest professions of friendship.

You see then, sir, what is our position, and what is the work we have to do. We are anxious to obtain all possible information, and knowing the value of your periodical, we shall take it as a very great favour, if, through the medium of your gratuitous fund, or any other means, you, or a few staunch teetotalers of Old England, could furnish a few publications, or tracts for distribution; this would, we believe, greatly assist us in our necessity. Well knowing how generously you have assisted in similar cases, I feel assured that you will not regard our request with indifference.

Yours, with due respect,

THOMAS CLUTTERBUCK.

P. S. I was formerly in the St. Luke's Tent I. O. R., Stoke, Staffordshire. A Rechabite Tent has been established here, which is likely to prosper. A Juvenile Total Abstinence Society has been formed, under the superintendence of—, Cawthorne, jun., Schoolmaster of Adelaide. Any communications may be addressed to me, at Adelaide, South Australia.

#### THE DELUSIONS OF YOUTH.

Under the influence of the intoxicating cup, the deluded youth conjures up scenes of happiness which are never to be realized, and in his endeavours to catch these glittering bubbles, which ever float before him, his whole happiness seems to consist. For them, he gives up all, health, reputation, friends, property, and, above all, his soul. For years he continues the pursuit, until it leads him over the crumbling lava of a volcano. Now the meteor leads across a yawning chasm, and he almost hesitates; but he has given up everything, and he must obtain the prize for which he has bartered all. It is but another spring, and he will gain it. Still it eludes him, and he follows on. The danger is more and more imminent, and his desire of possession stronger than ever. Everything is centered on the syren toy, which allures him on, and just as he reaches the verge of a burning gulph, an almost supernatural bound brings it within his grasp, but the next instant he has sunk amidst the boiling lava. He has, however, attained his object; he has caught the bubble for which he had lost everything else, and opening his hand, finds not even a drop of water wherewith to cool his tongue.—*Gough.*

LISTEN, MOTHERS!—As a question of paramount importance to the moral welfare of her child, a mother should be careful to check the *beginnings* of evil in reference to intemperance. She should not sanction by her practice any habit likely to be dangerous to her child. Her offspring comes to her, with tastes unvitiated, an appetite undepraved. If strong drink is never presented to it, it will never desire it; nay, its repugnance is so strong, that considerable pains are necessary to induce the child to overcome its natural dislike to stimulants. *Nature makes the child a Teetotaler, why not leave it so?—Mrs. Balfour.*

### IS THE WORK ALL DONE?

Much has been done by the temperance men for the poor infatuated being, who, in order to gratify a depraved appetite, has sacrificed health, fortune and reputation. Thousands who were once wallowing in the depths of degradation and drunkenness, have been saved, and are now enjoying the pleasure and happiness that temperance brings. Families in whose midst famine and wretchedness once sat like household friends, are this day participating in the joys and blessedness of a temperance life. These changes have taken place around us: we have seen them, and know that they are the result of the efforts of temperance men. And yet, compared to all that has been done, they are as nothing; compared to the whole aggregate of good produced by the cause, they appear insignificant—an aggregate too great for human conception, and to be comprehended only by the Almighty. Great and glorious as have been the triumphs of the cause thus far, we must remember, that *the work is not yet done*. The demon of intemperance is still in our midst, rendering desolate many a once joyous heart, and throwing a chill, like the chill of death, around many once happy homes. There are yet tears, the result of intemperance, to be dried up—drunkards to be saved—moderate drinkers to be reclaimed from the error of their ways, and public houses and taverns whose streams of pollution *must* be stopped.

Friends of Temperance! if it has ever been necessary for you to work *it is now*. You have to deal with a cunning, deceitful, and desperate adversary. Each one of you has duty to perform, and *let none shrink from it*. Action—vigorous and bold action—is required of you. *The dead speak to you from their charnel houses, to rid the world of the curse that has laid them there. The wives, mothers, and sisters, of them that have fallen victims to intemperance, intreat you to battle manfully against that which has robbed them of their peace and happiness. The young implore of you, by your love of country, your desire to promote virtue and discourage vice, and by your regard for them, not to be indifferent upon this subject.* Sentiments as noble as could inspire the bosom of mankind, motives as pure and holy as could animate any heart, bid you labour on. A foe more dangerous than any ever engaged in conflict, is to be conquered, and a victory more noble and brilliant, than any ever achieved in the field of carnage, is to be gained.

In conclusion, let me intreat of you, as you value the happiness of those around you, as you desire the safety of those connected to you by the ties of blood or affinity; and as you would be comforted in your dying moments, with the happy thought of your having done your whole duty to your fellow man, arouse to more vigorous action, and relax not your efforts as long as there remain those who continue to tempt their fellow men, and to "put an enemy into their mouths to steal away their brains;" or while one erring inebriate remains to be reclaimed, and restored to his family, his country, and his God.  
—*New York Organ.*

**WATER DRINKERS.**—Are temperate in their actions, prudent, and ingenious. They are safe from those diseases which affect the head, such as apoplexies, puffs, pain, blindness, deafness, gout, convulsions, trembling, fever of the mouth, and of the whole body.  
—*Sir John Eloyer.*

### ANTI-BEER SHOP ASSOCIATION.

An Association has recently been formed, based upon the following principles, viz:—

I. That the establishment of Beer-shops has been productive of a vast amount of poverty, crime, and wretchedness.

II. That it is therefore highly desirable that efforts should be made to induce the Legislature to repeal the act which sanctioned them.

III. That in doing so, it may be well to aim at obtaining an act to prohibit *future* licences only, allowing the present holders to continue for life.

IV. That it is desirable to offer prizes for the best written Essays, "*On the evil effects of Beer-shops.*"

Friends of this movement may obtain forms of petitions and other information, by applying to T. Richardson, Esq., B.A., 93, Mill-street, Liverpool. It is said that the Earl of Harrowby has offered to bring in a Bill on the subject, during this session of Parliament.

### TO CHILDREN.

DEAR YOUNG READERS:—Have you ever seen a drunkard? No doubt you have, for drunkards are to be seen in every town, village, and neighbourhood. But have you ever thought of the dreadful *sin* the drunkard has committed, and of the *miser* he has brought upon himself by his love of strong drink? The Bible says, that "drunkards shall not inherit the kingdom of heaven;" and even in this world, they are of all men the most wretched. Drunkenness causes a man to be despised and shunned by all the wise and virtuous. It causes children to dislike their parents, and parents to be cruel to their children. It frequently clothes a man with rags, and makes him so brutish and wicked, that he often steals and commits murder, then it brings him to prison or the gallows; or it robs him of his senses, and causes him to end his days in a madhouse. What sin, then, is so foul, or so destructive as drunkenness? Surely you must dread the thought of ever being guilty of such a sin—a sin which not only makes men miserable while on earth, but which, when they die, excludes them from heaven.

We hope that many of you are TEETOTALERS, because, if you never taste intoxicating drinks, you never can be intoxicated: as those who never enter the water run no risk of being drowned. Many are now drunkards who were once sober and promising children: but they began with drinking a little beer, or a little wine, and, in time, they came to like it so well, that rather than not indulge their appetite for drink, they would part with their last farthing and incur the risk of being lost for ever!

Many persons may laugh at you for being singular, and refusing to do as they do; but always remember, that the approbation of God and your own consciences is a thousand times better than anything besides. By drinking intoxicating liquors, you will do yourselves no good, and may do yourselves a great deal of harm; while by being teetotalers, you will be sure to escape the sin of intemperance, and all the evils it brings with it.

Besides—if you become Teetotalers, you may be very useful, especially if you try to get all the information you can on the subject. You may now be able to do but little in the cause of Temperance, but you will soon be men and women; and in proportion as you become well instructed, you will become capable of being useful; and ever bear in mind that TO BE USEFUL IS TO BE HAPPY.

**THREE POISONS.**—Professor Hitchcock says, "I group alcohol, opium, and tobacco, together, as alike to be rejected, because they agree as being poisonous in their natures!" "The impair the organs of digestion, and may bring on fatuity, palsy, delirium, or apoplexy."

## A FEW HINTS TO OUR FRIENDS.

From the *Bristol Temperance Herald*, February, 1849.

Notwithstanding the great exertions which have been made to spread a knowledge of our principles throughout the community, and that most encouraging results have followed from those exertions, it is an undoubted fact that a large number of individuals are to this day almost wholly without information respecting them; and there is every prospect that this will continue to be the case for a long time to come, unless some change in our mode of procedure be adopted. Public meetings, though confessedly the most efficient means of accomplishing our object, do not reach the case of large numbers of those most in want of advice. To meet this deficiency we recommend the circulation of tracts from house to house, as one excellent means. Another plan, and perhaps a still more effectual one, is the employment of home or town missionaries, to call at the dwellings of the poor, and by conversation seek to interest many of those who, through ignorance or aversion to the subject, would not read the tracts. In this city we have just commenced the employment of such a missionary, and have no doubt that the result will be found highly beneficial, as has been the case at several places in the North of England. There is yet another mode of reaching those whom we do not approach by the other agencies now commonly at work, which we are at this time especially desirous to bring under the notice of our friends;—that is, to introduce the subject into the columns of those vehicles of instruction which are open to and read by all classes—the Newspapers. The plan recently adopted by the Bristol Society has been found to answer well. The admirable work "*Temperance and Teetotalism*," which we again urgently recommend our friends to circulate, was advertised in our five weekly papers; in each paper we were allowed to insert a brief extract from the work, which of course contained some of its most striking passages. These paragraphs not only led to a considerable sale of that work amongst the public generally, but were read by thousands, who seldom if ever meet with anything on the subject of temperance. The newspapers both in town and country are to a large extent read by those whose main place of resort is the public-house. At first sight this appears a costly mode of proceeding, but a more close examination will show, that in addition to the great advantages we have already hinted at, it is perhaps as cheap a mode of bringing our cause fairly before the public as any we can adopt. The cost of the five advertisements was about 30s., the newspapers publish, we believe, not fewer than 13,000 to 14,000 weekly, and as they are read by most persons in this city, and circulate extensively through several adjoining counties, more especially at public-houses, where they are read, advertisements and all, throughout the week, it is not too much to suppose that they are read by at least one hundred thousand persons; at which rate we would give information to 3,000 persons for one shilling; but even making every allowance for our paragraphs not being read by all, it would be found that the plan we suggest is both as effectual and as economical as any we can employ. Another, adopted occasionally by our friends is likewise a very good one. When a publication of peculiar interest and importance makes its appearance, a copy is sent through the post to most individuals of influence in the neighbourhood. We have reason to know that this has been productive of much good, and it is, in fact, almost the only mode of making such individuals acquainted with the subject. We shall be pleased with information of other modes of making known our views more generally amongst the public.

In addition to the work above alluded to, "*Temperance and Teetotalism*," we would now recommend the forthcoming "*Hundred Pounds Prize Essay on Juvenile Depravity*," some portions of which, showing the extent to which the efforts to elevate the moral condition

of our population by Education and other agencies, are rendered abortive through strong drink—are admirably calculated to draw public attention to the Temperance question, and show its incalculable importance to this country.

## A FRIENDLY REQUEST.

The Art and Science of Medicine is the result of experience. For a long period practitioners have been in the habit of prescribing Alcoholic liquors, and the extent to which this has been carried has been the cause of thousands of persons becoming drunkards.

The evil habit will have to be met with experiments made in an opposite direction, and if such prove successful, then encouragement will be given to try further and persevere longer; and ultimately, we may hope, truth will be elicited, and an innocent mode of practice developed and adopted.

I suppose I have had as much experience as most in the treatment of disease without the use of Alcoholic beverages, and I have it in contemplation to publish the results in a small volume of cases. The cases published had better extend over a wide surface of country (I have sufficient as far as number is concerned) and shall, therefore, feel much obliged to any persons who, having been ill, have recovered without the use of such liquors, if they will send me a report of their sickness, treatment, and recovery.

Every correspondent, whose case I publish, shall be presented with a copy of the volume.

I am very desirous to win over my professional brethren to a method of simple treatment, which I think will be beneficial to themselves, their patients, and the community.

H. MUDGE, SURGEON.

Bodmin, Cornwall.

## MEDICAL TESTIMONIES.

We have just received a short notice from our indefatigable friend, JOHN DUNLOP, Esq., in which he informs us of "an advancing progress of the medical world in our favour." He adds, "I have received several hundred additional signatures to the Medical certificate; so that almost all the towns of note in Great Britain, and some in Ireland, have sent names."

It is most desirable that there should now be a new Edition of the Certificate, with the whole of the names appended. We have the means of knowing that great good resulted from the circulation of the first Editions, and its republication with nearly Two THOUSAND names of eminent Medical practitioners attached to it, would surely go far to remove all doubts as to the injuries inflicted by the use of strong drinks, and the practicability and efficiency of entire abstinence from them.

CAUSE AND EFFECT.—Probably there are not two words which more distinctly point out cause and consequence than these—gin and biters!

GOOD MOTTOES.—Temperance is honorable.—What sobriety conceals, drunkenness reveals.—When the wine is in the wit is out.—Learn to unlearn what you have learned amiss.—Prayer prevails against temptations.—Waste not, want not.—Custom is the greatest tyrant.—Be active, for idleness is the rest of the mind.

### IMPORTANT MOVEMENT IN CANADA ON THE LICENSE QUESTION.

At a Special Session of the Magistrates of the Home District, held on the 4th Feb., in the Grand Jury Room of this city, fifty-four Justices of the Peace being present—E. W. Thompson, Esq., in the Chair—the following resolutions were adopted by large majorities, after being fully discussed *seriatim*:

1st, That in order to lessen the number, and improve the character of the Taverns in this District, it is necessary that the License Law, as it now exists, be amended.

2nd, That in order to the erection of some barrier to the establishment of unnecessary and improper houses of public entertainment, and to the progress of immorality and crime, no license should be granted but at one period of the year, when the Magistrates generally throughout the District might be expected to be present. That in case of a *bona fide* sale of a licensed Tavern, or the death of any person holding a license, or of the removal after six months occupation of any licensed tavern-keeper, the license granted to any such party may be transferred to another party in the manner now described by law.

3rd, That it be recommended that the rate of Tavern Licenses be fixed at not less than £5, nor more than £20 for each License, at the discretion of the Magistrates in Session.

4th, That it be also recommended that no petition for a Tavern License shall be granted, if signed by any persons or persons interested in the manufacture or sale of intoxicating liquors.

5th, That the names of all Magistrates signing applications for Tavern Licenses shall be published when the ordinary list of licensed houses shall be published by the Clerk of the Peace.

6th, That in addition to the other requirements, it be recommended that before any house shall be licensed, public notice shall be posted, for one month at least, in a conspicuous place in the locality of the proposed Tavern, of the intention to apply for such license, at the General Sessions for granting licenses, and that a certificate of such intimation having been produced, be signed either by the Town Clerk or one of the Councillors, or one of the Magistrates resident in such Township.

The Resolutions adopted, if carried into effect by the Legislature, cannot fail to produce a very beneficial influence, not only in reducing the number of Houses established for the sole purpose of making money by the sale of intoxicating drinks, but in improving the character of Taverns generally. The Committee to whom was appointed the duty of reporting upon the change required in the present license laws, appended the following important recommendation to be also embodied in the petition to Parliament, which was carried 28 to 15.

7th, "That while your Committee have suggested the foregoing changes, as a means of lessening the enormous evils arising from the retailing of intoxicating drinks in licensed houses of entertainment, they would, nevertheless, earnestly urge upon the consideration of the Bench, and of the Legislature, the necessity and importance of adopting the more salutary principle, that *no houses should be licensed as Inns within the Province, wherein intoxicating drinks are sold: so soon as public opinion will justify such a course.*"

The advance of public opinion in the direction of the temperance reformation, was never more pleasingly manifested than on this occasion. A strong conviction appeared to rest on the minds of the Bench generally, that something decisive must be done to rescue society from the flood of demoralization and crime which has emanated from the present lax and irrational system of granting Tavern licences.

No class in the community is so capable of judging of the dread calamities which rest upon the country by the

facilities afforded for the retailing of intoxicating drinks, as the local Magistracy; and we congratulate the friends of sobriety and order that the Bench of this District has taken the initiative in suggesting a thorough remedy by recommending to Parliament the necessity and importance of rescuing our public Inns from this desolating curse.

The friends of temperance everywhere should second this effort by getting up petitions of similar import to the Legislature.—*Canada Temperance Advocate.*

### TOTAL EXTERMINATION OF INTOXICATING DRINKS.

The following extracts, from a letter from the Rev. J. CAUGHEY, of America, were read by Samuel Booth, Esq., surgeon, when presiding at the last anniversary of the Huddersfield Total Abstinence Society, and which contains sentiments that we should rejoice to witness more widely diffused amongst ministers of the gospel.

"We must not merely stand on the defensive, and in this attitude allow our fellowmen to perish. Aggression should be the motto of all temperance men. This will require time, labour and money; but if our savings from teetotalism are what we boast, we can well afford these. Temperance publications must be liberally sustained. Lecturers must be employed and paid. Public meetings held also, and no expense spared to render them attractive. Temperance men must put on a formidable front, open and disclosed to the world. 'Total extermination of all drinks employed by the devil to make drunkards,' should be written on our banners in letters of flame. We cannot cope with this insidious and powerful enemy without this sort of public demonstration. Hostility to the dreadful foe of man must be public, as the influence of alcoholic drinks is extensive and ruinous. The narrow and selfish policy of an income in time of sickness must not be the only ruling principle of temperance effort. We must 'look aloft,' 'Thou God seest me.' We must look around and abroad on our fellow men, and upon the havoc occasioned by this monster of monsters. We must sympathise with the peril of those who are exposed, and yearn over the victims of its power. The living coats of eternal truth must be thrown into the palaces of death—these human butcheries; scattered over the character and conscience of every death-dealer in our land. There should be no rest given to our temperance troops till every dealer in intoxicating liquors is stripped of the last particle of influence and respect in the community. The trade must be dishonoured, and held in universal execration. Over the mouth of him who sips the intoxicating beverages, be he minister, or what he may, public opinion must be made to write what the turnpike man wrote over his gate, 'No trust.' This is the terrible and scorching commission of the temperance cause against all evil doers. The evil must cease. The doom of alcohol has issued from the throne of God, for man must be saved, and this is one of the greatest impediments to his salvation. This is not the time for our temperance troops to go into winter quarters. We should be 'during war men,' or during life men in this noble cause of humanity. The temperance banners must float on the breeze of heaven, in the open field of conflict, till every man, woman, and child of the entire population is brought to rally round the standard of teetotalism. I am sorry, that I did not give more of my energies to this cause while in England; but what is past cannot be recalled."

DRINK AND DIE!—Not one man in a thousand dies a natural death; and most diseases have their rise from intemperance.—*Lord Bacon.*

FEMALES, BEWARE!—The *Temperance Chronicle* affirms that "the annals of every Temperance Society can present cases of reformed men, but the instance of female reclamation are exceedingly rare."

## PRESENT STATE OF THE TEMPERANCE REFORM.

The following remarks, which appeared recently in an American Temperance periodical, will apply strictly to the state of the Temperance reform in England:—

"In the history of every great reformatory movement, there are distinct stages and critical periods. At its beginning all hearts are warm and united, and the mighty impulse of a fresh first love, carries the cause forward triumphantly over all obstacles.

"Then comes a stage of depression and luke-warmness—the novelty is worn off, and newer, more exciting interests divide attention.

"It is at such a time that the true friends of the cause are made manifest. They can there shew that they are not seeking their own interest or popularity, but the cause itself.

"It is then too, that aid is doubly needed, and doubly valuable. When summer and sunshine friends stand aloof, the time-enduring supporters must close up and stand shoulder to shoulder, compensating for the defection of the many by their own devotedness.

"How stands the Temperance reform at the present time? Has it reached one of its critical stages, and are many who were once active become lukewarm? Let those who love the cause, renew the consecration of themselves to its advancement. *Let them signalize the year 1849 by a grand united movement.* One highly encouraging fact meets us, and that is the unanimity which begins to be apparent in reference to limiting and suppressing the traffic. That prolific evil must be stayed, and to this end *let all hearts and hands be joined in a strenuous and resistless effort.*"

## INTEMPERANCE AND CRIME.

At a temperance meeting recently held at Tremont, U. S., Mr. Deacon Grant stated, that on a recent visit to the State prison, 300 men were present, and were addressed by the Rev. Mr. Allen, of St. Louis. When he spoke to them of home, their early days, and alluded to the fact that many of them were there from intemperance, bitter tears started in the eyes of many of the convicts; and he stated the case of the young men in that institution who were well-known in this community as connected with respectable families, whose crimes could be traced directly to the pernicious influence of intoxicating drinks. On a visit, also, to the jail in Leverett Street, he found many boys in there with old offenders; and in conversation with the prisoners, most of them admitted that strong drink had been their ruin. On enquiry of the jailer why those boys were so situated, he said, that owing to the crowded state of the jail, he could do no better. A large piece of land has been purchased at an expense of 150,000 dollars, and at least the same sum is required for the erection of a new building upon the most approved plan. The enquiry was made why we are taxed so enormously, and the reply was, that a large share of it originates in the liquor traffic.

## TREETOTAL BRICKMAKERS.

BRICKMAKING is so generally conducted by drinking workmen, that I thought it would interest the readers of the "Times" to know that Treetotalism has been successfully carried out in a Brickyard near Hitchin, during the last summer.—*Ghs. Mayo*, with his two sons and son-in-law, commenced digging clay in February, and in April, with the help of another man, began to make and burn bricks, and continued throughout the season; when at the close they had made, by the Excise account, THREE HUNDRED THOUSAND and 65 Bricks. During the whole time, not one of the party drank intoxicating liquor, either in the fields, or out of the fields. The Proprietor is so well satisfied with their work and conduct, that he has engaged them again for the coming season.

## THE RUINED FAMILY.

BY WASHINGTON IRVING.

The depopulating pestilence that walketh at noon-day, the carnage of cruel and devastating war can scarcely exhibit their victims in a more terrible array than exterminating drunkenness. I have seen a promising family spring from the parent trunk, and stretch abroad its populous limbs, like a flowering tree covered with green and healthy foliage. I have seen the unnatural decay beginning upon the yet tender leaf, and gnawing like a worm in an unopened bud, while they dropped off, one by one, and the ruined shaft stood alone, until the winds and rains of many a sorrow laid that too in the dust. On one of those holy days, when the patriarch, rich in virtue as in years, gathered about him the great and little ones of the flock, his sons and his daughters, I, too, sat at the board, I pledged therein hospitable health, and expatiated, with delight, upon the eventful future, while the good old man, warmed in the genial glow of youthful enthusiasm, wiped a tear from his eyes. He was happy. I met them again, when the rolling year brought the festive season round. But all were not there. The kind old man sighed, as his suffused eye dwelt on the then unoccupied seat, but joy yet came to his relief and he was happy. A parent's love knows no diminution—time, distance, poverty, shame, give but intensity and strength to that passion, before which all others dissolve and melt away. The board was spread, but the guests came not. The man cried, "Where are my children?" and echo answered, "Where?" His heart brake, for they were not. Could not heaven have spared his gray hairs this affliction? Alas! the demon of drunkenness had been there. They had fallen victims to his spell. And one short month sufficed to cast the veil of oblivion over the old man's sorrow and the young one's shame. They are all DEAD.

## "ONLY SEVENTEEN."

Only seventeen! and disguised in liquor! Not drunk, you say, but "disguised." He only takes "an occasional glass!"—Don't believe it. No young man ever yet took an "occasional glass," who did not create another occasion for another. Only seventeen! and drink at a tavern! Is there a power in the human mind, to enable man to avoid destruction; and will not that power rise into action, when told that a youth of seventeen will pour down his throat the fiery serpents of death, vice, and insanity. Look well to your own habits, but also look with kind anxiety to the habits of those you love. *Mothers*,—look ye to the habits of your sons! Have no consideration for the excuse of an "occasional glass." *Sisters*,—look well to your brothers. The midnight robber comes not with a more deadly, silent, and stealthy step, than the vice of Intemperance, disguised in hues of beauty. Beware of the rose-tint on the cheek of him that handles the cup! The fiend's first approach is one not so revolting. He comes dressed in smiles. He remains frowning with terror. He triumphs in the howlings of discord. Music and dancing announces his approach. The pall of death, and the cords rattling through the coffin, celebrate his triumphs.—*American.*

WHO PRAYS FOR THE DRUNKARD?—Is there another class of men on the face of the earth so entirely neglected, in the prayers of God's people, as the poor degraded drunkard? We usually hear Ministers and Christians pray, with fervency, for impenitent men of every other description;—for the moralist, for the openly profane, for the infidel, for idolaters, for Jews, for Mahomedans, for the African, and for the Indian. But scarcely ever do we hear a prayer for the drunkard. Fellow Christians, what man is there, this side of the world of wo, who more needs your sympathy and your prayers, than the wretched being who is fettered by a habit, stronger and more indomitable, than any with which Satan entangles men for his prey? Will you not ask God to enable the miserable creature to cast off his fetters?

## TEETOTAL OPERATIONS.

## LONDON.

In addition to several ordinary and special meetings of much interest, some meetings have been held by Members of two associations of a more strictly religious character. In order to meet, if possible, the objections of some members of Christian churches, several societies have been formed bearing the name of CHRISTIAN TEMPERANCE SOCIETIES; and, still further to meet the views of one particular section of the Christian church, other societies have been formed, under the name of WESLEYAN TOTAL ABSTINENCE ASSOCIATIONS.—In the first case, the speakers selected are members of Christian churches, in the second, members of the Wesleyan Methodist Connexion.

SOMER'S TOWN.—The first of these Meetings for the present season, was held in the school-room connected with Beulah Chapel, WILSTEAD ST., SOMER'S TOWN. It was presided over by *Benjamin Rotch*, Esq., one of Her Majesty's Justices of the Peace for the county of Middlesex, who in the course of the proceedings delivered two or three impressive addresses. *Mr. J. W. Green* pointed out "the connexion between Teetotalism and Christianity." *Mr. Carter*, a city Missionary, spoke on "the peculiar claims of teetotalism on the labouring classes." *Mr. W. Spriggs* exposed "the evils of moderate drinking by professors of religion." *Mr. Ware*, Secretary of the Field-lane Ragged School, shewed "the connexion between juvenile delinquency and the use of strong drink." *Mr. Claridge* pointed out "the duty of Christian Ministers and Sabbath School Teachers in reference to the Temperance Movement." *Dr. Gourlay* delivered an intelligent and impressive address to the mothers present, cautioning them against the use of alcoholic drinks, either for themselves or their little ones.

DENMARK STREET, SOHO.—A meeting was held in the chapel situated in Denmark street, Soho Square. *Mr. J. W. Green* presided, and pointed out the connexion between the success of the temperance movement, and those numerous other movements in the success of which patriots, philanthropists and christians professed to be deeply interested; the *Rev. Mr. Isaac*, the Minister of the chapel, demonstrated the rational and scriptural character of the movement, and expressed his belief that christian professors who did not forward that movement by their example and influence were left without excuse. *Mr. Esterbrooke*, exposed the evils connected with moderate drinking, and urged upon all present the paramount importance of strict sobriety, both on account of the good they would personally derive from it, and the influence it would impart to their efforts to do good. A number of children connected with the Sunday school were present, who paid deep attention to the addresses.

WESTMINSTER.—A meeting of the Wesleyan Total Abstinence Association was held in the Hall, Princes Place, near Westminster Abbey. *Mr. J. W. Green*, the Chairman, pointed out the peculiar claims which the Temperance movement had upon the practice and exertions of Wesleyan Methodists, arising out of their high professions of religious experience, out of the express rules of their society, out of the circumstance of their being followers of the self-denying John Wesley, and because of the instances which were, ever and anon, coming to notice, of lamentable departures from consistency and usefulness, in consequence of tampering with strong drinks. Two or three persons, local preachers and class leaders, furnished some affecting instances of mischiefs resulting to distinguished members and ministers of the Connexion, from the use of strong drinks, and urged the practice of abstinence from them upon all present.

FITZROY AND MARYLEBONE.—The Committee of the Society usually meeting in the Hall, Little Portland Street, Regent Street, are holding a series of very interesting meetings in various places, during the enlargement and repair of the Hall. They have held meetings in

Oxendon chapel, (Dr. Archers) Oxenden st., Haymarket; in the large school room connected with Wardour Chapel, Chapel street; Soho Square; at Albany Chapel school-room, Regents Park; in the Wesleyan Chapel school-room, Stanhope Street, Regent's Park; in the school-room, Ship Yard, Wardour Street, Soho; and at some other places. Most of the meetings have been well attended, by respectable and attentive hearers. By these migratory movements, many persons have been attracted to the meetings, who would not otherwise have been brought under the sound of teetotal instructions. The activity of this committee is most exemplary.

ZION CHAPEL, WHITECHAPEL.—The *Rev. Benjamin Parsons*, of Ebley, Gloucestershire, who is supplying the pulpit at this large place of worship, delivers addresses on teetotalism, in the school-room adjoining, every Monday evening. *Mr. Parsons* has visited other places during his sojourn in the Metropolis. At *Harp Alley*, Farringdon-street, he delivered a Lecture "on the power of the body over the mind, and the power of the mind over the body."

UNION OF EFFORT FOR THE METROPOLIS AND SUBURBS.—We announced in our last No. that a meeting was to be held at Watt's Temperance Hotel, Catherine street, Strand, for the purpose of friendly conference as to the best modes of advancing the temperance movement in the Metropolis. The meeting was numerously attended and the proceedings were of an interesting character. A similar meeting is intended to be held, at the same place, on Wednesday evening, March 7th, when a series of resolutions will be proposed, the result of which is likely to be the establishment of a regular MONTHLY CONFERENCE of the principal friends and supporters of the various Metropolitan Societies. The meeting is to commence at 7 o'clock.

An active movement has taken place among the working classes, members of total abstinence Societies, chiefly in the western district of the Metropolis; one result of which has been, the presentation of petitions to the House of Commons, revealing some of the evils of intemperance, and praying for a revision of those laws which encourage the drinking system, both as relates to the manufacture and sale of strong drinks.

## DORKING, SURREY.

On Monday the 5th ult., the Dorking Society for the Suppression of Intemperance, celebrated its eighth anniversary by a Tea Meeting in the British School room. Nearly 200 persons sat down to Tea. The *Rev. J. S. Bright*, the Independent Minister of West Street Chapel, then took the chair, and after a few suitable remarks, introduced *Mr. Jabez Inwards* to the meeting, who for about two hours, dwelt on the evils of what is generally termed moderate drinking, but which term he clearly proved was mis-applied when used in reference to intoxicating drinks as beverages, he also demonstrated the futility of the arguments so often relied upon by the Christian and Philanthropist for the use of their moderate potations for the purposes of medicine, etc. The lecture was illustrated by facts and arguments. At the close, the chairman made a few remarks in confirmation of the statement made by *Mr. Inwards*, after which several persons signed the pledge.

## LEWES, SUSSEX.

A great part of our Town has recently been brought under the influence of *Temperance Tracts* on the loan system, which has been undertaken by a number of ladies. We are indebted for this powerful agency to the labours of a benevolent lady, Miss H. Lupton. On Wednesday 17th of January, our highly esteemed president, *B. Godlee*, Esq., delivered a Lecture on Organic Chemistry, at the Mechanics' Institution, towards the close of which he introduced some most striking remarks in favour of abstinence from Alcohol. But the drinking system has received "the unkindest cut of all" by the visit of the talented author of 'Bacchus' to our town. The large room of the County Hall was kindly granted by the Magis-

trates, in which Dr. GRINDROD delivered four physiological Lectures. The attendance was numerous and respectable. The following gentlemen kindly presided on the respective evenings: J. W. Woolgar, Esq., F. R. A. S., a Magistrate; Robt. Perfect, Esq., M. P. for Lewes; Edward Monk, Esq., and A. R. Briggs, Esq. Dr. Grindrod introduced a mass of medical evidence, made up of testimonies and experiments, which gave overwhelming proof that Alcohol is a poison, and consequently productive, little or great, of physical injury, in proportion to the quantity in which it is taken. The splendid anatomical paintings (about 100 in number) which covered a great part of the walls of the Hall, and with which the doctor illustrated his Lectures, were justly admired by all who beheld them. At the close of the fourth Lecture, great interest was excited by *Alfred Wood*, Esq., Brewer, ascending the platform who advanced several objections to the arguments and facts Dr. G. had adduced. He was ably replied to by Dr. Grindrod, after which both gentlemen continued in friendly discussion. The controversy was resumed at the Lecture Room, Mechanics Institution, on Monday evening 5th February, when, although the admission was by payment, there was a very large assembly. Mr. Wood and other gentlemen advanced objections, to which Dr. Grindrod replied with energy and effect. By this visit of Dr. Grindrod an impression has been produced, which, we trust, will not easily be effaced.

## FRAMLINGHAM, SUFFOLK.

Mr. T. B. THOMPSON, of Leeds, delivered his first lecture in connection with the recently formed Temperance Association at Framlingham, on the 30th ult. It was characterised alike by argument, pathos, and eloquence; and we trust that he may be the means of accomplishing much good while he is with us. Such talented advocacy cannot but be attractive and useful. His comparison of the Temperance with the Anti-Slavery movement, was thrilling.

## TUNSTALL, STAFFORDSHIRE.

Our Society has of late prospered greatly. Within the past three weeks an impetus has been given by a course of seven lectures, delivered by Mrs. Stamp. The facts and arguments brought forward in the lectures, were peculiarly interesting and impressive. One of them was addressed to females exclusively, and effected much good. The result has been the addition of 297 members to the Society, and the establishment and strengthening of many. One chief cause of Mrs. Stamp's success was, the truly Christian spirit manifested in the lectures. GEO. KIRKMAN.

## YORK.

On Monday evening the 5th inst., Mr. T. B. Smithies delivered a farewell address on Temperance (previous to removing to London) in the Lecture Hall, Goodramgate. Mr. Smithies was received with applause; he said that he joined the temperance society upwards of eleven years ago, and that he regarded that step as an important era in his life. He proceeded to relate several striking instances which had fallen under his own observation, of the evils of a course of intemperance, and concluded with a powerful appeal to moderate drinkers, Parents, and Sunday School Teachers, to adopt the total abstinence pledge. The York Temperance Society has sustained a great loss in the removal of Mr. Smithies, who was the honorary Secretary; his pious and devoted labours, in connection with this and other philanthropic institutions have secured him a lasting place in the affection of a numerous circle of friends.

## KEIGHLEY.

Last month Mrs. Theobald commenced a weeks route, in and near Keighley. She delivered several Temperance Lectures, and so powerful was her reasoning, that in one week, at Keighley, Farnhill, Bingley, and Skipton, she succeeded in getting about 200 signatures, to the pledge of total abstinence. May every advocate be as

successful, then will Peace, Piety, and Plenty, soon flow through our Land. B.M.

## KENDAL.

The third Annual Meeting of the Kendal Juvenile Temperance Society, was recently held in the Independent School Room, Lowther Street, which was crowded. *Edward Whitwell*, Esq., President, took the chair, and delivered a suitable address. Mr. *Earl*, Secretary, read the report, which contained the following particulars:—12 Meetings held, attended by 2,600 persons; addresses delivered, 30; Tracts distributed, 250; Members on the books, January 1, 1848, 750; Ditto, January 1, 1849, 1222: Total increase, 472. During the year Mr. T. J. Earland Mr. John French visited nearly all the members, and did not find one that had violated his or her pledge. T. J. EARL, Secretary.

## NORTH CAVE.

On Thursday the 8th ult., the members of the Temperance and Rechabite Societies of the above place, celebrated their 8th Anniversary. Members from Howden, Hull, Pocklington, and elsewhere, united in a procession, with the Hull Teetotal Band, splendid banners, &c., and attracted considerable attention. Tea was provided in the Wesleyan School Room, and a Public Meeting was held in the Wesleyan Chapel, *Captain G. Fish*, of Selby, in the Chair. Mr. *Beattie*, of Goole, and the Rev. J. *Cummins*, of Sneath, deeply interested a large audience. A second meeting was held on the following evening, and, as the result, between 20 and 30 persons signed the pledge. Though the Chapel had been used for six successive anniversaries, the Rev. Gentlemen now stationed in the Circuit, exerted themselves most strenuously to prevent its being so occupied on the present occasion, and one of them actually took away the key of the Chapel to Howden.\* Two of the Trustees, however, determined that it should be occupied as usual, and the meeting took place as above. How long will successors of JOHN WESLEY thus oppose the Temperance movement?

\* Query—Was it a Goose or a Woodcock?

## RUSHDEN, NEAR HIGHAM FERRERS.

The Eighth Anniversary of the Total Abstinence Society of this place, was recently celebrated by a Tea and Public Meeting. The Rev. J. *Whittemore* presided, and addresses were delivered by several members of the Society, with good effect. Our singing class enlivened the meeting with some choruses. We hold a prayer meeting once a fortnight, for imploring the Divine blessing on our labours. Much good has resulted from our meetings. We have in our Society persons who never attended a place of worship, and were the promoters of infidelity, vice and misery, who are now teachers in the Sabbath School, and constant members of the church of Christ. One who has lately joined the Church, publicly declared that the Total Abstinence principle was the means of bringing him out of the public-house on Sabbath evenings, and of bringing him to the house of God, and to meetings for prayer. "This is the Lord's doing."

## UNITED STATES.

A vigorous movement has been commenced in New York and other places, against the Sunday traffic in strong drinks.

At the sixth Annual Meeting of the Connecticut State Temperance Society, held at Middletown, a Committee was appointed to attend the stated meetings of the clergy, of various denominations, in their councils and associations, and present the claims of Temperance on a footing with other benevolent organizations of the churches.

## CANADA.

Mr. R. Wadsworth has been engaged in a lecturing tour through the principal towns and villages in Western Canada; and at Montreal a series of lectures, by eminent ministers and physicians, is in course of delivery. Much good is anticipated as the result of these efforts for the advancement of temperance.

## NEW BRUNSWICK.

ST. JOHNS.—A great demonstration has recently taken place, under the auspices of the "Sons of Temperance," followed up by a Tea party. Both of these efforts to promote temperance were very effective. The Annual Meeting of the Carleton Total Abstinence Society, was held about the same period. The report stated that monthly meetings had been held during the year, that public feeling was more decided in favour of Abstinence than formerly, though the Committee could not boast of much increase of numerical strength.

## NEW PUBLICATION.

THE SCOTTISH TEMPERANCE LEAGUE REGISTER, and Abstainer's Almanack for 1849. Glasgow: League Office; London: Tweedie, Falcon Street, Aldersgate Street.

This is an elegant and valuable addition to our Teetotal literature. In addition to matter that is local, (namely a complete register of the names, professions, occupations and residences of all the officers and members of the Scottish Temperance League) it contains a large collection of important tables and other statistical matter, not to be found in any one publication. A copy of it ought to be laid on the table of every teetotal residence. Its appearance will not disgrace the drawing-room of a nobleman, and a perusal of its contents will convey valuable information to all classes. The astonishingly low price at which it is published, (*sixpence*), will, we have no doubt, secure for it a circulation highly encouraging to the industrious compilers.

## CHRISTIAN'S PENNY MAGAZINE, FOR JANUARY, 1849.

TO THE EDITOR OF THE TREETOTAL TIMES AND ESSAYIST.

DEAR SIR,—In case any misunderstanding should arise from a notice of this Magazine in your last number, I beg to state that the article entitled "Anti-Cholera," to which reference is there made, was, with the exception of the introductory remarks, reprinted from a cheap four page tract, recently issued by the Scottish Temperance League.

Faithfully yours,

ROBERT RAE, Secretary.

League office, 30, St. Enoch Square, Glasgow,  
8th February, 1849.

## TEETOTALER'S BUDGET.

FOR SHAME!—Over an ale-house at Hastings is suspended a sign board bearing the inscription, "Jenny Lind's Gin."

MOTHERS' BEWARE!—Mr. Corbyn Morris states, as a consequence of the very general use of intoxicating drinks, the loss of 80,000 infants in the course of twenty years.

SPIRITUOUS LIQUORS.—Destroy more lives than the sword. War has its intervals of destruction, but these liquors operate at all times and seasons upon human life.—*Dr. Rush.*

COMMERCIAL TRAVELLERS.—A writer who signs himself *Theta*, in the National Temperance Advocate, says, "A history of the Commercial Road, whether of England, Ireland, or Scotland, for the last twenty or thirty years, would present one of the most melancholy pictures of human passion and folly that could be drawn from any phasis of British Society."

EXPENSE OF FUMING AND SMOKING.—The amount of duty paid in 1848 sh. ws an increase over that of 1847 of £12,000. The number of pounds weight upon which duty was paid in 1846 was 26,557,143; in 1847, 26,701,911; and in 1848, 26,777,399.—The extent to which the fine air of heaven was vitiated, the constitutions of the smokers injured, and common decency and cleanliness outraged, is not stated in these returns.

## COMPARATIVE PROFITS OF CORN AND ALCOHOL.—

At the Bristol District Court of Bankruptcy, in the case of J. Cadman, Pontypool, wine and spirit merchant, the bankrupt was subjected to a lengthened examination by Mr. Stone, who opposed on behalf of several creditors. The most amusing part of the business was the explanation offered by the bankrupt of the mode in which he made the calculation of the profits on the corn trade at ten per cent., and on the wine and spirit business at twenty six per cent. Mr. Stone: Upon what data have you arrived at these figures as to the relative profits on the corn and wine trade? The Bankrupt: I should be afraid to tell you, for fear you should start in opposition. (Laughter.) The Commissioner: It appears to me that if those figures are correct, every one would forsake the corn trade for the wine and spirit business. Mr. Stone (to the bankrupt): How did you ascertain the profits as to the spirits? The Bankrupt: The profits were ascertained by the mixing of the liquors. (Laughter.) Mr. Stone: You mean the quantity of water you mix with them. The Bankrupt: That's about it. (Laughter.) Mr. Ayre (the bankrupt's solicitor): How did you make out this estimate of your profits? The Bankrupt: The accountant and I went into the price of gin, and then we estimated the quantity of water added to it. (Laughter.) The Commissioner: Oh! I see. You estimated between the difference of gin and gin-and-water. (Loud-laughter.)

THE DROP DID IT!—JOHN THOMAS, earthenware-dealer, was charged by P. C. Alcock with being drunk, and brawling in the street at an early hour this morning: also with striking and kicking him, on being taken into custody. Defendant was quite penitent, saying, "it was the drop that did it, and not him!" The officer said he was quite maddened with drink: he pulled out an excellent silver watch, and smashed it to pieces over the rail at the Police station! The Bench fined him 5s. and costs for the assault on the officer.

A DRUNKARD'S SOLOQUY.—It would be a comfortable thing if I jest know'd where I'm bound for. Up street's got mixed with down street, and there's no such thing as cross street at all. The moon's cross ey'd, and keeps winkin' and blinking as if she had her eyes full of Macabey. Now what can I do? If I stand still, there's a very pleasant chance of going to sleep standin'. If I goes to stir, I dont know which way I'm travellin'.

WATER TRIUMPH.—The opening of a noble work has recently been celebrated at Boston, America. A splendid new aqueduct has supplied the great city of Boston with an unlimited supply of pure water from the lake Cochituate. The day was a grand holiday. The following inscriptions were on the rostrum near the fountain. "The water is ours." (Gen. 26. 20.) "The Lord spake, gather the people together, and I will give them water." (Numbers 21. 16) "He shall bless thy bread and thy water." (Exodus 23. 21.) "We have found water." (Gen. 26. 32.) "Fill the waterpots with water." (John 2.) "Let the fountains be dispersed abroad, and rivers of water in the streets." (Prov. 5. 16.)—There were fine ships on the wheels, little and great, barges and life boats; Quincy market in miniature, with real 'vittles'; a clock factory, with real clocks; an artificial flower factory; printers hard at work with presses; boiler makers practising like smoke; in short, innumerable trades and crafts.

Single copies of the TREETOTAL TIMES AND ESSAYIST will be sent regularly, *post free*, to every Subscriber of ONE SHILLING, per annum, in advance. Societies and individuals desirous of availing themselves of this very economical and efficient mode of advocating Teetotalism will be supplied with copies at 6s. per hundred, which will be sent to them free, either in parcels, or in single copies, to persons whose names may be furnished. Thus a subscription of three shillings will ensure the sending of important information to *fifty* individuals, or to *one hundred*, if six shillings be subscribed. Orders with remittance of the amount in Post-office Orders, or postage stamps, to be sent to JOHN CASSELL, 22, Abchurch-lane, London.

## OBJECTIONS ANSWERED.

BY BENJAMIN PARSONS.

WE were lately lecturing on Total Abstinence in one of our towns, and at the close the Chairman asked if any opponent had anything to state, by way of *objection*, to our principles. There was a long pause, and as no one rose the band gave us a tune. But when the music was finished, a Scotsman stood up, and in a very urbane manner, informed us "that he was a moderation man, and took a little snuff;"—that "he considered stimulants might be used without being abused;"—that "it was our duty to supply the wants of nature;"—that "Agriculturalists were often distinguished for longevity, and yet they ate when hungry and drank when thirsty;"—that "teetotalism was not dreamt of in former days;"—that "it might be very good to eradicate the evils arising from drinking, but was not fit for universal adoption."

Our friends will perceive that there was nothing very formidable in these arguments, and yet as they were used by an intelligent thinking man, who had often attended Teetotal meetings, they show us, that what may appear very inconclusive and illogical to us, may be operating very disastrously on the minds of others; and therefore we must be content for some time yet, to use "line upon line, and precept upon precept;" and perhaps the following observations, which embrace the substance of our reply, though containing nothing new, may be of some benefit to our cause.

I.—AS TO THE DEFINITION OF MODERATION.—We informed our opponent that he had imposed on us a task which it was impossible to fulfil. Where moderation begins or where it ends, no human being can tell. One person is very moderate, for he only drinks a glass once in a month, while another declares that he never was the worse for liquor in his life, though he has occasionally taken his gallon of beer, his bottle of wine, and his half dozen glasses of spirits-and-water. A friend of ours, a churchwarden and a very active member of the church, informed us that his clergyman asked him to join the Moderation Society, but he declined because he was already a sober man, and knew how to control his desires; and, as a demonstration of the correctness of his assertions, he said, that he rarely drank before dinner, but after taking the usual quantity of beer, porter, or brandy, at that meal, he filled his decanter, gave the two ladies who dined with him a glass each, and drank the rest himself; that at supper time he took his pint of porter, and then wetted each eye, by drinking two tumblers of brandy-and-water to enable him to sleep. Such was the moderation of the churchwarden.

A pious and zealous dissenter assured us that he often had drunk *three bottles* of wine after dinner, and yet was never the worse for liquor in his life. We knew a bishop who was renowned as a *three bottle man*, and a *strictly sober* prelate. It is therefore impossible to define moderation. Persons may use themselves to laudanum, until a dose which, if taken at first, would have sealed their eyes in death, produces scarcely any effect. We have few capacities but may be extended by practice, and none, perhaps, more susceptible of enlargement than our power to drink freely. At first

a single half pint, or glass, would have sent the individual reeling through the street, but by practice, the talent to swallow large quantities may be acquired, without rendering the eyes dizzy, causing the tongue to falter, or the steps to be oblique. In conventional language, Moderation is an indescribable thing. The best description is that furnished by teetotalism, for "*Moderation is temperance, and temperance is self-government, and self-government consists in the moderate use of that which will do us good, and entire abstinence from whatever will do us any harm.*" We can hardly imagine a greater mistake than to employ the words temperance or moderation to designate the habitual use of poisons.

II. To say that we can use strong drink, tobacco, or snuff, WITHOUT ABUSING THEM, is altogether fallacious, because the *use* is the *abuse*. These substances are *poisons*, and to suppose that we are to destroy ourselves, is contrary to every human and divine law. It is said that they operate *slowly*, and therefore are *innocent*. But this is absurd. Supposing we could invent machinery by which a person could cut his throat, or hang, or shoot himself by degrees, so that the operation would take forty or fifty years, would any one applaud the discovery as innocuous? Whether a man destroys himself by a stroke, or murders himself by little and little, the result is the same, and at the bar of God he will stand convicted of suicide. Tobacco, snuff, and alcohol, are poisons manufactured by the caprice of man to gratify the unnatural appetite which he has created in himself. Neither the articles nor the desire came from heaven. It would be as correct to say that the ALMIGHTY created gunpowder, and that he called it into existence to destroy his children and send them to the bottomless pit, as to aver that HE made such filthy things as snuff, tobacco, or intoxicating drinks, and intended that we should poison our noses with the one, our throats with the other, or our bodies and minds with the third. A man may abuse wholesome food by taking *too much*. In such a case the *use* is not the *abuse*. But the *use* of the *smallest* portion of the venomous articles in question, is a violation of the laws of the Creator. It is an *abuse* of his gifts to manufacture them, it is an *abuse* of our body and mind to partake of them, and therefore the "*use*" is the "*abuse*."

III. We grant that IT IS A DUTY TO SUPPLY THE "WANTS OF NATURE;" but then the desire for alcohol is not a *natural want*. The desire for food and drink for the body, and of knowledge for the mind, is *natural*. A child cries for nourishment, and wastes and dies without it; but children have no *natural* desire for snuff, tobacco, or strong drink. Either of these articles is disgusting to the palate of an infant, and instead of languishing and expiring without them, will thrive all the better if they are withheld. Indeed they are generally allowed to be injurious to the health and growth of the young. Persons give *GIN* to dogs to render them dwarfs. And there is no doubt that the nerves, the digestive organs, the health and stature of millions are injured all their days by the folly of their parents in giving them stimulants. Numbers are thus smitten, withered, wrinkled, and grey, before they have arrived at maturity, who but for these noxious drinks would have worn a rosy cheek, and possessed the vigour of a giant at sixty

or seventy. We should think the person only fit for St. Luke's asylum who would teach a child to take snuff or to smoke. Our tastes, and in fact our whole nature, have to be violated before we can relish these poisons, and therefore it is the climax of absurdity to talk of supplying the wants of nature with such trash. We may create tastes and appetites, and these acquired desires may be more imperious than those which are *natural*. A child may be indulged until it has a thousand improper wishes, tastes, and appetites, but who would talk of the propriety of gratifying them, or that in doing so we were yielding to the demand of nature? Our real necessities are few.

"Man wants but little here below,  
Nor wants that little long."

This is as true of eating and drinking, as of the other exigencies of life. It is only uttering a truism to say that we ought "*to supply the wants of nature*," but nothing can be more incorrect than to assert that we are under an obligation to gratify the filthy taste for snuff, tobacco, or strong drink. Food and drink are necessary to life, but stimulants cut short our days, and therefore self-preservation, which is said to be a first law of nature, as imperatively calls upon us to *abstain* from poisons, as it does to eat and drink wholesome food.

IV. It is *not a fact* that AGRICULTURALISTS have been *pre-eminently distinguished* for LONGEVITY. Our bills of mortality show that the duration of human life, in our cities and manufacturing districts, is longer than among our peasantry. Man is made to live in all climes and countries. He has not a constitution like the rein-deer, which must be braced by the cold, nor like the giraffe, which must be nursed in the torrid zone. God created him to be the Student of nature, a Missionary and Philanthropist, and gave him a frame which can bear the frosts of Iceland, or the burning heat of India. Let him avoid poisons, eat moderately, drink nothing but water, dress according to the temperature, keep his body clean by frequent ablutions, have his house well ventilated, take plenty of exercise, bridle his passions, and keep his mind cheerful, and he can arrive at a good old age, in any quarter of the globe, and almost under any circumstances.

Agriculture holds out no promise of health which cannot be obtained elsewhere, and certainly can afford no encouragement to the use of strong drink. For, granted that there is better health in the country than in the city or the factory, this is an additional argument in favour of Teetotalism, seeing it requires the very *strongest constitutions* to resist the ravages of alcohol, and therefore, those who are infirm, or are placed in circumstances which are likely to shorten their days, are under a solemn duty to *abstain*. As for eating when we are hungry, and drinking when we are thirsty, there, perhaps, cannot be a better rule. Still nature is orderly, and if we do her no violence, these appetites will be very regular. A person who drinks nothing but *water*, and avoids drinking with his meals, will require few dinner pills, nor will he be scourged with any unnatural craving for food. The best rule for drinking is *one hour before*, or *three hours after* a full meal. Were this law attended to, we should rarely eat too much, and thus save ourselves from gluttony, as well as drunkenness. Drunkards have destroyed their appetite for food, and created an

unnatural one for drink; were they to eat only when they are hungry, they would rarely eat at all, and were they to drink when they are thirsty, they would be always intoxicated. Moderate drinkers have *diseased* appetites, both for food and drink, and often destroy their health and life in the vain attempt to satisfy those unnatural cravings which they have created. The only persons who can, with impunity, eat when hungry and drink when thirsty are the TEETOTALERS.

V. TEETOTALISM IS AS OLD AS CREATION, and therefore is not a "*dream*" of ancient or modern times. Vegetables and animals are teetotalers. The lion is not wanting in courage, the ox in strength, the elephant in vigour, or the stag in swiftness, and yet they all drink *water*. Refreshed from the brook, or well, the camel travels the desert, the rein-deer flees over the snow, and the eagle cuts the air. The nations of Antiquity most renowned for health, valour, longevity, and mental vigour, were teetotalers. The ruins of empires are, to a great extent, the ruins of luxury and strong drink. It is therefore not a "*dream*," but a plain historical fact, that Total Abstinence is older than Adam.

VI. The admission that Teetotalism is adapted TO ERADICATE THE EVILS ARISING FROM DRINKING, is a solid argument in favour of its *universal* adoption. One of the greatest evils of drinking is, what is falsely termed, moderation. More persons die prematurely from moderation than from drunkenness: more families also are ruined by it. And then, it is the school in which all drunkards are trained. It has no limits or boundary. It is anything, from a noggin to a gallon. Drink as much as you can, if you retain your reason and can walk without staggering, you will not be classed with drunkards, nor lose your character. Besides, moderation people dwell with eloquent emphasis on the praises of strong drink, and thus allure millions to take the fatal cup. From their ranks drunkards are multiplied, faster than reformed inebriates are added to the ranks of teetotalism. Moderation men and women send into the world at least two intemperate persons, for every single drunkard that is induced to take the pledge.

We shall, therefore, never eradicate the "*evils of drinking*," until we have induced the votaries of their much extolled *moderate* glass, to abandon the use of these poisons. MODERATION is the bulwark of drunkenness, and until we have thrown it down, our triumph must be very limited indeed.

#### MR WILLIAM MC. DOWELL, OF FALMOUTH.

Since we sent the last number to press, we have received an account of the death of the above named member of the Total Abstinence Society. He was thrown out of his gig, whilst on a journey from Preston home, on the 2nd January last. He died on the Saturday following; and on Friday, Jan. 12, his remains were deposited in the burial ground of the Independent chapel, Falmouth, followed by a large concourse of Teetotalers and friends, by whom the deceased was highly respected. He had been a zealous Teetotaler for upwards of ten years, always ready to assist in the advocacy of the cause, and, in every possible way, to promote its spread and prosperity. Nor was he less distinguished by his enjoyment and exemplification of genuine Christianity.

## METHODISM AND TEMPERANCE.

THE MISSION OF METHODISM has been a mission for good. The name of JOHN WESLEY will ever remain associated with the revival of religion, which took place in the country, during the last century. The great society of which he was the Founder, has steadily increased, till within the last few years. The total decrease of members last year, amounted to nearly *three thousand*. This is deeply to be regretted, inasmuch as Methodism has conferred incalculable benefits on the lower classes of this country. Its mission has been mainly to "the masses." Various causes have been assigned for the lamentable diminution referred to, such as Emigration—Political Agitation—Commercial depression, and so forth; and no doubt these have furnished their share of the decrease. When, however, we hear of Churches bewailing their little success, or actual decrease, the thought never seems to be entertained that, through intemperance, nearly THIRTY THOUSAND persons, either refuse to join, or withdraw, or are excluded every year from the different religious bodies. How far Methodism suffers in this respect, we are not quite prepared to say, but we may safely estimate her loss to be at least *one-tenth* of the whole, or THREE THOUSAND yearly.

Perhaps in no religious community have the members more license to drink. Why? Because of the softening down of the rules as to the use of strong drink, and because of the indifference with which the great majority of Wesleyan Ministers regard the Temperance Movement. Nay, their indifference, in many instances, amounts to actual and open *opposition*. Then, again, the resolutions which the Conference passed, forbidding their Chapels to be granted for the use of Temperance meetings, has had a most injurious effect: preventing many from hearing total abstinence advocated. The members of the Methodist connexion, who have embraced teetotalism, have had, in many cases, to contend for their principles *against* their ministers, instead of being cheered on and encouraged by them. It is true that TABRAHAM, SHREWSBURY, COX, PRIESTLY, PUGH, and a few others, are ever found in the foremost ranks of temperance; but what are these among so many? This apathy, indifference, and opposition on the part of the Ministers, have retarded the progress of temperance in the Wesleyan body. It is not, therefore, to be wondered at, that cases of intemperance amongst the members are frequently occurring. In one circuit, in a comparatively short time, three or four local preachers have withdrawn, or were excluded, on account of drunkenness; and in another circuit two other local preachers fell through the same sin. Referring to the case of one of them, a Wesleyan minister said to the writer, "It is almost enough to make one become a Teetotaler." *Almost enough!* It was, we think, *more than enough*. Let the following resolutions be deeply pondered by Wesleyan ministers, which were passed at a recent meeting of the Missouri Annual Conference of the Methodist Episcopal Church: "That we view with pleasure and delight, the exertions made by the various divisions of the friends of temperance, for suppressing the use of alcoholic drinks as a beverage in these United States.

"That, as a body of Ministers, we will, by all reasonable means in our power, discountenance within our respective fields of labour, especially among the people committed to our care, the manufacture, traffic, or drinking, as a beverage, of intoxicating liquors of every kind."

If such resolutions were passed at the ensuing CONFERENCE, to be held in Manchester, we doubt not that a gratifying *increase* would be reported to the following Conference. But the Methodist Conference do not appear prepared to do this as yet, or the Missionary Committee would not have invited a BREWER to preside at the forthcoming Anniversary Meeting in Exeter-hall. The London Missionary Society, it is ascertained beyond doubt, committed a serious error in inviting SIR E. N. BUXTON, Bart., M.P., to take the chair at their Anni-

versary Meeting, a year or two since; and now the Wesleyan Missionary Society have committed the same blunder this year. Yes, SIR E. N. BUXTON is expected to take the chair at their meeting in Exeter-hall, on the 30th April! This, we hesitate not to say, *will grieve many friends of WESLEYAN MISSIONS*.

We speak not here of SIR E. N. BUXTON in the character of a Philanthropist, or a Christian—we simply speak of him in his occupation as a BREWER;—in other words, as a converter of wholesome grain into "liquid fire"—to assist in making *six hundred thousand* drunkards reel to and fro in our land—to assist in causing *thirty thousand* members to be expelled from the churches of Britain—and to assist in hurrying *sixty thousand* drunkards, every year, to an untimely and unblest grave. HE then, certainly, is not the man to preside at a Missionary Meeting.

"If any one," says the *Scottish Temperance Review* for December last, "would define and draw a distinction between rum and whisky, and the porter and ales manufactured by 'HANBURY, BUXTON & Co.' let him write a book.

"The honourable and benevolent baronet is interested in the circulation of the Scriptures, and in the preaching of the gospel, in those distant parts of the earth which are the abodes of horrid cruelty. It is a crime to teach a slave to read, but it is not less notorious that the agents of our Bible and Missionary Associations, are greatly hindered by the direct and indirect influence of *strong drink*. British sailors, captains, and merchants, are the most intemperate of their class in the world, and when they visit foreign shores, and deal in foreign markets, the influence of their drunkenness and immorality goes along with them, and from them a prejudice is derived against the white man and the gospel which he seeks to communicate and enforce. *The evils which follow British drunkenness, are a more formidable barrier to the missionary and the catechist, than superstition, or caste, or any of the evils which the heathen cling to, as a reason for remaining in their present degraded condition.* The baleful effects of strong drink upon the labours of JOHN WILLIAMS, in the South Sea Islands, are depicted by himself in his "Researches," and form a strong and urgent testimony against the drinking system, and present a loud call to the followers of Christ to cease connection with the accursed thing. The death of that distinguished man was the price paid to the natives of Erromanga, for the cruelty of British seamen—cruelty which is almost never dissociated from strong drink. And in various parts of the mission field, the groan and sighs of the servants of Christ are ascending into the ear of the Lord God of Sabaoth, because of the ravages of intemperance among those of whom good hope was entertained, that they had undergone the saving change, and were seeking their way to Zion, with their heart fixed upon the New Jerusalem.

These things are *facts*, which are fully and painfully furnished in the reports of such societies as the honourable baronet is connected with. Who does not see his anomalous and overwhelmingly painful position, and of those who, like him, are engaged in overthrowing the evils which their own trade and mode of living produce? Would it not be the wiser, the speedier, and the more satisfactory course, to undo the manufacture and sale of strong drink, and to employ the capital in trading and commerce, *unstained by crime and misery*, and unblighted by the sighs of widows, and wives deserted by their husbands, or by the tears of children, ragged and hungry?"

WE THINK IT WOULD!

MICHAEL YOUNG.

\* \* \* A portion of the Centenary Hall and Mission House in Bishopsgate-street, is still employed for the storing and sale of Spirituous Liquors, Wines, and other strong drinks, to the great annoyance of many Teetotalers, zealous friends of Missions.

## SONG OF THE LABOURERS.

Holy and pure is the labour sure,  
 In the rugged path we're treading;  
 'Twill lead us on, till the race is won,  
 For 'tis ever upward leading!  
 Then never shrink, for 'tis bliss to think,  
 That our cause is true and holy;  
 Let us persevere in our calling here,  
 Be our station e'er so lowly.

Labour is love, and our deed shall prove,  
 That we're moved by kindlier feeling;  
 And labour is light when the heart is right,  
 For 'tis only health revealing;  
 By toiling hands, the record stands,  
 Shall come both wealth and pleasure;  
 And time will come when we find our home,  
 And may claim a fadeless treasure.

In labour's way there's a sunny day,  
 And the light of love thence beaming,  
 Shall stretch *our* way to a *brighter* day,  
 Where a richer light is streaming;  
 Shall point to Heaven, where rest is given,  
 To the pilgrim faint and weary,  
 Shall shield from snares in the form of cares,  
 That beset the soul unwary.

We'll sign the Pledge, as our privilege,  
 And give the foe no quarter;  
 We'll temperate be, and completely free,  
 We'll drink but the bright clear water!  
 Proud alcohol is doomed to fall,  
 At the hand of the sons of Labour.  
 We'll cast him down while we place the crown,  
 On the brow of each temperate neighbour.

Labour is life! In the midst of strife,  
 'Twill banish afar dark sorrow,  
 'Twill calm the soul when the tempests roll,  
 And 'twill gild the clouded morrow!  
 'Tis a blessing fair, as our portion here,  
 In gracious kindness given:  
 Midst our life of care, we will labour here,  
 And seek our rest but in Heaven.

*American Temperance Journal.*

## THE CRIMINALITY OF INTEMPERANCE.

"See what offense from drinks arise!  
 'Offense will come, the Saviour cries;  
 But woe to him, who thus presents  
 The stumbling-stone of just offence!"

It is said AUGUSTUS boasted that he found Rome made of bricks, and left it composed of marble. Intemperance, it is true, finds man made of base material, but inverts the Augustan order, and leaves him baser still. Anatomy, physiology, and experience, unitedly testify, that alcoholic drinks destroy the *bodily* of men, and Sacred history records that the *soul* is tumbled into ruin through them, "for no drunkard shall inherit heaven."

The fact is incontrovertible, that the victim of intemperance cannot blossom or flourish, either in this world or the next, any more than bloom can endure when cut off or separated from the branch or stem of the tree. We have heard of, and seen its ravages, and we have stood and gazed upon, and wept over, its doings. Like the *feline* race, it delights in torturing and agonising its prey, but defers the final bite till satiated with the tormenting apprehensions which it produces on the object of its ruinous attack. The vile monster comes not alone, but brings in its retinue other destroyers;—dreadful did they assail alone—but who being in association with it, increase and accumulate the woe which is the lot of the sinful inebriate. As the prince has his train-bearers and his appropriate suite, so intemperance is attended, generally with the following as its *attache*, namely—*swearing, uncleanness, forgetfulness of mercies, and contempt of death*. These are aggravations of his criminality, and, as such, should have their meed of reprobation. "Knowing therefore the terrors of the Lord, we persuade men;" we remember that we shall only escape the disapprobation of God by discharging our duty, for He has said, "Yet if thou warn the wicked, and he turn not from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul." We would desire from the blood of our neighbours in these respects also.

When we hear the *oaths and curses* which belch forth from that volcano of impiety, the drunkard's mouth—we recollect that it is written—"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." We well know how that dreadful and sacred name,—a name which should be neither spoken or thought of without the greatest awe and reverence,—is abused by the drunkard. The language of Jehovah is: "I am a great king, and my name is dreadful." And he has threatened to punish severely for this sin, and that the punishment shall be temporal, corporeal, and eternal plagues and pains; "fort by reason of swearing, the land mourneth:—that is, it brings his heavy judgments upon whole nations, under which they shall weep and mourn. The prophet Zechariah has a roll of curse, containing grievous woes against the swearer, "the length thereof being twenty cubits;" it is a long catalogue, and it is described as a flying roll to denote its swiftness: it flies towards the house of the house of the guilty: it is speedy in its course. The judgements that are in it, linger not, but are in travail to be poured down upon the criminal. This full roll of hastens and enters the dwelling house of the profane, "and it shall remain therein saith the Lord;" "it shall cleave to his family, none shall clay off these words from him: and it shall consume the timber thereof, and the stones thereof;" that is, bring utter subversion, ruin, and desolation into his house. When the mouth is full of oaths, the house shall be full of curses. Woe to that wretched family into which this flying roll shall enter! "The curse of the Lord is in the house of the wicked." The short but important sentence, "But above all things swear not," should be to them like the finger which came mysteriously forth from the wall, and wrote upon it the dreadful sentence which blanched the countenance of the impious king in the midst of his revels, and which made his knees fiercely smite each other. Drunken swearer! darest thou longer to commit that sin which thou must be conscious will bring thee under the condemnation and judgment of heaven? Do not try to know what it is for a soul, a wicked soul to be placed at the bar of God! Poor soul! how darest thou rush into the presence of the "Judge of all the earth."

To proceed with our series of criminalities arising out of intemperance the next in order is *uncleanness*. The Wisest of men—and to him surely deference should be paid—tell us, respecting this sin, "It is a deep ditch, into which such as are abhorred of the Lord shall fall." Evidence of the most painful kind could be adduced, were it necessary, to prove that drunken men are often guilty of falling into this deep ditch." Very many and exceedingly odious names have been put to this sin by the Spirit of God, doubtless for deterring men from its practice. It is often called *lust*—it is uncleanness in the abstract—filthiness—an *abomination*. The scriptures compare the committers of this evil to dogs: "Am I a dog's head," said Abner, "that thou chargest me with fault concerning this woman?" Job calls it "a fire that burneth to destruction." He who falls into this "deep ditch," and perishes there, may be indeed fitly called the "devil's martyr." The harlot's guests are lodged in the depths of hell. Think upon this, ye votaries of intemperance, when temptation approaches you in a smiling, smirking face. Though your wickedness may not be discovered here, there is a day when all will out, and that before men and angels! Then that which was done in secret shall "be proclaimed as upon the house top." Reader! art thou guilty? we beseech thee, speedily to repent of thy wickedness!

The third offence which is in our catalogue of the drunkard's calamities, is *forgetfulness of mercies*. The intemperate seem particularly insensible of the mercies which they have received from the hands of their Creator. Yes! though God has many debtors among the sons of men have dealt unfaithfully towards him—they have not

rendered to the Lord according to the great things he has done for them, yet drunkards are especially under obligation to His forbearance and mercy. Despisers of mercy shall be patterns of wrath. God will not forget them hereafter, who forget him now in the midst of the participation of His benefits. Have not the intemperate sometimes had the sentence of death in themselves, through their sensual and vicious courses? Experience affirms it true. In the midst of their peril they cried for help, and the power and goodness of God were again extended to them, and they were restored from disease to health. Who was it, man, when thy body was brought low and weak, and like a crazy, rotten ship in a storm, leaked on all sides, so that not all the physicians in the world could have kept out the waters of death? consider, whose hand was it that quieted and calmed the troubled waves—careened and mended thy shattered frame, and launched thee into the world again to give thee another voyage of trial? Was it not the LORD who did all these things for thee? Did not He keep back thy soul from the pit, and thy life from perishing? Had the lamp of life been blown out at that time, the poor wretch would have gone down to endless darkness—the blackness of darkness for ever. Oh, what ungrateful beings are drunkards!

The last of the criminalities, to which we shall direct attention at present, is *contempt of death*. Ah! how small a matter do many that are given to strong drink make of this subject. Very little reverence or fear mark their conduct in this important matter. Every time they launch anew into the depths of intemperance they disregard the momentous concern, and subject themselves to fresh perils and death. Their abandoned conduct may in their case, as it has often done in that of others, lead to a sudden and strange alteration of their condition; from revelry, and noise, and fancied delights, to that of darkness and eternal misery. It ought to be considered how terrible death is in regard to its consequences; for it is the door of eternity—the parting point betwixt the present world and that which is to come. Oh, drunkard! think of the misery that thy worse than brutish pursuits plunges thee into, and at once, and for ever **ABSTAIN**. Flee, flee now from the imbrating and bedevilling power of intemperance! Many have fled and found refuge; and the doors of the city of safety stand at this moment invitingly open! Run, run, drunkard! it is for thy life; tarry not—look not behind thee in all the plain!

J. RUSSON.

#### A VISIT TO LONDON IN 1848.

Earth's relationships and joys, and even life itself, are uncertain. Not five short months had fled past, since a youthful couple had blended all their earthly interest in matrimony; nearly four of which, wasting affliction preyed upon the "weaker" form; when the post bore the painful intelligence that all their sanguine hopes were blighted. Such was the will of God! Happily, Religion was their mutual solace.

It was a beautiful afternoon in April, when a journey of more than 200 miles was commenced, to soothe the rent heart of the bereaved and shed a tear over the youthful corpse. An old-fashioned vehicle, called a coach, was the first mode of conveyance. It was soon seen that a meanly clad and weather-beaten fellow passenger, had swallowed scores of pounds in the form of strong drink. Free conversation seemed to make little impression. "He would drink as long as he could get it, and leave the future to care for itself. And as to the next world, he should take his chance in the crowd."

In a city in the north, where the night was spent, we listened with intense interest to the thrilling eloquence of two gifted speakers at a Missionary meeting, who urged *self-denial in wealth, plate, luxuries, &c., upon the Rich, with a plainness of speech and a heartiness of manner*, which proved they, at least, were not afraid to speak the truth to "ears polite." Their speeches would have told well in favour of abstinence from wine, &c.

Next day, as we darted along the rail, the zeal and perseverance of a devoted temperance gentleman, sought to convert to his safe views, fellow passengers of both sexes. Nor will all the seed be lost, though apparently sown in an unprofitable soil. What an example to saints and sinners was this friend! He shall have his reward!

The manner of conducting this funeral was honourable to the *abstaining* and religious principles of the parties concerned. An angel might have been there uninjured. Yea, the God of angels was spiritually present! When will christians cease to desecrate funeral rites, by the fumes of tobacco and the use of intoxicating liquor? Surely the house of mourning is not a fitting place for clouds of smoke, exciting liquor, and free talk on common topics! When will men become wise!

London presented its usual scenes, and among these, and prominently also, was *Intemperance*. In numerous localities, and with few and short interruptions, this might be witnessed during the whole of the 24 hours of day and night, and the 365 days of the year. Alas! for London. The scene is sickening to the sober heart.

In a splendid and well-filled Hall, we listened with increasing interest for hours, to statements and arguments in favour of preaching the gospel to every creature, and sighed over the mournful fact, that millions ask for the gospel, and christians allow them to ask in vain! When, O, when will the church deny herself of even *intoxicating drink*, to send the water of life to a thirsty world.

A circumstance we noticed led us to hope that even this better day was coming. *Behind* the ample chair occupied by the president of the meeting, as if unfit to meet his eye, much less the gaze of the multitude, and possibly not meant to be used, stood two decanters of wine. They stood unheeded, but those containing the *unpoisoned* water were in frequent requisition, and not a few paid, possibly, an unthought of homage to our principles. Why they were placed there is not for us to guess. Nor are we certain that they contained wine. They might be *imitation* decanters. In either case, they were not obtruded upon public notice. They were more than half hidden. They were not touched. We may hope they will soon disappear. Adam's wine, pure water, was preferred to the modern "moeker," called wine.

We wish it were in our power to say that rural life is untainted by the foul breath of intemperance; but alas, it almost vies with the city: and the misery of town and country, through **INTEMPERANCE**, should move all lovers of their race, to the most determined efforts to dry up this source of nine-tenths of our National evil. Would all become "Abstainers!" the mighty work is accomplished.

RICHARD TABRAHAM.

#### THE COMPARATIVE DEGREE.

Some time ago, a party of friends who had just returned from a Missionary meeting, were discussing the propriety of using the comparative degree, in expressing the superiority or inferiority of one of two things, or of two aggregates. A Teetotaler who formed part of the company was asked for his opinion; he decided in favour of the comparative degree. "Why," said a warm-hearted friend to the missionary cause, and a pleader for the moderate use of intoxicating drinks,—“here,” pointing to the decanters, “are *two sorts of wine*; is it correct to say this is the *good* sort, and that is the *better*?” “No,” said the teetotaler, “it is not proper to say *so*; you should say, this is the *bad* and that is the *worse*;—none on the table, I perceive, is deficient in the *intoxicating* principle, therefore it cannot be *good*. It is *red*—it giveth his colour in the cup—it moveth itself *aright*; drink freely of it, and you will find that it *biteth* like a serpent, and *stingeth* like an adder.” Therefore I contend it can be neither *good*, *better*, nor *best*, but the antipodes of it, i.e., *bad*, *worse*, *worst*.”

## FIRE! FIRE! FIRE!

SOME time ago we were greatly interested in witnessing some Fire Engines, as they dashed along through some streets of the metropolis. The handles of the engines were firmly grasped by men who were pulling in right good earnest, now and then giving a hearty shout. A few more were at the end of the engines, pushing with all their strength, and cheering and urging on their brave companions, as they beheld the sky crimsoned by the reflection of the fiery element. At the same time we observed a number of persons running near the sides of the engines, hallowing, "Fire! fire!" and "Go it! go it!" but never putting hand to the engines, nor assisting to clear the way before those who pulled and pushed so bravely. In fact, they appeared to us rather to increase the alarm, and to create impediment and confusion.

No sooner had the engines arrived at the dangerous scene of action, than the noisy, cowardly fellows, to whom we have alluded, drew back. The hoses were fastened to the water plugs; the engines were rapidly filled; the fire-brigade men applied themselves manfully to the pumps; and copious streams of water were brought to bear upon the devouring flame. Thick black clouds issued from the building, and pieces of blazing timber were continually breaking away. Still the brigade-men fearlessly kept to the pumps: finding, however, after long exertion, that their physical powers were almost exhausted, they called to the spectators for assistance, who cowardly dropped their heads, and walked away, fearful of being exposed to a little danger, and of encountering some trifling detriment.

Suddenly there appeared, at the window of the second floor, a frantic young mother, holding out a sweet infant, and crying in piercing strains,— "Save my child! save my only babe!" The flames were rapidly reaching the window, and shower of sparks were descending in every direction. Some respectable persons on the first floor on the opposite side of the way, cried out to the brigade-men,— "Why don't you rescue the mother and child?" The people below vociferated, "Why don't you fetch the escape ladder?" But neither of these classes did any thing more than remonstrate or increase the alarm. They would run no risk, they would make no sacrifice, to save the perishing or to aid the firemen.

The Escapes, however, were quickly obtained, and placed against the crumbling edifice. The heroic brigade-men, in defiance of surrounding danger, ascended the ladder. Volumes of smoke suddenly shut them out from human gaze. An awful suspense, a trembling silence, pervaded the dense crowd. "Poor men!" said some, "what peril they encounter to save life and property." "They are a fine body of men," said others; "how united and daring they are in the prosecution of their arduous duties. They deserve the praises of the whole community." A sudden gust of wind cleared away the smoke. The firemen appeared, descending, and bearing the mother and child, exclaiming, "Thank God! they are saved! they are unhurt!" The people received them with loud cheers and hearty congratulations. The fire was gradually subdued. The populace one by one moved away; and all excitement and interest soon subdued.

These Fire-Brigade-men have saved a vast

amount of property, and hundreds of useful, precious lives.

We have regarded this as an appropriate emblem of the Temperance Movement. The TEMPERANCE ENGINE is rushing along to save property,—aye—and the souls and bodies of those who are suffering from the fires of Alcohol. A great number of persons run alongside of the engine: these are styled, "Moderate drinkers." These shout, and attract a considerable degree of attention. But when we examine their conduct more narrowly, we find that though they make a great deal more noise than other people, they never pull at the engine; they shrink away when called upon to assist in extinguishing the consuming fire of intemperance, and exert no influence to promote the sacred work of human regeneration.

There is another class. These sit on the first floor of self security and self righteousness, on the opposite side of the way. They distinctly perceive that the fires of strong drink are appallingly destructive;—bowing down the aged and venerable—enfeebling the hale and strong—cursing the young and beautiful—stirring up discord and strife—planting the seeds of disease and premature death—generating madness, destitution, and crime; in a word, blasting and scattering not only the outer but the inner man, impressing on every attribute and element of man's immortal nature its own hideous likeness, so that no painting, however frightful its colourings or inordinate its proportions, however darkened or tinged with blood, can form its appropriate symbol. All these very respectable persons cannot but see, yet they look coldly on, and proffer no assistance! Nay, they indignantly find fault with the instrumentality which others employ for the rescue of the miserable victims. They censure the zeal of the teetotal brigade; they criticise the construction of the engine; they complain loudly of the quantity of cold water which it throws out.

Now here, we Teetotalers think that we have just ground for complaint. How is it that these respectable men—these Ministers of the Cross—these lights of the world, who should be first and foremost in every intellectual, benevolent and moral movement;—how is it, we say, that these, avowedly Christian Philanthropists, do not introduce a more perfect apparatus for quenching the fires of Intemperance! God knows, the fires of Alcohol are burning fiercely in every part of our country, and every man is loudly called upon to labour. If these possessors of Christianity were possessors of Christ's self-denying spirit, they would surely manifest their sympathy for poor dying drunkards—their desire to restore marred humanity—their prayerful anxiety to bring souls to the feet of Jesus, and to glorify the Triune Jehovah—by dashing aside the poison-cup, and by proclaiming, with the boldness of apostles, from the pulpit and from the platform, the transcendent blessings which Total Abstinence scatters with angel-hand along the whole of its course.

Some persons there are, who when they hear the cry of "Fire! fire!" very coolly ask, "In what direction?" and if it be not near them, they turn away, congratulating themselves, and wholly indifferent as to the misfortune of their neighbours. Like these persons are moderate drinkers, who care little for the raging of the fires of Alcohol, so they themselves are not burned. Their relations and

neighbours are suffering, but "no matter; it is not *my* house, so let it burn on." Others there are, such is the curiosity common to our nature, who will run with all their might to see the fire burning, while they never lend a hand to assist in putting it out. So there are many who run to see a poor drunkard in the streets; and though they perceive the fires of Alcohol coursing through his whole frame, yet they care not. They witness his distress, but stretch out no Samaritan's hand to save him. They look on, but, in the spirit of the Priest and the Levite, they pass on, and leave him to perish in his sins and in his blood! Life may be lost at the fire; mothers, children, husbands, fathers, brothers, sisters, may be consumed; but moderate drinkers care not, it is not *their* lives that are exposed to hazard or destruction. Souls—immortal souls—may be crushed; but drinking professors care not, so it be not *their* souls. But their carelessness is ill timed; for, ah! how often are the heartless lookers-on caught by some falling wall, and crushed before they were aware that danger was nigh! and how often are the self-complacent sunders-afar-off from the Temperance movement, caught in the snare by their very listlessness, and lost ere they can flee for safety! Oh, how much better would it have been for them, had they assisted at the engine, and aimed to put out the fire!

We want no noisy moderate drinkers to annoy us by constantly crying out, "Go on! Go on!" running by the side of the Temperance Engine, marking our public movements, but never doing any of the work. We want no idle drones to hang on the engine, and rather keep it back than propel it forward. We want no timid compromising men, who dare not face the raging fire; but resolute, intelligent, faithful, honest, hard-working men, who will pull or pump, or raise the escape, or climb the burning ruins, or do any thing that circumstances call for. We want more BUCKINGHAMS, MATHEWS, TEARES, PARSON'S, GRINDRODS, BURNS, GREENS, and such like; plenty of men who are always ready, forthcoming, and faithful—not on *one* day, merely, but on *every* day. By such a noble Brigade, the Temperance Engine will be urged forward, and worked, until, with its blessed element of COLD WATER, it extinguishes every vestige of the fires of Alcohol; and a glad and grateful band of the redeemed shall shout the notes of joy and praise, as they behold the last flickering spark expire, never more to be rekindled.

"FIRE! FIRE! FIRE!" "Where?" In this very neighbourhood! Drunkards are perishing; their wives are perishing; their children are perishing, and who will come to the rescue!

"FIRE! FIRE! FIRE!" The Drunkard is on fire! His mind is on fire; his property is on fire; his body is on fire; his soul will soon be on fire! And who will assist at the Engine? Who will ascend the Escapes? Who will stand against the element, and aim to pluck the brand from the burning? Who? Whosoever will, let him come manfully forward. First sign the Teetotal pledge, and then go out in every direction, and fearlessly enforce the claims of Teetotalism. The blessings of those who were ready to perish shall come upon you, and generations yet unborn will rise and call you blessed!

London, March 20, 1849.

J. H. ESTERBROOKE.

## TOBACCO.

BY H. MUDGE.

I regard this subject as a branch of the *Temperance question*; and though abstinence from the strong *weed* is by no means so important as abstinence from strong *drink*, yet I think it deserves occasional notice. My attention is just now directed to it by a note of which the following is a copy:—

"Barnsley, March 1, 1849.

"SIR;—Tobacco seems to be the dear creature. Medical men recommend it for the cure of indigestion. People say that they have not had so much occasion for doctors since they began to use Tobacco. Painters say that when *flattening* they should fall from the scaffold senseless, but that by using Tobacco they are enabled to maintain their position manfully. Plumbers, too, say that they have the cholice if they do not use Tobacco. Yet I can see that both health and morals are rapidly on the decline from its use. An explanation from you through the medium of the *Teetotal Times* will greatly oblige,

"AN ANXIOUS INQUIRER."

I reply, the best key to solve these difficulties that I ever found, is the 20th verse of the 44th chapter of Isaiah, "He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?"

Any medical man who prescribes it for indigestion must be too ignorant to comprehend a reason to the contrary; so as far as he is concerned 'tis of no service to offer one; and those who think themselves better in health from its use must leave it off to learn their mistake. I have known smoking to make thousands of heads *giddy*, but not one steady; and as to cholice from handling lead, the proper preventive is a few drops of *diluted sulphuric acid* taken in a little clear water daily; a practise as innocent, wholesome, and cleanly, as Tobacco chewing or smoking is wicked, injurious and filthy.

'No longer we join, while sinners invite,  
Nor envy the swine, their brutish delight.'

That health and morals should decline and die under the influence of this stupefying drug is not to be wondered at; inasmuch as it paralyses the brain, and hardens the heart; and this mischief is of fearful extent, if we may judge from the number of sellers and the quantity consumed, the former being in the British Isles *two hundred and two thousand*; the latter being *six thousand one hundred and twenty tons* annually, at a cost of about three millions of pounds sterling!

What can we hope for to correct the evil? Various attempts by writing, imposts, and even bodily punishments having been made to restrict and put down the use of Tobacco; upwards of a hundred volumes having been written to condemn it, and Popes having gone so far as to issue Bulls against it, and all without avail; what more can be done? I answer, let CHRISTIAN LOVE more sternly frown upon it; and let it be clearly understood that a *Stunkard* is near relation to a *Drunkard*;

Drink, drank, drunk, druck-hard, *Drunkard*.  
Stink, stank, stunk, stunk-hard, *Stunkard*.

If the "Anxious Inquirer" will send me his address, I will forward him a tract or two; meanwhile I

submit to his notice an extract from the letter of a young lady, a correspondent of mine, just remarking first that the serious part of her father's ailments was *Epileptic Fits*, on account of which he consulted several eminent medical practitioners to no purpose: "My father," says this lady, "commenced smoking about forty years since; and continued the practice, indeed I may say the *slavery*, for thirty years, at which period he was nearly sixty. He was in the habit of using two ounces a week; for consuming which he generally had the pipe, a little black one about two inches long, in his mouth. When about fifty, my father's health began to decline, but he did not then know to what to attribute it: at length he thought of his use of that pernicious weed Tobacco. After some consideration, he was induced to lay aside his idol, and he has had no reason to regret it, for though now near seventy years of age, he never enjoyed better health in his life than he does at present."

#### TEETOTAL OPERATIONS.

**UNION OF EFFORT FOR THE METROPOLIS AND SUBURBS.**—The conversations which took place at the meetings referred to in our last, have issued in the unanimous adoption of a series of resolutions, as follows:—

"That it is desirable and important that those who are engaged in promoting the same great object, should know each other, and be acquainted with each other's movements, in order that there may be uniformity and consistency in their operations. Hence, in consequence of the scattered localities of the several Metropolitan and Suburban Societies, it is necessary that the secretaries and most active members of such societies, should meet occasionally for mutual recognition—for friendly intercourse—for reporting the progress of the cause—and for considering the best modes of operation.

"That as movements are frequently taking place which require appeals to the legislature, or special public meetings, it is important that the friends and promoters of the Temperance cause, should combine for the purpose of giving due interest and effect to such appeals, and to such meetings; and that, for these purposes also, it is important that they should meet, for mutual communication, and for mutual counsel.

"That as aggregate meetings, festivals, excursions, and other modes of attracting public attention, are effective and influential in proportion to the exertions they combine, and the numbers collected together; it is necessary that the executives of different societies should occasionally meet, for the purpose of making suitable arrangements.

"That for these, and other reasons, it is necessary that a *Monthly Meeting* should be held, to be called, "THE TEETOTAL CONFERENCE." Any three members being at liberty to convene (intermediate meetings, should such meetings appear to them to be required by circumstances.

"That no *pecuniary liabilities* shall be incurred by this conference; any expense arising out of the issuing notices or circulars, to be defrayed by small subscriptions among the members of the meeting at which such notices or circulars may be determined upon."

The next meeting of "THE TEETOTAL CONFERENCE" will take place on Wednesday evening, April 4th, at Mrs. Watts' Temperance Hotel, Catherine Street, Strand; at seven o'clock.

**FITZROY AND MARYLEBONE.**—We understand that the Temperance Hall, Little Portland Street, Regent Street, which has been closed for extensive repairs and alterations, is to be re-opened on the 6th of April, on the afternoon of the day called GOOD FRIDAY.

#### RECHABITISM.

The members of the city of *Westminster* Tent I.O.R., London Unity, held an interesting and respectable tea party in the Temperance Hall, Broadway, Westminster, on Monday 12th March. Bro. J. Bowler presided. Argumentative and eloquent addresses were delivered in behalf of the Order and the principles of Teetotalism, by Bros. A. E. Croate, D. Walford, J. H. Esterbrooke, J. Mc. Curry, and T. A. Smith, Chief Secretary. The several speeches were listened to with great attention and repeatedly cheered; and we believe a healthy impulse has been imparted to the valuable Order, which is in a prosperous and harmonious condition.

In England there is no association of men that possesses so much moral power, diffuses around them so happy and salubrious an influence, and proves such a mighty bulwark to Teetotalism, as the sons and daughters of Rechab. Their Order is purely benevolent. Charity—holy charity, is the bond that binds and unites them. It is to promote the spirit of brotherhood, to relieve the fallen and distressed, to administer to the wants and necessities of afflicted brothers, to cast the mantle of sympathy and care around the widow, the orphan and the fatherless, to lessen the sorrows of the dying with the sweet consolations of religion, and to contribute to the interment of their last remains in the silent tomb. Each brother is pledged to his sacred work; and, what can be more sublime and christian than unceasing endeavours to relieve wretchedness—to pour light upon the understanding—to shed comfort over the home of the toiling, and lead men to terrestrial happiness, and celestial glory.

Rechabism seeks to preserve those whom Temperance gains; it is preeminently suited for this grand purpose; and therefore has claims to the support of true temperance men. Let every son and daughter of Adam become Teetotalers, and let all Teetotalers become Rechabites in earnest, and the prayers of millions that were ready to perish will be upon them, and nations yet unborn, "shall call them blessed."

The flower with brightest tints arrayed,  
Before an other hour may fade,  
And in the dust its stem be laid;  
Crushed by the wrathful storm.

Thus suddenly, may mortals fall,  
Death's summons is addressed to all,  
And they who hear the solemn call,  
Must instantly conform.

Oh! be it our immediate care,  
To seek by fervent constant prayer,  
The promised grace of God to share,  
That so prepared to die;—

Whenever we are called away,  
Tho' clay unite with kindred clay,  
Our souls may mount to cloudless day,  
To never fading joy.

Bro. J. H. Esterbrooke, I.O.R.L.U.

#### WELWYN, HERTS.

##### *Great Northern Railway District, No. 2.*

A railway through the above named place is in operation, and the company have provided a Minister to preach to the labourers. He has a chapel built in one of the Brickfields, where there are about eighteen huts or houses, for the labourers. He preaches there twice a-week; once a-week at two other brickfields, and once a-week at the timber-yard. We determined, also, after serious deliberations, to form a Teetotal Society. February 1st, we had our first meeting in the little chapel above named. The chair was taken by Mr. Jackson, of Tewin, a Hertfordshire farmer, who has been a Teetotaler for nine years. The Rev. Mr. Dunford, the railway minister, opened the meeting, with singing and prayer, after which appropriate addresses were delivered by the Chairman, the Rev. Mr. Dunford, Mr. Wilmot, Mr. Belton, and Mr. G. Smith. About 40 out of the 70 inhabitants attended, and 17 signed the pledge.

We held a second meeting on the 8th of February, when about 30 attended, three of whom signed the pledge. On the 22nd a third meeting was held, when about 40 attended, and four signed the pledge. Another meeting was held March 8, with good effect. We trust these efforts will be productive of much good. It was encouraging to observe the orderly conduct and good attention of the labourers.

G. SMITH.

#### DARTFORD, KENT.

The Temperance cause is progressing in this locality, which has long been celebrated for the extensive manufacture of two of the most powerful agencies for the destruction of Human Life, namely *Gunpowder* and *Alcohol*, but now there is formed a society for the preservation of life, based on true Temperance Principles. On the 14th of February this society held its first anniversary, when a company of friends from Shoreham favoured us with their presence and support. Tea was provided in the Baptist chapel which was well filled. After Tea the company repaired to the Independent Chapel, kindly lent for the Public Meeting. Mr. PARKS the chairman, made some preliminary remarks, after which, the Report was read by the Secretary. Mr. T. A. Smith, from London, who was engaged to deliver 2 Lectures on the Physiological Properties of Intoxicating Liquors, soon rivetted the attention of a large and respectable audience whilst illustrating his subject by diagrams, Anatomical Drawings, and experiments. On the 15th, the 2nd Lecture was delivered in the Baptist chapel, when Mr. T. A. Smith, treated on the effects of alcohol on the Heart's action on the circulation of the Blood, Respiration, &c.; at the close of these Lectures fifteen persons signed the pledge.

The committee have a Rule requesting every member to purchase at least one Monthly Temperance Periodical in order that the mind may be well informed on the subject, this has already led to a demand for a goodly number of the TETOTAL TIMES, which we hope may soon be increased tenfold.

J. J.

#### WOODSTOCK.

The teachers of the Sunday School in connection with the Baptist chapel, Woodstock, felt it their duty to bring publicly before the elder scholars of the school, the subject of total abstinence, being convinced that it was fully in accordance with the Scriptures; several of the teachers being strong advocates of the cause, especially our superintendent. In order to carry out our plans, we proposed giving a Tea Meeting on Monday evening, the 19th Feb. to all who had attained the age of 10 years and upwards, consequently we had a goodly number; several friends who were favourable to the cause, graced the meeting with their presence. The superintendent having ably laid before the children the objects of the meeting and the principles of Total Abstinence, no fewer than 23 boys and girls from 10 to 16 years of age, came forward voluntarily and pledged themselves to abstain from all intoxicating drinks. We trust that God will give them power to abstain for ever from an evil which brings in its train poverty, disease, ruin and death. The meeting was afterwards gratified by several able speeches, and the company separated highly pleased with the proceedings of the evening. Several tracts were distributed, and monthly meetings are to be continued to advocate the cause of humanity and religion in the town and neighbourhood. The monthly meetings are to be teetotal in every sense of the word.

ROBERT NOBLE.

#### DEVONPORT.

The good cause of Temperance is making headway here. Our committee have secured the services of the Rev. R. G. MASON, who commenced his lectures by preaching on the Sabbath in the Baptist and Indepen-

dent chapels to large congregations. On the Monday following he lectured in our spacious Town Hall, to a large assembly. On Tuesday in a very large school room; on Wednesday, our Festival took place in the Market, being the largest place in the Town. Between 700 and 800 sat down to tea, after which a meeting was held at which about 1000 persons were present (all having paid for admission). It was addressed by their Secretary, Revs. Pyer, (Chairman), Rogers, Micklewood, Burgess, Reed, Webster, Peany, R. G. Mason; and broke up at a late hour. On Thursday, Mr. Mason lectured in the Baptist chapel, Stonehouse, to a large company, and Friday, he left to labour in the North of Cornwall. These meetings have created a considerable sensation. The Rev. W. Wight is about to give us an account of the proposed "MODEL PARISH." The Mayor has kindly consented to preside. We have an interesting Society, a Juvenile Society, and village Societies in our neighbourhood, worked by speakers from our town; and we expect shortly to lay the foundation of our "Temperance Hall and Hotel;" we hope also soon to employ a temperance missionary in this town and neighbourhood.

J. RYAN, Secretary.

#### WOLLASTON.

A Temperance Tea Meeting was recently held in this village, upwards of 40 partook of the cheering cup; a pleasing interchange of humour and intelligence was a leading feature in this harmonious gathering. After tea several favourite tunes were sung with admirable effect, and soon after 7 o'clock, the commodious room (cordially and gratuitously allowed us, by the Clergyman and churchwardens of the parish), was densely crowded. Many of "the sons of toil" were there, and evinced their desire for light by giving unremitting attention. Mr. BEARNS, of Wellingborough, occupied the chair, and opened the meeting in a kind and conciliatory speech, characterized by good sense and moral intrepidity. Mr. BRANTLEY, of Yardley Hastings, narrated his experience, and supplied facts as to the validity of total abstinence principles. The Rev. T. LORD, of Brigstock, addressed the meeting for upwards of an hour, argumentatively, eloquently, and gratuitously. After a few words from the chairman, and a vote of thanks for the use of the room, the Meeting separated in a quiet and orderly manner.

CHAS. SIBLEY.

#### LEEK, STAFFORDSHIRE.

Four very interesting meetings have recently been held in the Temperance Hall. On two of the evenings, Mrs. THEOBALD gave us two impressive lectures; at the close 12 persons signed the pledge. On another of the evenings Mr. STONLEIGH, delivered an argumentative and practical address, at the close of which two signatures were obtained. On Saturday the Hall was crowded to overflowing, when Mrs. THEOBALD pointed out the sad consequences resulting from drunkenness, and the evil consequences of moderate drinking, and concluded with a powerful appeal to professing christians to render their aid to the temperance reformation. At the close 11 signatures were obtained.

C. TRAFFORD, Secretary.

#### WANTAGE, BERKS.

A lecture was delivered by Mr. INWARDS, in the Town Hall, last week, which drew a large and respectable assembly. The lecturer's observations were forcible, argumentative, yet charitable, and during the hour and half of its delivery the most respectful attention was manifested by the whole assembly who seemed anxious for information, many of them having never before heard a lecture on the subject. At the close, a vote of thanks was awarded Mr. INWARDS, and also to those gentlemen of the town who had so kindly obliged them with the use of the hall. A liberal collection was made in aid of the society, and upwards of twenty names enrolled in the pledge book.

## BOLTON.

The fourteenth anniversary of the establishment of the "Bolton Youth's Temperance Society," was recently celebrated by a tea party and public meeting in the Temperance Hall. *R. Knowles, Esq.*, of Bolton, presided, and addresses were delivered by the Rev. Dr. Nolan, of Manchester; J. Macmichel, of Farnworth; J. Townend, of Rochdale; and Mr. J. Bormond. The speech of Dr. Nolan, who has but recently declared himself a Teetotaler, excited very considerable interest.

## HULL.

A public meeting, convened by the Christian Temperance Society, has been held in the Music Hall, Jarratt Street, for the purpose of proposing measures for the erection of a monument over the grave of the late Dr. Gordon. The memory of the deceased gentleman was commemorated by each of the speakers in very high terms.

## HUDDERSFIELD.

Two meetings of the Temperance Society have recently been held in the Philosophical Hall. At the first, the Rev. *W. J. Shrewsbury*, Wesleyan Minister, presided, and pressed home the truth, that total abstinence being a general good, was good also for individuals, and that every person would do well to adopt it. Mr. *Lomax*, of Manchester, delivered a very effective address, and many persons signed the pledge. At the second meeting, March 8th, *W. Morris, Esq.*, of Manchester, presided. He shewed in a lucid speech, how Teetotalism was benefiting the working classes. He had witnessed it in his own manufactory, where about a thousand hands were employed, the majority were Teetotalers. Mr. *Lomax* addressed the meeting at considerable length, at the close several persons signed the total abstinence pledge.—*Wesleyan Times*.

## BEDLINGTON, NORTHUMBERLAND.

The principles of true temperance are rapidly progressing in this populous and thriving village. About fourteen months ago, the society was re-organized; and since then nearly two hundred names have been added to the pledge. On the 5th and 6th of March, the committee procured the services of the Rev. *J. IRVINE WHITE*, of Glasgow, who delivered two valuable lectures on Physiology, illustrated with beautiful diagrams, to crowded audiences which have given a fresh impulse to the cause.

*Ministerial support and opposition*—The respected vicar of the parish subscribes to our funds, though he is not a total abstainer. Shortly after the reconstruction of our society, the Presbyterian Minister became a convert to our principles, and has since laboured zealously and successfully to promote our cause. The Pastor of one of the Baptist churches, too, has joined us; but the WESLEYAN Minister deigns to favour us with a scoff or a jeer! notwithstanding many of our active members belong to the Methodist connexion.

*Instances of good*.—About twelve months since a poor Inebriate signed our pledge. We took him kindly by the hand—he remained steadfast—he sought and found salvation through the merits of a crucified Redeemer—joined the Methodist society, and is now a useful prayer-leader and a devoted sabbath school teacher. Another, who had well nigh broken the heart of his wife, owing to his intemperate habits, joined us about the same time. He is now quite a reformed man. His children are sent to the sabbath school, and he himself regularly attends the ministry of the Established Church. So much for Teetotalism not being opposed to the Gospel.

*Means of Preservation and Improvement*.—Many who have joined us being members of benefit societies established at Public-houses, it was found that a strong temptation was presented to violate their pledge, when they went to pay their subscription, on account of being pressed by their late boon-companions "just to take a glass."

It was therefore deemed desirable to form a benefit society apart from the public-house, and thus throw a safeguard around many who had been rescued from the path of intemperance. The society thus established is now in a flourishing state. A Reading-room is also in course of formation.

*Our prospect for the future*.—Many of the intelligent young men, and nearly every sabbath school teacher in the village have joined us. Their example and instruction must tell with effect on the mind of the juvenile population; and we therefore cherish the hope that the generation rising up will be more exemplary and virtuous than the generation passing away. Amid all our success, we have had to encounter no small share of opposition, especially from certain "professors of religion;" but believing our cause to be based on truth, and looking at what our principles have already achieved, we arm ourselves afresh for the conflict, and "thank God, and take courage."

MICHAEL YOUNG, Secretary.

## NORTH SHIELDS. 1849

On Thursday, March 8, a grand demonstration of the Lynemouth Temperance Society, was given in the Assembly Rooms. Nearly six hundred were present. Mr. *Pyle*, surgeon, having been called to the chair, briefly introduced the subject of the meeting. He was followed by Mr. *R. Cook*, with the temperance song, "We'll win the day." Mr. *G. Charlton*, delivered an address, touching chiefly on the political bearings of the question, and the influence which the enlightened and thrifty teetotalers would have on the government of the country. Mr. *Simpson* then gave, "I'm at home," accompanying himself on the piano-forte. "Life of the good and brave," and Russel's song, "The dream of the Reveller." Mr. *T. I. White*, the agent of the association, combatted the objections generally urged against the system. Mr. *T. Wileko* referred chiefly to our penal settlements and Lord Grey's proposed bill. He thought that if his Lordship would undertake some scheme for the diminution of public-houses, and the spread of education at home, there would be less need for an extension of the penal districts abroad. Mr. *J. Hill* played a number of pleasing airs on his musical glasses, and was followed by *R. Clasper*, keelman, who, in a very amusing speech, referred to his own thirteen years experience of teetotalism, which he designated a "Newcastle clagger" in favour of the principle. Mr. *V. Ward* followed with a song, "I love it, I love it, my own fireside." Mr. *Middlemas* referred to the growing influence and brightening prospects of the temperance cause. Mr. *Graham* gave, in good style, "The Englishman," which was enthusiastically encored. Mr. *Buchanan*, the ladies' missionary, in a short address, urged the attention of the ladies to the subject of temperance, citing the examples of Mrs. Dalgarnie, Mrs. Jackson and others. Mr. *Little* followed with "The soldier's tear." He was succeeded by Mr. *R. H. Haggie*, Mr. *Guthrie*, Mr. *Strachan*, and Mr. *Elliott*, of Earsdon, who pleased the company highly with his discharge of truth and wit. In the course of the proceedings, Mr. *Lillie*, in the name of the society, rose, and, after paying a high compliment to his industry and worth, presented to Mr. *Johnson* a patent lever watch, with suitable appendages, manufactured by Messrs Wm. Rennison and Son, as a tribute of respect and esteem. It bore the following inscription:—"Presented by the Tynemouth Total Abstinence Society, as a token of respect and esteem to Mr. W. E. Johnson, for his able and unceasing exertions as honorary secretary to the above society." The compliment was acknowledged by Mr. *Johnson* in suitable terms. Votes of thanks to the ladies for their gratuitous supply of tea, to the musicians for their excellent strains, and to the chairman for his conduct, were given with *éclat*, and concluded the evening's festivities.

## GUERNSEY.

On Monday, Feb 26, the Members of the Guernsey Temperance Society partook of a social cup of Tea in their beautiful Hall, when upwards of 200 sat down.

It was a pleasing and interesting sight to see such an assemblage of persons, of different ages and conditions, who had signed the pledge of Total Abstinence from the use of those beverages, which tend to sink men below the brute beast. The scene was calculated to inspire every heart with joy and gratitude to the giver of all good.

The Tea being over, the tables cleared, and the company seated, the platform was taken possession of by the president, Dr. Collette, Rev. W. Wild, Independent Minister, Rev. S. Spurgeon, Baptist Minister, Revs. W. Hicks, Mr. Hineks, Bible Christian Ministers, and other friends.

The meeting was opened by the president in a short speech, congratulating the company on their number and respectable appearance, and urging them to increased efforts in the cause they had espoused. The Secretary gave a statement of the Society's operations and finances.

The Rev. W. Wild hinted, that although we were met in a splendid Hall, it was not yet paid for, and called upon Teetotalers to liquidate the debt which still remained. Several persons addressed the meeting, both from the platform and the body of the Hall.

The following resolutions were adopted:—

1st, That the Town be divided into districts, and a person appointed to each district, to visit and receive contributions from all who could afford to give, which would also enable the Society to ascertain the state of things generally among the people.

2nd, That the committee solicit the assistance of influential and benevolent gentlemen to aid in the suppression of intemperance.

3rd, That a petition be presented by this society to the Royal Court, expressive of their approbation of their late act in prohibiting the sale of intoxicating drinks on the sabbath, praying that it may be perpetuated.

About 70 persons present gave in their names as subscribers from 2d. to 3d. per week, who are to be called upon by the visitors weekly, a means it is hoped, which will unite the members more closely together, and identify them more fully with the committee and its operations.

Votes of thanks were given to the officers and committee for the past year, especially to the ladies for the efficient manner they had got up the last bazaar, and for the handsome sum they had handed over to the Treasurer. The officers were nominated and elected for the ensuing year. Expressions of satisfaction and good feeling were universal.

JAMES HILL, } Secretaries.  
WILLIAM FOX, }

## CARLISLE.

A Bazaar, for the benefit of the Temperance cause, has been opened in the Assembly room of the Athæneum, and has been visited by a great number of influential ladies and gentlemen residing in Carlisle and the neighbourhood. Most of the articles were sold, and upwards of £60 have, by these means, been added to the funds of the Society. Some lectures by Mr. Hood were well attended, as was also a Temperance Soirée. About 200 persons sat down to tea, and when the doors were afterwards thrown open, an audience of nearly 500 persons was collected. Mr. Hudson Scott presided, and an address on "Woman the Reformer," was delivered by Mr. Hood.

TRUE HAPPINESS.—There is no man really happy in this life who has not a well-founded hope of happiness in the next.

THE LIVING TESTIMONY.—Celestial truth is a jewel in a pix, but which, unless it be worn by its possessor, might as well have rested in its quarry.—Isaac Taylor.

## NEW PUBLICATION.

JUVENILE DEPRAVITY. £100 Prize Essay. By REV. HENRY WORSLEY, M.A., Rector of Easton, Suffolk.  
London: C. Gilpin.

Juvenile Depravity has, of late, been manifested in this country, in such frightful phases, and to such an alarming and dangerous extent, that it is high time minute enquiry should be made into its causes, and an effectual remedy applied. With the hope of accomplishing both these objects, a benevolent member of the Society of Friends offered a premium of one hundred pounds for the best Essay on the subject. It appears that there were fifty-two competitors; and the adjudicators (the Rev. C. J. VAUGHAN, D.D., the Rev. JOHN HARRIS, D.D.; and the Rev. JAMES SHERMAN) state that they had "no hesitation in giving the preference to this Essay," though some of the others were found to be elaborate and valuable, and worthy of publication.

The Essay is divided into six chapters: Chapter I.—Statistics of crime—Particularly juvenile—Increase of education considered, &c.—Chapter II.—Condition of labouring classes before the era of manufactures—Altered circumstances at the present day—Rise of manufactures—Effects on rural districts—on country gentlemen—on farming class—Altered relation of labourers—Natural results, bad habits, drunkenness, crime, &c.—Chapter III.—Strong tendencies in the system of manufactures to moral evil—Particularly drunkenness—Aggravated by neglect of proprietors—Situation of a child at a manufacturing town supposed—Extracts from Parliamentary Reports which throw light upon the general moral condition of such towns—Coincidence of view, as regards the general position of the Essay, on the part of Joseph Fletcher, Esq.—Instances of ninety-one juvenile delinquents in Liverpool—Comparison as to state of crime in agricultural and manufacturing districts.—Chapter IV.—Prominent features in the present condition of society—Causes of the increase of drunkenness—In what way drunkenness is the cause of crime—Remote consequences of drunkenness—Connexion between drunkenness and crime—Between a parent's intemperance and his child's crime—Cases of twenty juvenile offenders—Connexion between drunkenness and female crime—Prostitution—Sanitary evils—Improvement in Ireland, &c. Two important questions answered—Chapter V.—Reason for education more particularly at the present time.—Duties of the Legislature—Of proprietors—And of the mass of the people.—Chapter VI.—Past remedies considered—Reason of their failure—Three conditions necessary to the success of any proposed remedy—Gradual approximation to the true reformatory measure—Its discovery and proclamation—A cure and preventive—Objections answered—The abstract question not the real point at issue—Consistency with Christianity—Striking instances of success—Conclusion.—There is, besides, an appendix of twenty pages.—We have judged it proper to give this table of contents, that our readers may form a just idea of the range of subjects discussed.

It is impossible to read many sentences of this Volume without perceiving that you are in the company of a Christian philanthropist; a man who is bent, as far as in him lies, on the removal of a great national evil; and who has sufficient patience and courage to investigate the sources of that evil, to examine with candour the various remedies proposed for its removal, and to point out with honesty that which he believes to be the only appropriate and effectual remedy. We might say much in praise of the style in which the Essay is written,—it is elegant, classical and pointed,—but we choose rather to dwell on the importance of the matter, and the good likely to result from its publication.

As might well be supposed, the writer has ascertained that "crime generally in this country has increased five-

fold since the commencement of the present century;" and that with regard to juvenile crime, "1. The relative proportion of juvenile offenders to those of adult age is very great," and that, "2. The number of juvenile offenders has gradually and progressively increased." Frightful proofs are furnished from authentic documents. As to the cause, drink, strong drink, drinking and drunkenness, are uniformly found to be the most prolific. The influence of excessive labour and the consequent bodily exhaustion—the reduction on the duty on spirits—the multiplication of beer-shops—drinking customs, &c., are referred to as encouraging drinking and drunkenness in parents; and then the consequences of drunkenness upon the drunkard's family, and upon his young children, are minutely and graphically delineated, and reasoned upon in a style of powerful eloquence. Here, again, abundant proofs are furnished.

We must pass over much that is interesting and important, to come to the author's views of the appropriate REMEDY.

Having shewn the futility of most of the schemes which have been propounded and put in execution, including schools, mechanics institutions, town and city missions, ragged schools, and religious instruction; having shewn the failure of these, in consequence of those engaging in them not having had recourse to the services of a pioneer;—the author observes, "that to the success of any plan, the object of which would be to extinguish the evils which are the subject of this Essay, three conditions are essentially requisite,—1. Such a plan must reach the case of the parents: it must change the education of home.—2. In order to effect this, it must assail those drinking habits to which it has been shown parental neglect is so largely attributable.—3. It must destroy under this head the dominion of habit." His next object is to show that as "the widely diffused and inveterate habit of intoxication is the chief root of evil; to be busy with lopping the uppermost branches of the tree is useless, when eradication can alone be effectual." Hence, he readily accounts for the failure of the *Old Temperance Society*, and declares "TOTAL ABSTINENCE from all that can intoxicate to be the only remaining resource." He goes on to say,—"The total abstinence principle has realized completely the three conditions, which must be essential to the success of any scheme of moral amendment, under the particular circumstances of our age and country. No other system has fulfilled them; and hence it is apparent that not only is the total abstinence principle an effective remedial and preventive means; but it is equally evident, both from the nature of the case, and from the evidence of experience, that whatever may be affirmed of individual cases,—*nationally*, there can be no other remedy."—The Essay concludes with answers to some of the specious objections urged against this remedy—testimonies to its practicability and efficiency—and appeals for its adoption and promulgation.

We have furnished this compendium of the contents of this Essay, in the confident belief that a large portion of our readers will thereby be induced to purchase a volume which will amply repay a most attentive perusal. The style of the Essay, is, as we have intimated, attractive; its facts are momentous; and the remedy which it promulgates for the reduction of a grievous national evil is at once the most rational, appropriate, and efficient. We trust that the generous donor of the prize will have the evening of his life cheered by witnessing a large reduction of the evil he has for so many years lamented;—that the talented writer of the Essay will be encouraged to new labours for the benefit of his country;—and that the result of the publication will be, not merely the diffusion of important information, but a large accession of persons abstaining from the use of intoxicating drinks, and an abundant increase of health, intelligence, comfort, social order, and morality, the sure concomitants of ENTIRE AND HABITUAL SOBRIETY!

### TEETOTALER'S BUDGET.

[Extracts from the PRIZE ESSAY, by the Rev. H. Worsley, A.M.]

**PROFLIGATE WORKING-MEN.**—At a large manufacturing establishment in London as many as 300 persons are employed. Of these, 100 men receive each as an average £1 15s. for working five days in the week. They decline coming to labour on Monday, which they habitually make a holiday, and I was told, thus regularly lose 7s. each weekly. Besides this loss, I was informed that each expends 7s. weekly for beer. The establishment in fact supports a public house.

**RETAILER'S LICENSES.**—The number of retailer's licenses in Great Britain amounted in 1845 to 237,345: that is, there was to be found in 1845 a retailer of beer or spirits, in almost every 115 of the population. Of the beer licenses, 68,086 were for dwellings rated under £20 per annum; whence evidence is afforded, how large a portion of beer shops are situate in impoverished districts.

**DRUNK AND DISORDERLY.**—The return for 1847, issued by the Commissioners of the Metropolitan Police, exhibits the number of 5307 males and 3697 females committed for drunkenness, and of 4161 males and 3709 females committed for drunk and disorderly conduct. Thus the total committed in the year 1847, was 16,847; out of these 3 males and 1 female were under fifteen years of age, and 168 males and 121 females were under the age of twenty. The extent of female intemperance in the metropolis is worthy of notice.

**AGAIN.**—Between the years 1831 and 1843 there were taken into custody by the Metropolitan Police force, for drunkenness and disorderly conduct, 249,015 males and 183,921 females, total 432,936. This is the number of persons taken into custody for drunkenness within a space of thirteen years, out of a population, which if the two extreme years be compared together in this respect, and the mean of the difference be taken, will be found to have averaged 1,791,846.

**ALCOHOL A POISON.**—Mr. George Corfe, Surgeon to the Middlesex Hospital, in a letter to the *Medical Times*, respecting a child that had been killed by alcohol, states the following important and interesting facts:—"The immediate effect of alcohol upon the system is to narcotise the brain, and through the medium of the respiratory nerves, but especially of the pneumogastric, to produce death at the heart and lungs. Venous blood is found on both sides of the heart, and the pulmonary capillaries are also gorged with the same."

**HOW TO SUBDUCE THE "MAD DRUNK."**—When we are plagued with ferocious, dogged, and pugnacious drunkards, who set all physic, machinery, and manual exertions at defiance, we contrive to roll him on the floor, hold his head by the hair to the boards, and keep up an incessant cold douche (a stream of cold water) from an adjacent table or chair, until his bellowing terminates in a copious vomit, and thus the stomach is made to cast off some of its pernicious fluid. The culprit then sues for some respite, and we make him swallow down a solution of tartar emetic, or he is threatened with a repetition of cold water on pain of refusal.—*Mr. G. Corfe, Surgeon to the Middlesex Hospital.*

**HUMILITY.**—An humble man is like a good tree; the more full of fruit the branches are, the lower they bend themselves.

Single copies of the *TEETOTAL TIMES AND ESSAYIST* will be sent regularly, *post free*, to every Subscriber of ONE SHILLING per annum, in advance. Societies and individuals desirous of availing themselves of this very economical and efficient mode of advocating Teetotalism will be supplied with copies at 6s. per hundred, which will be sent to them free, either in parcels, or in single copies, to persons whose names may be furnished. Thus a subscription of three shillings will ensure the sending of important information to fifty individuals, or to one hundred, if six shillings be subscribed. Orders with remittance of the amount in Post-office Orders, or postage stamps, to be sent to JOHN CASSELL, 22, Abchurch-lane, London.

INTOXICATING LIQUORS FATAL TO  
EARNESTNESS IN RELIGION.

BY BENJAMIN PARSONS.

OUR former articles on this subject, if they have had no other effect, have shown that we are not indifferent to the claims of pure religion, and by no means disposed to put total abstinence in the place of the Gospel. In fact, one great argument with us in favour of Teetotalism, is the havoc that strong drink is making in our churches, and the hindrances that it presents to the spread of Christianity. We can discuss Temperance without particularly referring to the Gospel. Its *temporal* advantages are so numerous, that we might fill volumes with these alone. Health, domestic comfort, social order, intellectual vigour, trade, commerce, &c. &c., would be advanced thereby to an incalculable degree; and we must be excused if we make these subjects prominent in our writings and addresses. Some of our opponents wish to be more spiritual than the Bible. The "Old Testament" writers dwell with peculiar emphasis on the benefit of a worldly character, which would be the result of obedience to the laws of Jehovah; and in the "New Testament," the apostle tells us that "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." The temporal blessings that Christianity confers has been a subject of frequent praise, and yet we never heard any one say that a reference to these was irreligious, or in any way calculated to injure the spirituality of believers.

With these facts before us, we cannot help thinking that the advocates of Temperance have been dealt with rather unfairly, when sentence has been passed upon them for dwelling so largely on the physical benefits of Total Abstinence. Still we are not indifferent to the connection that there is between Total Abstinence and the spiritual improvement of mankind, and it is as an *auxiliary* and not as a *substitute* that we introduce it in connection with the Gospel.

We have already spoken of the *baneful* effects of moderate and immoderate drinking on "The Physical Health of Mankind," in preventing "The Full Development of Religious Principle," in producing "Levity or Stupidity," and in "Raising up a new Generation of Drinkers and Drunkards;"—we shall now conclude this article by referring to the waste of the bounties of Providence, and the Sabbath breaking, which are connected with the use of intoxicating beverages.

V.—THE GUILT INVOLVED IN THE WASTE OF SO MUCH FOOD AND HEALTH.—The month of May has been called the religious month. At this season philanthropists assemble in the metropolis from all parts of the country and the world. Argument, persuasion, and eloquence are summoned to do their utmost to awaken self-denial, liberality, and activity in the myriads that congregate in Exeter-hall and elsewhere. A visitant from another planet, could he come among us and witness the fervour of our public meetings, might suppose we were seraphs in devotion and benevolence. But what would be the disappointment of such a spirit on being informed that we waste,—aye, that the majority of these very pathetic and eloquent sons and daughters of charity, actually, during this very month of May, will waste on POISONS far more than they give to the cause of humanity and religion? Would he not suppose that we are the most arrant hypocrites in the universe? If the beer, and wine, and spirit bills of our moderate

drinking philanthropists be examined in connection with their contributions to the cause of humanity and religion, the former will be found very far to surpass the latter! and yet what is spent on these vile beverages is actually, we repeat, wasted on poisons. All may dispense with them, not only without any loss, but with immense *advantage* to themselves and others. Their physical health would be improved, their mental power would be invigorated, and their moral and religious influence incalculably increased.

Here, then, we have the "*superfluity of naughtiness*" with a witness. This is a sin which benefits no one, but, without a single exception, is injurious to all. ROBERT HALL tells us that "*swearing*" is such an unnecessary and silly habit, that it may be looked upon as "a mere peppercorn rent to Satan." But drinking not only does no good, but is productive of infinite mischief. We are paying an enormous sum to be ill, nervous, paralytic and immoral. We beggar ourselves and our families, that we may be physically, mentally, and morally diseased. We tax our property most fearfully to woe, indigestion, liver complaint, palsy, premature old age, and death! The Cholera is bribed to linger amongst us. We convert wholesome food into poison, and use heaven's best gifts to inspire mankind with madness, to disobey, offend, and blaspheme the Giver! We complain of Government arming itself with the tremendous responsibility of licensing men to poison the bodies and souls of their brethren. The great seal of the nation is attached to the legal "permit" to trample upon the laws of God. Acts of Parliament are made which encourage men to go to perdition and decoy others to accompany them, and the State receives, in duties and customs, a premium on every family that is ruined, and every soul that is lost! This is bad enough; yet we must not be too hard on our rulers. The *people* make the legislators, and, therefore, are partakers of their sins. Nor is this all:—by using these liquors we sustain the iniquities of the drinking habits of our day. Cease to take the poisons, and the Government licence would not be bought, the revenue from Bacchus would be *nil*, the brewery would be closed, the gin palace would cease to allure, and the Lions, Dragons, and Griffins, the appropriate signs of the alehouse and tavern, would be taken down. All who drink intoxicating liquors are implicated in the abominations involved in this national blight and curse.

Can we, then, be earnest in Religion if we waste the energy and property which are essential to its support and prosperity? At every meeting in Exeter-hall there will be a demand for funds, and a doleful lamentation over the appalling fact, that means and agents are limited for want of money, and yet in some of these philanthropic assemblies, the man would be hissed who should dare whisper a word in favour of Total Abstinence and self-denial, or suggest that the funds wasted in poisoning ourselves and our fellow-creatures, should be devoted to the salvation of the world! Our prayers may be apparently ardent, our eloquence rival that of Demosthenes, and our energies and sympathies be most touching and enthusiastic, but so long as we waste, on venomous drinks, the property which might convert the world, we impeach our zeal and sincerity. Glorious and animating as the hope of converting the world is, yet the professing Church is not prepared to make the sacrifice necessary to accomplish it. We love *alcohol* better than we love CHRIST or our perishing fellow-immortals; and on the altar of Bacchus we annually immolate

more souls than our Missionary Societies save in a quarter of a century. So long as this is the case, can we lay any claim to earnestness in Religion?

But there is not merely the waste of our property: the destruction of the bounties of Providence in the manufacture of these desolating drinks, is a still greater aggravation of our crime. We complain of the burden of the poor-rates, and bewail the potatoe blight as a dire calamity, and yet wantonly destroy a far greater amount of wholesome food than was lost by this visitation, or than would feed all the paupers in the land, though we doubled or trebled the number. We almost charge the Father of Mercies with unkindness, if the locust, the caterpillar, the blight, or the mildew, are permitted to visit us for our sins, and yet we arrogate to ourselves the right, not merely of destroying the bounties of his Providence, but of converting them into poisons to demoralize and destroy his children! To take the grain, the grapes, and the apples, which are manufactured into alcoholic drinks, and hurl them to the depths of the sea, would be considered a crime of sufficient magnitude to provoke the Almighty to smite us with plague, pestilence, and famine; and yet this act would be a deed of piety compared with our presumption and cruelty in making intoxicating liquors.

We might adduce many awful facts to show that we are not in earnest in the course of the Redeemer, but the most startling one of all is this "superfluity" of wickedness in producing, selling, and using these destructive beverages. Millions of wholesome food we waste than annihilate; £100,000,000 a-year we spend, either directly or indirectly, on poisons, and then we sit down and moralise on the impenetrable mysteries of Providence, that the treasury of Jehovah is not more plentifully supplied, and that the human race are still so ignorant and depraved. We give £100,000,000 to Baalchus, or rather to Beelzebub, to destroy mankind, and after a deal of persuading, labouring, and murmuring, we devote about £3,000,000 to the salvation of the world, and with pious wonder complain of the abounding of iniquity. We may talk much of earnestness, we may make moving speeches about earnestness, we may pray for earnestness, and profess to bewail our want of earnestness, but so long as we waste the bounties of Providence and our own wealth on the production or purchase of poisons, we impeach our sincerity, and render ourselves the scoff of infidels, the derision of demons, and the objects of Divine displeasure.

VI.—"SABBATH BREAKING" is most notoriously encouraged by the manufacture and sale of intoxicating liquors. We need not say that until the Sabbath is kept holy we can have little proof of religious revival. The Sabbath is the market-day of the soul. To dwell on the blessings its observance has conferred on mankind would require volumes. It is indeed "The Pearl of Days." No man would be considered a Christian who encourages its desecration. Physical health, mental repose and energy, social order, as well as religion, call upon us to obey the fourth commandment. The Lord's day is one of the choicest gifts of heaven. "The Sabbath was made for man, and not man for the Sabbath." To rob any human being of his Sunday and means of grace, is, to the last degree, sinful; it is nothing less than soul murder. And yet how many hundreds are, every Lord's day, employed in making malt. There is the blood of souls in every drop of ale, beer, and porter that we taste. The wonder is that any Christian can touch them or look

at them without horror. There is not only poison, but the most presumptuous guilt in our bowls.

And this is not all. Look at the sale of these liquors on the Sabbath. Our legislators grant licenses to the vendors to trample upon the commands of God! What heart can pass by our ale-houses and gin palaces on a Sunday evening without being appalled. How often have we wished, when walking by the houses with the large letters on, "HAMBURY, TRUMAN, and BUXTON," that the latter gentleman would spend a few of his Sabbath evenings in these dens of iniquity and shame. And no man ought to let a house for purposes which he himself would shudder to pursue, because of their baneful character. But we must not be hard on hard-hearted brewers and vendors; all who buy and all who drink these liquors are implicated. Give up their use, and neither manufacturers nor sellers will any longer continue their horrid vocation. And until we do this, we encourage the breach of the Sabbath; we sap the foundations of piety; we destroy men's souls by the myriad, and prove that our pretension to "earnestness in religion" is AN AWFUL DECEPTION.

#### REPEAL OF THE BEER-SHOP ACT.

THE attention of the public is earnestly invited to the following brief statements respecting the Beer-Shop Act, and their co-operation solicited in the attempts now making to remove that prolific source of misery and demoralisation.

G. V. DRURY, Esq., Magistrate, Shotover Park, Oxon, says, "The Beer-Bill has done more to brutalize the English labourer, and take him from his family and fire-side, into the worst associations, than almost any measure that could have been devised. It has furnished victims for the gaol, the hulks, and the gallows, and has frightfully extended the evils of pauperism and moral debasement."

LORD FRANCIS EGERTON "considered the system as promotive of enormous evils. No bill had ever been more productive of drunkenness and immorality than the sale of beer act."

LORD DUNGARNON "considered beer-shops as places where crimes of the deepest die were concocted."

The Rev. JOHN CLAY, A.M., Chaplain of the Preston House of Correction, observes in his Twenty-Fourth Report, "I earnestly solicit the perusal of the autobiographies given in the Appendix, that it may be seen distinctly how crime flows—the metaphor is not so inappropriate as it may seem—from through, and into, the Beer-Shop. It is there the poacher receives his first lesson and his chief encouragement; there, the reckless navy squanders his earnings and his strength, often drinking himself into desperation, and so becoming ready for any act of robbery or plunder, in order to purchase means for another debauch; there, labourers and artisans assemble by troops, and drink away wages, clothing, health, and life. There, they take their wives' and children's bread and cast it to dogs.—From three entirely independent sources, and at different times, I received statements fully confirming each other, which leave no doubt of the extent to which this profligate system (of keeping prostitutes) is carried on. Sixteen houses in one town, harbouring or rather maintaining about fifty-four prostitutes, have been named to me. And this is not the full amount of the evil. The neighbourhood of those houses is corrupted. Women, married women, occupied to all appearance, with their own proper avocations at home, hold themselves at the call of the beer-house for the immoral purposes to which I have referred."

The Liverpool Mail newspaper remarks:—"It is not in large towns only (the natural haunts of profligacy,

where vice, like vermin, is hatched in the steams of filth), where the evils of the beer-house are most conspicuous. Go where you will, into any village in England, to any spot where a few houses are planted together, and there you will find the nuisances indicated by competing sign-boards. In many places there is a beer-shop for every half-dozen families. The legalising the sale of beer, wherever and whenever a man chooses to sell it, has proved to be a national curse. These beer-shops are resorts where low gambling is carried on to a serious extent; and, as they abound everywhere, they are the retreats of intrigue and seduction, where domestic servants peril their reputation, and are cherished or coerced into still more vicious and deplorable avocations. It is within our own knowledge that in these places robberies of private houses are planned; and where the unhappy woman, who for her information or her connivance is flattered by the hope of marriage, is almost invariably duped, and flung helpless and despised upon the streets. The whole system demands revision and reform. The beer-shops must be swept away altogether. The evil has reached such an extent that it can no longer be borne."

JAMES CHILD, of Leeds, inspector of police, states—"There was a great deal of drunkenness, especially among the young people. I have seen children very little higher than the table at the beer-shops. There are some beer-shops where there are rooms up-stairs, and the boys and girls, old people and married of both sexes go up."

JOHN STUBBS, of the police force, confirmed the above testimony. He said—"We have a number of girls on the town under fifteen, and boys who live by thieving. There are half-a-dozen beer-shops where none but young ones go at all; they support these houses."

MR. R. GREGORY, a large farmer, at West Ham, Essex, says—"The great source of evil is the beer-shop. You are sure to find the robberies concocted at the beer-shops. When I took my farm there was no beer-shop; one was set up, and the difference seen in the working people before and after was such as no one would conceive."

TAPPING, the murderer, who was executed at Newgate, said to the Chaplain, "I deeply regret having frequented the Beer-Shops and Singing-Houses, in the neighbourhood of Bethnal-green; and I am convinced that my own ruin and that of the unhappy girl whom I deprived of life is to be attributed to that."

The *Merthyr Guardian* newspaper remarks—"So long as beer-houses are suffered to exist, we must expect to have the evils complained of, to the great injury of public morals, and in too many instances as the nightly resort of thieves of every description, from the petty depredator of the hen-roost to the daring and reckless house-breaker. The country cries out loudly for the extirpation of this great pest."

HENRY POWNALL, Esq., one of the Middlesex magistrates, says—"I cannot but think that the increase of juvenile delinquency is owing in a considerable degree to the increase of beer-shops. In the course of a short time about three thousand children, below the age of fourteen, have passed through the prisons of the county. Of these cases, many may be traced to the neglect and dissolute habits of the parents, in consequence of their intemperance, or to the sad lessons and examples which they have met with in those resorts of wickedness."

The *Morning Herald* observes—"Surely it seems hard that the government should, by means of beer or *Tom and Jerry Shops*, lay traps in the way of the ignorant multitude, and then hang them up like dogs for doing acts in their state of inebriation, which they would shudder at the thoughts of, if they had not been contributing to the destruction of their own souls and bodies, in the government-protected beer-haunts of crimes and infamy."

The Rev. E. EDWARDS, Perpetual Curate of Marsden,

York, asks—"Where was the vaunted patriotism of our professedly christian governors and legislators, when they concocted and enacted that most demoralizing and infamous act, commonly called the BEER ACT?"

The Rev. E. FAULKNER, Chaplain of Worcester gaol, states—"Instances have occurred of women being driven to procure for themselves and families, by illegal means, the bare necessities of life, whose husbands were, at the same time, earning sufficient for all their wants, if it had not been squandered at the Beer-Shop. Children, too, the offspring of such dissolute and drunken parents, almost without a home—certainly without advice, example, instruction, correction, or parental care—are left, from a very early age, to seek a precarious subsistence how and where they can."

The Rev. JOHN COLLINSON, late of Lamesley, says—"Beer-Shops, which have become so numerous, are the bane of country districts. Formerly a man in the country had some trouble to reach a public-house, but now he can hardly go home to his cottage without passing the doors of several, into which he is tempted to enter. But drinking is not the only evil they produce. Night is the poachers' time for depredation, and from these haunts they steal into the neighbouring preserves, drawing after them ignorant young men, who would never otherwise have been guilty of theft."

EXTRACTS FROM THE CONSTABULARY COMMISSIONERS' REPORT.—An experienced thief deposes—"There are bad of both kinds; for gambling there is nothing to choose, but for 'travellers' there are more jerry-shops started by thieves for the accommodation of their acquaintances. Two at Nottingham in a court. Then at Leicester three, and three at Sheffield. I have been at all these myself. I know many that are brothels in Manchester, Rochdale, Halifax, Huddersfield, Nottingham, and indeed in all towns."

JOHN TAYLOR, Esq., Coroner of Bolton, says—"There are in this town (Bolton) five beer-houses at which gaming was permitted, and eight beer-houses where prostitutes were permitted to assemble, some of them being no better than brothels."

To the above testimony a large addition might easily be made; and it is abundantly evident, after eighteen years' experience of the working of the beer bill, that it is one of the most serious legislative blunders ever committed by the Parliament of this country.

The Earl of HARROWBY is now about to make a motion in the House of Lords, for the repeal of this injurious measure, at the earliest practicable period; and it is most desirable that Petitions should be sent to both Houses of Parliament, as speedily as possible.

The following form of Petition has been used in some places:—

PETITION FOR THE GRADUAL REPEAL OF THE BEER BILL.

To the Right Honourable the Lords Spiritual and Temporal of the United Kingdom of Great Britain and Ireland, in Parliament assembled.

The humble Petition of the Inhabitants of the Congregation of

SHEWETH,—That the establishment of beer-shops, so far from answering the end proposed of benefiting the poor, has proved decidedly and increasingly injurious to the working classes.

That even the strongest affections our nature is capable of—the love of wife and children, is, in too many instances, completely overpowered by the temptations these houses afford.

That vast numbers are thereby reduced to utter poverty, who, by throwing themselves on parochial relief, inflict a grievous wrong on the industrious portion of the nation.

Your petitioners, therefore, earnestly entreat your Right Hon. House to prohibit the granting any new licenses to beer-shops, and to enact that those already granted shall be in force only during the tenure of the present holders.

And your Petitioners, as in duty bound, will ever pray.

The form of address to the House of Commons is as follows:—

To the Honourable the Commons of the United Kingdom of Great Britain and Ireland, in Parliament assembled.

*Observe.*—This petition must be copied in writing, and there must be at least *three* signatures on the same sheet on which the petition is written. Petitions have greater weight when the address and occupation of the petitioners are inserted; and Congregational Petitions are especially desirable, as they are considered to be *disinterested and genuine*.

### COST OF THE DRINKING SYSTEM.

An attempt to estimate the cost of the drinking system to the British population for the year 1847:—

#### LIQUORS CONSUMED:—

20,639,365 gallons corn spirits, at 1s.....	£15,479,523
3,329,940 " rum, at 1s.....	2,330,958
1,537,762 " brandy, at 36s.....	2,767,971
28,830 " Geneva, at 30s.....	43,245
6,310,536 " wine, at 29s. 6d.....	7,099,353
613,900,976 " beer, } at 1s. 6d.....	46,447,573
5,400,000 " cider, &c. }	£74,168,623

#### LABOUR LOST:—

3,000,000 paupers, who, if working, might each earn, per annum, additional to their present earnings, £18 .....	£54,000,000
12,000,000 of the population who lose on an average two weeks of each year in drinking, and through disease, caused by drinking, 461,538 years, at 42s .....	10,615,374
	£64,615,374

#### RESULTS OF DRINKING:—

Cost of Pauperism.....	£13,300,000
Estimated cost of Crime.....	4,000,000
Estimated cost of Disease.....	5,000,000
Loss by accidents at Sea.....	2,800,000
	£24,600,000
Two-thirds attributable to Drinking .....	£16,000,000

To the above must be added—

- Loss of life.
- Loss of health.
- Loss of character.
- Loss of domestic, social, and national happiness.
- Loss by bankruptcy through intemperance.

In the above estimate the liquors are taken at the prices paid for them by the consumers, as nearly as can be ascertained.

The retailer of spirits is in the habit of adding a very large quantity of water after the liquor has come into his possession, by which means the number of gallons sold is much greater than the number on which duty has been paid. An addition has been made to some of the above prices in consideration of this dilution by the seller.

Were it not for the existence of the drinking system, there would be ample employment, at good wages, for our entire pauper population, as well as for those who are actually occupied in the manufacture and distribution of these liquors. This will appear evident from the following considerations:—The entire exports of the United Kingdom for the year 1846 amounted to £57,786,870; and it is estimated that a decrease of £10,000,000 in British exports is sufficient to cause a most severe national depression. All, therefore, that is required at any time to secure the most abundant commercial prosperity and employment to all, is to increase the demand for our manufactures to the value of ten millions sterling. Let our working population abstain from drink, and an amount of money far exceeding ten millions will annually be expended in obtaining the comforts of life by those who are at present comparatively destitute of

them. The necessary result of such a state of things must be to give an impetus to every department of our national industry.

The revenue of the United Kingdom for 1848 was £52,082,757. The national debt amounts to £790,348,354; so that the drinking system absorbs as much wealth as would pay the entire taxes of the country, in addition to clearing off the national debt in eight years. This view of the case is well worthy the attention of financial reformers.

The absorption of capital during the past few years in carrying forward railway projects has caused much alarm and inconvenience to the community. The following statement, from *Blackwood's Magazine* for January, 1848, exhibits the amount of money expended on these schemes from 1841 to 1847—certainly trifling sums when compared with the expenditure of the drinking system:—

1841 expended .....	£1,470,000
1842 " .....	2,980,000
1843 " .....	4,435,000
1844 " .....	6,105,000
1845 " .....	14,135,000
1846 " .....	35,485,000
1847 first six months .....	25,770,000

Total railway expenditure for 6½ years..... £91,380,000

The drinking system during the same period, according to the above estimates, has cost the country about *eleven times* as much, or £1,007,500,000.—*Scottish Abstiners' Almanack*.

### ANTI-BEER BILL.

The feeling of the town and neighbourhood of Huddersfield against beer-houses will be shown by the following statement. The signatures to the petitions abundantly prove that the clergy, dissenting ministers, merchants, tradesmen, and the public generally, are so fully convinced of the many evils arising from these dens of iniquity, as earnestly to desire the repeal of the iniquitous measure which legalizes their existence.

	Peers.	Commons.
Huddersfield Town Petition .....	1620	1398
Almondbury ditto .....	57	57
Berry Brord ditto.....	89	88
Kirkheaton ditto.....	126	126
Lindley ditto, in course of signature.		
Lockwood ditto.....	140	151
Paddock ditto.....	79	116
Wesleyan Methodists, Queen-street Chapel ..	227	227
Ditto, Buxton-road ditto.....	175	175
Ditto, Almondbury ditto .....	57	55
Independents, Ramsden-street Chapel. ....	85	90
Ditto Highfield ditto.....	57	57
Baptists, Salendine Nook ditto.....	183	183
Ditto Lockwood .....	60	58
New Connexion Methodists.....	87	87
Primitive ditto.....	95	95
Roman Catholics.....	60	60
Society of Friends .....	45	46
Total .....	3944	3070

The friends of temperance in Huddersfield are anxious to impress upon societies generally the importance of energetic action in this movement; and they would respectfully suggest to the temperance public, that by a little exertion they may secure the co-operation of many Christians and benevolent individuals who are not yet convinced of the necessity of entire abstinence. They trust that the discussion of this measure in the imperial parliament, with the immense array of striking facts which may be expected to be then exhibited, showing the close connection between the drinking of intoxicating beverages and the pauperism, crime, juvenile depravity, and irreligion, will induce many to examine the question for themselves.

THOMAS DAWSON, } Secs.  
JOSEPH WILD, }

## CORRESPONDENCE.

## SIGNATURES TO THE PLEDGE.

TO THE EDITOR OF THE TEETOTAL TIMES.

SIR,—Allow me through the medium of the "Times" to call attention to the system adopted in receiving the names of individuals who join the Total Abstinence Society. At present, in the north of England, the secretaries and committees are in the habit of procuring the names of parties wishing to become members of the society, and afterwards entering them in the Pledge Book.

Such a mode of transacting business is open to the following objections:—First, that parties not having signed their names themselves consider that it is not their own act and deed;—they think that it is not so binding as it would have been had they deliberately affixed their own signature, or (in case they cannot write) their mark. Neither is it so satisfactory to the society to receive the names in this manner, as it would be were they uniformly to require the signature of the party joining.

Other reasons may be given,—but the grand objection to the present system is, that our books cannot be considered as evidence of the good effected in the period in which we live. In 1949 the books of 1849 may be considered and pronounced forgeries,—because page after page is in the handwriting of one individual; and in this age, when statistics form the basis of almost all argument, it behoves the Total Abstinence Societies to take care that their books bear the impress of truth upon the face of them. It is important that we should be able to leave sufficient indisputable evidence of the work effected yearly, and that could be done by simply requiring all signatures to be genuine.

To facilitate this scheme I would suggest that a year book, properly ruled and headed as below, should be divided into, say 50 parts, each part to be secured by a Good strong cover—and if the committee consist of thirty, let each have a copy; and whenever any of them attend any meetings, let them be stationed in convenient parts of the room, and then and there receive signatures during the meeting as well as at its conclusion. They may also procure signatures wherever and whenever they can.

I would distribute the remaining parts—some to public buildings, reading rooms, &c., where favourable to the cause, others to shops, &c., to be placed in the windows, together with a notice, announcing the readiness of the parties to receive signatures.

I think this would be a likely way to interest many in the progress and success of the temperance cause. It would bring the matter more prominently before the masses of the population. It would probably cause some seriously to consider and think over our principles, and no man ever yet thought (however much he might talk to no purpose) about them, that did not ultimately become convinced of their truth.

At the year's end the whole of the parts should be collected, paged, and bound, and kept as a memento of the labours of a past year, and a book of authentic reference.

Yours very truly,

WILLIAM GARBUTS, Jun.

North Shields,

FORM REFERRED TO.

No.	Name.	Residence.	Profession or Trade.	Date of Admission.	Remarks.
1	A. B.	North Shields.	Tailor.	5th April, 1848.	December 31, 1848. A Teetotaler.
2	C. D.	Tynemouth.	Grocer.	17th April, 1848.	December 31, 1848. Only stood a month.

## BRICKMAKING.

TO THE EDITOR OF THE TEETOTAL TIMES.

SIR,—I read with great pleasure the statements made from time to time in the columns of your periodical, but none has afforded me greater pleasure than the article in reference to "Brickmaking," contained in your number for March. Reading that, and calling to mind at the same time a statement recently made by Mr. Parsons, I could not but thank God that others, as well as myself, had been led to test the Teetotal principle. I am conscious that when I was a drinker of intoxicating drinks I gave satisfaction to no one, and no one satisfied me. I thank God that Teetotalism at last came to my relief, and then I soon found a desire for other comrades. My sobriety did not lead me to the public-house but to the house of God, and there I found the "pearl of great price." Now I am satisfied, and can satisfy others. As to my work, I thought it could not be done without strong drink, therefore I went on using it, till I became destitute of the common necessities of life. I began brick-yard business as soon as I began the world for myself; and as I am the father of fifteen children, the youngest of whom is scarce six years old, a great responsibility rested upon me. Still that did not stop my revellings. I got drunk, caring neither for my wife's entreaties nor my children's cries; and proceeded like a demoniac—swearing, fighting, and practising other evil works, till the Teetotalers persuaded me to take the pledge. This I did four years ago last Christmas.

And now, Sir, when I look back upon the past, I see a large portion of my life-time spent in ignorance and sin—in gross neglect of God and my family. The present, however, presents a very different scene; instead of rags, wretchedness, and misery, being a pest to society, unable to go to church or chapel for want of decent apparel, we have now each of us two suits—one to work or go to week-day school in, and another to go to the Primitive Methodist Chapel in.

Would to God that all who go to chapel were total abstainers from strong drinks! But when I find many professing Christians whose moderate use of strong drink presents a baneful example to others, I have scarce charity enough to believe that they are sincere when they pray—"Lord save the drunkard!"

I feel assured that if brick-makers, and all other hard working men, would become total abstainers, they would give full satisfaction to their employers, whereas as drunkards they will never be able to do so. I speak from experience. My last six years have been spent in Mr. Wigfield's yard, near Northallerton, and no fault has yet been found on either side; proving that signing the Teetotal pledge, with the grace of God, will tame the drunkard's fury, furnish food and clothing, and make home comfortable. I trust that this, my brief history, may cause some to reflect on the past, to become sober men and Christians, and to cast all their care on God for the future. Your well wisher,

JOHN KIRBY,

Northallerton, April 21, 1849.

Brick-maker.

GOOD LOGIC.—The Bible approves of nothing but what is really good, and disapproves of nothing but what is really evil. Whatever intoxicates is not good, but evil—therefore, whatever intoxicates is against the Bible, and the Bible against it, by whatever name the thing may be distinguished or known.—Rev. J. W. Shrewsbury.

"A LITTLE SHIVERY."—A man was brought before the magistrates at the Blackburn police-court, a short time since, charged with being "exceedingly drunk" on the Sunday preceding. He denied the charge, and said "that he had just put on a clean shirt, which made him a little shivery, and he had only taken half a noggin of rum to keep the cold out."—Discharged on paying costs.

## TEETOTALISM, &amp;c., IN FACTORIES.

The following is copied from the report of LEONARD HORNER, Esq., Inspector of Factories, addressed to her Majesty's Principal Secretary of State for the Home Department, near the close of the last year:—

"The instance I have now to give is one of especial value, because it shows what may be done in the heart of a large town. It has often been observed to me while talking with mill-owners on this subject, 'these things are all very good, and may be accomplished in country situations; but what can be done in such a town as Manchester?' Messrs. WILLIAM and DAVID MORRIS, of Chorlton New Mills, in Temple-street, have answered that question. This communication has greater weight, inasmuch as both gentlemen have themselves been factory operatives.

"MANCHESTER, Nov. 23, 1848.

"DEAR SIR,—According to your request, I send a sketch of some of the plans in operation for the physical and mental improvement of the workers in our mills. Before doing this, you will perhaps pardon a few reflections on the subject of factory improvement. For a number of years my brother and I have viewed, with sorrowful feelings, the woeful state of ignorance existing in many of the mills in this extensive district; we saw that the workers evinced a very low tone of moral feeling; that their homes, to a very great extent, were ill-furnished, over crowded, badly, or not at all, ventilated, and generally without those little comforts so necessary to render the home of the working man his place of rest and happiness. We found, in tracing the *cause* of these evils, that they were mainly owing to the *ignorance and intemperance* of the adults, who, having commenced their labours in the mills at, probably, six or seven years of age, had grown up in habits of ignorance and intemperance, and finding little comfort or attraction at home, had generally preferred the allurements of the *public-house*, thus perpetuating the evils of their position, instead of removing them. We saw many other evils resulting from this state of matters, and, as lovers of our fellow-men, deploring their sufferings and misery, we began to think how we could do something to remove them. After much serious consideration as to the best means to effect a consummation so devoutly to be wished, and seeing that the use of *intoxicating drinks* was the first great cause of their ignorance and misery, we determined to commence operations by endeavouring to make our own workers *sober*, and then, upon their sober habits, to raise the superstructure of their future moral and physical improvement. Having thus decided, we called together a number of the most intelligent workers to consider our plan; the result of this meeting was the formation of a committee of fifteen, for the purpose of carrying into practical operation a TEMPERANCE SOCIETY in the mills. Immediately upon their assuming office the following address was printed, and every worker in the mills supplied with one each:—

"ADDRESS.

"FELLOW WORKMEN,—In order to cure a disease you must ascertain the cause, the removal of which is essential to the recovery of good health. In taking a view of the miseries and moral deformity of this country, we cannot help observing that the *chief* cause is the *use of intoxicating drinks*. Although there is no doubt that the working classes suffer much from bad laws, low wages, and other causes, yet we are deeply convinced that they have in their own hands the power of making *one change*, which of *itself* would find sufficient work, and consequently good wages, for every industrious man in the kingdom. That change is the expending of their wages upon useful articles, which they now throw away upon intoxicating drinks. The money spent by the working people alone upon these liquors, cannot be less than *forty millions* annually; and if we include the value of the time lost, and all the consequences of loss of work, loss of health and life, destruction of property,

&c., little less than double that amount is sacrificed annually for this soul and body destroying poison. Preserve to all the working men of this land their unclouded reason, the full possession of their faculties and their time, and let them determine to expend this eighty millions upon the various articles of clothing, bedding, furniture, hats, shoes, beef, bread, &c., of which they are now destitute, and it is impossible for a mind not accustomed to reflect upon this subject, to conceive the immense increase which would take place in the demand for the various articles of home manufacture (independent of the good each individual would receive), such goods, for instance, as those manufactured in this mill, they being all for the home trade, or nearly so.

"To bring about this desirable change, and to aid the great work of moral reform now going on in our country, and more particularly to improve the condition of our fellow-workers, fifteen of us have formed ourselves into a committee to do all we can to stem the mighty torrent of intemperance, which is hurrying thousands of the working classes into the lowest depths of despair and utter ruin. We, therefore, call upon you to join us in this work: remember that reform should commence *at home*; let each begin by reforming *himself*.

"Know ye not,

"Who would be free, themselves must strike the blow!"

"By the kind permission of our employers we have begun the Temperance Movement in the mills, being fully satisfied that it will be far better for both employers and employed, that all the hands shall be in future perfectly sober, healthy, and happy, than that they should be drunken, miserable, and sad. To enjoy the former and avoid the latter of these two conditions in life, we invite you to sign our pledge, to enrol yourselves among the ranks of sober men, and you will soon begin to reap the advantages of a life of total abstinence from all that will produce intoxication.

"Persons wishing to sign the pledge may do so during any meal time, with any member of the committee."

"Attention having been thus drawn to the importance of the subject, regular monthly meetings were held in one of the large rooms of the warehouse, which were addressed by some of the ablest men in connection with the Temperance Reformation in this city. The result of these meetings, and the distribution of some hundreds of Temperance Tracts, &c., was, that in the course of time, out of 500 workers, upwards of 300 were pledged teetotalers. My brother and myself setting them the example, by *abstaining ourselves*, and thus everything seemed to succeed as we desired.

"We now sat about improving their physical condition, by ventilation in the various rooms of the works. You may have some idea of this matter, when you learn that we fitted up about 1,500 ventilators of various kinds, suited to the different processes of spinning and weaving; one card-room alone costing upwards of £100; but the health and activity of the workers were so much improved, that we felt ourselves amply repaid for the outlay. One case of improved health may serve as an illustration of the value of this much neglected sanitary portion of a factory. A female, about forty years of age, has suffered from asthma for a number of years, produced, she said, by working in confined card-rooms. Every week end, when she was laying out her wages in provisions for the ensuing week, one shilling was regularly spent on a bottle of phisic, as she said, to enable her to breathe; after the ventilators were set to work she took no more of her bottle, and, I believe, up to this period has had no occasion for it. Dr. Guy, of King's College Hospital, when going through our mills in 1846, saw this woman, and heard her tell the story of her improved health.

"We next turned our attention to open air exercises, and formed an extensive gymnasium and play-ground, running parallel with a large mill, and to connect this land and the mill-yard we constructed a six feet wide promenade on the margin of the river Medlock. On the

play-ground we placed a giant stride and swings for the juveniles, skipping-ropes, &c., for the girls, leaping-bars and skittles for the adults, and cleared a space of ground for the boys to play at marbles, &c., and the girls at merry-go-round and other girlish games. The whole of the land we surrounded with strong seats, so that all might enjoy their meals in the open air, or rest awhile from their sports, and it is no unusual thing to see, on a fine summer's morn, from 50 to 100 thus enjoying and invigorating themselves.

"Having thus far succeeded in improving the physical condition of our people, both in the mill and out of it, by means of ventilation, open air exercise, pure drinking water (having put up a large filter for this purpose), and many other little matters, we thought ourselves in a fair position to commence the more important work of improving the moral and mental condition of our workers. With this end in view, you may remember that I consulted you in 1845, as to the best means of carrying our object into practical effect, when you were kind enough to give us much encouragement, and the benefit of your great personal experience. We at once commenced operations, and so far we have not had a single reason to regret the steps we have taken. Fearing to absorb more of your time, I shall conclude with the following paragraph from the *Manchester Guardian* of the 15th November, 1848, which shows, in a simple and concise manner, most of the things we have done to improve the moral condition of our people (except the existence of a rather remarkable feature in a cotton-mill, viz., a French class, in which the students have made considerable proficiency). I will just add one idea, and that is, that if the old proverb be true, 'What man *has* done, man *may* do,' then all that we have accomplished may be done by other employers, and, I am satisfied from experience, to the mutual advantage of employers and employed.

"I am, dear Sir, yours truly,

"DAVID MORRIS.

"L. Horner, Esq."

"*The Mutual Improvement Society.*—It is located in a small building, formerly two cottages, adjoining the factory yard. It is divided into class-rooms, library and news-rooms, and is well lighted with gas, and ventilated. The liberal employers have supplied all the desks and other fittings, and also a number of maps, pictures, &c., which adorn the walls of the rooms. They also give the coals and pay for the cleaning of the place. There are four classes held in the evening, which, with the exception of the adult male class, are all free to the whole of the hands employed in the mills. There are two paid teachers—one remunerated by the firm, and the other out of the funds of the society, and three unpaid teachers, who are young men employed in the concern. The average attendance at the classes, at the present time, is between 60 and 70. The library contains about 600 volumes, and the subscription to it a half-penny per week. The subscription to the news-room and library is one penny per week. The news and reading rooms are open all the day, so that at meal times, or when any of the hands are waiting for work, they may pass their time in reading the various newspapers and periodicals taken in. Tea-parties are held once a-month. There are also lectures in the course of delivery in a large room in the mill every alternate Monday evening.

"There is also in the mill a kind of a *Co-operative Association*. Tea and coffee for the whole of the hands is bought wholesale. Two-thirds of the discount they obtain (12½ per cent.) is so much saved by the hands; the other third goes to the support of the society, in addition to the subscriptions and all the fines in the mill, and forfeited wages.

"To encourage prudence among the hands, a *Savings' bank* was established about 12 weeks ago, and already the directors have in hand upwards of £71."

We say to all Mill-owners and Factory Proprietors, "GO AND DO LIKEWISE."

#### TO OUR SUBSCRIBERS.

IN consequence of stringent regulations recently issued by the Post-office authorities, the *TEETOTAL TIMES* can no longer be sent *post free*. It will in future be printed and published in London; and for the purpose of posting, *stamped* copies will be issued, twopence each, or two shillings per annum, paid in advance. Those of our friends who have subscribed 1s. for the present year, have already received four numbers, value 4d.; they will receive four numbers more, *stamped* copies, by post, value 8d. This will secure their supply to the month of *August* next inclusive; after which we must throw ourselves upon their kindness for a subscription for the remaining four months of 1849. We hope to make our publication well worthy their patronage and recommendation.

#### A PROBLEM FOR LAW MAKERS.

THE effects of the sale of intoxicating drinks are *uniformly the same everywhere*, and in all conditions of society. Sell them to savages or civilized men, whites or blacks, Turks, Hindoos, or Christians, and the effect upon all is just the same. It makes them alike noisy, ill-tempered, quarrelsome, abusive to neighbours and relatives; it is followed by poverty, degradation and crime; assaults and batteries, riots, fightings, and murders, follow in the wake of the liquor traffic, just as certainly and uniformly as a report follows the explosion of gunpowder.

The effects of the traffic are also *wholly injurious* in all cases. It cannot be pretended that the case ever happened in which a community was rendered wiser, better, more industrious, wealthier, or more respectable in consequence of the traffic, licensed or unlicensed. And there is not the least reason to hope that such beneficial effects ever will follow this business.

When, therefore, a legislature licenses this traffic, it does so with a perfect assurance that it will result only in misery, degradation, poverty, and crime. Now, suppose that the man who buys drink of your licensed vender, after making himself drunk, should go into the house of the law-maker, and do there what he is accustomed to do at his own house, that is to say, break the looking-glass, kick over the supper table, beat the children with the tongs, break the chairs over the mother's back, and compel the whole family to fly barefoot and half-dressed into the snow to save their lives! what would our law-maker say to that? Would he say it was more than he had bargained for? But we tell him, nay, it is *not more* than he bargained for, because all experience shows that men will act in this way *when they get drunk*, whether on licensed or unlicensed sales. The only difference is, that he beats the family of the *man who licensed the sale*, instead of his own innocent family, who had nothing to do with it.

Now it seems to us that any magnanimous, high-minded man would prefer that the legitimate consequences of his acts should come upon himself and his family, rather than fall upon the heads of innocent wives and children who protest against his acts, or at any rate are wholly innocent of all participation in them. If the consequences of the traffic in strong drinks were not universally and invariably such as described; if it only happened once in a while, even, that the traffic resulted in doing good and making families happier, wiser, and better, why then the law-maker might say that he had hoped for the best in licensing the business, and, if it turned out otherwise, it was *accidental and unfortunate*. But

nothing of the sort can be pretended. The result of the traffic is *BAD only—and continually—and everywhere—and in all times and places.* The licensor knows it, and, instead of throwing the consequences on the family of the drunkard, should hold his peace if they fall on his own household.—*New York Organ.*

#### INDIVIDUAL EFFORT; OR, WHAT CAN I DO?

BY J. RUSSELL.

Analogous to this inquiry was the feeling supposed to be possessed by the Drop of Rain, as described in an Eastern apologue, when about to fall from the clouds towards this terraqueous globe. It must be understood that it was represented as being endowed with intelligence and the power of speech. Looking down from its lofty eminence, it is said to have discovered with much disappointment and mortification, that it was on the point of dropping into the deep and widely extended Pacific Ocean. It felt considerable dissatisfaction at the humiliating prospect before it, and thought and said within itself, "If I might have fallen in some thirsty land upon a newly formed blade of grass, or upon some aromatic flower or infant bud just expanding, I should have been of some perceptible, though of comparatively little, service to the world; but descending where I am about to do, into the vast Pacific, I shall at once be absorbed, swallowed up, lost, and for ever useless." It is then stated that it continued its descent, but a kind, a favourable providence so ordered it, that this complaining, fearing drop fell into the mouth of a gaping oyster, just ready to receive it, where it became, in the course of time, by the transmuting, transforming power of Him who made it and all things, a pearl of the greatest magnitude and rarest beauty. In a while afterwards the bivalve fish became the prize of a fisherman, who, on further investigation, discovered that it contained an extraordinary jewel, which upon being extracted was sold at a great price; and by-and-by, in consequence of its extended fame, was subsequently employed to form a conspicuous ornament in the splendid diadem of the sovereign of the country.

How insignificant, how common, how much overlooked, and yet how serviceable to man, is a drop of rain! "A timely shower, which consists of numerous drops of rain, renews the face of the earth; and it has still more strength and influence than the dew, which during the night moistens the grass and the leaves. The furrows of the fields drink in greedily the refreshing rains which fall upon them. The prolific principles develop themselves in the seeds, and second the labour of the husbandman." Thus every individual member of human society, however apparently insignificant, possesses power and capabilities which, if rightly appreciated and properly directed, are calculated to effect a powerful and beneficial influence upon his fellow-creatures.

We wish it were in our power to impress upon every individual who asks, *WHAT CAN I DO?* the fact that he has the ability to do great things. Persons in very humble and retired stations of life are generally too apt to make this inquiry, considering their powers ill suited to promote the general good. Perhaps this diffident feeling owes its origin to their suffering themselves to be dazzled by the galaxy of bright and splendid luminaries which revolve in the hemisphere in which they themselves are located. And thus their *nebulae* condition induces the feeling, that as they cannot shine as clearly and brightly as a star of the first magnitude, they will put their little light under the gloomy cloud of non-exertion, and will not shine at all. Because they have not five talents, they will wrap their one talent in the napkin of negligence and sloth, and sit at home in idleness. This is an error, a most egregious mistake; for, according to the ordinary constitution of society, the very framework of it, there cannot be many employments which call for very splendid talents, or great

and extraordinary powers of mind for their efficient discharge. The general good demands that all, head, hands, feet, and every other member, should well occupy, fill, and discharge their own respective parts. What is the power of a collective body but individual power combined? For instance, the army and navy consist of many members, but were they, as individuals, each to say in times of national peril and danger, *WHAT CAN I DO?* and were to act upon this principle, where would be our security, our safety? Would they not, for want of unity of effort, be utterly unable to repel and discomfit the invading enemy? We have used this simile as an illustration, and not in approbation, of war; by such illustrations we might range, *ad infinitum*, through all ranks and orders of busy men, and the conclusion would be always the same.

*WHAT CAN I DO?* What do you want me to do? is an oft-repeated inquiry, in reply to which we say, we do not want you to extract "sunbeams from cucumbers," we do not want you to do impossibilities, all we want is, that each man and woman come up at once to the help of the *Temperance Cause*, which cause has come up to the help of the Lord against those who are mighty to drink strong drink. Who, who is on the Lord's side? Many in all ranks of society, from the coroneted peer to the humble laborious artisan and peasant. Many amongst these are diligent and zealous in the noble, benevolent, and philanthropic cause which they have espoused. Many of them are bold and valiant, and are untiring in their efforts to deliver their country, their paternal soil, from the very foot-prints of the fell-destroyer—alcohol. Proceed, then, ye truly patriotic and philanthropic men; proceed, with not only unabated, but increased ardour in your splendid and glorious career. The battles which you have already fought and won, the dazzling victories you have obtained, have spread your names, like lightning, throughout the land. You have astonished your countrymen, and have produced a sensation such as former times never witnessed nor even heard of. Press onwards! The world's gaze is on your purpose; your decision has already stunned multitudes with amazement. Press forwards, then, and it will soon be declared; it must be accomplished.

*WHAT CAN I DO?* Let us return to our apologue, and learn the sequel from the drop of rain, and by such a simple circumstance be admonished and aroused from that supineness which has characterized too many of us, and at once, and without delay, bestir ourselves to do good, as we have opportunity. Be it remembered that *individual effort* is as was that drop of rain. Think no more, whoever you are, that it is *nothing* which you can do. You can plume the temperance angel's wing with at least *one* feather, which will accelerate its flight of tender pity and compassion to your poor, deluded, fellow-countrymen. Think not, as the insignificant drop of rain did, that your doings will be useless, and worthless, and lost for ever; but think that, under the guiding, framing, transforming, and transmuting providence of Almighty God, your little doings may be found in the form of a reclaimed drunkard, regenerated, sanctified, and immortalized, through the spirit of divine grace, constituting one of the purest, brightest, and most brilliant gems in the diadem of our adorable Redeemer. And how am I to do this, do you enquire? Why, there are many ways in which you might accomplish it, under God's blessing: Speak to your neighbours and friends a word in season, and where that cannot be done readily, furnish yourself with a little missionary, in the form of a Temperance Pamphlet or Tract, and send it, with its silent and unobtrusive step, to deliver its message of mercy. Much good has already been accomplished in this manner. We know of many men who are alive to their obligations to teetotalism, who appropriate some tithes of their scanty earnings to the purchase of tracts, &c., and in various ways they have enjoyed the luxury arising from having done some good to their fellow-creatures.

WHAT CAN I DO? Why you can come and push God's kingdom, which is "righteousness, and peace, and joy in the Holy Ghost," further within the limits of Satan's dark and dismal empire. Yes, all may lend a helping hand in this great and glorious work; all may work in this widely-extended field of usefulness to man.

Hark! a cry is heard. What more can be done? What more? Much in every way. Therefore, go up, ye chivalrous spirits, go up to the very gates of the citadel. Knock, knock, loud and long! Let the stroke be heard throughout the length and breadth of the foe's dominions! Persevere! Persevere! Remember, "Perseverance lifts the globe." Persevere! "Perseverance is the only virtue crowned with success!" Oh, how sweet-scented the garland which encircles the brow of the Temperance warrior! How differently gained are his conquests to those of the Bonapartian and Wellingtonian race of heroes! They revelled in blood—he prevents its effusion.

We aspire not to the character of a prophet, or to that of the son of a prophet; yet we fearlessly predict that the Temperance light which is in the world, and which has already arrested the attention, and guided the erring feet of millions into the paths of sobriety and peace, who once wandered in the dark lanes and sombre roads of drunkenness, wretchedness, and misery, will never be extinguished. Confident are we that He who caused Bethlehem's Star to rise, and guided its course before the wondering Magi, is its author, for he is the author of all good, and to Him we ascribe the bringing forth into our firmament (already bespangled with the glittering orbs of his goodness and mercy) the Star of Temperance. The sun, the natural sun, which still shines upon the world, is the same luminary which shone upon our parents in Eden's paradise, not having lost a single beam; and the Star of our times will reach unto our children's children. What earthly power can extinguish the least star that twinkles above our heads? And what earthly or hellish power can put out the Star of Temperance? No! it is the proclaimer of "Glory to God in the highest, peace on earth, and good will to men." It has already shone upon the tyrant and the slave; it has stayed the hand of the former, and melted with its burning charity the chains which bound the latter.

Speed, then, thy course, thou harbinger of good, until thou shalt not be able to rise upon the tyrant custom, nor set upon the slave of habit!

\* \* \* We believe that the above will form No. 122 of the New Series of Bristol Tracts.

#### MONTHLY TEETOTAL CONFERENCE.

The NEXT MEETING of this CONFERENCE will be held on Wednesday evening, May 2, at seven o'clock, at MRS. WATTS'S, Temperance Hotel, Catherine-street, Strand, when the presence of secretaries, or acting members of societies, is requested. Members of country societies visiting London will be welcomed, as one object of this Conference is to receive and to communicate information as to the general progress of the cause, and the modes of promoting its prosperity.

Friends from the country visiting London, and willing to aid the cause by their advocacy, are requested to forward their names and addresses to either of the following gentlemen:—Mr. J. W. Green, 80, Fenchurch-street; Mr. J. H. Esterbrooke, 2, Upper Crown-street, St. James's-park; or Mr. J. P. Draper, 88, Great Titchfield-street, Marylebone.

"STEAMIOUS!"—"Is Mr. — abstemious in his living?" asked a physician of a rather obtuse attendant upon a patient labouring under an inflammatory complaint. "He's abstemious enough in the eatin' part, but he's rather steamious when you come to the drinkin'."

#### TEETOTAL OPERATIONS.

LONDON.

Several interesting and influential meetings have been held in London, during, and since, the Easter holidays. One of these was held in the large school-room, forming part of that celebrated place of worship, WHITFIELD'S CHAPEL, in Tottenham-court-road. Mr. J. W. Green presided, and addresses were delivered by the Rev. Dr. Burns, the Rev. J. Doxsey, and Mr. T. A. Smith. Each of the speakers referred to the circumstance of a meeting for the advocacy of total abstinence from strong drinks being held, for the first time, in that celebrated place. Dr. Burns thought that the meeting would have afforded great pleasure to its distinguished founder, George Whitfield. He remarked, also, that the connexion between the place in which they were meeting and the adjoining chapel, was a striking emblem of the connexion between total abstinence from strong drink and religion. The school led to the chapel—total abstinence was introductory to religion.—The attendance was large and encouraging.

On GOOD FRIDAY, the Hall in Little Portland-street, Regent-street, occupied by the members of the *Fitzroy and Marylebone Temperance Association*, having undergone enlargement and repair, was re-opened. It is now an elegant, commodious, and comfortable place. A large party partook of tea, &c., after which a public meeting was held. In the absence of *Lawrence Heyworth, Esq., M.P.*, who had been invited to preside, the Chair was taken by Mr. Miller, the Treasurer. A letter of apology was read from Mr. Heyworth, in which he said, "My earnest and best aspirations are for the spread and adoption of total abstinence principles. Entire abstinence from all use of intoxicating beverages is the easy and safe remedy for the great master evil, physical and moral, of drunkenness, which afflicts our country and overwhelms even the enlightened Saxon race with squalid poverty, and sinks the immortal souls of men into the deepest moral degradation. The morning of that day would indeed be brilliant with the radiance of human happiness, which should rise on a teetotal world. Individuals would be self-reformed, and political injustice would flee away."—Impressive addresses were delivered by the Chairman, and Messrs. J. P. Draper, J. W. Green, Wright, Sheppard, of Derby, T. Smith, from Upper Canada, T. B. Smithies, late of York, J. McCurrie, and Rev. J. Doxsey. Fifteen persons signed the pledge of total abstinence. Other influential meetings were held in the same place during the Easter week.

On EASTER TUESDAY there was a goodly muster of the brethren and sisters of various *Rehabilitate Tents*, in the School-room, Cross-street, Wilderness-row, Clerkenwell; Br. *Charles Taylor* in the chair. Addresses, explaining and recommending the principles and advantages of the order, were delivered by the brethren, C. Crump, J. W. Green, J. Blackwell, Chalmers, and others.

April 11.—A special meeting was held in the Temperance Hall, Waterloo-road, for the purpose of announcing extensive alterations in the building, and also in the management and operations of the society. Mr. J. W. Green occupied the chair; and addresses were delivered by Messrs. G. C. Campbell, F. Grosjean, and the Rev. J. Doxsey. The Rev. J. Sherman has consented to be the President of the new society.

The members and friends of the *Christian Temperance Union* held a special meeting, in the large School-room, Perry-street, St. Pancras, on Monday, April 16. The chair was occupied by the Rev. J. Burns, D.D., who, in the course of an interesting address, gave some account of his visit to America, and of the prevalence of the Temperance practice both in the United States and in Upper Canada. Mr. *Roberts* explained, briefly, "the natural philosophy of Teetotalism;" the Rev. J. Doxsey pointed out "the duty of Sabbath-school teachers in relation to the Temperance Reformation;"

Mr. G. C. Campbell showed that "the drinking customs of Britain were greatly calculated to retard missionary operations in heathen lands; and Mr. J. W. Green, who occupied the chair during the latter part of the evening, mentioned several "reasons why the friends and promoters of Teetotalism were so anxious to have the Christian community with them."—This plan of speaking to given topics works well.

STOKE-NEWINGTON.

From the annual report of the Teetotal Society in this place, just issued, we learn that there are on the books of the society the names of 230 persons who are regarded as consistent teetotalers. Some of these have been brought to the house of God, where the Gospel has been applied to the saving of their souls. Many others are abstaining who do not join the Society. A youths' society has recently been formed, the members of which hold meetings once a fortnight.

WELWYN, HERTS.

Great Northern Railway, District No. 2.

We continue to hold our little meeting once a fortnight, with some pleasing results. On Easter Monday we had a meeting in Hockey Chapel, when upwards of 50 sat down to an excellent tea provided by the Rev. W. Dunford, Mr. Wilmot and family. After tea Messrs. Jackson (chairman) Arnell, Matthews, Camp, Taylor, Wilmot, Greyham, and the Revs. W. Dunford, and W. Linsey, addressed the meeting. About ninety persons were present, seven of whom signed the pledge, making a total in our little band, of sixty-five teetotalers.

G. SMITH.

READING, BERKS.

On Good Friday the members of the Messenger of Peace Tent, of the Independent Order of Rechabites, L. U., celebrated their seventh anniversary in the Primitive Methodist school-room. After tea a public meeting was held, Br. J. Buckland presided. Addresses were delivered by Mrs. Boone, Fry, West, Rickman, and Hawkins. A fine brotherly feeling exists in this tent, and is evinced on all suitable occasions. It has been, in a great measure, the means of keeping teetotalism alive in this town.

J. WETHERELL.

SAINT IVES, HUNTINGDONSHIRE.

On Good Friday the third annual festival of the Total Abstinence Society was held in the Girls' British School-room; nearly 100 persons sat down to tea. A public meeting was afterwards held; Mr. George Skeels was called to the chair. The secretary read the report which was received with marked applause. Mr. J. Meff addressed the meeting with fervour and earnestness; he pointed to the activity prevailing in the society both in reference to politics, science, literature, and religion. But as intemperance was the source of the major part of the evils afflicting mankind, he urged all present to look at the question of total abstinence seriously, to ascertain whether it was not calculated to benefit all classes of society. Mr. Hett delivered an excellent speech and Mr. Gogg, of Huntingdon, gave a few striking illustrations of the effects of the two conflicting principles—intemperance and abstinence. Mr. Botterill wound up the proceedings with a touching address. The chairman made a few very appropriate remarks, and at the close several persons signed the pledge.

R. LANCE, Secretary.

DORCHESTER.

The Total Abstinence Society of this place met on Good Friday. After tea, addresses were delivered by working men, who testified that any amount of labour can be better performed without strong drinks than with them. A copy of Dr. Grindrod's "Bacchus," was presented to a youth who, though surrounded with temptations, had remained faithful for several years, and was now about to remove to a far distant land. Two of the most influential ministers of the town were present.

T. R.

OAKSEY, NEAR CIRENCESTER.

On Good Friday a meeting of the members and friends of temperance in this place was held, chiefly for the purpose of presenting a token of respect to Robert Gibbons, who, with his wife and three children, has since proceeded to America. Mr. W. Gibbons, who occupied the chair, Mr. A. Gibbons, Mr. Brown, Mr. R. Gibbons, Mr. C. Winstan, and the Rev. J. Jeffries addressed the meeting, which was also enlivened by the singing of some appropriate hymns. This society consists chiefly of young men, who have a reading society, &c.; their conduct and operations are attended with the most beneficial results to the village and neighbourhood.

BARROWFORD.

Interesting lectures have recently been delivered in this town by Mr. James Teare and Mrs. Theobald. The hall was well filled on each occasion by most attentive hearers, and the result has been the addition of upwards of 100 members to our society, and the confirmation and encouragement of many more.

JOHN ENGLAND.

BETLEY, STAFFORDSHIRE.

We have, for ten or twelve years, had a temperance society in Betley. For the first five or six years it was small and feeble, but through the persevering diligence and almost personal exertions of a worthy young man, John Cooper, the cause has been kept up, and within the last six years more have enquired into the principles of total abstinence from all intoxicating liquors, and many have embraced it as one of the greatest blessings that ever visited our land, and we have had a general ingathering to our numbers. Mr. James Teare, from Preston, has delivered a course of six lectures, in the Wesleyan and Primitive Methodist Chapels, which have brought seventy more into the fold. Another branch also has shot out, and at their first meeting twenty-two men took the pledge, making the number ninety-two, for which we thank God.

WM. SWINNERTON, Sec.

LIVERPOOL.

Mr. C. Edevain, of Plymouth, has delivered a course of three lectures in this town to crowded audiences; his arguments and eloquence were listened to attentively, and on each occasion a number of signatures were obtained. From fifteen to twenty meetings are held in this town every week, besides an open air meeting every Sunday, weather permitting. The cause is rapidly progressing here, we find that the *Teetotal Times* and the *Bristol Temperance Herald* have done much to instruct and benefit the people.

T. HAVES.

FUDSEY, NEAR LEEDS.

On Easter Tuesday, a public tea party consisting of about 170 persons, was held in the temperance room in connexion with the Band of Hope. After tea a public meeting was held, when the room was densely crowded. Mr. Strickland, the president, occupied the chair, who after a few appropriate remarks, was followed by Messrs. Wm. Ackroyd, Wm. Proctor, John Lawson, G. Oates, J. Boyes, J. Walker, J. Wade and G. Proctor, who severally addressed the meeting in an interesting and instructive manner. The meeting was also enlivened by singing some temperance melodies, &c. The society at present is in a prosperous condition, the members being active and united in their efforts.

JOHN BOYES, Secretary.

HUDDERSFIELD.

A meeting of the members of the Wesleyan Union of Total Abstiners was held in the large vestry of Queen-street Chapel, on Easter Tuesday. About two hundred and twenty-five sat down to tea. After tea, the Rev. George B. Macdonald, superintendent of the circuit, opened the meeting with singing and prayer. He afterwards moved that Mr. S. Booth, surgeon, should take the chair. The secretary read the

report, containing the principles and objects of the society; several of Mr. Wesley's rules and opinions, &c.; and stated that they had enrolled ninety members, consisting of trustees, local preachers, leaders, Sunday-school teachers, and tract distributors. Thirty Wesleyan Methodist ministers were patrons of the union, and about fifty branches were formed in different parts of the kingdom. In Huddersfield sixteen temperance prayer meetings had been held in the vestry of Queen-street Chapel. Interesting addresses were delivered by Mr. J. Harding, from London; Messrs. Bentley, Senior, Watson, Wild, and Wood.

The Committee of the Huddersfield Temperance Society recently engaged Mr. Hood to deliver a series of lectures, which he did to large and attentive audiences, whom he occasionally amused by singing some of his "temperance melodies." The meetings were presided over by Messrs. Booth, Wrigley, Edwards, and the Revs. R. Skinner, and H. Leigh. On the first evening Mr. Booth addressed the meeting at some length on the moral condition of the juvenile community, furnishing extracts from Mr. Worsley's essay, recently published.

## NEWCASTLE-UPON-TYNE.

Our Society in this town has recently prospered. Our meetings are crowded in the town, and in the villages we are holding Temperance Festivals. Hundreds of persons, at the course of this and last year, have enrolled their names in the pledge-book. There have recently been delivered in St. Peter's Quay, a "Course of Temperance Lectures," where, every evening, the Reading-room was crowded to excess. The first lecture was delivered by Mr. Wilcke, on "The nature of intoxicating drinks, and the chemical changes which take place in producing them." Mr. Weir gave a second lecture on "The history of Intemperance, its influence on the destinies of Empires." Mr. Burney on "The Moral Elevation of the Working Classes." Mr. Allen on "The position of the Church in relation to the Drinking Customs of the age." Mr. Turner on "The influence of Temperance on the Sons of Toil." Mr. Barkas on "Strong Drink." The whole of the lectures were listened to with the deepest attention, and every night several names were obtained. The friends in the village determined on having a temperance tea party and concert, which was attended by about 400 persons. After tea, about 800 persons were present. Mr. Wilcke presided; and addresses were delivered by Messrs. Weir, Burney, Elliot, Littlefair, and others. Between each address, temperance melodies were sung and recitations were given, and the band enlivened the meeting by playing several pieces of music. Thirteen signatures were taken after this meeting.

JOHN DONALDSON, Jun.

## NORTH SHIELDS. 1849-

On Thursday, the 8th ult., the teetotalers of North Shields made a grand demonstration in the Assembly-rooms, when about 600 partook of tea. Mr. Pyle, surgeon, in the chair. The following were amongst the speakers:—Messrs. Buchannan, Charlton, Clasper, Elliott, Guthrie, Haggie, Johnson, Lillie, Middlemas, Strachan, Wilcke, and White. Mr. Lillie, on behalf of the Society, presented Mr. Johnson with a watch and appendages, bearing the following inscription: "Presented by the Tynemouth Total Abstinence Society, as a token of respect and esteem to Mr. W. E. Johnson, for his able and unceasing exertions as honorary secretary to the above society." The proceedings were enlivened by the harmony of Messrs. Cook, Graham, Little, Simpson, and Ward. Mr. Simpson accompanied his singing on the pianoforte, and Mr. Hill delighted the company with his musical glasses. The meeting was interesting and cheering; nearly 500 persons have joined the society since the 1st of January, 1849, and numbers here are enrolling themselves weekly. W. G., jun.

## FOREIGN.

## CANADA.

The thirteenth annual meeting of the Montreal Temperance Society was held in Zion Church, on the evening of Friday, February 2. About 1,000 persons were present. The report then presented stated that a number of interesting meetings had been held during the year, and some names were added to the pledge almost every evening. One of the greatest temperance meetings ever held in Montreal, or perhaps in any country, was that convened in the Bonsecour Temperance-hall, to hear addresses from the Rev. Messrs. Chinguy and O'Reilly, Roman Catholics, and Rev. Dr. Cramp, and W. Taylor, Protestants; together with the Hon. M. Cameron, and others. The Mayor was in the chair, with the R.C. Bishop of Montreal, and several members of parliament, and other influential gentlemen around him. The immense hall was densely filled by persons of all classes, who listened attentively to addresses of remarkable pathos and power.

## BOMBAY.

The annual meeting of the *Bombay Teetotal Society* was held in the officers' mess-room, Town Barracks, on Monday evening, January 8. The Ven. Archdeacon Jeffreys, patron of the society, took the chair, supported by the Rev. A. G. Frazer, the president. The Revs. J. M. Mitchell, D. O. Allen, R. W. Hume, O. French, &c., were present. The attendance was numerous and highly respectable, and the proceedings were eminently calculated to forward the progress of the temperance cause. It appeared from the report that 86 new signatures had been added to the pledge. But there was reason to believe that the society was exerting an indirect influence over all classes of the community. The drinking usages were by no means what they used to be. Intemperance among the higher classes was seldom heard of. Many respectable families who had not joined the society, totally abstained from the use of intoxicating liquors, and several clergymen, as well as members of the civil and military services, had practically adopted the principles of the society. Good had been effected by the circulation of the organ of the society, the *Bombay Temperance Advocate*. A library had been formed of about fifty standard works on temperance, and a further supply was on the way from England. The *Teetotal Times* and other English temperance periodicals, were also furnished to subscribers. In the course of last year a circular was prepared by the committee, and sent to all the medical gentlemen in the presidency, forwarding for their opinion the medical certificate, which had been signed by about 1,400 medical gentlemen in Great Britain. About 30 of the gentlemen sent to had replied, nearly all of whom fully concurred in the sentiments of the certificate.

## SOUTH INDIA.

We have just received the report of the South India Temperance Union. The monthly meetings have been held with greater regularity, the attendance being larger and more respectable. A deeper degree of interest in the concerns of temperance appears to have manifested itself at these assemblies, and it has been cheering to witness, on nearly every occasion, persons coming forward to affix their names to the pledge. The following statement exhibits the progress made during the year in respect to numbers:—Reported last annual meeting, 337; broken pledge, 37; died, 5; transferred to juvenile society, 9; reducing the number to 286; add, joined during the year, 106; total members, January, 1849, 392. The new members are, apparently, persons who have taken the step from deliberate and solid conviction. A distinct society has been formed for the benefit of children, with a plain and simple pledge. We find in the numbers of the *South India Temperance Journal* copious extracts from the Rev. W. R. Baker's work, "Intemperance the Idolatry of Britain."

## RECENT PUBLICATION.

AN INQUIRY INTO THE EXTENT AND CAUSES OF JUVENILE DEPRAVITY. Dedicated, by special permission, to the Right Hon. the Earl of Carlisle. By THOMAS BEGGS. London: Charles Gilpin, Bishopsgate Without.

OUR last number contained a notice of the essay by the Rev. H. Worsley, entitled "Juvenile Depravity," to which was awarded a prize of £100. The essay of Mr. Beggs was adjudged worthy of a second prize. "It has since undergone careful revision. Fresh facts and statistics have been added, and, in many instances, more recent substituted for those of an earlier date." Without entering into an invidious comparison of the two essays, we express the cordial pleasure with which we have read the one now before us. The facts and statistics furnished by Mr. Beggs are such as must convince every reader that juvenile depravity has been steadily increasing amongst us, exciting apprehension and alarm; and that it has increased "contemporaneously with unwonted exertions in the cause of education, and in every form of practical benevolence." A searching inquiry is made into the CAUSES of this alarming increase; and while defects in popular education, and in the arrangements of mining, factory, and agricultural operations come in for a share of blame, the evil is traced, chiefly, to the drinking habits of the population, and to those low and demoralizing associations to which those habits usually lead. This we naturally expected in an essay written by a gentleman who has for so many years devoted himself to an examination of the chief causes of the evils prevalent in society, and to an enlightened and zealous advocacy of total abstinence from strong drinks, as the mighty instrument for the removal of those evils. Indeed, in the dedication of the essay to the Earl of Carlisle, Mr. Beggs puts this subject prominently forward; he says, "I have been animated by a desire to attract your lordship's attention to a subject too much overlooked in the inquiries of the day—the *intemperate habits of the population*. After much painful experience, I feel that unless these are corrected all our benevolent exertions will be but partially successful. If I am urgent on this point, it arises from a deep and settled conviction that the drinking customs must be abolished before we can hope for any material or permanent improvement in the condition of the people."

Forcible reasonings, expressed in terms of considerable eloquence, are founded upon the facts and statistics so industriously collected. It is clearly shown to be the duty of the philanthropist and the Christian "to give a fair and candid examination to the inquiries suggested." We sincerely hope that this will be the case, and that as the result, *appropriate and efficient* remedies will be applied to an evil which begets, and threatens to perpetuate, pauperism, crime, misery, and all that is evil.

We could easily enrich our pages with extracts: our limits at present will only allow us to name the "contents" of the volume:—Chapter 1. Introductory—the subject stated. 2. 3. 4. The dangerous classes; numbers of the criminal, pauper, and vagrant classes; state of education; domestic and social condition. 5. 6. Juvenile depravity: an inquiry into its causes; the mining population; the factory and agricultural population. 7. General condition of the poorer classes;

means spent in drink; prison and police statistics. 8. Prostitution: its extent and causes. 9. Vice and profligacy among the more educated classes; the drinking habits a cause of individual degradation; Sabbath schools. 10. Consideration of remedies. Appendix."

We recommend every public advocate, not only of teetotalism, but of every movement which has for its object the improvement of the physical, social, and moral condition of the people, to make himself familiar with the facts contained in this volume. This, he may depend upon it, will make him a more *consistent and efficient* advocate than he could otherwise be. We recommend also to those who have it in their power to place this volume in the hands of those gentlemen to whom is committed the administration of public justice,—the punishment of offenders; though there is a fact revealed in the Appendix which shows that gentlemen sustaining that high and responsible office do not always "hear and determine" according to the evidence before them. Reference to this will be made in our next number.

## TEETOTALER'S BUDGET.

**BAD SIGNS.**—It is a bad sign to see a man with his hat off at midnight, explaining the theory and principles of true democracy to a lamp-post. It is also a bad sign to see a fellow lie down in the gutter, supposing it to be his bed, and to commence calling a poor innocent hog all sorts of hard names, mistaking it for his wife.

**DRINKING LIKE A BEAST.**—Being at a wedding party where there were some wild young men, they proposed that the Rev. Mr. Murray should drink wine with them; to this he assented, remarking at the same time that "*he could drink like a beast*." At this they stared at each other, winked, plainly intimating that they would make him go the entire animal. After drinking a glass he positively refused to take any more. They then reminded him of his promise, to which he replied, "I have performed my promise: I have had enough, and a *beast always leaves off when he has had enough*." The reproach was keenly felt, and, it is said, had a very salutary effect.

**BREWERS AND VICTUALERS.**—The total number of brewers in England amounts to 2,196; the number of victualers is 58,980, of whom 36,062 are licensed to sell beer to be drunk on the premises.

**NO SENSE.**—An American paper states that a poor drunken cobbler was recently picked up in the streets, with *no sense* in his head, or *cents* in his pockets; but having a powerful *scent* of spirits, he was *sent* to the watch-house to conclude his celebration of *Saint Monday*.

**A LITTLE MERRY.**—A man on being charged with being drunk on the Sunday preceding, it appeared that he had gone to the house of the grandmother of a young woman whose nuptials had on the morning of the same day been solemnized. The old dame, being overjoyed at the happy occurrence, gave the defendant "a thribble charging of rum in the naked state" the real quantity of which could not be ascertained. He thus became "gloriously drunk." Fined 2s. 6d. and costs.

**DRINKING PARENTS, BEWARE!**—The drunkard injures and enfeebles his own nervous system, and entails mental disease upon his family. At present I have two patients who appear to inherit a tendency to unhealthy action of the brain, *from mothers* addicted to drinking; and another, an idiot, whose *father* was a drunkard.—*Dr. Brown.*

The TEETOTAL TIMES AND ESSAYIST may be had of B. L. Green, Paternoster-row, London; Abel Heywood, Manchester; Kershaw, Leeds; Menzies, Edinburgh; and Gallie, Glasgow.

## LIVING MARTYRS FOR TEETOTALISM.

[BY D. PARSONS.]

It has been asserted by many, that the age of martyrdom has passed away; but this is a great mistake, and has arisen from an incorrect view of the term "martyr." This term comes from the Greek word, "*Martur*," which means, a *witness*. The reason why it is applied to those who have suffered for their faith is, that they were prominent *witnesses*, or *martyrs*. There are several ways of testifying our sentiments. We may talk about them and publish them. We may reduce them to practice, and exhibit them in our lives; or, we may suffer and die for them. Of course, the latter requires an amount of attachment and zeal which few persons, comparatively, possess. Many will profess a truth when it is respectable—especially if "the rulers" believe.

It is said that the dog understands his master's eye and the direction of his countenance, and if he runs on a little before, always comes back to see if his lord is coming, and exhibits the utmost consternation if he has by chance taken the wrong road, and scampers about, and almost outstrips the wind, to make an atonement for his error. Eastern slaves, we are told, wait upon their masters' nod, or finger, and are always at their beck and command. These things may look very well in an animal, and may be quite politic in the conduct of the human chattels of a despot, but are intolerable in a land of intelligence and freedom. And yet we fear that we have many among us who are as obsequious as any spaniel. Indeed, we have reason to believe that in this characteristic the canine bipeds outnumber their brethren of the quadruman order. It is amazing what a multitude of well-educated people will embrace a principle when my Lord John Russell, or Sir Robert Peel, become its advocate. What a respectable thing Teetotalism would be if the Queen and Prince Albert were to sign the pledge! and yet the addition of all the crowned heads in Europe, or the world, would not add one jot to the truth, the equity, or benevolence of any dogma or doctrine. If the matter is not right and true in itself, you cannot make it so by any multiplication of adherents, either from the masses, from princes, or philosophers. It does not require the assent or consent of the Archbishop of Canterbury, of my Lord Rosse, of the Emperor of Germany, or even of the angel Gabriel, to add authority or respectability to the proposition, "that all the angles of a triangle are equal to two right angles." No man can give dignity to a principle until that principle has given dignity to him, just as the dew-drop borrows from the sun all the splendour which glows in its little orb.

Would that men would reflect on these facts, and embrace truth for its own sake, instead of halting until it has received some accidental or meretricious adornment! Total Abstinence is the dictate of nature—of philosophy—of humanity—of religion. It does not require the great seal of England, or the patronage of nobles, to render it worthy of universal adoption. Ministers of State, or of religion, may or may not embrace it, but its claims are the same. Philosophers may smile or frown, and the wealthy may contribute or refuse; the multitude may cry it up, or cry it down; and yet it will remain the same benefactor to rescue the drunkard from ruin, and the guardian-angel of the fallen man to protect him from one of his greatest banes.

Who would think that to abstain from a poison would expose any one to contempt or loss? And

yet—"Oh, tell it not in Gath!"—the month of May, 1849, has seen not a few teetotal martyrs. There are people among us who require that we should ruin ourselves by drinking this most destructive drug, or else they threaten us with their ire, and prognosticate our ruin. The total abstainer has to take up his cross. Myriads would sign the pledge but for obloquy and persecution. It is a lamentable circumstance, that we have still the Church and the world in league against us. We blush to record the truth, but it is a fact, that the majority of professing Christians are fond of intoxicating liquors, and by their example, however little they consume, sanction a custom which is burying thousands in perdition. They do what they can to talk and live down the friends of real temperance. The wife that signs the pledge has no rest until she breaks it; the husband must return to his cups, or the peace of his home is gone; the child must poison himself at the risk of parental indignation; and thus almost every obstacle is thrown in the way of the benevolent progress of this philanthropic movement.

There is, then, a species of martyrdom which numbers who have joined our ranks are doomed to endure. As we have said before, there are different forms of martyrdom, and almost every age has had its own peculiar mode of persecution. At one time, the witness must renounce the truth, or die at the stake; at another, he may be tortured in the inquisition; another may be mulet of his civil and religious rights and privileges; and another may be pointed at with the finger of scorn, and robbed of his trade or domestic happiness. Some sins also are endowed, or attended with a revenue of worldly emolument. Such a transgressor receives his consolation in this life: there is no hope for the impenitent beyond the grave. At death, the sorrow of the Christian is turned into joy, but the joy of the wicked into sorrow. The loss of friends, of reputation, and of temporal emolument, is the penalty which many have to pay for renouncing a sinful trade, or traffic. Here is martyrdom with a witness, and often quite as painful as the dungeon or the stake. He who sealed the truth with his blood was, in many instances, soon cut off, and the flames proved only a chariot of fire to conduct him to heaven. But the *living* martyr has sometimes years of want, and pain, and reproach. Were the sum-total of his daily woes and nightly sorrows weighed in an even balance, it would be seen that he has suffered as much for the truth as his brother who was beheaded or thrown to the lions.

We make these remarks for three reasons:—

I. *To encourage our brethren and sisters who are persecuted for taking the pledge.*—You do well to remember that there is nothing good among us but has been bought with pain. Not only is redemption the price of blood, but there is hardly a blessing we enjoy which has not been obtained by the martyrdom of its early adherents. Men and women, of indomitable spirit and unswerving faith and patience, have been necessary to save the world from barbarism, tyranny, ignorance, and ungodliness. Do not, then, suppose that a vice which has obtained such patronage, which has yielded so large an amount of revenue, and become so popular that even the Church has been corrupted by it, will be abandoned without a struggle. The resources of persecution which the age can command will probably be exercised to prevent your bearing your *living* testimony against this abomination. Rejoice that your opponents have no more power. Bear up under the ridicule, the reproach,

the loss, or the frown which you have to endure. The principle you advocate is worth suffering for. It will bless you, and save others. It is good for your health, for your pocket, for your intellect, and morals. It is good for your country, for the world, and the Church. It can save you from the premature grave of the drunkard and moderate drinker; it will protect your children and relatives from the woes of the intemperate; it will reclaim the poor inebriate who is already on the brink of ruin, and who, in his haste to destroy himself, has beggared his family, and robbed his tender wife and lovely children of every hope. To be a martyr in such a philanthropic cause is an honour which an angel might envy, and which none but a coward would shun. Be steadfast, then, and immoveable in this glorious effort to free the earth from one of its greatest scourges.

II. We desire to *encourage and call forth the timid*.—Many, from various causes, are afraid to join us. They know we are right; they feel assured that it would be an advantage to abstain; they are convinced that the physical, the domestic, the social, the intellectual and moral benefits that would result from the general adoption of Total Abstinence, would be incalculable, and therefore they are with us in spirit; and yet they stand aloof from our ranks, and continue to use this abominable beverage, and sometimes make an effort to defend their practice. An inspired tongue has said, "Happy is he that condemneth not himself in that thing which he alloweth." Now this very self-condemnation is the portion of those individuals of which we are speaking. They "*allow*" in themselves a practice which their conscience condemns, and do so to avoid the annoyance or persecution to which their open avowal of the truth would expose them. To save themselves from obloquy or loss, they drink a beverage which wages a deadly war with their mortal and immortal natures. They sanction a crime which is destroying their fellow creatures by the thousand. What a sacrifice to be offered at the shrine of cowardice! Other men present vast hecatombs on the altar of their valour or ambition, but the timid present their oblations to "*fear*," and therefore afford an awful proof that all greatness of soul has long since been annihilated. The Bible tells us that "*the fearful*" shall have their portion with liars and debauchees; and no wonder—spirits so mean would be a disgrace to the kingdom of heaven. To such we would say, "**BE MEN!**" Come out from the reckless multitude, who, by moderate or immoderate draughts, destroy themselves. Join our ranks; be a *living martyr* for humanity and religion, remembering that he who is unwilling to suffer for a good principle, is unworthy of the benefits which it confers.

III. Cannot our teetotal friends do *something for their suffering or persecuted brethren*?—Many valuable—aye, invaluable—individuals are now longing to quit stations connected with the manufacture or sale of intoxicating drinks. Some are suffering the most excruciating mental agony, because they have no opening to make their escape. Beggary stares them in the face, and the reproach of reducing their children to starvation awaits them, if they cease to dispense poisons. We saw an interesting letter, the other day, from a gentleman of good character and education, who was determined to give up his present occupation in a brewery, and yet had no prospect of another station, nor any property to fall back upon. What an invaluable traveller, clerk, &c., such a man would be! Surely these cases ought to be known; and our teetotal friends should use their influence to

obtain employment for honourable men, who are thus becoming living martyrs for the welfare of the world. A word to the wise is enough.

### UDOR, THE PILGRIM BOY.

BY DALMOCAND.

THOSE who abstain from dramming (and from over-cramming) may now and then look forward to a bout of dreaming without a shudder; them the alcoholic demon, with his train of terrors, cannot horrify. In visions of the day or night, what strange occurrences take place! Let me narrate to you an interesting dream about a bright-eyed boy, and the companions he fell in with on his way through *Toperland* in quest of insight.

There he goes, with a small bundle beneath his arm, glancing ever and anon at the noon-day sun above him, and warbling low the praises of his Maker:—

Praise ye the Lord of Glory;  
Praise Him, ye children all:  
Praise Him, ye old and hoary;—  
Before his footstool fall.  
For He our steps hath guided,  
Our souls preserved from harm:  
Whene'er distress betided,  
How nigh Jehovah's arm!

"Well sung, young one!" cried a voice at his elbow; and turning round, the youth beheld a respectable-looking man, with a respectable stomach, panting at his side.

MAN.—As we travel together for a little—your name, my young friend?

BOY.—My name, Sir, is Udor; so called from the love I bear to *water*, which, believe me, is the life-blood of creation.

MAN.—Philosophy in milk-teeth! Did you never hear that water drowned the world, destroying thousands?

UDOR.—And justly, for their sins. My late companion says that the world at present deserves half-drowning for despising water. But what think you, sir, of the *spirit-vent*, which, every year, kills like another flood?

MAN.—Why, my name is *Lovedrop*; a little agrees with me well enough.

UDOR.—But does it not sometimes confuse you, sir? LOVEDROP.—That I own, child; but then, most clergymen and physicians of my acquaintance, who should know best, will not do without it, nor can I.

UDOR.—Is it right, sir, to follow a multitude to do evil, shutting one's own eyes to human wrecks around us? "If the blind lead —"

LOVEDROP.—Why, Udor, you forget yourself. True, I have read a text about babes and sucklings; but do you really think yourself a match in argument for the Rev. Mr. Sipaway, whose head is like a library; or for the skilful Dr. Wink, whose knowledge reaches to the days of Galeu?

UDOR.—Much learning and right acting should, I know, be found together; so should grey hairs and wisdom; but "great men," Elihu tells us, "are not always wise." Do you need a candle to behold yon sun?

LOVEDROP.—Really, you would have "Abstinence made Easy" with a vengeance! Yet I must confess every person should judge for himself, as each at least must answer for himself.

UDOR.—Dear Mr. Lovedrop, I'm sure you'll soon be one of us. Oh! there is *Mr. Stavebarrel* I told you about, coming up the avenue. How delighted he will be!

LOVEDROP.—At my leisure I'll think of it; but as your friend has a propensity for staving barrels, perhaps he may mistake me for one; so, good-bye.

At this unexpected turn of matters, poor Udor's heart languished, and he sat by the wayside until his former comrade should come up.

STAVEBARREL.—Hallo! Udor; chewing again the cud of disappointment? Well know I the fire-ship now steaming in the distance. Cheer up, my boy!

UDOR.—Thanks, my old friend. But who comes to meet us?

STAVEBARREL.—I declare 'tis *Trap*, the publican, and sober, for a wonder. Well, Mr. Trap, how go the times?—long while since we parted.

TRAP.—Ah, friend Hugbarrel, glad to see you. Hard times, indeed; what with teetotal humbug, little else remains but to recall the happy nights of yore.

STAVEBARREL.—Humbug? Mr. Trap.

TRAP.—Yes; these idiots affirm that drink is poison, and publicans are poison-mongers!

UDOR.—Dreadful charge that, sir.

TRAP.—Shameful, youngster; but they say, moreover, that we publicans are voracious spiders, and agents for the Evil One—that we make husbands monsters, wives broken-hearted, and children parentless.

STAVEBARREL.—A grand thing an approving conscience, Mr. Trap.

TRAP.—In truth, mine gives me small disturbance one way or t'other; all must live, you know. I don't pour drink down people's throats—only table it.

UDOR.—Please, sir, I've read in my Bible that the man who had a vicious ox, yet, knowing its mischievous disposition, allowed it to go at large, was held responsible for its doings. If publicans would choose another way of livelihood, God would not forget them any more than He does the ravens when they cry to Him.

TRAP.—Hey, friend Hugbarrel, what young cockatrice have we here!—but here's my snuggery; come in, and I'll treat you to a jorum in return for past favours.

STAVEBARREL.—Hark! Mr. Trap: I thank God my name is altered now. When I think how foolish I was to be your dupe, shame overwhelms me. I bear you no malice, but pray that you may be turned into a lover of light and a hater of darkness.

At this unexpected salute Trap's organ of speech "abdicated," and the two friends pursued their journey.

UDOR.—Is it not strange that a man of Mr. Lovedrop's intelligence should prefer the path of danger, and stranger still that the persons he alluded to should continue props of the drinking system?

STAVEBARREL.—Strange, indeed; but close personal thought is labour which most men dislike. Doctors might reflect that though tipping patients are good employers, they make, in general, bad paymasters, and from their ricketty constitutions often slip away, carrying with them the physician's hard-earned reputation; while on the abstinence plan, drudgery would be diminished, and the profession, comparatively speaking, ennobled—blind routine and quackery would be superseded by inquiry.

UDOR.—But what can detain the clergy? In every good endeavour they should be foremost, as "ensamples to the flock."

STAVEBARREL.—I like not to accuse any, yet I fear that with some sheer inconsiderateness is the anchor, and that in other cases the spectacles seen through are furnished by those tricksters—appetite and fancy. When the unlearned or the child can, on this point, sing with the Psalmist, "Wiser than my teachers I've become," the pastor's influence for good melts wofully away.

UDOR.—Solemn chapters those in Ezekiel on the watchman's duties.

STAVEBARREL.—Yes, my boy; but we must pray that the watch-towers of Zion may speedily give forth no uncertain sound, and that the day may soon be ushered in when men shall "wander after" DRINK no more.

Thereafter, Stavebarrel struck up to a martial air the following ditty, Udor assisting in full chorus:—

Claimants of reflecting souls!

Heed ye how time gulward rolls?

Brethren, hark! the gospel tolls—

"Work ye while 'tis called to-day!"

Wot ye him who virtue shakes?

Home's endearing joys upheaks?

Reason's golden sceptre takes?

Men, arise! this spoiler stay.

Mark ye weak believer's stray?

Human energies decay?

Wherefore deadness? why delay?

Down with Drink's fell tyranny!

Nature ne'er a sot designed;

Wanton pleasure aids not MIND;

Should vile custom freemen bind?

Truth demands supremacy.

Reck ye not what bitter woes,

Wine-impelled, the drunkard sows?

Foster not beguiling foes—

Moderation's pleas wax *stale*.

Ponder, then, this lofty theme,

Cease in listless ease to dream;

What though hosts opposing gleam,

By Heav'n cheered, we will prevail!

FARMER (over a fence).—Ho! my hearties; from your highway music, I thought at first you had been visiting Old Trap down the way.

UDOR (smiling).—No, sir; we are Teetotalers.

FARMER.—Teetotalers! I abhor the name.

STAVEBARREL.—How does abstinence displease you, master?

FARMER.—I can temperate myself, and I detest your bondage.

STAVEBARREL.—So thought many others who have fallen. As to bondage, I rather think it is all on the other side. You surely would consider it no "bondage" to promise abstinence from hemlock tea or arsenic pudding?

FARMER.—Drink, I admit, has ruined many, and brought about much mischief, but what can you object to a glass of wine, or a pot of porter?

STAVEBARREL.—Just the same thief, with his face blackened, for I have seen it proved. I can never clap my eye on a lot of ducks enjoying themselves in some precious puddle, without being painfully reminded of my porter-swilling sittings.

LABOURER.—Ay, but a "morning" of the clear stuff carries a man wonderfully through his work.

STAVEBARREL.—And often past it, friend. Little did I imagine once that the harmless-seeming "morning" would in time call for a "meridian," and at last end in a debauch; thoughtless, moreover, of the dreadful warning in Isaiah—read it, Udor.

UDOR.—"Woe unto them that rise up early in the morning to follow strong drink"—and below—"Therefore hath hell enlarged herself."

STAVEBARREL.—God grant that these "wines of Sodom" may be quickly drummed out of human estimation!

FARMER.—Rate them as you please; yet I don't see how men can do without them.

UDOR.—Is it because the lower animals have no souls that *they* require no drams?

FARMER.—Well, youngster, that thought never struck me; and as I suspect there are no grog-shops in the next world, at least in the better portion of it, you may, perhaps, after all, make out a true bill for abstinence. At all events I shall never again stand up for the drinking system.

LABOURER.—I'll consider the thing too, but mayhap wife may jeer.

STAVEBARREL.—Laugh with joy, you mean, as every sensible woman should. But be thoroughly persuaded, masters. Just think the subject over in all its bearings, then call on enlightened reason for its verdict, and on Omnipotence for upholding grace. Did men act always thus, there would be fewer downfalls, and our tipsey world, returning to the beverage of Eden, would be oftener found rejoicing over manly pleasures.

With mutual good wishes, the husbandman and travellers part company. Suddenly another halt is called, and the sons of abstinence press around that primitive decanter, a crystal fountain, which looked trembling up from within its grassy border, to regale the passer-by; there, hopefully discussing further progress, let us for the present leave them.

## CORRESPONDENCE.

## IDLE EXCUSES FOR THE NEGLECT OF POSITIVE DUTY.

TO THE EDITOR OF THE TEETOTAL TIMES.

SIR,—It is a lamentable fact, that, notwithstanding the incontrovertible proofs constantly brought forward to show the efficiency of the Total Abstinence principle to accomplish what its judicious advocates say it is capable of accomplishing, there still exists a powerful spirit of opposition, arising, as we believe, in most instances, from wilful and determined ignorance.

A proof of this was given, a short time ago, by a person in affluent circumstances, and a leader in one of our churches. When asked whether he had been to hear one of our lecturers, he said—"No, I have not; I never did hear one. I never read any of your publications, neither do I intend. I do not like your principles." Now, this was but a verbal expression of the feeling entertained by many of our opponents, though the manifestations are as varied as the countenances of those who entertain them.

There are, however, those who profess to be our friends, but it is not till they are tested that we discover the true value of their friendship. In words, they wish us "Good speed," and "hope we shall get on;" but when asked to assist, they "cannot"—either their conscientious scruples or their constitutional requirements forbid their doing anything.

We had a striking proof of this while soliciting signatures to our petition for the gradual abolition of beer-shops. Several of those waited upon were members of Christian churches. Some said, "I shall not;" others said, "It is not right to deprive the working man of his comfort;" another, "That it was good for men to meet, and have the opportunity of assembling with their equals to enjoy their pint and pipe after a hard day's toil;" another, "If we were asking for the closing of all public-houses as well as beer-shops, they would sign, but they did not like monopoly; and if beer-shops were closed, it would be going back to the old system." Let us for a moment look at these reasons for not signing the petition.

"It is not right to deprive a working man of his comfort." So we say. But how, in the name of common sense, does the working man derive comfort from attending the beer-shops? In what way does this promote his comfort? If going there to drink and gamble; to learn to curse and swear; to barter away health, reputation, affection, and love of home; to sacrifice virtue, honesty, industry, and self-respect—if this be promoting his comfort, then, in the name of all that is good, let us support rather than abolish them. If a man's comfort consists in destroying the happiness of his wife, the peace of his home, and the joy of his family—if he is more comfortable when his children are ignorant instead of being instructed; ragged instead of being clothed; idle, dissolute, and wicked, instead of becoming good and honourable members of society; then, we say, let the working man attend the beer-shop. But who dare say it is so! Beer-shops promote a man's comfort! Did men ever "gather grapes from thorns, or figs from thistles?"

Again, "It is good for men to have the opportunity to meet with their equals." If this had been said in reference to mechanic's institutes, schools of design, discussion classes, reading societies, or weekly religious services, we should have been disposed to coincide with the remark; but when applied to beer-shops, we should as soon say, that as hell is inhabited by impenitent souls, let more go thither, because it is good for such to meet with their equals. It is a feature indelibly stamped upon the character of beer-shops, that they never raise but always lower the standard of man's morality.

And for persons to say they will not sign, because we do not ask for public-house; to be closed as well, and that we are aiming at the re-establishment of the public-house monopoly, is a mere shuffle. If we had asked them to sign a petition of that description, we should have been designated wild enthusiasts, crack-brained fanatics, and a thousand other equally honourable names. But we believe we are right in asking for a repeal of the Beer Act, because it has not done what its promoters say they intended it should. The monopoly was not destroyed by it, but rather extended and strengthened; and the poorer classes did not get a better description of beer. Adulteration was practised as much, if not more, than before. And it must be plain to every one who for a moment turns attention to the subject, that the evils resulting from this act are such, that their removal is of vital importance to all

classes; and that, in aiming at this, we are aiming at the destruction of one of the greatest evils that ever afflicted society, or blasted the character of our nation.

St. Ives, Hunts.

J. MUFF.

## SONG FOR TEETOTALERS.

Talk not to me of rosy wine!  
Nor offer me the bowl;  
For though your boasted liquor shine,  
'Tis *Poison* to the soul.  
When wines across the senses flow,  
Then reason's voice grows mute;  
And heaven-born man sinks down below  
The level of the brute.  
Then give to me the chrysal drink,  
Pure water, clear, and bright;  
Which helps the mind of man to think,  
But ne'er destroys his sight.  
But mention not your rosy wine  
Nor offer me the bowl;  
For tho' the liquid brightly shine,  
'Tis *Poison* to the Soul.

Kidderminster.

B. RILEY.

## INDIRECT RESULTS OF THE TEMPERANCE MOVEMENT.

In calculating the results of the temperance movement, we are not merely to confine our attention to the fact that drunkards have been reclaimed and the sober preserved, but we must take into account the many indirect advantages to the Church and to the community at large, which all admit the temperance movement has produced.

Though the drinking customs are still powerful, and almost universally prevalent, has not the persevering agitation of this question greatly modified them, and, in many cases, abolished them altogether? Is it now no longer a breach of etiquette, in any company, to decline partaking of the fashionable beverage? This would not have been the case a few years ago; but the prominence that has of late been given to temperance principles has brought the nation round to more sober and consistent thoughts.

This movement has also brought out a body of valuable, though appalling, statistics, in reference to the crime, poverty, disease, and death, connected with our national sin; and this has led to legislative interference, with a view of promoting counteractive and sanitary measures. The modifications that have lately taken place on the license law, and the strict police surveillance under which all licensed houses in our towns and cities are now placed, must all be traced to the public interest which the temperance movement has awakened on this subject.

To what other cause, also, but to this, is to be traced the almost universal abandonment of drinking at funerals (in Scotland), and the manifest improvement that has taken place in business transactions. The public mind has been disabused of many false and foolish notions—many fallacies have been exploded; and people are beginning to feel that these drinks are not so necessary as they were once deemed; and that both heat and cold can be endured, and hard labour performed, without their aid. This movement has elicited a great amount of valuable medical testimony in support of this; and the result now is, that men in every trade and profession, even where the two extremes of heat and cold would seem altogether incompatible with abstinence, have successfully adopted it. The fireman smelting at the hot-blast furnace, or the fisherman upon the open sea, all bear testimony to the efficiency of this principle in connexion with any kind of labour where health is enjoyed. There are temperance ships crossing the seas, embracing at this moment the spirit of the Cape, or cutting their way among the ice-mountains of the Pole. But for the facts which this movement has elicited, and the experience it has called forth, all this would have been deemed quite preposterous but a few years ago.

A great point has thus been gained, in disabusing the public mind of many popular fallacies connected with these drinks.

We can thus claim for the temperance movement a great many very beneficial *indirect* results produced by its operation, in addition to the objects at which it *directly* aims—the reclaiming of the drunkard and the preserving of the sober. We confidently appeal to friends and foes, in the assurance that all will admit that much good has been accomplished, even in the more indirect benefits which this movement has conferred upon our country and church. Proverbial as our country is for drunkenness, lamentably bad as it is in this respect, would it not have been much worse had this movement never been commenced? And who of those opposed to it would have the hardihood to express the wish that it would, from this moment, entirely cease its operations? We point all such to the achievements of this cause—to wretched families made happy—to thousands of youthful abstainers preserved from the path of the destroyer—to many pernicious drinking customs abolished, and others greatly modified, or fast disappearing—to the more just and philosophical views which the public mind has formed of our national vice; and if opposition is expressed, we say—“Refrain, lest haply ye be found to fight against God.”—From “*The Adviser*” for May.

#### DESPOTISM AND CRUELTY.

SOME time ago, an engine-tender was dismissed from his situation, after repeated admonition, for intemperance. Amongst the applicants for the place, one was engaged (in other respects well qualified) because he was especially recommended for sobriety. As soon as he came to his duty, the men gathered around him and demanded the sum of *eighteen shillings* for drink. He felt this to be particularly grievous from his own respectable habits, and because that, from having been out of place for some time, he was very poor. He remonstrated with them. He told them that “he had been three weeks without work, and was very badly off;” that “he could not find the money;” and that, “as he was averse to liquor himself, he could not comply.” But the tyranny practised on these occasions was soon brought to bear upon him. Systematic and relentless persecution from that moment was his portion. His tools were taken away and hidden; it was contrived to interrupt him continually, and means were effectually taken to obstruct the regular working of the engine. He was soon convinced that he must appear to his employers unequal to his duty, and be discharged. Indignant as he was at this treatment, he must either comply or leave the place to seek another, probably beset with the same objection. The struggle was a hard one: too lately had he been on the verge of want. His resolution could hold out no longer. With a heavy heart he went to the overlooker, and borrowed of him ten shillings to provide for the drunken revel!

#### HOBART TOWN, POLYNESIA, &c.

THE following will, no doubt, be read with interest; it forms the principal portion of a letter addressed to Mr. W. Spriggs, of Lambeth, by Mr. C. V. Boniface, whose zealous advocacy of Teetotalism will be remembered with respect by many of the Metropolitan Societies, especially in the eastern portion. It is dated, “Annatin, New Hebrides, barque *John Williams* (a missionary vessel), August 1, 1848”:

“After a good hammering, we got clear of the Channel, and after a passage of nine weeks, anchored in *Table Bay*. I was ashore one night in *Cape Town*, was told there were a few Teetotalers, but had not time to seek them. The town abounds in churches and chapels, and plenty of public-houses. After a passage of seven weeks more, we reached *Hobart Town*, a very nice place, exactly like an English provincial town. They have three teetotal societies, and, as is my custom, I visited them all, not regarding party. The first is called ‘*The Hobart Town Society*,’ meeting on Sunday and Tuesday evening: they have a fine hall, holding about 600, and it was filled on two occasions when I was there as ‘the

lion’ of the night. The next is called ‘*The Roman Catholic Society*’: here I was well received by the priests, two of whom were on the platform: there was a good company. The third is ‘*The Van Diemen’s Land Society*’: meeting on Friday evening, and composed of worthy Christian men, with four ministers of the Gospel at their head, and a number of the leading men of the town and neighbourhood. I felt great pleasure in speaking at two meetings, to some seven or eight hundred persons. I received many invitations, and accepted as many as time would admit, and left them with deep impressions of their hospitality and good feeling. I should think there are nearly 2,000 Teetotalers in the town; and a society has been formed at *Port Arthur*, as an auxiliary to this, which numbers about 500. These are among Britain’s doubly-exiled ones, for they go thence in irons from *Hobart Town*, for second crimes. At *Launceston*, on the other side of the island, there is a larger number of Teetotalers than in *Hobart Town*.

“Weighing anchor, very sorrowfully, after staying sixteen days here, we reached *Tahiti* in forty-one days. Here is a fine people, many of whom fear God; but I do not much like their so-called French protectors. One thing, however, I was pleased with, namely, that the French Governor has forbidden any spirits to be landed, made, or sold on the island. Mr. Barff, one of our missionaries, called on him while we lay there; he asked him of the people at *Huahine*; Mr. B. told him of the law in existence on that island—that no spirits were allowed to be landed, sold, made, or drunk; on which the Governor said, it was his intention to make the Tahitian people their counterpart, if possible.

“Sailing thence, and calling at *Eimeo* to land cargo, we next anchored in *Huahine*, passing the heights which the French attempted to take some time since, but were driven back by the natives with great loss; and no marvel, for they were nearly all drunk, each having nearly a bottle of brandy. Here there is a fine people, amongst whom the missionary has laboured for thirty years, and not in vain. I had the pleasure of worshipping with nearly six hundred of them; it was in a language that I understood not, but I worshipped with them in spirit, and could not help exclaiming—‘What hath God wrought!’

“We next anchored in *Raietoa*, connected with which is *Taha*, and, a few miles distant, *Bolabola*. Here God has seen fit, since the vessel went to England, to remove by death the missionary. Leaving the Society group of Islands, we steered for the *Hervey’s*, and made *Mangai*, on which there are about 2,000 inhabitants, from whom a large church has been gathered. Thence we steered for *Rarotonga*, where there are two missionaries, and an institution for the instruction of native teachers. We next steered for *Actabulua*, another of the same group, a little farther north. Here, also, the good seed has been sown; and though they killed the first two teachers that were placed on the island, an abundant harvest of good has been brought forth.

“Leaving this group, we steered for the *Samoas*, making *Manna*: on this island there is a fine race of people, and a good church has been gathered from those who were once heathens. At *Tootoallah* are two stations, but from one God has seen fit, in his inscrutable providence, to remove the missionary by death; the one left is a devoted man, and there are some Christians.

“*Upola* is a large island—as is also *Savaii*, adjoining; there are several stations, and many persons who love and fear God; but though the Gospel standard has long been planted here, they ‘have not all obeyed,’ for, at the time we left, war was raging furiously, and, at a former meeting, it was resolved still to prosecute it. ‘Scatter thou the people that delight in war.’

“After a short recruit, we sailed to the *New Hebrides*, on one of which, *Erromanga*, John Williams was killed. No good has yet been effected in that place. On another, two missionaries were stationed some time, but they were obliged to flee for their lives in a whaler. There are now native teachers on *Annatin*, *Tanna*, and *Fati*. There were three on *Erromang* some time since, but they were killed and eaten by the natives! We brought four missionaries with us from *Samos*, designed for a new mission at *Fati*; but on our arrival, we found that, not long before, a crew of a vessel had been massacred; it was thought advisable, therefore, to return to *Annatin*.

“As to Teetotalism, God is evidently working with us, and we shall prevail. We expect to be at home, God willing, about May, 1850. Should you or any friend write, address to me on board, care of Dr. Ross, Sydney, who will forward it to me.”

## CASES OF CONSULTATION.

BY H. MUDGE, SURGEON, &amp;c.

THE following cases having been sent me, it may be of service to Teetotalers to reply to them *publicly* :—

CASE FIRST.—“ I am a Teetotaler of four years' standing, a lover of the cause, and desirous of promoting its interests; but having been at different times brought to a stand, I venture to appeal for a solution of my difficulty. You are aware that, in past times, alcohol was prescribed by old dames for females during gestation, and, according to the estimation of some, not without success. Now I happen to be married to a virtuous, good wife, a Teetotaler, too, and I wish to preserve her so, but she puts faith in alcohol on *certain occasions*. She used (though seldom) to take a glass of gin as medicine. Since she married she has taken it but once. Nevertheless, being a weak woman, she is often complaining of headache, sickness, heartburn, flatulence, &c., so much so that she often expresses a wish that she could live without eating, to avoid the pain of digestion. To remedy these evils, some are continually recommending gin or rum, and I as strenuously oppose it; for I would as soon see any other devil come in at the door as alcohol. What I urgently request is, that some friend of the cause would show us what will supply the place of alcoholic stimulants in cases such as the foregoing, that the fair sex may be undeceived in thinking that nothing but spirituous liquors will avail them; for, as my wife says, if we deprive them of their usual cordials, we ought to supply them with others in their places. I feel confident that many who now stand aloof will join us when this difficulty is obviated.

“ A TEETOTAL SECRETARY.”

ANSWER.—My acquaintance with medical literature and practice has been pretty extensive for twenty-six years past, and I never before read or heard an opinion that alcohol was desirable in such cases as this kind husband alludes to; hence I infer that the old dames have no large number of good authorities on their side! However, when consulted let us advise. When an *extra* work (as gestation) is carrying onward by the living system, *extra* care should be taken to abide by the *ordinary* general laws for the preservation of health. Let moderate exercise, pure air, frequent washing, and early rising be sedulously attended to, and let the quantity of food be rather diminished than increased, and let it consist of the most digestible kinds, and be taken in the most easily reduced forms. The reasonableness of this advice will appear, when we consider that *pregnancy has made a vast difference in the distribution of the nervous energy of the system*; much more than ordinary is directed to the womb and its appendages, consequently, less to the stomach and the other organs of digestion. Abjure fats, pastry, jellies, preserves, and highly-seasoned viands of every kind; take plain lean meat, *brown* bread, groats, sago, light puddings, &c., with fresh cold water for drink, and out of these *perfect digestion* will supply nature with all she needs. The train of symptoms described in the “ Secretary's ” letter follows from indigestion, the consequence of improper diet. Do as above, and carefully avoid scalding-hot drinks, while the dress of the party is allowed to be *very* loose, and in all probability every unpleasantness will vanish. If the bowels, however, are confined, let a wine-glass full of the following mixture be taken in the morning, fasting :—Bruise  $\frac{1}{2}$  oz. of cloves, and put them, with two ounces of Glauber's salts, into a pint of boiling water; steep for an hour, and strain.

CASE SECOND.—“ I have to request your advice in the following case, which appears to me to be an innovation on the teetotal principle:—A Teetotaler of many years' standing, an active advocate amongst the working classes, and a member of the Rechabite Order, also of the Temperance Life Assurance Society, has been very ill. Not feeling satisfied with his Tent surgeon, he applied to *Dr.*

*Conquest*, who at once ordered him to take *brandy-and-water*, twice or three times a day. He replied, he was afraid he could not comply with his orders, as he belonged to a Life Assurance Society, whose rules prohibited the use of alcoholic drinks. The doctor said that was all nonsense; he was in such a low state that he required stimulants, and must take brandy, and that he could not prescribe any other stimulant that would suit the complaint and have the desired effect. The doctor gave him a letter (I understand), and the Assurance Society granted him leave to take the brandy. *Dr. Conquest* told him that he himself had been twice a Teetotaler, but the principle would not answer in this variable climate, and that people in this country required stimulants. Now, this person, although far from being well, attends his employment, and goes twice a day to the bar of the gin-shop to get his two pennyworth of brandy and water. He is seen by Non-Teetotalers, and gives rise, of course, to a great deal of ridicule; but when spoken to on the subject, he relies on the medical certificate.

“ Is *Dr. Conquest* right? I've heard and read that alcoholic stimulants may be avoided, even in the most urgent cases, if other stimulants can be procured. I consider the doctrine of *Dr. C.* to be a libel on Teetotalism; or if, on the other hand, he is right (when in effect he says that there is no stimulant in the apothecary's shop equal to brandy), then teetotal doctors are good for nothing.

“ Should you be able to advise satisfactorily in this case, I shall feel obliged, for it is high time for such practices to be exposed.

“ A TEN YEARS' TEETOTALER.”

ANSWER.—This correspondent's zeal hinders his discretion, hence his deficiency in his letter of not saying *what disease* has afflicted the patient. To prescribe is guess-work. The weakness which usually follows severe illness is best overcome by observing just the same *general* rules as to air, diet, &c., as I noted in the other case. The stomach being weak, must have the food adapted to its necessity. Tonics, however, with patience, do good in these cases. Iron may be fairly tried, thus :—

Take of compound mixture of iron, 4 oz.; compound decoction of aloe, 2 oz.; mix. Take two table-spoonfuls twice a day before food.—Or, tincture of muriate of iron, 1 drachm; infusion of quassia, half a pint; mix. Take the same dose.—Or, take of strychnine, 1 grain; warm water, 12 oz.; dissolve. Take the same dose.

*Dr. Conquest's* behaviour is simply ridiculous, exceeded only by the patient's going *publicly* to a gin-shop for his physic! Let these people say what they will, I am not to be persuaded that a lurking appetite, seeking its gratification under the flimsy subterfuge of medical advice, is not at the bottom of such *disgraceful* conduct. *Dr. Conquest* is an old practitioner, who, I suppose, does not care to learn a *new* thing, and treats abstinence from alcoholic stimulants pretty much as the late *Dr. Birkbeck* treated the Stethoscope on its introduction. When I was a student, in 1828, at the General Dispensary in Aldersgate-street, London, I heard that otherwise most talented man ridicule, in his public lectures, the idea that any sounds *could* be heard indicative of what was going on in the chest! Well, the instrument has triumphed spite of *Dr. B.'s* sneers; and non-alcoholic treatment will triumph spite of *Dr. C.'s* pledge-breaking. The hacknied notion about a variable climate requiring alcohol to be drunk, is so *thoroughly* exploded that I wonder any M.D. stakes his reputation in repeating it. The “ Ten Years' Teetotaler ” cannot do better than furnish both *Dr. Conquest* and his patient with a copy of the famed “ Medical Certificate,” and also the tract, “ Temperance and Teetotalism,” by *Dr. Carpenter*. If these publications do not convince them, “ neither will they be persuaded though one rose from the dead!” My own tract on “ *Convalescence*,” sold at Symons's, Vauxhall, might be serviceable.

## IMPORTANT!

THE next meeting of the MONTHLY TEETOTAL CONFERENCE will be held at Mrs. Watts's Temperance Hotel, Catherine-street, Strand, on Wednesday, June 6th, at half-past seven o'clock p.m. precisely; *when a movement of very considerable importance to the Metropolis will be brought forward.* The attendance of all office-bearers and active members of Total Abstinence Societies is particularly requested.

## ANTI-BEER-SHOP ASSOCIATION.

THROUGH the instrumentality of THOMAS RICHARDSON, Esq., A.B., of Liverpool, a provisional committee was formed in London, for the purpose of suppressing, as far as possible, those hot-beds of iniquity—the beer-shops. A series of public meetings, nearly thirty in number, in various parts of the metropolis, were resolved upon, and extensively announced. Some of these have been held, and others have yet to be held. The result will be the adoption of numerous petitions to both Houses of Parliament, praying that no new licenses may be granted, and that those already granted may be in force only during the tenure of the present holders. Several petitions have already been presented; and it is hoped that the Earl of HARROWBY will feel encouraged by this movement soon to bring forward his promised measure.

It may be recollected that, some time since, premiums of £20, £10, and £5, were offered by the Association for the three best Essays on the evils attendant on the beer-shop system. A number of essays were sent in; the awards of the adjudicators were as follow:—Mr. JOHN RUSSELL, of Bristol, £20; Mr. ELI WALKER, of Hull, £10; Mr. M. MILBURN, of Sowerby, Thirsk, £5. The mode of publication is not yet decided upon. It is desirable that they should appear in the form best suited for extensive circulation.

## ESSAYS ON JUVENILE DEPRAVITY.

WE have heard from various quarters that the essays by the Rev. H. WORSLEY and Mr. THOMAS BEGGS have been read by a considerable number of persons in that class of society best able to exert a beneficial influence upon the community, and that the result has been a deep conviction of the importance of the Total Abstinence principle, both as a personal benefit and as a means of usefulness, and a determination to promote that principle, both by precept and example. It has come to our knowledge also, that of the four writers whose essays were deemed worthy of premiums, *one only*, Mr. Beggs, was a Teetotaler. So deeply, however, did the other writers become convinced, in the course of their investigations, of the intimate connection between intemperance and crime, between the intemperance of parents and the delinquency of children, and of the Total Abstinence practice as the only efficient remedy, that they have become converts to Teetotalism. On the mind of one of the rev. adjudicators, also, holding a situation of high responsibility in connexion with the education of juvenile members of the aristocracy, similar impressions have been made, leading to the adoption of very stringent regulations as to the conduct and habits of those committed to his care. These are considerations which must amply repay the generous donor of these prizes for all the labour and anxiety to which this his project has subjected him.

## TEETOTAL OPERATIONS.

## NATIONAL TEMPERANCE SOCIETY.

The Annual Meeting of this Society took place at Exeter-hall on Thursday, the 24th ult., when Samuel Bowley, Esq., of Gloucester, presided. Lawrence Heyworth, Esq., M.P., Joseph Eaton, Esq., J. D. Bassett, Esq., Joseph Sturge, Esq., J. S. Buckingham, Esq., William Janson, Esq., Benjamin Rotch, Esq., Josiah Hunt, Esq., H. Clapp, Esq., John Cassell, Esq., Dr. Oxley, Dr. Lovell, Rev. W. W. Robinson, Rev. Dr. Burns, Rev. John Kennedy, of Stepney, Rev. Ozia French, American missionary from Bombay, Rev. B. Parsons, of Stroud, and many other eminent supporters of the temperance movement, occupied the platform. The hall was densely crowded, and the audience was pleasingly interspersed with a large number of ladies. At six o'clock,

The CHAIRMAN, on rising, was greeted with applause. He held in his hand a list of the various anniversary meetings which had been held in the metropolis during the present month, sixteen of which had been held in that spacious hall, and he would venture to offer it as his deliberate opinion that not one of those meetings had been of greater importance to the welfare of mankind, than the one in which they were then assembled (applause). Although those meetings had been for missionary purposes, for carrying the gospel to the heathen in distant lands—and far be it for him to make any comparison which would be unjust—he could say, on behalf of the Temperance Society, that if those individuals who are interested in those missionary and benevolent societies would get rid of intoxicating drinks, they would get far more money brought into the funds of these various societies than they now have (hear, hear). With regard to the missionary cause, he might venture to say that a soul in our own country was as important as a soul in a foreign land (applause). Education, too, was a subject in which he felt a lively interest. He knew not how it was with the city of London, but he believed there were school-rooms sufficient for all the children in Gloucester, if they were disposed to attend them; but in many cases they could not spare the 1d. or 2d. per week because their parents spent their money for intoxicating drinks. He would venture to say, that of all the total abstinents in the city of Gloucester, there was not one whose children were among those who wander about the streets without shoes and stockings (applause). One branch of the education which had been advocated was the establishment of Ragged Schools—a most excellent institution; but in his opinion it would have been far better to have prevented these rags, by doing away with intoxicating drinks, than endeavouring to snatch a few after they have been reduced to rags by the intemperance of their parents (applause). He much admired the zeal and philanthropy of Lord Ashley (applause); but he believed Lord Ashley would have forwarded his objects far more readily if he had become a total abstainer (applause). He did not like to speak of any one behind his back; and if there was any man on that platform who would volunteer his services to attend with him, he would go and tell Lord Ashley himself (applause).

J. S. BUCKINGHAM, Esq.: I will go with you (loud applause).

The CHAIRMAN continued: He admired his character, and he thought he could show him how the Temperance Society and the Ragged School could assist each other in the great cause of humanity and benevolence (applause). One of the meetings held in this city was presided over by Prince Albert, and attended by a vast number of fashionable people, in order to benefit domestic servants who had become indigent. A very good institution, but he thought it would be far better for those good people to teach those servants to become total abstinents so as to obtain a little sum to "lay by for a rainy day" (applause). He believed that drinking was a great source of improvidence among the poor. Large meetings had also been held for Financial Reform. All thought it a good thing to get rid of the taxes, but it would be far easier to get rid of those which are self-imposed. Cobden only proposed to remove ten millions, whilst temperance advocates proposed to remove fifty millions of the expenses of the country (applause). Some friends had attended meetings for political reform. Although they knew his sentiments, and would give him credit for a pretty fair share of political reform about him (applause), he would venture to say, that if all the wise political reforms of the day were passed to-morrow, the working classes of this country would not be in anything like so independent a position as they would be by the abolition of the drinking customs (applause). Some months ago, when disturbances took place

in various parts of the country, he believed the safety of the realm had been preserved chiefly by the influence of temperance lecturers, who had been going through the country preaching self-reform (applause). No change of government can benefit the working classes equal to this. The Temperance Society he considered to be the foundation-stone of all the other benevolent societies; and every man who wished to advance those various societies could not do better than sign the temperance pledge. After replying to several objections urged against the temperance movement, and showing the evil effects of trusting to the practice of moderation, the Chairman concluded, amidst loud cheers, by calling on the secretary to read the report.

The SECRETARY then read a considerable portion of a lengthened report of the proceedings of the National Temperance Society during the past year. It stated that although the triumphs of the temperance principles was not complete, the storms of opposition had subsided, and calmness and sunshine invited them to labour lovingly to spread the truths they had espoused. In calling attention to the various fields cultivated by the different branches of the friends of temperance, the committee very properly placed at the head of their list *The British Association*, which continued to hold on its way, having been the means of delivering 1,900 lectures on week days, addressing 450 religious and Sabbath school meetings on Sundays, procuring upwards of 7,000 signatures to the pledge, and reclaiming more than 400 drunkards. *The Wesleyan Union* of total abstinents, which commenced in 1846, included 30 ministers of that body, and about 2,500 of its members. *The Central Association* had sustained a heavy loss in the death of the late G. S. Kenrick, Esq., but was still labouring to spread the principles of which he was so worthy a patron and so warm a friend. *The Sunday School Teachers' Temperance Society*, under the presidency of the Rev. J. Sherman, was diligently pursuing their important work of spreading information amongst the young. *The Scottish Temperance League* was labouring on, manfully, intelligently, and successfully, in the northern part of the kingdom, and deserved well of the temperance body for its general labours and its admirable publications. In referring to its own operations, reports were read of the labours of the agents of the society in various parts of the kingdom. Particular notice was taken of the metropolitan mission, which was regarded as a very important feature in the society's operations. Two missionaries had been employed during the year, and a third had been engaged to labour for a time in the neighbourhood of Tottenham, by the liberality of their long-tryed friend, W. Janson, Esq. By these devoted labours 1,014 persons, of whom 173 had been drunkards, had been induced to sign the pledge; and 67, who had broken their pledges, to sign again. 356 members had been added to the societies in the neighbourhoods; upwards of 400 persons had been prevailed upon to attend temperance meetings, and considerable number of temperance tracts and reports distributed. A number of interesting cases of reformation were cited, showing that the society had not laboured in vain in this important field, although the energies of the committee were crippled by the want of funds. With a view of securing the attention of the working classes, two prizes of £20 and of £10 had been offered, to the competition of the working classes, for the best essays, showing "that the general spread of temperance principles will tend to the physical, mental, social, and religious elevation of the working classes." £20 had also been granted to Father Mathew to assist in meeting the expenses of his visit to the United States (a gentleman on the platform here informed the Secretary that Mr. Mathew had embarked yesterday, which, on being announced, was received with loud applause). After some allusion to the relation of the drinking habits of society to the education of the young, a letter from the Rev. T. Mathew, forming part of the report, was read. It stated that at the great annual national festival, not a single individual was observed under the influence of intoxicating drink, in the City of Cork, on St. Patrick's Day. That the same gratifying announcement had been made for the whole of the county, and he felt confident that, generally speaking, it might be applied to the entire kingdom. From the statistical information supplied to him from influential sources, he could state that the people of Ireland, who have taken the pledge, continued faithful to its observance. During the late seasons of famine and pestilence, there were some who became reckless, and, by the advice of their physicians, gave up their pledge, but the great majority had found consolation and strength in their adherence to this sacred cause. Perfect sobriety was now the settled habit of the people, and the children to whom he had administered the pledge eight and nine years ago, had grown up, and were instructing their children in the practice of temperance. The "Christian Brothers," to whose fostering care the education of the Catholic youth of Ireland was

entrusted, had all taken the pledge. In closing the report, a just tribute was paid to the memory of some of the early friends of the cause who had departed this life. The friends who remained were exhorted to take up their fallen mantles. They were pledged to the movement, and would they violate their promises? They had confidence in truth, and would they sacrifice their faith? They had love kindled in their hearts, and would they repress its rising emotions? They had a country to reclaim, to elevate, and to purify, and should that spark of their patriotism be extinguished? They had the fallen to restore; the feeble to strengthen; the timid to encourage; the self-confident to train; and the young to counsel; and they had no slight or equivocal manifestations of the approval of God; and to every one who would divert their attention, or impede their progress, they should give their one calm, deliberate, earnest reply, "We are doing a great work, and we cannot come down" (great applause).

The TREASURER then produced the accounts of the past year, which showed a balance of £73 19s. 4½d.

The Rev. W. W. ROBINSON rose to move the first resolution:—"That this meeting, convinced that intemperance is one of the most costly, degrading, and ruinous evils with which society is afflicted; and persuaded that no sufficient remedy has yet been devised except total abstinence from all that intoxicates, rejoices in the continued and persevering labours of the National Temperance Society, and all other local and general organizations for the advocacy and advancement of temperance principles, and pledges itself to do its utmost to sustain their efforts." After repeating the greater portion of the 54th Psalm, the rev. gentleman said he confessed he was grieved, time after time, to have listened at the meetings of the various religious societies, to the noble advocacy of their principles, without one speaker having dared to lift up his voice to say, "make the people of England teetotalers." He once knew a gentleman, intimately connected with her Majesty the Queen Dowager, who spent for his household £35 a year in intoxicating liquors. He had since left off taking them, and had discovered that they had done much more harm than good. He had, therefore, subscribed £5 a year more to the Church; another £5 to the Irish cause; another £5 to the Tract Society, and the remainder to the poor of his parish. Here was an illustration of the effect of the teetotal system. If every gentleman who now spent £35 a year for intoxicating liquors would do this, they would no longer hear of a paltry three millions being devoted to missionary purposes, when it is a fact statistically proved, that nearly one hundred million pounds sterling have been annually expended, either directly or indirectly, in doing injury to the bodies, and indirectly to the souls, of Christians (applause). Let them strike at the root of the evil (hear, hear).—After replying to the scriptural objections to the teetotal principle, the rev. gentleman said there was one more objection entertained, particularly by the High Churchmen, which was, that they could not join the Temperance Society because of the various denominations of Dissenters on the platform and in the room (laughter). Now, he confessed, to him there was a peculiar joy to meet these Dissenters (applause). Suppose there were to be a house on fire, and he saw a number of Dissenters running, and were to cry out, "Stop! stop! you are not members of the Church of England!" (laughter and cheers.) There was an infinitely worse fire burning (hear, hear). Shall they not say to their Dissenting brethren, "Although you may have one particular captain of your regiment; you one uniform, you another, we are all fighting under the Great Captain of Salvation, and by his grace we will all unite" (loud applause).

JOSEPH HUNT, Esq., in seconding the resolution, gave an interesting account of his successful experiments in employing none but teetotal labourers on his farms; stating that the men were not only able to do as much and more work than formerly, but with greater ease and comfort to themselves. He quite repudiated the notion that growing barley was essential to good farming, and showed that if it were grown it would be far more profitable to eat as food than to take a solution of it in a poisonous state in the shape of alcoholic liquors. He was ready to meet any farmer on that or any other platform, and prove the truth of his assertions (applause).

Dr. LOVELL, on rising to support the resolution, was received with applause. He spoke advisedly, and in the presence of several eminent medical men, when he said, and it was after 30 years' experience, that three-fourths of all the disease and disorder we have to contend with is brought on through using intoxicating drinks; and he said that, upon taking a retrospective view, from extensive practice in which he was engaged, up to about fourteen years ago, he had no hesitation in saying, that all the cases of insanity that came under his notice during very nearly thirty years' extensive practice, with

the exception of one case, he could clearly trace as the effects of intoxicating drinks. Another disease which was very prevalent in our part of the country, where intoxicating drinks are used, namely, disease of the heart, which was very frequently mistaken for apoplexy. He had no hesitation in saying, in the presence of several medical gentlemen, until the teetotalers called the attention of the medical profession to this fact, that a number of cases that were called apoplexy were diseases of the heart brought on by the use of intoxicating liquors. After entering into a minute and beautiful description of the effects of intoxicating liquors in producing ossification of the fine membrane of the heart, and stating that the injury sustained by the system was always proportioned to the quantity taken, that the smallest quantity of alcohol could not be taken without great mischief to bodily functions, the doctor concluded by cordially supporting the resolution.

The resolution was put and carried unanimously.

The Rev. JOHN KENNEDY rose to move the second resolution:—"That this meeting, convinced of the paramount importance of securing for the temperance reformation a larger amount of direct religious influence, and more constant appeal to religious convictions, and a more powerful presentation of Christian motives, affectionately and earnestly commends its claims to the prayerful consideration of ministers of the gospel, members of Christian churches, and all who labour for the advancement of religion, and the alleviation of the sufferings and sorrows of mankind, and would advise the formation of Congregational Temperance Societies wherever practicable." It had been his lot to stand between two fires: the teetotalers, on the one side, who went further than him, and the fire of ministers on the other. Very good people thought him very rash. When with brethren of the cloth, he had not spared argument, nor had he spared strength of feeling; on the other hand, while being with teetotalers he used sometimes that favourite beverage of theirs, cold water. He did conceive, after all, some good as a result of that medium course (hear, hear). By that term they need not suspect any deviation from the convictions he had long published in the pulpit, and from the press (applause). The rev. gentleman entered into a defence of his views; and the course he had taken, and his maintenance of the position denied by some teetotalers—that it was not an actual sin to partake of intoxicating beverages. Much as had been done to wrest Scripture on those questions, it was his conviction at the same time that they could never come at a distinction between intoxicating and un-intoxicating wine, to prove what was the lawful use of either (applause, mingled with marks of disapprobation). These were his convictions, and as a teetotaler, and one accustomed to free-thinking (hear, hear), and free-speaking, he spoke out (obeers and disapprobation). He would base the system, not on the expressions of Scripture, but on a wise Christian expediency (applause).

LAWRENCE HEYWORTH, Esq., M.P., said: It had been his great pleasure, and he might say his honour, to advocate that good cause for something like fourteen or fifteen years, and he could bear testimony to the fact stated by a previous speaker, that during the whole of that time he had never had occasion, even for sickness, to take one single drop of alcoholic drink (applause). He was sorry the resolution which he rose to second had not introduced the subject of Sunday-schools, for he believed there were no more noble and useful members of society than Sunday-school teachers (applause). The hon. gentleman concluded a speech full of powerful argument and good feeling, by bearing his testimony, of fifteen years' standing, to the great and good cause, and seconding the resolution, sat down amidst loud cheers.

Rev. Dr. BURNS then rose, and after speaking to the resolution, made a powerful appeal to the benevolence of the audience on behalf of the funds of the society. The resolution was then put and carried unanimously.

B. ROTCH, Esq., in a speech of great power, eloquence, and benevolence of purpose, moved the third resolution, and instanced cases of the reformation of many who were once criminal by signing the temperance pledge. He also bore testimony to the good effects produced by the publication of the "Prize Essays on Juvenile Depravity," by the Rev. H. Worsley, and Mr. Thomas Beggs. The following is the resolution:—"That this meeting, affected with the extent and increase of juvenile depravity (as recently developed in the prize essays on that subject), and deeply convinced that all efforts to arrest its progress will be inefficient while the drinking customs prevail, affectionately urges a consideration of temperance principles upon all superintendents, teachers, and committees of Sunday and day schools, ragged schools, and all other institutions that seek to instruct youthful minds, and to surround youthful virtue and simplicity with

such safeguards as benevolence must desire and prudence can suggest."

J. S. BUCKINGHAM, Esq., in seconding the resolution, said, that he could attribute juvenile depravity almost entirely to drinking habits. He proceeded to describe his plan for building a town on the most approved principles of ventilation, drainage, &c., the conditions of entrance to which should be those of total abstinence from intoxicating liquors, tobacco, and snuff; and concluded by stating that his book, descriptive of the whole plan, would shortly be published.

The Rev. Dr. BURNS mentioned the town of Oberlin as being a thoroughly teetotal and anti-slavery town.

JOSEPH STURGE, Esq., merely rose to mention a plan adopted in Birmingham of offering cheap railway trips to juvenile teetotalers, as being very successful in inducing many to join the society, and stated that out of 2,500 children who had taken the pledge from such inducement the year before, only 50 had broken their pledge (applause).

The resolution was then put and carried unanimously.

W. JANSON, Esq., moved the fourth resolution:—"That the following gentlemen be respectfully requested to wait upon Lord Ashley, and present to him the earnest desire of this large meeting that the careful consideration of that nobleman be given to the temperance question, and its bearings upon the elevation and civilization of the human race, viz.: S. Bowly, Esq., Rev. W. W. Robinson, J. S. Buckingham, Esq., Rev. Dr. Burns, Lawrence Heyworth, Esq., M.P., and B. Rotch."

Rev. W. W. ROBINSON seconded the resolution, which was put and carried unanimously.

The Rev. OZIA FRENCH moved the fifth resolution:—"That this meeting rejoices in the general efforts now making to bring under the attention of both houses of parliament the growing evils of the Beer-shop Act, and indulges the hope that an entire repeal of that law may be secured as early as possible."

Mr. THOMAS WHITTAKER seconded the resolution in a speech full of wit, humour, and cutting satire.

The resolution was put and carried with one dissentient.

The CHAIRMAN: Let it be reported at the House of Commons that one hand was held up in favour of beer-shops (loud applause).

Rev. B. PARSONS moved a vote of thanks to the chairman, which was seconded by HENRY CLAPP, Esq., and being duly acknowledged, the meeting separated at half-past ten.

#### HENLEY-ON-THAMES.

Mr. Thomas Hudson, of London, has recently delivered a very interesting lecture in our large rooms; the Rev. J. Rowland presided. The attendance was large and respectable, and the lecturer succeeded in securing the most earnest attention throughout the whole of his lecture. At the close some pledges were obtained. The good cause is still making head-way here, and our numbers are steadily increasing; the excitement at first caused by the setting forth this "strange doctrine" appears to have given way to sober thoughtfulness, and there is a marked disposition on the part of many to hear more of this matter.

A. A. PARSONS, Secretary.

#### READING, BERKS.

The Rev. William Guest, Independent Minister of this town, has recently delivered a lecture to working men on the Temperance Movement. The chair was taken by Mr. Tyler. In the course of his lecture, the rev. gentleman referred to the Beer-shop Act as productive of much evil, as from that time much competition had arisen between the spirit-dealers and the beer-sellers; hence the splendour of the gin-palace and saloon, or the various amusements of the beer-shop, adopted for the purpose of enticing the young and the unwary. He also quoted from the prize essay on "Juvenile Depravity," by the Rev. H. Worsley, M.A., showing the frightful extent of youthful crime and prostitution produced by the spirit and beer trade; and closed by an earnest and eloquent appeal to his audience, and especially to professing Christians, to come to the rescue, and throw their influence into the Total Abstinence movement. The lecture was listened to with marked attention by the numerous audience, and we hope much good will result.

JOHN KIDGELL, Secretary.

#### MACCLESFIELD.

Mr. Lomax, of Manchester, has recently delivered a course of lectures on Teetotalism in the large Sunday school-room of this town, a place capable of accommodating nearly 2,000 persons. His lectures were listened to with marked attention. Teetotalism had for some time been in a languishing state here; but the spirit in which these lectures have been received, proves that nothing is wanting but zeal and perseverance on the part of its friends to render its principles

popular. Mr. Lomax preached two sermons, one in the school-room, the other in the Methodist New Connexion Chapel, both of which places were crowded. He also delivered a lecture on behalf of the Young Men's Total Abstinence Society, to a very crowded audience, in the large school.

J. W. WHITE.

**MACCLESFIELD YOUNG MEN'S TOTAL ABSTINENCE SOCIETY.**—This Society held its half-yearly tea party on Easter Tuesday, in the Lord-street school-room; 500 persons sat down to tea. The room was beautifully decorated with evergreens, mottoes, oil-paintings, &c. After tea Mr. J. G. Booth took the chair, and commented on the past and present success of the society, which has only been established about eighteen months, and now numbers nearly 700 members. Mr. Lea and others recited various pieces. Speeches were made by Messrs. Hankinsons, Morris, and Dean, and a soldier of the 60th Regiment. The meeting was much enlivened by music and singing; it broke up after six hours-and-a-half of rational enjoyment. Mr. J. Teare and Mr. G. Lomax have been lecturing here with great success. At the first of Mr. Lomax's lectures, the mayor, F. Lalley-mand, Esq., presided.

TODMORDEN.

On Good Friday the members of the Todmorden Female Temperance Society held their anniversary in the Wesleyan Association school-room, Bridge-street, celebrated by a tea party. Mrs. Harley, of Dale-street, was, after tea, voted to the chair, who, with her infant in her arms, said it was the first time she had occupied a place like that; but she felt fully assured that it was better than attending upon a drunken husband, which she had done for a series of years, experiencing sorrow and trouble. The report was read, showing that during the year they had been favoured with the services of Messrs. T. B. Thompson, Platt, Winterbottom, Walmsley, J. T. Payne, Moffatt, and the Rev. J. Townend. They have held public meetings—one in three weeks. The other two sections of the Todmorden Temperance Society are denominated the Parent Society, consisting of men above 25 years of age, and youths under 25, all males; their own female members having given 24 addresses and 70 recitations. They number upwards of 300 members, and are about making arrangements for a regular system of visitation. Six resolutions were passed at the business meeting; moved and seconded by females, with only one exception—the treasurer. The public meeting commenced at half-past seven. The president for the ensuing year took the chair, and remarked upon the relative state of the Society as to its success, especially in connection with neighbouring and kindred institutes; after which she introduced Mrs. Mary Jackson, now of Wakefield, but formerly of Whitehaven. She referred to many living witnesses of the glorious effects produced thereby; the dangerous consequences of admitting the enemy, alcohol, into the human system; the fitness and qualifications of civil, moral, social, and religious female influence as an agency for promoting the happiness of the human family. A Temperance love-feast, on the evening of Easter Monday, was conducted by Mr. Matthews, officer of the Inland Revenue in this district, and a very encouraging and enlivening occasion it was.

J. S., Secretary.

#### REV. THEOBALD MATHEW.

Crowded meetings have recently been held at several of the teetotal stations in Cork, for the purpose of receiving the farewell advices and benedictions of this distinguished temperance reformer, previous to his departure for the States of America. These meetings were the more impressive from the feeling that, in consequence of his impaired health, they might possibly never see him again. This, of course, together with the present distressed condition of thousands in Ireland, gave an air of melancholy to all his addresses. He stated that his object in leaving Ireland and proceeding to America was, partly, to thank the Americans for their well-proved sympathy with his countrymen in a period of deep distress; and, secondly, to assist in promoting the great cause of temperance in that country. He did not conceal from his auditors a further motive which induced him to leave Ireland at this particular period, namely, a desire to escape from the contemplation of sufferings and misery which it was wholly out of his power to relieve. It was, he said, his firm conviction that, unless measures of a resolute and compre-

hensive character were promptly adopted on behalf of Ireland, thousands and thousands of the population must perish before the next harvest. He solemnly admonished his teetotal friends as to the great importance of a strict adherence to their teetotal pledge. Thousands, he remarked, were enduring the extreme of misery, and with little prospect of release from their sufferings, who, if they had been teetotalers, might have enjoyed comparative prosperity. And it must be a great and serious aggravation to such persons to recollect that they had indulged in the use of drinks which could confer no benefit, but were alone productive of evil, when their fellow-creatures were perishing for want of food. At the conclusion of an address of considerable length, Mr. Mathew administered the temperance pledge to several thousands. There were the most sincere manifestations of regret at his departure.

The scene at Cork, upon Mr. Mathew's departure, was most exciting. On the previous day the vicinity of his house was thronged by thousands. On Saturday morning, at an early hour, crowds of people assembled round his door. The temperance band was brought out, and the throng, at eight o'clock, became multitudinous. There was great lamentation among the lower classes. The leave-taking was too much for Mr. Mathew's feelings; and, instead of waiting for the mail coach which was to convey him to the terminus at Mallow, he stepped into the private carriage of one of his relations, and was some miles on his journey before the multitude knew that he had departed. The scene proved the intense affection felt for this remarkable man in the place where he has chiefly passed his life.

It appears that Mr. Mathew's life was insured, some years since, for several thousand pounds, as security for the expenses of his temperance movement. He received notice from the insurance company that in going to America he would have to pay a fine of £300 for the increased risk. But where was he to get such a sum? A veteran philanthropist, Mr. W. Rathbone, of Liverpool, heard of Mr. Mathew's difficulties, and sent him the sum of £500, saying, that "the friends of temperance should be responsible for the debts which its apostle had contracted." The wealthy Irish Catholics might blush at such an instance of Protestant munificence towards this great living ornament of the Catholic Church.

The common council of the city of New York passed a resolution, in March last, to unite with their fellow-citizens in extending the rights of hospitality to the distinguished stranger, and affording him every opportunity of advancing the interests of the great cause in which he is engaged.

#### INTEMPERANCE IN CONNECTION WITH REVIVALS OF RELIGION.

RESISTANCE to the Temperance Reformation will put a stop to revivals in a church. The time has come that it can no longer be innocent in a church to stand aloof from this glorious reformation. The time was when this could be done *ignorantly*. The time has been when ministers and Christians could enjoy revivals notwithstanding strong drink was used among them. But since light has been thrown upon the subject, and it has been found that the use is only injurious, no church member or minister can stand neutral in the cause and be innocent. They must speak out and take sides; and if they do not take ground on one side, their influence is on the other. Show me a minister that has taken ground against the Temperance Reformation who has had a revival. Show me one who now stands aloof from it who has a revival. Show me one who temporizes on this point, who does not come out and take a stand in favour of temperance, who has a revival. It did not used to be so. But now the subject has come up,

and has been discussed, and is understood, no man can shut his eyes upon the truth. The man's hands are red with blood who stands aloof from the temperance cause—and can he have a revival?

Who does not know that, on the subject of temperance, every drunkard 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 professing Christians. It is *this* that creates the imperious necessity for excluding traffickers and drinkers from the communion. Let the churches of all denominations speak out on the subject of temperance; let them close their doors against all who have anything to do with the death-dealing abomination, and the cause of temperance is triumphant.

It is not needful that a person should rail against the cold-water society, in order to be on the best terms with drunkards and moderate drinkers. Only let him plead for the moderate use of wine—only let him continue to drink it as a luxury—and all the drunkards account him on their side. If he refuse to give his influence to the temperance cause, he is claimed, of course, by the other side, as a friend. On all these subjects, when they come up, the church and ministers must take right ground, and take it openly, and stand to it, and carry it through, if they expect to enjoy the blessing of revivals. They must not receive into their communion those who, in contempt of the light that is now shed upon them, continue to drink, or to traffic in intoxicating drinks.—*Finney's "Lectures on Revivals in Religion."*

#### STATISTICS OF INTEMPERANCE.

Mr. Beggs, in his Essay on the Extent and Causes of Juvenile Depravity, recently published, considers that the fact, as it is termed, so frequently used in temperance literature and on temperance platforms, namely, "That 60,000 drunkards die annually in this kingdom," is "mere conjecture, and utterly at variance with probability." He says:—"Making deductions for children under fifteen, and aged persons above eighty, as well as for the smaller proportion of female than male inebriates, it gives us every fourth or fifth person dying a drunkard." In a note placed under the above, Mr. Beggs adds as follows:—

"The number of those whose deaths are caused, directly and indirectly, by the use of alcoholic drinks, must be immense. Vast numbers die of intemperance that are not so accounted in the bills of mortality; but we have no means of ascertaining the actual amount. The above statement is obviously a great exaggeration. A rough estimate of possible deaths by intemperance would be as follows:—

1. The excess of deaths in England and Wales,	30,000
2. Say that two-thirds of these occur in adults,	20,000
3. Say that half these occur in males,	10,000
4. Say that for females, making one quarter the number of males,	2,500
5. Say that half these are due to diseases unconnected with habits of intemperance, and half for intemperance,	6,250

"Six thousand deaths from drunkenness per annum in England and Wales, and about ten thousand in the United Kingdom, would be a very high estimate, for which there is no warrant whatever. Sixty thousand is simply absurd."

Mr. Beggs is no mean authority in matters of this class. It will be well worth while for every advocate to ascertain the correctness of the data on which he founds any statement he may judge it proper to make, either on the platform or through the medium of the press.

#### LAMENTABLE EFFECTS OF INTOXICATION.

On Thursday, the 3rd ult., at the "Land's End," Woodley, an inquest was held on the body of David Yates, aged 21 years, a farm labourer. He resided with his parents at Borough Marsh Farm, in the above parish, and was considered a steady and good servant; on Sunday, the 1st of April, he left home with a companion, named Payne, for the purpose of going to Wargrave Church, but *instead of doing so*, they went to the Bull Inn, where they smoked, and had three or four quarts of beer; they left there about four o'clock, and proceeded to Twyford, and called at the "Waggon and Horses," where they had several more quarts of beer, and on leaving, between seven and eight, were both very much intoxicated, more particularly the deceased. On arriving at the Twyford turnpike gate, Payne left the deceased, and returned to Wargrave, and the deceased appeared to go on the road in the direction of his home. Shortly afterwards, he was heard by a person living near the gate, to return back and inquire for Payne, which was the last time he was seen or heard of, and it being presumed that he had met with a watery grave, the Loddon stream was searched, without success, until Wednesday last, when a man employed for the purpose discovered the body in the Loddon, about a mile and a half from the spot where it was supposed the deceased had fallen in. Decomposition had taken place to a great extent, and the father was unable to identify the body, except by the clothes. The coroner having admonished Payne, and cautioned him to refrain from his bad habits in future, the jury returned a verdict of "Found drowned."—*Reading Mercury.*

#### RECENT PUBLICATIONS.

THE DOMESTIC PRACTICE OF HYDROPATHY. With engraved illustrations. By EDWARD JOHNSON, M.D. London: Simpkin, Marshall, and Co.

THE author of this large volume is pretty well known amongst total abstainers, by his work on "Life, Health, and Disease," the twelfth thousand of which is now in circulation. He has for some years past devoted himself to the study and practice of the hydropathic system, and the volume now before us may be regarded as the result, published with the object, as the doctor himself states, "of bringing the benefits of hydropathy, as much as possible, within the reach of the poor," of furnishing a book "containing particular directions and instructions regarding treatment," and of giving medical men, who are willing to give hydropathy a fair trial, a full detail of its practice." For these purposes it contains, first, "a very minutely-detailed description of the various hydropathic processes, and directions as to the proper modes of performing them;" secondly, "general observations on the hydropathic treatment, its mode of action on the living system, &c.;" and thirdly, "a detailed description of the symptoms by which each disease is recognised, with its appropriate treatment, and particular directions as to diet, exercise, clothing, &c." Dr. Johnson treats all these parts of his subject in that rational and perspicuous mode which renders all his publications so peculiarly interesting and instructive. Of the hydropathic system he says, "It claims to be sensible, rational, and in harmony with the known laws which regulate and govern, life, health, and disease. It begins at the beginning. It begins by correcting all the known causes of disease; and by surrounding the patient with all the known causes of health. These it intensifies and concentrates into one focus. In the centre, as it were, of this focus, it places the patient. All the causes of health—all the known healthy influences—are accumulated and brought to bear upon him at once." The "Catechism of Health and Disease" is a most instructive section, which cannot fail to be read with deep interest by every person who may take up this original and attractive volume.

TEMPERANCE AND TEETOTALISM: an Inquiry into the Effects of Alcoholic Drinks on the Human System in Health and Disease. By W. B. CARPENTER, M. D., &c. &c. London: Houlston and Stoneman, Paternoster-row.

THIS is a new and enlarged edition of an inquiry published some months since, in the "British and Foreign

Medical Review," a periodical edited by Dr. J. Forbes. It was afterwards published in a separate form, and two large editions were speedily sold. A cheap edition, also, of 15,000 copies, was put into circulation through the agency of the "Scottish Temperance League." It has since undergone revision and enlargement by the author, who has now prefixed his name to it, and whose fame as a physiologist will be certain to secure for this edition a very extensive circulation. It abounds with facts and arguments eminently calculated to advance the temperance reformation, and therefore we rejoice that the Scottish Temperance League has issued this very, very cheap edition.

**THE VALLEY OF TIME, or Visions of the Coming.** An Allegory. London: Whittaker.

This elegantly-printed tract is evidently the production of a Teetotaler. "The Valley of Time" is overshadowed with much that is gloomy: hatred, war, slavery, superstition, idolatry, and persecution. At length the mists which obscured the future clear away, and brighter scenes are unfolded. The fetters of the slave are knocked off; the lion and the wolf are led by little children; truth, purity, and peace have established their reign; the banquet is without sin; "the drunkard's voice does not rise from the hall; and the strife of friends, made enemies by wine, is not seen therein." Those who read this elegant composition will be led to exclaim, "Haste! happy days!"

**WAKELIN'S MONTHLY REGISTER.** London: Tweedie, Falcon-street, City.

This publication is intended to take the place of the "Cause of the People," one of the periodicals formerly issued from the Isle of Man. Its contents are miscellaneous, a portion being devoted to temperance. The matter is partly original and partly selected. The number before us contains much that is interesting and instructive. We must, however, except from this commendation a very long article entitled "The Widow by Brevet," which has neither wit, point, nor moral to recommend it.

**THE CONNEXION BETWEEN INTEMPERANCE AND CRIME.** Dublin: Hodges and Smith.

This is a paper read before the Dublin Statistical Society, by JAMES HOUGHTON, Esq., who has long distinguished himself by his praiseworthy exertions to promote the best interests of his fellow-creatures. The paper is founded upon an analysis of various cities and towns in the United Kingdom; and the result is, that out of the entire number of persons taken into custody for the commission of crime, nearly *one-third* were drunkards. Mr. Houghton remarks, however, that "this fact does not convey any adequate idea of the real amount of crime which intemperance produces." He adds—"We must analyze the cause, or the probable cause, of crimes placed under other heads in the police returns; and I think it will be admitted that they nearly all originate in, or at least are aggravated by, the use of strong drinks; that they are committed when the passions are violently excited, and that this excitement is usually the result of the use of intoxicating drinks."

**TEETOTALISM A QUALIFICATION FOR A SABBATH-SCHOOL TEACHER.** By A. MORRIS, jun. London: Tweedie, Falcon-street, City.

The object of this excellent tract is to show that Teetotalism is a qualification for a Sabbath-school Teacher, on two grounds—Personal Safety, and Relative Influence. We cordially recommend it, and desire for it an extensive circulation.

**THE HORRORS OF DRUNKENNESS; Illustrated in a series of Plates,** by GEORGE CRUIKSHANK, Esq., and D. MACDONALD, Esq. London: Tweedie, Falcon-street, City.

THESE illustrations are four in number:—The Upas Tree—the Drunkard's Home—and the Raving Maniac and Drivelling Fool, by Mr. G. Cruikshank; and the

Drunkard's Life, by Mr. D. Macdonald. The subjects are taken from the poem entitled "The Blessings of Temperance," by JOHN O'NEIL, a poor man, rapidly approaching the seventieth year of his age, and whose sight is so much impaired that he is unable to labour in his profession. These spirited sketches are published for his benefit. They are accompanied with descriptions, in prose and verse. Every purchaser will perform a benevolent act towards an aged man who has rendered good service to the temperance cause, and become possessed of four very characteristic engravings.

#### TEETOTALER'S BUDGET.

**REQUISITES FOR A DRUNKARD.**—There are five requisites for a professed drunkard, namely, a face of brass, nerves of steel, lungs of leather, a heart of stone, and an incombustible liver. Unless he have all these, he shall quickly die.

**WHO IS A DRUNKARD?**—He that drinks for lust, or pride, or good fellowship, or to kill time, or to still conscience, is a drunkard. *Water-drinkers* escape all temptations from these sources.

**FEMALE INFLUENCE**—like the main-spring of a watch—though it lies concealed, influences the whole machinery. May it ever be exerted on the side of temperance, and may the tear of wretchedness never blanch the cheek of female virtue!

**DESPOTISM OF TRADE CUSTOMS.**—No despot, however heartless, no government, however wicked, could inflict more wrongs upon a people than the working classes inflict upon each other through trade associations and trade regulations.—*T. Beggs.*

**GOOD SPIRITS.**—The friends of temperance are staunch foes of all *alcoholic* spirits, but dear lovers of *ardent* spirits in a good work, of *strong* spirits in a great work, and of *good* spirits in all sorts of work; in such *fine* spirits they hope never to be deficient.

**YOUTH RENEWED.**—Before I discontinued the use of narcotic and stimulating drinks, I was threatened with consumption; this tendency still remains, but is every year diminishing. My general health is greatly improved. I think my constitution of body and mind more juvenile than six years ago.—*W. A. Alcott, M.D.*

**A MEAN FELLOW.**—"Oh! come, treat, don't be mean," said a tippler, coaxingly, to an old friend, near one of our grog-shops, the other day. "Why, when I had money, in '46," he said, with a groan, "I used to let my wife and children go without bread, because I would not be called a mean fellow."—*N. Y. Organ.*

**COMPREHENSIVE FREEDOM.**—The cause of temperance is the cause of freedom; freedom from the House of Correction and the Penitentiary—freedom from premature sickness and death—freedom from domestic want and wretchedness—freedom from sheriffs' writs, and from obligations to enrich the manufacturers and vendors of strong drinks, and to support the victims of the traffic and their families.

**WATER-DRINKING.**—If people would drink water (instead of fermented and distilled beverages), they would be free from many diseases, such as tremblings, palsies, apoplexies, giddiness, pains in the head, gout, stone, dropsy, rheumatism, piles, and such like. Drinking water strengthens the stomach, causes an appetite, preserves the sight, makes the senses lively, and cleanses all the passages of the body, especially those of the kidneys and bladder.—*Dr. Pratt.*

**"STRONG DRINK IS RAGING."**—A few years ago, a tippler was put into an almshouse in a populous town in one of the American States. Within a few days he had devised various expedients to obtain rum, but had failed. At length, however, he hit upon one that was successful. He went into the wood yard of the establishment, placed one hand upon a block, and, with an axe in the other, struck it off at a single blow! With the stump raised and streaming, he ran into the house, and cried, "Get some rum, get some rum, my hand is off!" In the confusion and bustle of the occasion, a bowl of rum was brought, into which he plunged the bleeding member of his body, then raised the bowl to his mouth, drank freely, and exultingly exclaimed, "Now I am satisfied!"—*Related by Dr. Mussey.*

*The TEETOTAL TIMES AND ESSAYIST may be had of B. L. Green, 62, Paternoster-row, London; Ward, 54, do.; Abel Heywood, Manchester; Kershaw, Leeds; Menzies, Edinburgh; and Gallie, Glasgow.*

THE BANEFUL EFFECTS OF STRONG DRINKS ON THE NERVES, ESPECIALLY ON THE FIVE SENSES AND VOLUNTARY MOTION.

[BY BENJAMIN PARSONS.]

SIGHT.

No one can duly reflect on the structure of the human body, or the powers and capacities of the human soul, without feeling the force of the words of the Psalmist—"I am fearfully and wonderfully made; marvellous are all Thy works, and that my soul knoweth right well." It is allowed that we have here the union of two substances of the most opposite character. The body is common dust; the soul is from above. The attributes of matter and mind are as contrary to each other as light and darkness, and yet the union of the two in the person of man is perfect.

Science, whose high vocation is to enter the secret recesses of nature, has examined this matter, and the lancet of the anatomist has shown that the nerves and the brain are the ligaments which connect our mortal and immortal natures. These fine cords—for they are literally small threads—are the bands which unite the spirit and the material frame of man together. Take away the nerves, and the mind could neither obtain knowledge nor make itself known. Destroy the nerves belonging to any sense, and the power of the soul to act by means of that organ is gone. By such a calamity you do not destroy or injure the soul, you only deprive it of the instrument by which it wrought. This is evident from the fact that injured nerves have been cured. The blind, for example, have had their eyes opened. During the disease the soul was the same as ever, but one of its organs of sensation was lost.

The brain may be compared to a musical instrument, and the immortal spirit to the musician. The harp will not move without the harper, and the harper cannot play without his harp. David had as much music in his soul when there was no lyre at hand, as when there was, and yet without his instrument he could never have charmed away the evil spirit from Saul. David was not the harp, and the harp was not David: the form and strings of the one, and the fingers and soul of the other, were required, or we never should have heard of the skill of the son of Jesse. So the soul is not the body and the nerves, and the body and the nerves are not the soul, and yet we must have the two before we can have sensation.

There is nothing that can supply the place of the nerves, or do their work. A man may lose his right hand, and become very skilful with his left. The hearing, smelling, and feeling are said to become more acute when the sight is gone. False hair and false teeth may be adopted, when age or decay have deprived us of those which were natural; but we cannot obtain false or artificial nerves and brain. Let the latter be lost, and the existence of the soul in the body could not be ascertained. These remarks show that everything depends upon the nerves, and, consequently, the importance of these material instruments for the development of our mental and moral powers. Hence the wise man calls the nerves "*the silver cord*," and the skull, because it contains the brains, "*the golden bowl*."

The great characteristic of the nerves is susceptibility. The Aeolian harp responds to every breeze; the sensitive plant droops its leaves at every touch. We have reason to believe that animals, and especially insects, feel every change in the atmosphere. That amazing element, *electricity*, is perhaps one of the subtlest agents in our world, and yet does not escape the notice of our senses. Language cannot describe the exquisite sensibility of our nervous system. An atom, not occupying the thousandth part of a square inch, can be detected by the eye; a particle of musk, infinitesimally small, can be perceived by the nose; a monad of gall, too small for any power of the microscope to reveal its existence, can be tasted by the tongue; the point of the finest needle, and the edge of the sharpest razor, are felt by the touch; while a perfect ear can distinguish the most rapid vibrations of sound. Here, then, is a marvellous production of Divine art—for these nerves and brain are made out of common dust, and, consequently, are the most exquisite of the works of the Creator; they are the celestial drapery or embroidery with which JEHOVAH has invested the soul. Here matter makes its nearest approach to mind—and some have thought that our "*spiritual body*," at the resurrection, will consist of nothing but nerve, and that the "*new heaven*," or atmosphere of the "*new earth*," will be especially adapted to this vehicle in which the soul shall be clad.

The office of the nerves is twofold—SENSATION and MOTION. As without nerves we should be senseless, so we should be *motionless*. Not only is it a nerve that enables us to see, but it is also a nerve that moves the muscle that lifts the eyelid and opens the eye, or draws down this precious guardian whenever vision is offensive or injurious. Without nerves we could not open or close these windows of the soul. The rapidity with which we raise or fasten these animated blinds is not the least marvel in this marvellous animal mechanism. Hence "*the twinkling of an eye*" has always been a metaphor to express rapidity and brevity. How sublime are the words of Paul:—"We shall not all sleep, but we shall all be changed in a moment, in the *twinkling of an eye*, at the last trump,"—intimating that the transition from mortality to immortality will be too rapid to be perceptible. All this beautiful imagery would be lost upon us if we had no nervous system of sensation and motion.

We shall in this and a few succeeding papers speak of these two operations of the nerves, and show the baneful effects of intoxicating liquors on these fine corporeal filaments of the soul. *First*, we shall glance at sensation. We need not say that the senses are *sight, hearing, tasting, smelling, and touch or feeling*, and consequently *five* in number.

I. We will offer a remark or two on SIGHT. It is superfluous here to dwell on the exquisite structure of this organ, or the almost boundless pleasure that it imparts. "*Whoso toucheth you, toucheth the apple of mine eye*," is one of the most lovely, delicate, and poetic expressions of Scripture. The susceptibility of the eye is the finest of which we have any idea, and, therefore, in the words just quoted, we have language and illustration exhausted. Ten thousand superlatives, were they lawful, would not add to the perfection, strength, or beauty of this figure and description. And yet we owe our perceptions of this loveliness to our optic nerve. If angels have no material organs of vision, the very sentence, which to us is so exquisite, would convey to them no meaning. All, then,

will grant that the eye is one of the most sensitive and important of our senses. What an infinite variety of ideas enter the soul by means of the eye! Our histories, our books of science and philosophy, our poetry, are all full of stores of knowledge collected by the eye. Without this divine member we should never have been enchanted with the productions of the painter, and could never have read and sympathized with the poet. How we pity the blind! What a wilderness this earth would have been if all had been born blind! Here, then, we have not only opened to us one of the most important portals of wisdom and knowledge, but one of the richest sources of pleasure; and, therefore, how we sin against ourselves, against our brother man, and against God, when we do anything to injure our sight.

But as vision depends upon the optic nerve, whatever produces disease in this organ must affect our sight. Now, it is well known that *stimulants* operate directly and immediately upon the nerves and brain. In fact they are drunk for this very purpose. If we had no nerves not a drop or particle of any kind of stimulant would be taken. Again—it is probable that the instantaneous influence of these liquors on the brain is effected by means of the stomach. The action of the electric telegraph is not more rapid than the communication between the digestive organs and the brain; and when once the brain is affected the whole body partakes of the shock, and of course the optic nerve, which is so very sensitive, must feel the injury. But the evil is not merely instantaneous and transient, like a flash of lightning. Stimulants regularly taken produce chronic diseases of the stomach, and these have a chronic influence on the brain and nerves, and especially upon the *eyes* of many individuals. There are thousands who have a swimming in the head, and are tormented with giddiness and dizziness, from no other cause than a disease of the optic nerve, occasioned by that organ sympathizing with the brain, and the brain with the digestive organs. Numbers wear coloured glasses; are pained with any glare or increase of light; have all manner of shapes and forms floating before their eyes; are continually wiping their spectacles, and yet can never get them clean; and all arising solely from the use of stimulants, and their consequent baneful effects upon the stomach, the brain, and the nerves. Dr. Beaumont tells us that after using strong drinks but ten days, St. Martin was troubled with dizziness and vertigo. The writer could fill a good-sized volume with the pains and troubles which he suffered in his eyes from these sources, and which have all disappeared on his becoming a water drinker. How many boxes of pills and draughts he took; how many kinds of washes and eye-salves he used; how often he wiped his spectacles when they wanted no wiping; what a torment a white-washed wall, a gas-lamp, or a gay morning was; how many a book was put aside unread for want of sight; and, therefore, what sources of knowledge were sealed, in consequence of drinking but very moderately of these accursed beverages. *Blindness* was prophesied as the certain accompaniment of premature old age; and would have been the inevitable consequence, had he not abandoned all these baneful liquors, and adopted nature's purest beverage—*cold water*.

Thousands are suffering from the same cause. Their eye-sight is actually failing; their power to attain useful knowledge decreasing; their ability to do good nearly paralyzed, and will soon be gone, unless they resolve to renounce the slavery and the curse of stimulants. (To be continued.)

#### PROGRESS OF TEMPERANCE.

AMIDST the many useful Reformations which are carried on in the present day, not the least important and useful is the Temperance Movement. Whilst we hear so much of Sanitary Reform, Financial Reform, Educational Reform, Ecclesiastical Reform, and Parliamentary Reform, we are in danger of forgetting a noble band of men—noble in numbers as well as in moral purpose—who persevere, through evil and good report, to wage war on the drinking system of England. We are fully convinced that of all the questions of Reform now advocated with so much energy throughout the United Kingdom, the most important in its national, social, and moral bearings, is the Temperance Reformation. Without it all the movements in favour of Sanitary Reform would prove a failure. Financial Reform to a drunken and degraded people would but add to their means of dissipation. And, then, what advantage would be gained by placing the Suffrage in the hands of men who are lost to all sense of propriety, and, in the expressive language of Scripture, “whose god is their belly!” But let us have a temperate and moral people, and liberty will delight to make her local habitation among them. Give us sobriety, and sanitary reform, education, and morality will be able to work their way with success. There will be no repellant forces to retard their onward movements; but they will find an industrious and orderly people ready to welcome their progress.

Entertaining these views, we mark with satisfaction the decided progress which the principles of Total Abstinence are making among all classes of society. It is a fact of which many of our readers may not be aware, that there are in England, Wales, and Scotland, nearly, if not quite, two millions of persons who are engaged in the laudable effort to banish drunkenness from our country and from the world. When men feel disposed to say that a little drop does them good, and that they cannot do without it, let them ask themselves the simple question, how do these two millions of their fellow countrymen, moving in the same circles, and subject to the same vicissitudes as themselves, go on without touching these alcoholic beverages? And not only is it the case in England that men, women, and children, live and thrive in health and happiness; but in Norway, Denmark, Sweden, and many other parts of the European continent, in the United States of America, and in the burning east, we meet everywhere with the most ample evidences that intoxicating beverages are not necessities of life. If we except one million of Europeans, the 150 or 160 millions of inhabitants of India never drink anything stronger than water, and a finer set of men can hardly be found. So firm are they in their abhorrence of the drinking system, that they can only, with great difficulty, be persuaded that, in becoming Christians, they do not necessarily become drunkards. They have been accustomed to associate the brandy-bottle with the very existence of a European, which accounts for the conduct of the Sikhs in placing a bottle of brandy on Lieut. Bowie's breakfast-table whilst a prisoner among them. It is very strange that these brave people are able to perform such exploits as they recently have, if alcoholic liquors are so essential as many of our countrymen seem to imagine.

But we need not cross the ocean, or travel into distant climes, to see that the principle is practicable and successful. We can report progress at home. When the friends of Temperance wish to meet in London, they can fill Exeter Hall. When the Birmingham abstainers wish to take a trip to enjoy a little fresh air, they must have a “monster train.” When they turn out at Liverpool or Manchester, the procession is of immense length, and a far more honourable “triumph” than any ever accorded to a Roman conqueror. The Bath Society fills the large room of the Guildhall with a respectable

audience, and the city of Bristol has her well-disciplined cold-water armies. Both in North and South Britain there is every reason to be thankful and take courage for the gratifying progress which the cause has made. Millions of tracts are distributed, thousands of lectures are annually delivered, and a healthy public opinion is being formed.

If we simply look at the present condition of the Temperance Societies, we cannot obtain an adequate idea of the triumphs of Temperance. Perhaps we should not be far mistaken were we to assert that the movement has been quite as successful in an indirect way as it has been directly and immediately. Old fallacies have been exploded; the chains of antique customs have been snapped asunder; business transactions are carried on in a more sensible way; funerals are conducted with more propriety; and altogether the standard of morality, so far as drinking is concerned, has been considerably elevated. A license that would have escaped observation a few years ago would be now visited with severe reprehension. Heads of families begin to find it their interest to pay higher wages to servants who are total abstainers. Farmers are becoming gradually convinced—just as gradual as the growth of seeds from their well-tilled fields—that their “harvest home” may be secured without a deluge of strong drink. Candidates for parliamentary representation think it possible that an election may be conducted without “open houses.” Visiting magistrates and chaplains of prisons have some notion that prisoners may manage to live without the fatal cup. Insurance societies have begun to insure Temperance ships at a lower rate of premium than others; and we expect the next move will be a considerable reduction on all Temperance lives. Eloquent writers and eloquent divines can now allude to the movement without a sneer. The “Teetotal Times” for last month states, that of the four writers on Juvenile Depravity, whose Essays were deemed worthy of premiums, only Mr. Beggs was a Teetotaler. In the course of their investigations the other three became converts to Teetotalism. Similar impressions were also made on the mind of one of the adjudicators, who holds a prominent position in connexion with the education of the juvenile aristocracy of this kingdom. In consequence he has adopted very stringent regulations as to the conduct and habits of those committed to his care. There are not many newspapers that will now speak of the movement in a hostile tone, or indeed with indifference. It is seen and felt that the language of “thus far shalt thou go and no further,” must be held out to our drinking usages ere long, and no barrier presents itself half so effectually as the Temperance Reformation.

We commend these significant facts to the careful study of such of our readers as are the supporters of our drinking system. Our medical and general literature, our preaching, our educational efforts, and our recent legislative enactments, go against the continuance of a habit which has entailed on our country so many grave and afflicting evils. There are voices from our lanes, our asylums, our prisons, and our churches, imploring us to consider the best remedy to free our land from the social curse whereby it is afflicted. The Financial Reform movement is expected to save us some ten millions a year, but the Temperance Reformation would immediately save us fifty millions, and, in the course of time, would add fifty more. It would diminish crime, and strengthen the fabric of society. The idle and vicious when reclaimed would add to the number and capability of the productive classes, and the capital of the country would be soon increased. It would give to agriculture and commerce what is now consumed in charity and penal discipline. The necessary independence of the working man would be promoted, and the capital and trade of the middle classes would increase and prosper. The discontinuance of the universal curse would be followed by an universal blessing.—(From the *Standard of Freedom*.)

## CORRESPONDENCE.

## THE WESLEYAN MAGAZINE AND MODERATE DRINKERS.

TO THE EDITOR OF THE TEETOTAL TIMES.

SIR,—In looking over the “Wesleyan Methodist Magazine” for 1834, I find, at page 382, an excellent article on “Temperance Societies,” which, although written on behalf of abstinence from distilled spirits, applies to every kind of intoxicating beverage. With one paragraph I am particularly struck, and shall be obliged if you will bring it under the notice of your *Wesleyan* readers. It is as follows:—“But the greatest discovery for which we are indebted to the philanthropists of America is, that ‘TEMPERATE DRINKERS ARE THE CHIEF PROMOTERS OF DRUNKENNESS.’ Although the example of the drunkard is contaminating and injurious, yet he serves also as a BEACON to warn away from the vortex where thousands have perished; while those who are unconsciously gliding towards the fatal circle, point with confidence to the practice of the temperate drinker.”

The entire article is well worthy an attentive perusal. It contains some of the best arguments in favour of total abstinence principles that can possibly be brought forward.

I shall be glad if any of your correspondents will aid me in promoting these principles amongst the *Wesleyan* body.

I am, dear sir, yours very truly,  
T. B. SMITHIES.  
7, Baches-terrace, City-road,  
London, 18 June, 1849.

## TEETOTAL STATISTICS.

TO THE EDITOR OF THE TEETOTAL TIMES.

SIR,—The question of *Statistics* you have raised at page 71 of your last number, is one of intense interest. Cannot you turn your special attention to it, and furnish some fair data on which we may reason? If the former totals are erroneous, are all Mr. Beggs’—with all deference to his superior acquaintance with this department of investigation—even nearly correct? He says—

“6,000 deaths from drunkenness per annum in England and Wales, and about 10,000 in the United Kingdom, would be a very high estimate.”

1. In 1839, Mr. Wakley, Coroner, said:—“Gin causes me to hold annually 1,000 inquests more than I should otherwise hold. But, besides these, I have reason to believe that from 10,000 to 15,000 persons die in this metropolis annually from the effects of gin-drinking, upon whom no inquests are held.”

2. Mr. Corbyn Morris, in “Observations on Bills of Mortality in London, 1759,” states, “as a consequence of the very general use of ardent spirits, 80,000 infants were lost in twenty years.”

3. In “Stoak’s Statistical Account of Russia,” it is stated, “that of persons between 20 and 60 years of age, 817 die out of every 1,000,” and that this extreme mortality was consequent upon the free use of spirits.

4. In Stockholm, in one year, 1,439 died more than were born, chiefly from the same cause.

5. According to the ratio of deaths, about 13,000 would die annually out of every 600,000 of the population; and all are agreed that drinking among this number would add immensely to the amount of deaths. I, for one, fear that even Mr. Beggs will find his calculation as much below the real amount of mortality caused by drinking, as the other may be above it. However, for the sake of truth, pray do something to get out the facts as fairly as possible, and as soon as possible.

Yours, as ever,  
R. TABRAHAM.  
Clitheroe, June 15, 1849.

## TEETOTAL STATISTICS.

TO THE EDITOR OF THE TEETOTAL TIMES.

SIR,—The statistics of intemperance, when given correctly, or with authenticity, are terrible weapons in the hands of the temperance advocate; but, of course, their value depends entirely upon their truth.

For some years past Teetotalers have been accustomed to assert that 60,000 drunkards die annually in Great Britain, and that there are 600,000 drunkards in the kingdom. These statements have passed current, at least among Teetotalers, and have never been publicly disputed, till, as it would appear from the “Teetotal Times,” Mr. Beggs has contradicted them.

From the language there used it would be difficult to say what number Mr. Beggs estimates the deaths from drunkenness at, or on what just grounds he contradicts the old state-

ment He refers to the "Bills of Mortality;" but of what use are they in estimating the number of deaths from drunkenness? Do the doctors faithfully record *all* the deaths from that cause that come under their notice? Or do coroners' juries in all cases, or in the bulk of cases, return verdicts in accordance with the evidence in such cases? Certainly not. If the Bills of Mortality were to be relied on in this particular, we should have less occasion for temperance advocates than we have at present. Mr. Beggs talks of "*excess of deaths*," and other things unintelligible to the common reader, and, I must confess, to me also; but I would wish to make a few statements on this important point, on which perfect reliance may be placed.

During the years 1846 and 1847 I had the honour of filling the office of secretary of the Carlisle Total Abstinence Society, and in the latter year I endeavoured to keep something like an account of the number of deaths from drunkenness that occurred in this city. I had no assistants in the different localities of the town to take notice of what occurred in them, and therefore all the cases that came to my notice were well-known, indisputable cases; and, from the want of proper assistance, there can be no doubt that many more escaped my observation. During a period of little more than eleven months I took down *twenty-one* cases. The population of Carlisle in 1841 was 23,012; therefore it follows that, even at this rate, there would be 24,196 deaths from this cause in the United Kingdom, reckoning the total population at 26½ millions. Drunkenness cannot be said to be more prevalent in Carlisle than in other towns with a similar population; indeed, there can be little doubt that in many of the manufacturing towns in Lancashire and Yorkshire the vice is much more common than it is here; while in the towns where the great naval and military depots are, and also in most seaport towns, it is, beyond comparison, more prevalent.

From these facts, and making a reasonable allowance for those deaths from drunkenness that escaped my notice in Carlisle in 1847, I am bold to say that the deaths from this cause in Great Britain cannot be much, if at all, less than 60,000 annually. The actual number of deaths in Carlisle, I have no hesitation in saying, is not less than *forty* in the year; so that, after making some allowance for the greater amount of drunkenness in many large and populous towns, the total number may be put down fearlessly at 60,000.

What, then, becomes of Mr. Beggs' statement, that 10,000 is at all near the number of deaths from this cause? I confess that, for a long time, I doubted the statement, that 60,000 die annually from drunkenness; but after making the above calculations I could no longer doubt it.

Yours, sincerely,  
R. DUNCAN.

We, the undersigned members of the Committee of the Carlisle Total Abstinence Society, do willingly bear testimony to the above facts and figures in answer to Mr. Beggs' statements in reference to the statistics of intemperance. We have seen the list of names of those Mr. Duncan has put down as persons who died from drunkenness in 1847, the most of whom were personally known to us as drunkards; and we make no doubt that, had the observations been more rigidly made, that *double the number* there stated might have been put down:—

JAMES BARNES,            WILLIAM FISHBURN,  
JOHN SLACK,              W. R. COWAN, Secretary.  
JAMES MACMILLAN,  
Carlisle, June 12, 1849.

### WATER IS BEST.

"The error of drinking (says Dr. Balbernie) has been to civilized society the most prolific source of its physical as well as its moral evils."

Although drink, *unstimulating* drink, is as important to the economy as food—it is necessary to repair the waste of the fluids, to liquify the nutritive matters, and to dilute the chymous pulp of the stomach. Nothing can so well accomplish this, as pure cold water.

As a beverage, cold water quenches thirst best; cools, cleanses, and strengthens the stomach and intestines. "It is (says Dr. E. Johnson) the most elegant and efficient tonic. It increases the appetite and promotes digestion. It drives out bad juices, and aids in making

new and good ones. It mixes with the alimentary masses with which it meets. It breaks up, softens, and dilutes the too solid parts, and facilitates their passage along the intestinal tube to the absorbent mouths of the lacteals, whence it is at once conveyed into the general circulation.

It is absorbed into the blood, and unites with it, and quickly diffuses itself. It liquifies, dilutes, and purifies its too acrid and coagulated humours, and facilitates their combination with oxygen, and, finally, their expulsion from the body.

It is eminently calculated to assist in the performance of the functions of all important organs, particularly the glottis, trachea, lungs, and skin—water taking the double part of moistening the food and importing oxygen into the system, which is co-important with food.

Now, alcoholic liquors, be they in what form they may, consist chiefly of carbon and hydrogen, and, owing to their volatile nature, their vapours permeate the animal tissues, and spread through every part of the body; and it is a great fact, founded upon observation, that alcohol cannot pass from the body until it has been decomposed. When one atom of alcohol finds its way, by permeation of the tissues, into the arterial blood, its elements are set free as follows:—One atom of oxygen, two of carbon, and three of hydrogen. The one atom of oxygen combines with one of hydrogen, and form water. The other two atoms of hydrogen rob the arterial blood of two atoms of oxygen, and form water also. The two atoms of carbon rob the blood of *four* more atoms of oxygen, and form carbonic acid. Thus is the arterial blood robbed of its oxygen, *its vitality*, and converted into black, pernicious, venous blood, which repeated physiological experiments prove to be not only black in its colour, but also innutritious in its nature, and poisonous in its properties. The blood of the arteries owes its vermilion colour and vital properties to the presence of oxygen. While alcohol (says Liebig) quits the system in the form of carbonic acid and water, the oxygen, which accomplishes the change, *must* be taken from the ARTERIAL BLOOD.

It is obvious, then, that by the use of alcohol the change of matter, so important to life, must be lessened, and hence the system becomes loaded with extraneous matter, and so clogs the wheels of life; for if the power of the elements of alcohol to combine with oxygen was not greater than that of the compounds formed by the change of matter, or that of the substance of the living tissue, alcohol could not continue with oxygen in the body. The oxygen of the arterial blood would, in the absence of alcohol, combine with the matter of the tissues. Muscular strength depends upon the transference of the tissues by oxygen, of which alcohol robs the blood, without the muscles taking any share in the transformation.

Alcohol, then, cannot impart to the system any available strength or nourishment. It may for a time counteract exhaustion, flog up languid vascular action, and produce a glow in the stomach; but this fititious spirit is soon succeeded by increased weakness, which demands a repetition of stimulus, until at length it emerges into a fit of uncontrollable passion. So imperceptibly, yet surely, does this practice steal upon the unhappy individual that at length the habit becomes confirmed. And so assuredly does it produce a certain degree of mischief, proportionate to the quantity taken, which, if it be large, will kill outright, and in small quantities, says Dr. Johnson, it deteriorates the quality of the arterial blood, and deadens the sensibilities of the heart and brain. It diminishes the vital force of the digestive organs, and lessens the actions of all the vital transformation. It impairs the memory and all the intellectual faculties, and unfits the man either to will or to do. It diminishes the strength and energies of the body. It adulterates the source and springs of life, and poisons the root of the tree.—T. T., Malvern.

## THE CONTRAST.



WHAT HE WAS.



WHAT HE BECAME.

It is difficult for those who have not systematically visited amongst poor drunkards to form a just conception of the debasing influences of our drinking customs. The hardness of heart, the abandonment of all religious restraint, even by those who once knew the way of righteousness, and the extent to which infidel and blasphemous principles are fostered by the aid of intoxicating liquors, are beyond conception.

The following affecting instance was met with in York:—

On a Sabbath in 1848, on leaving the Wesley-place Sunday-school, and proceeding up Black Horse-passage, I met an emaciated creature, staggering at every footstep. Taking hold of him by the arm, I kindly remonstrated with him on his unhappy condition. Although he had been drinking at the public-house *all the night*, he was yet able to converse with considerable collectedness, but he had to make use of the wall to prevent him from falling. I soon found that I had encountered a man of considerable natural talent, and who had evidently once moved in better circumstances. He boastfully avowed himself an INFIDEL, ridiculing all reference to the Bible and a future state of being, whilst he loudly protested that religion was all "humbug." Fixing my eyes steadily upon him, and still grasping his hand, I earnestly but affectionately said, "I have met with others who, like you, have ridiculed religion whilst they were *in health*, but who when *death* stared them in the face have wished me to *pray* with them; and in the last half-hour of *your* life, DEATH will make *you* think differently to what you now do." The awful look of despair, the gnashing of the teeth, the clenching of the fist, and the fearful oath with which he exclaimed, "That DEATH plagues me," I shall perhaps never forget.

In further conversation I endeavoured to move him by referring to his departed mother. He became affected, and, with a deep sigh, exclaimed, "Ah! I was once a happy man."

From answers to inquiries, I found that he had been a member of a Christian church for *seventeen years*, but that during the last seven years he had been an unhappy "backslider."

I now assured him that there was still hope for him

if he would abandon his ways, and return to Christ for pardoning mercy. "You may again become a happy man," I assured him. "No, never! sir; it is *all over now*," he replied. After pleading with him to become a total abstainer from drink, as a step towards the right way, he exclaimed, "I never will! Every morning when I awake, *I am as miserable as man can be until I get some drink*, but when I've got it, then I'm as happy as any man in the world, *and care for nothing*."

On inviting him to accompany me to a place of worship, he said, "No, sir; I shall never put my foot within either church or chapel again." On handing him a tract he refused it, and replied, "I do not wish to insult you, sir; but I shall not read either it or the Bible, nor will I let any one read to me. *It is no use now*." My heart yearned over the poor unhappy wanderer, but remonstrance seemed altogether unavailing.

When parting, I expressed a hope that he would, on reflection, adopt a new course of life. He shook my hand, and, with a quivering lip, exclaimed, "I thank you, sir; I know you wish me well, *but I shall never alter now*."

As I left him I thought I had never met with a more striking instance of the *iron grasp* with which intoxicating liquors seem, as it were, to "seal the ruin" of many of their victims. He was a man of superior abilities; he commenced life with a bright prospect of success; for many years he adorned a Christian profession; but he was a *moderate drinker*. The "bottle" and the "decanter" were in his house. Many of his Christian brethren had invited him to take "one glass" with them. *Imperceptibly* a love for drink was created.

Private prayer was now neglected; the house of God forsaken; relatives and those who had first emboldened him to drink now turned their backs upon him; until, step by step, he sunk so low that he now fondly hoped there was no God to judge him, no heaven to gain, no hell to escape.

Parents! Brothers! Sisters! Sunday-school Teachers! Professing Christians! look at "THE CONTRAST;" see "WHAT HE WAS," and "WHAT HE BECAME;" and may the sight move you, as it moved me, to pledge myself to renewed exertion in promoting the Temperance cause.

T. B. SMITHIES.

## IMPORTANT MOVEMENT FOR THE ADVANCEMENT OF THE TEMPERANCE REFORMATION.

NOTWITHSTANDING the vast importance of the TEMPERANCE MOVEMENT, there has not hitherto been any special effort for the purpose of presenting its claims to the notice and support of the VARIOUS SECTIONS of the Community. It is to be regretted that the Metropolis of England, so far from taking the lead in this matter, has been considerably behind some of the Provincial Towns. The result has been a great want of interest in the Temperance question on the part of the public, and comparative apathy and inactivity on the part of the great bulk of the Metropolitan Teetotalers. In the confident hope of arousing Teetotalers to a sense of their duty, and of imparting valuable information as to the Temperance Movement to the public generally, it is proposed to hold at least SIX PUBLIC MEETINGS in the LARGE ROOM, EXETER-HALL, to be convened on the evenings of the first Monday in each of the following months:—October, November, December, in the present year; and January, February, and March, in 1850.

To render the Meetings as interesting and effective as possible, it is intended that the addresses to be delivered shall be confined to some specific view of the Temperance question, in some such order as the following:—

*First Evening.*—The Temperance Reformation in its bearing upon the Moral, Social, and Political Elevation of the Working Classes.

*Second Evening.*—The Influence of the Temperance Reformation on the Extension of Religion, at Home and Abroad, and the moral obligation of professing Christians to promote it.

*Third Evening.*—The Claims of the Temperance Movement upon the Teachers and Friends of the Sabbath Schools.

*Fourth Evening.*—Juvenile Depravity:—The Extent of the Evil—its Immediate and Proximate Causes—and the Importance of the Temperance Reformation as a remedial measure.

*Fifth Evening.*—Intoxicating Liquors not necessary for working men, either to assist them in their occupations, however laborious, or to promote their health and happiness. To add peculiar interest to this Meeting, it is proposed that addresses shall be delivered by ten or more speakers, selected from various trades and occupations.

*Sixth Evening.*—Intoxicating Liquors not essential to the Health, and their entire abandonment promotive of the physical, intellectual, and social benefit of the Community. With remarks on the influence of the Drinking Customs of the Country; the importance of Sanitary improvements; and an appeal to Fathers and Mothers to promote habits of Temperance in their families.

To carry out the objects thus specified, it will be necessary to raise a fund of, at least, TWO HUNDRED POUNDS. In addition to the hire of Exeter-hall, there will be the expenses of printing and advertising. Some of the gentlemen whom it may be thought proper to engage in this advocacy will have to be brought from distant parts of the kingdom. An endeavour will also be made to secure good reports of the proceedings in the leading journals; and it is believed that influence sufficient for that purpose can be exerted. The Committee feel confident, that if the requisite sum is raised (as they have every reason to hope it will soon be), large and overflowing audiences will be obtained, and the Temperance

Movement be made interesting—and even attractive—to thousands who attend none of the ordinary meetings. The good likely to result from the gatherings thus anticipated will be by no means confined to the Metropolis, though if the Metropolis were its utmost limit, that is an object of magnitude claiming and deserving the most liberal support.

Particulars of each meeting will be duly announced. In the meantime it may be sufficient to say that the most distinguished advocates of the Temperance Reformation will be invited to take part in the addresses.

The Committee have pleasure in stating that the following donations were subscribed on the very first intimation of the plan:—

John Cassell, Esq. ....	£25	0	0
Joseph Eaton, Esq. ....	10	10	0
W. West, Esq. ....	10	0	0
Messrs. Spalding and Hodge..	5	0	0
Mr. G. C. Campbell .....	5	0	0
Samuel Bowley, Esq. ....	2	0	0
Mr. Tisdell .....	2	0	0
Mr. T. B. Smithies .....	2	0	0
Mr. Bailey .....	2	0	0
Mr. W. Spriggs .....	1	1	0
Mr. John Snow .....	1	1	0
Mr. Watson .....	1	1	0
Mr. J. W. Green .....	1	1	0
John Kaye, Esq. ....	1	1	0
Mr. Tweedie .....	1	1	0
Mr. Charles Gilpin .....	1	1	0
Mr. B. L. Green .....	1	1	0
Mr. J. P. Draper .....	1	0	0
Mr. J. H. Esterbrooke .....	1	1	0
Rev. W. Baker .....	1	1	0
W. Cathrall, Esq. ....	1	1	0
Mr. McCurrie .....	1	1	0

The following gentlemen have been appointed as the Committee for attending to the details of this Movement:—

TREASURER AND CHAIRMAN—JOHN CASSELL, Esq.

T. B. SMITHIES,	J. P. DRAPER,
E. TISDELL,	J. H. ESTERBROOKE,
G. C. CAMPBELL,	J. BAILEY,
— WILSON,	J. PHILLIPS,
W. SPRIGGS,	W. TWEEDIE.
J. W. GREEN,	

Donations will be thankfully received by the Treasurer, 80, Fenchurch-street; Messrs. Wilson and Campbell, Surrey-road, Blackfriars; Mr. E. Tisdell, High-street, Kensington; Mr. W. Spriggs, 14, Brook-street, West-square, Lambeth; or by any Member of the Committee.

T. B. SMITHIES,  
J. H. ESTERBROOKE, } Hon. Secs.  
G. C. CAMPBELL,

## MONTHLY TEETOTAL CONFERENCE.

THE NEXT MEETING will be held at Mrs. Watts' Temperance Hotel, Catherine-street, Strand, on WEDNESDAY EVENING next, July 4th, at half-past seven o'clock precisely. The attendance of all office-bearers and active members of Total Abstinence Societies is particularly requested, as some important information in connexion with the proposed series of meetings in EXETER-HALL will be communicated.

GROG AND PAUPERISM.—There were 18,633 paupers relieved in Massachusetts in 1848, of which number 9,567 were made such directly by intemperance. The good people of the state were taxed 37,274,975 dollars to support them, to say nothing of the cost of alms-houses, &c. This precious kind of "political economy" is getting to be pretty well understood "down east," and in some parts rum-sellers are hunted like wolves.—*New York Organ.*

## ANTI-BEER SHOP ASSOCIATION.

A SERIES of public meetings, nearly *thirty* in number, have been held in various parts of the metropolis and suburbs, at which petitions have been adopted, praying the Legislature "to prohibit the granting of any new licenses to Beer Shops, and to enact that those already granted shall be in force only during the tenure of the present holders." The object in sending these petitions to both Houses of Parliament was to strengthen the hands of the Earl of HARROWBY, who has signified his intention, at the earliest suitable opportunity, to introduce a Bill for the abovementioned purpose. We understand that about 150 petitions, from various parts of the kingdom, have been presented to the House of Commons, containing about 20,000 signatures, and about the same number to the House of Lords.

It appears that the Earl of HARROWBY, after serious deliberation and consultation with gentlemen of experience in such matters, judged it most advisable to move, in the first place, for the appointment of a Select Committee of Inquiry. Accordingly, on June 15, his lordship, after presenting a great number of petitions and referring to the numerous evils which had arisen from the multiplication of Beer Shops throughout the country, moved for the appointment of a Select Committee, in order to obtain evidence on the subject which might lay the ground for legislative interference. His lordship referred to the fact, that among the petitions were some from magistrates, clergymen, and gentlemen, and also from congregations of the Wesleyans and other religious denominations, and several from Temperance Societies. Lord MONTEAGLE said, that if the object of the proposed interference was to go back to the old system of licensed public houses, he should oppose it. He could not approve of doing away with the Beer Shops. Under the Beer Shop Act a considerable amount of property had been created, and it would, he conceived, be unjust to pass any act by which that property might be injured. He had reason to suppose, he said, that this movement originated, and was supported, by the Licensed Victuallers. At the same time, he admitted that the present law affecting Beer Shops needed alteration and amendment. Lord HARROWBY assured the House that the movement was in no way connected with the Licensed Victuallers, and that he should not call a single witness from that class of persons. He again referred to the fact that the petitions came, many of them, from Christian congregations, and from Temperance Societies. The Marquis of LANSDOWNE intimated that he should not oppose the motion, though he could not at present, on the part of the Government, give any opinion as to the expediency of altering the existing law. The motion of the Earl of HARROWBY was then agreed to.

The result of this appointment of committee will, no doubt, be a searching inquiry into the mischiefs wrought by the Beer Shop system, and the recommendation of an appropriate remedy. The report will be published, and will thus be the means of diffusing a vast amount of important information over the country; and, it may be hoped, as a further result, that early in the next session of Parliament, a Bill may be brought in, either to remove the nuisance altogether, or greatly to abate it. In the

meantime it is obviously the duty of Temperance Reformers to improve the interval by agitating the question, and by exerting their influence in every possible way to obtain the complete repeal of the obnoxious Act. Great praise is due to Mr. RICHARDSON, of Liverpool, for his unwearied exertions to promote this important object.

## SERMONS ON TEETOTALISM.

WE are glad to learn that the Committee of the NATIONAL TEMPERANCE SOCIETY are arranging for SERMONS to be preached MONTHLY, in various parts of the metropolis and suburbs, for the purpose of explaining and enforcing the practice of Total Abstinence from strong drinks. The first of these sermons will be preached by the Rev. BENJAMIN PARSONS, in ZION CHAPEL, Whitechapel, on the evening of Sunday, July 1. No doubt the Teetotalers of the metropolis will muster largely: let them, also, invite some of their neighbours to accompany them.

WESLEYAN SUNDAY SCHOOLS.  
IMPORTANT!

WE are pleased to be able to announce that Dr. J. BEAUMONT has consented to preside at a Temperance Meeting in London, on the 13th July, to be addressed by *Wesleyan Sunday-school Teachers*. The place of meeting is not yet decided upon, but will be announced by placard. We sincerely hope that there will be A VERY LARGE MUSTER.

## O D E.

BY THE REV. JOHN PIERPOINT.

*On the Introduction of the Waters of Lake Cochituate into the City of Boston, Mass.*

It comes! it comes! the water comes!  
See with what power it gushes out!  
Hail it, ye bands, with roll of drums!  
And all ye people, with a shout!

The blessing comes, that fainting ones  
Have waited for in vain so long;  
And now through all our streets it runs.  
We hail its advent with a song.

Thanks to the Father of all rain!  
Thanks to the opener of the springs,  
That the full lake has burst its chains,  
And to our homes its bounty brings.

Time of refreshment! round us flow,  
To cool our lips, our thirst to slake,  
Fountains and treasured rains and snow,  
Pure as th' Almighty's hand can make.

Then praise Him, that for us, this day,  
His hand this largess poureth out;  
And may the blessing be, for aye,  
Hailed with a people's joyful shout.

CLERICAL EXAMPLE.—We often hear of the bad effects of Christian ministers using wine, &c.—there are such ministers, and their influence is sadly injurious; but the number is very small in this region of country. So far as our knowledge extends, and it is by no means limited, the highest total abstinence ground is maintained by them, both in theory and practice, *with scarcely an exception*. There are few parishes in this part of the country in which the use of any intoxicating beverage would not prove fatal to the standing and influence of the minister. People feel that at this time of day very little confidence can be placed in a wine-drinking pastor; and they are right.—*New York Temperance Organ*.—[Would that the above description of the conduct of Christian ministers in reference to strong drink applied to Great Britain! In America a wine-drinking minister is the exception—in England the abstaining minister is the exception.]

## TEETOTAL OPERATIONS.

## WESLEYAN TOTAL ABSTINENCE UNION.

The first annual meeting of the Westminster Branch of this Union was held in the Wesleyan Chapel, Princes-place, on Tuesday, June 12. After tea, Mr. J. W. GREEN was called to the chair. After reading and prayer, T. Richardson, Esq., A.B., of Liverpool, furnished a brief account of the formation and progress of the Wesleyan Total Abstinence Union. Its object was not so much to reclaim drunkards, as to make the Wesleyan Connexion what it ought to be, namely,—a strictly sober people, and the promoters of strict sobriety in others. The standard of the Union had been planted in the midst of storms, and those storms raised chiefly by their own preachers, from whom they had naturally expected the greatest encouragement—(Mr. Richardson here furnished some details, which, out of respect for the general character of the parties, we omit). He said that if the projectors of the Union had devised a plan for making drunkards, they could hardly have encountered greater opposition. They were anxious that all the Wesleyan Methodists who were total abstainers should remain in the Connexion, and be as a leaven secretly and gradually pervading the lump. They were anxious to hold their meetings in Wesleyan buildings, because then they were likely to have Wesleyan speakers, and to conduct their meetings in a Wesleyan manner. It had been objected to teetotal societies, that persons of all characters and of all creeds, and of no creed, met together; but by meeting as Wesleyans, in Wesleyan places, that objection was done away with. They wished also to strengthen the hands of those of their preachers who were friendly to the teetotal practice, but who being surrounded by men who used strong drinks, and who were, some of them, connected with the manufacture and sale of strong drinks, were likely to look coolly upon them. Notwithstanding their difficulties, however, several of the preachers had joined them, and the Union numbered about 2,500 members. They had issued a series of excellent tracts adapted peculiarly to Methodists, and the friends of the cause would do well to circulate them.

The SECRETARY then read a brief but compendious report of the proceedings of the branch. Monthly meetings had been held for the advocacy of the cause, and monthly meetings also for prayer for the success of the institution and the prosperity of the Wesleyan Connexion. About fifty persons had become members of the society, including four local preachers and six Sunday-school teachers.

Mr. T. B. SMITHIES, late of York, said that while he did not undervalue the exertions made for the conversion of the heathen in far distant lands, he felt that they were bound to exert themselves for the conversion of the heathen at home. They had done something, but they ought to have done much more, by the circulation of tracts and the other means that were available by them. In York they felt that they should be promoting religion in their own souls, and in the souls of others, and rendering service to the Connexion, by engaging heartily in the promotion of total abstinence, and hence they exerted themselves in every way that they believed to be suitable. In many ways might the cause be promoted. One easy and excellent way was to send tracts to persons who were supposed to be in danger from the use of strong drink. That was a silent and respectful mode of doing good. He had often employed the penny post for that purpose, and instances of good resulting therefrom had come to his knowledge. The more he considered and observed, the more he was convinced that teetotalism was the cause of God, and that in proportion as they promoted it they rendered service to the Church and to the world. In a revival of religion which took place in York, among those brought into the Wesleyan fold were 295 backsliders. He inquired particularly into the causes of their backsliding, as far as the males were concerned, and he ascertained that in four cases out of every five drunkenness was the cause. Strong drink had, indeed, proved a curse to the Church. The worst class of drunkards he had met with were fallen professors, and the worst of all these were fallen Wesleyan Methodists. Circumstances had recently transpired in the Connexion which should warn all of the danger of tampering with strong drinks, and lead all to unwearied exertion. Mr. Smithies concluded a very impressive address by recommending all the members present to advocate the principle in a spirit of kindness, with patience, and with much prayer.

Rev. Mr. DEXTER said that he felt himself quite at home

among persons belonging to the same body as himself. It was objected by some that teetotalers admitted persons of all characters and of all creeds into their societies. He did not feel the force of that objection, because he found that the objectors met freely with persons of the same description for other objects. However, by the formation of the Wesleyan Total Abstinence Union, that objection was removed, and he could now take them on their own ground. Would they join the teetotal society now? He was aware that the teetotal question might be argued successfully on physiological, economical and social grounds; but he rested it chiefly on moral and religious grounds.

The SECRETARY referred to the recent meeting of the London District, at which, as he understood, it was reported that the Lambeth circuit was in debt. He had ascertained that there were 1,400 members in society, and he had ventured to make a calculation, the results of which were as follow:—

700 spending 1d. per day in strong drink,	£1,061 13s. 4d.
400   "   2d.                   "           "	1,213 9 8
300   "   4d.                   "           "	820 0 0

Making a total of..... £4,095 3 0

That sum be proposed to expend thus:—

	£	s.	d.
Payment of chapel debts.....	800	0	0
Support of ministers.....	600	0	0
Rents, &c.....	700	0	0
Day-schools.....	500	0	0
Home missions.....	300	0	0
Foreign do.....	150	0	0
Strangers' Friend Society.....	150	0	0
Bibles and tracts.....	200	0	0
Indigent members.....	500	0	0
Rooms for prayer meetings.....	100	0	0
Left for charity.....	95	0	0

£4,095 0 0

Mr. M'CURRIE said that, though the teetotal Methodists had been opposed by those who ought to have helped them, they could, notwithstanding, rejoice that the blessing of God had rested upon their labours. Hundreds had left the Church through the love of strong drink, and stranger still, the Church had left them. The sheep had strayed from the fold and were lost, and the shepherds, instead of going out after them, had said, "Oh, they are gone too far to be restored, and it will be of no use to follow them!" But that was not the conduct of a "good shepherd." Was it not sad that their own preachers refused to announce meetings of Wesleyan teetotalers? As it regarded himself, teetotalism found him a poor, miserable, fallen, backsliding Wesleyan Methodist, through a fatal love of strong drink; and it had brought him back to peace, to comfort, to respectability, and the Connexion. Hence he felt bound to advocate abstinence in connexion with religion to the best of his ability.—The chairman then concluded the meeting, which was well attended, by giving out the hymn, "Jesus, confirm my heart's desire," &c.

## FITZROY AND MARYLEBONE.

On Monday, June 25, an excursion by steam-vessel to Southend took place, under the management of the committee of the Marylebone and Fitzroy Total Abstinence Society. The fineness of the weather, and other attractions, brought together about 800 persons, who left London-bridge Wharf, on board the Emerald, about nine o'clock in the morning, and returned safely thither about ten at night. Every person on board seemed to enjoy the trip, though it would have added greatly to the comfort of the passengers if the vessel had been larger. As it was, a hundred or two were obliged to return home disappointed. Some addresses, recommendatory of Teetotalism, were delivered at Southend, though the majority of the company preferred short rambles through the town and vicinity, or a short sail or row on the sea. On their return, however, a number of interesting addresses were delivered by Messrs. M'Currie, D. Walters, Freemantle, Hodgson, Esterbrooke, Campbell, and J. W. Green. A conversational advocacy also was carried on with much success, and as the result of the public and private addresses, several signatures to the teetotal pledge were obtained.

## BLOOMSBURY.

Some time ago, the Rev. G. W. McCree proposed to the Committee that on the first Wednesday in each month the usual Temperance Meeting should be superseded by a

lecture on some scientific, moral, or literary subject. This was agreed to, and the lectures commenced. They have been attended by an encouraging amount of success; and will continue to be delivered on the first Wednesday in each month. Mr. J. P. Parker has lectured on Universal Peace and Providence; and Mr. McCree, on Life Assurance and Self-education (two lectures). On July 4, the Rev. J. Robertson, M.A., will lecture on the Human Mind and its Improvement. The lectures commence at half-past eight o'clock.

## GREENWICH.

Contrast and comparison are said to be a speedy and effectual means of arriving at truth. This is never more strikingly exemplified than when the practical teetotaler compares his present with his former condition, especially if he have been the victim of excessive indulgence. He is able to contrast a body enfeebled and a body invigorated—a mind distracted and a mind composed—a condemning conscience and a peaceful conscience—neglect of relative, social, and religious duties, and attention thereto—a contrast, in short, which language, however eloquent, fails to describe. Of this class were the feelings experienced by the writer on a recent visit to Greenwich for the purpose of recreation, and for listening to a lecture on Temperance from Mr. Pasmore Edwards. Mr. W. SPRIGGS occupied the chair, and made a few remarks. Mr. Edwards then enforced the practice of teetotalism as one in perfect harmony with the laws of health—a fact, he said, which was fully established by history, science, experience, and observation. This he illustrated by appropriate references. He then pointed out the pernicious properties of intoxicating drinks, and their injurious influence on the physical, social, and moral condition of mankind, especially the industrial classes; this also was fully and pleasantly illustrated by facts. A numerous and respectable audience testified their cordial approbation of the lecture by hearty applause. The writer wishes to subjoin a remark or two on the formation and successful working of this Greenwich Temperance Society, which he trusts may be acceptable to the religious reader interested in the progress of the Temperance Reformation, and encouraging to Wesleyan teetotalers. There is reason to fear that no class of abstainers have more prejudices to encounter, or more opposition to lament, than those who are members of the Wesleyan Methodist Connexion. To such it may be satisfactory to state that the committee of this society consists of respectable religious tradesmen, including some consistent, faithful, and influential Methodists of long standing. Concord, activity, and perseverance characterise their proceedings. The secretary sustains an important position in one of the oldest first-rate mercantile establishments in the City, and generously devotes his talents and spare time to the promotion of the temperance cause. The result of these benevolent, harmonious, and persevering efforts, is a united, stable, and efficient band of teetotalers in one of the most dissipated boroughs in the United Kingdom.

W. S.

## WOODSTOCK.

A temperance tea meeting took place in the Town-hall on Whit-Monday through the exertions of the originators and promoters of the Juvenile Total Abstinence Society in connection with the Baptist chapel in this town. We had the pleasure of beholding joy and happiness beaming from upwards of 200 cheerful countenances. The seats were then arranged, and Mr. Cox, Superintendent of the Sunday-school of the above place of worship, was called to fill the chair. The speakers were, the Revs.—Gutteridge, of Southam, Church of Oxford, Hiron, Way, Windows, and Noble. The audience was highly respectable, and appeared to be deeply interested. We have upwards of 100 youths who have recently signed the pledge. Great interest is awakened in this locality: meetings at Bladen, Charlbury, &c., have been held, and have resulted in bringing trophies to the temperance cause. Some respectable moderate drinkers have been led to the conclusion that the only safe and effectual plan to remove the blighting curse of intemperance from our land is Total Abstinence.

ROBERT NOBLE.

## WANTAGE, BERKS.

The sixth anniversary of the Temperance Society in this town, was held on Monday, the 18th June. In the morning the members, committee, and friends assembled in the Wesleyan chapel, when the Rev. ZEPHANIAH JOB, the Wesleyan minister residing in the town, preached an impressive discourse from the latter clause of the 23rd verse

of the 32nd chapter of Numbers, "Be sure your sin will find you out;" which he applied to the intemperate in strong drink; and also to the intemperate in other sins; and made it apparent that Teetotalism, although it will remove that great stigma on the human race, the love of strong drink, will not save the soul. In the afternoon the total abstainers, after proceeding through different streets, accompanied by the Wantage band, and the members of the Juvenile Rechabite Society, with their flags and banners convened, together with other friends, in Mr. John Jones's barn, Wallingford-street (which was very obligingly lent for the occasion) and sat down to a tea.

The Rev. Mr. JOB was called to the chair at the public meeting, which was large and respectable: he stated his reasons for being a Teetotaler. The prime one was that his usefulness as a minister of the Gospel might thereby be increased. He made many other pertinent remarks and exhortations.

The Rev. THOMAS SPENCER, M.A., late of Bath, was then introduced, amidst the enthusiastic cheerings of the audience. He delivered a very lucid and impressive address, in the course of which the drunkard, the moderate drinker, the manufacturers and venders of strong drinks, all came in for a share of his reproof and advice; and the Teetotalers were exhorted and encouraged to greater zeal and activity. He also made some striking remarks as to the disgusting practices of smoking and snuff taking; and at the close of the meeting a Teetotaler of twelve years standing presented the speaker with his pipe and tobacco, affirming that he would never again resume the practice. The Rev. Chairman also had two packets of tobacco presented to him, with similar declarations.

Mr. ISAAC BROAD was next called upon. His observations were impressive, partaking of the nature of true gratitude, and piety—in relation to himself, looking at his past infatuation, that he is now a Teetotaler, and one who aims to abstain from all appearance of evil; and also, of the greatest desire to promote the good of others.

The meeting closed by singing a Doxology, and the friends were highly pleased with the addition of the names of fifteen persons on the pledge-book, and several more had thoroughly made up their minds, but did not wish to sign the pledge under the excitement of the moment.

## EXETER.

The members and friends of the Wesleyan Total Abstinence Society took tea together a short time since in the St. Sidwell's School-room, when sixty persons sat down to partake of the cheering beverage. In the course of the evening several interesting addresses were delivered, and many related their Christian experience combined with the practice of Total Abstinence, some of which were of fourteen years' standing, and by the blessing of God they had enjoyed general good health, and through his grace a good hope for eternal life. K. W. FOX, Esq., honoured the society with his presence, as did also Mr. ALLEN, from Glasgow, who favoured the meeting with an able, soul-stirring address on the subject of Total Abstinence. This society, which has only been organized six months, numbers about a hundred members (all Wesleyans), including two ministers, eleven local preachers, and several leaders. A monthly tract distribution has been commenced in connexion with this society, for the distribution of the tracts sanctioned by the Wesleyan Union of Total Abstainers established at Liverpool. The Wesleyan friends of the temperance cause have reason to believe their efforts will be crowned with the desired blessing, and that their numbers will very soon be doubled and trebled. It should also be stated that the secretary keeps a pledge-book for those who are not members of the Wesleyan society, thereby extending the influences of the society among the members of the congregations or any others that the members may come in contact with.

## BRISTOL.

On Whit-Tuesday the Annual Temperance Festival and Rural Fete took place at the Zoological Gardens, Clifton, and passed off with much *elate*. Soon after the appointed hour, all the approaches to the promised "scene" were almost choked up with a numberless mass of pleasure-seekers, and by two o'clock the gardens presented a most pleasing and animated appearance. The walks and avenues of these delightful gardens were decorated by an admixture of the sexes, both young and old. After perambulating and examining the curiosities of the animal and feathered creation contained in the *locale*, a great propor-

tion formed themselves into parties, and commenced their afternoon pleasure by various games.

At half-past three o'clock a meeting, for the purpose of hearing addresses, was held on the lawn, the orchestra being occupied as a platform by the orators.

Mr. JOHN RUSSELL briefly addressed the meeting, and then introduced Mr. JOHN CASSELL, proprietor of the *Standard of Freedom*, who delivered a very interesting and effective address. He said that, he looked upon the Total Abstinence Society as the "working man's elevation society" (hear); as calculated to elevate him morally, socially, physically, and politically. Look at the physical condition of the working classes, and see how great an amount of misery and disease they endure on account of their love for intoxicating drinks (hear, hear). Not only did those drinks impair the stomach, corrode the liver, and enlarge the heart, but their ravages extended to the brain, the temple of the reason, the port-royal of the intellect. Then the drunkard not only injured his own body and mind, but he transmitted to his children an impaired organization, fulfilling, in an awful manner, the divine declaration, "I will visit the sins of the fathers upon the children unto the third and fourth generation." Viewing the subject in the moral point of view, what was the effect of the drinking habit? The drunkard not only spent his money in the public-house, but he degraded his own morals, and injured those of his children, whom he deprived of the blessings of education, or contaminated by the influence of bad example. Even if he sent them to the Sabbath or day school, the good which was there imparted to them was neutralised by the evil examples of home, and the children were led and seduced onward until they acquired all the vices of their fathers, and descended unpitied and unloved to a drunkard's grave. In the towns where teetotal societies were established, much had been done to elevate the intellect and morals of the people: instructive institutions were established, and the working classes and the rising generation were led to spend their evenings not in the public-house, but at the mechanics' institute or literary society, while on the Sabbath-day, instead of besotting themselves in the tavern, they were often to be seen with their wives, well clad, going to a place of worship. In Manchester alone hundreds and hundreds had been released from the bondage of drunkenness, while teetotalism had done more for the factory children than all the factory bills put together (hear). Yes, when a man became a teetotaler, he became a richer man, a wiser man, and a man imbued with a strong sense of his responsibility, and he took his children from the factory to send them to the school. He had said that total abstinence would elevate the working man politically, for what tended more to degrade man in every way than the use of intoxicating liquors? There was not an election took place in which men did not barter their franchise for drink (hear). When they found men who would sell their Bible for drink, could they wonder that others would barter their political privileges for the same? and he would ask, ought such to be trusted with so sacred a privilege as the elective franchise? Let them spread abroad the teetotal principle, let them create a sober people, and they would find the comfort and happiness of his wife, the education and moral improvement of his children—objects dear to the heart of every working man (hear, hear). They complained of taxation, but let them only save the money which they now squandered in strong drink, and they would repeal the malt-tax for themselves, and relieve themselves of a self-imposed burden which kept thousands in poverty and wretchedness.

Mr. RICHARD HORN spoke at some length in a humorous, feeling, but scarcely reportable speech.

Mrs. STAMP, widow of the Rev. Mr. Stamp, of London, next spoke, and was listened to with thrilling anxiety.

Mr. BALFOUR addressed a few remarks to the meeting in advocacy of the total abstinence cause, and the proceedings were then adjourned till half-past six o'clock.

At the meeting in the evening,

Mr. CASSELL again spoke in support of two propositions—1st. That strong and intoxicating drinks were not necessary for persons in health; and 2nd. That the disuse of those drinks would be favourable to the world's advancement. He said the first proposition was proved by the experience of hard-working men of all classes, blacksmiths, stone-masons, corn-porters, and others, who had borne their willing testimony to the fact, that they could do better with-

out intoxicating drinks than with them. It was, too, proved by the testimony of the physiologist, the medical man, and the chemist. Intoxicating liquors contained nothing which rendered them useful as means of strengthening the human system. A pint of beer contained scarcely an ounce of nourishing matter, and that of the coarsest and most indigestible kind. A pound of nutritive matter in beer would cost 2s. 8d., while the same quantity in bread would, at the most, cost 2d. (hear). That intoxicating drinks were not necessary to enable persons to stand heat had been proved among other evidences by the experience of that day, while that they were not required as a protection against cold was admitted by the fact of Captain Ross having made all his men teetotalers (hear). No one had ever given the system a fair trial who had not been compelled to declare that he was the better for it—better in health, better in mind, better in social comfort, better in pocket (cheers). In support of his second proposition, Mr. Cassell alleged that drinking obscured the faculties, so that men could not, when under its influence, see the truth, while by its influence on the social condition it impeded the progress of intelligence, morality, and religion.

Mr. BALFOUR, who had been a missionary of the National Temperance Society to the English labourers engaged in making the railroads in France, contrasted the drunken habits of his countrymen with the more sober demeanour of our continental neighbours, and stated, as a fact, that the French had resolved to give up the making of a railway from Havre de Grace to Rouen, if the English labourers could not be made more sober. Mr. Balfour spoke at some length in exposure of the evils of intemperance as experienced in this country—condemned the drinking customs of Englishmen, and called upon the upper and middle classes to abolish them.

Mrs. STAMP also spoke, and the meeting concluded by the singing of a temperance hymn.

The gardens were well attended throughout the day, and towards evening there were at least 19,000 persons within the boundaries of this favourite place of resort.

#### BURWITH, YORKSHIRE.

On Thursday, the 14th ult., the annual Temperance Festival was held at this interesting village. Mr. Smithies, sen., of York, presided. Mr. ADDLESHAM, the agent of the British Association, and Mrs. HARDWICK (wife of the Rev. W. Hardwick, Baptist minister), with other friends, addressed the meeting. A similar festival was held during the same week at the adjoining village of Cottingham. Our correspondent, in referring to the heartfelt appeal made in the addresses by Mrs. Hardwick, says, "Her coming has been crowned by the Divine blessing eminently."

#### WAKEFIELD.

During the past fortnight Mr. Teare, the well-known Temperance advocate, has been delivering a series of lectures in the open air in different parts of this town, upon the principles of, and the blessings consequent upon the adoption of, the temperance cause. Large auditories have listened to the forcible arguments by which this popular lecturer sought to produce a conviction of the truth upon the minds of his hearers, and several have become total abstainers from that frightful source of human misery, strong drink. In this town this good cause has for a length of time greatly prospered, and it is pleasing to add that several hundreds of the rising generation are enrolled as a branch of that hopeful association, well-known throughout the West Riding by the appropriate appellation—"The Band of Hope."

#### RIPPINGALL.

Friday evening, June 1, a lecture was delivered in the open air, at the Cross, by Mr. J. BORMOND, from York, which was listened to attentively. It was delivered in the hearing of many who would have been far better in every respect, but for the use of strong drinks. The lecturer pointed out the benefits that would result from the abandonment of such drink to the farmer and labourer, to the employer and employed, and to all classes. There would be a great saving of money, of precious grain, of human character, and of human life. Many in this place have, through temperance, been reclaimed from vicious courses, and their goings are established in the way of temperance. Several have signed the Total Abstinence pledge since the delivery of the above lecture. S. HND.

## BETLEY, STAFFORDSHIRE.

On the 30th ult., the Teetotalers and Rechabites held their first anniversary. A procession, at one o'clock p.m., having been determined upon, great numbers assembled early from the Potteries, Newcastle, Crewe, Nantwich, and other places in the neighbourhood. At one the procession started with banners, the band from the potteries, &c., to Wrinchell and back to Betley, to the Wesleyan chapel, where the Rev. J. PRITCHARD, Primitive Methodist preacher, preached a very appropriate sermon from the words "No man liveth to himself." The Teetotalers were permitted to perambulate the pleasure grounds of the following gentlemen:—G. Tollett, Esq., Betley-hall; F. Twemlew, Esq., Betley-court; and D. Rasbotham, Esq., Dodlespool-hall; and thence to a tent on a piece of land kindly lent by Mr. Redfern, who, with Mrs. Redfern, rendered us every assistance for a comfortable tea-party, consisting of about 460 persons. In consequence of heavy rain the meeting adjourned to the Wesleyan chapel. Mr. FIDLEY, of Haslington, presided, and excellent addresses were delivered to a crowded audience by the Rev. J. Pritchard, Messrs. Brown, Smith, and Pickersgill. We keep up regular meetings, and the work of reformation goes on prosperously. Many have been induced to attend places of religious worship since they became Total Abstinents.

W. SWINNERTON, Secretary.

## SUNDERLAND: WESLEYAN TOTAL ABSTINENCE SOCIETY.

This society was established in January, 1848, under the auspices of upwards of 40 local preachers and class leaders, since then it has enrolled about 250 members, together with 90 Sabbath-school teachers, and 500 Sabbath-school children. The first public meeting of the society was held on Friday evening, June 1st, in the Athenæum large hall, which was well filled by a respectable audience. The meeting having been opened with singing and prayer, Mr. William Muschamp was called to the chair, and delivered an address on the fearful evils entailed by intemperance, especially upon the moral and religious interests of the community. He showed that strong drink is the great antagonist to the spread of the Gospel, that by its use in this country alone, not less than 40,000 persons annually lost their religious impressions, and are thus prevented from uniting themselves with some section of the church of Christ. He next showed that this insidious foe had also invaded the sacred enclosure of the church itself, and there exerted the most desolating influence, sapping the foundations of personal piety, and annually expelling from its pale upwards of 20,000 members. After adverting to the comparatively little success of Sabbath-school and missionary labours, owing to the sad and counteracting influences of strong drink, the chairman called upon all Wesleyans to lend their aid and influence to the total abstinence cause, and thus carry out the spirit of their own rules, and the principles of their venerated and self-denying founder; and by the saving effected by this small sacrifice they would be enabled not only amply to replenish every fund in the society, but also swell the present deficient fund of their great missionary enterprise to at least £400,000 a year (applause). The chairman then called upon Mr. Alderman Beaumont, surgeon, of Bradford, who delivered a masterly and eloquent lecture on the physiological bearing of the total abstinence question. He stated that not only was the total abstinence principle supported by all those powerful arguments that could be drawn from its moral and religious bearing, but that physiological and medical science also came forward in its aid and defence. He then entered into the most clear and lucid arguments and proofs that the use of alcoholic drinks are not only unnecessary to the enjoyment of perfect health, but that even in moderate quantities they are positively injurious to the beautiful, delicate, and complicated mechanism of the human frame; and that a large proportion of the many diseases and ills to which flesh is heir to, "originate in the use of intoxicating drinks." During the delivery of this admirable and convincing lecture Mr. Alderman Beaumont was frequently and loudly applauded; and its beneficial results, in giving a fresh impetus to the Wesleyan total abstinence cause in Sunderland, will be long experienced and felt. Mr. Simpson Hodgson moved a vote of thanks to Mr. Ald. Beaumont and the chairman, which was carried unanimously. The meeting then broke up.

DRINK AND DEATH.—Asiatic cholera has appeared among the "navvies" employed in cutting the second

tunnel on the Manchester and Sheffield Railway, at Woodhead, near Manchester. The workmen, amongst whom it has made its appearance, are *exceedingly intemperate* in their mode of living. Many of the "navvies" had saved up their earnings, and *indulged in great drunkenness* at Whit-suntide, one man alone having spent *seven pounds*, it is said, in intoxicating drinks during the week. He had eaten and drunk immoderately at dinner time on Saturday, and soon after was seized with symptoms of cholera, which increased very rapidly, and he died within about fourteen hours of the first attack. The disease spread very rapidly amongst the other workmen; sixteen were seized with the dreaded symptoms within a few days, of whom seven died up to the following Monday night; and the others, when the last account came, were not expected to recover. When will men learn to value life, health, and comfort above every sensual indulgence?

TO WINE-DRINKERS.—The Commander of the American Exploring Expedition, in his description of Madeira, after alluding to the fact that "the manner of expressing the juice has never been particularly described," goes into detail regarding this preparatory process in the making of wine:—"On our approach we heard a sort of song, with a continued thumping, and on entering saw six men stamping violently in a vat of six feet square, three on each side of a huge lever beam, *their legs bare up to the thighs*. On our entrance, they redoubled their exertions, till the perspiration fairly poured from them. After the grapes had been sufficiently stamped, and the men's legs well scraped," &c. An attempt was made, it appears, by some cleanly Europeans, to introduce machinery in lieu of the legs, but the attempt failed in consequence of the resistance of the natives. *Query*:—Do the wines of Madeira owe their peculiar flavour to the delicate process just described?

## TESTIMONY OF A PUBLIC ORATOR.

THE following important testimony to the value of abstinence from wine and other stimulating beverages, is extracted from a letter addressed to L. McNally, Esq., by the celebrated Curran:—

"My health is much better; my breast quite free; the pain gone; my appetite better; sleep not so profound; temper more even. *I am a gainer by the abandonment of wine*. I have taken only water. . . . I have been talking about your habits, without naming yourself. I am more persuaded that you and Egan are not sufficiently afraid of even weak liquors. I can say, from trial, how little pains it costs to correct a bad habit. On the contrary, poor nature, like an ill-used mistress, is delighted with the return of our kindness, and is anxious to show her gratitude for that return by letting us see how well she becomes it. I am the more solicitous on this point from having myself made this change, which I see will make me waited for in heaven longer than perhaps they looked for."

THE WANDERER.—As I was returning from a Temperance meeting at the West-end of London, a few nights ago, on passing City-road Wesleyan Chapel, I overtook a respectably-dressed young man, who was intoxicated. He was "lost," and could neither find his way home, nor make me understand where he lived. I took him to my lodgings; and, after a little time, his recollection so far returned that he was enabled to describe his lodging. On our way thither I ascertained that he was the son of a Wesleyan Class-Leader, and that prior to his leaving home he had been a member of the Wesleyan Society and a Sunday-school teacher. He had only been a few days in London, having come up in search of a situation in one of the wholesale houses. It was nearly midnight as I passed the Hoxton Church on my way back; and I thought of the many promising youths who have found premature graves in the London church-yards, who might now have been living but for strong drink. Let parents who intend to send their sons to London see to it that they are firmly grounded in total abstinence principles. Without this they will, in all probability, be overcome by the numerous snares of London.

T. B. S.

## RECENT PUBLICATIONS.

WESLEYAN TEMPERANCE TRACTS, Nos. 1 to 27. H AND BILLS ditto, Nos. 1 to 12. London: W. Symons, New Bridge-street, Vauxhall.

THESE tracts are published under the sanction of the Committee of the "Wesleyan Union of Total Abstainers," who have selected them especially for circulation among the members of the Wesleyan Methodist Societies and congregations. We have the means of knowing that great good has resulted from the circulation of these tracts in the Wesleyan Connexion; much prejudice has been removed, and many have been induced to adopt the practice of total abstinence, and to join the Wesleyan Union. As there is still, strange to say, much difficulty in obtaining the use of Wesleyan Chapels or School-rooms for the advocacy of a practice enjoined by the founder of Methodism, the circulation of these excellent tracts may go far to supply the deficiency. At the same time, they are suitable for circulation amongst professing Christians generally.

THE WESLEY BANNER AND REVIVAL RECORD. Edited by WESLEYAN MINISTERS. Nos. 1 to 7. London: Partridge and Oakey, Paternoster-row.

THE responsible Editor of this monthly publication is the Rev. SAMUEL DUNN, the Superintendent of the Wesleyan Nottingham Circuit. In addition to a variety of articles interesting and instructive to all classes of professing Christians, and some peculiarly so to Wesleyan Methodists, it regularly advocates total abstinence from strong drinks, and that, not merely by advancing theories, or even reasonings, in favour of the practice, but by furnishing unequivocal testimonies as to its utility and excellence, from eminent medical practitioners, ministers of religion of various denominations, and others every way competent to furnish such testimonies. We wish the Rev. Editor much success, and the more so at this time, because, in consequence of his having assumed the character of a reformer, he and his periodical are violently opposed by some whose opinions and conduct are far behind the times.

DRINKING AND SABBATH DESECRATION. By the Rev. W. REID, Edinburgh. London: Houlston and Stone-man, Paternoster-row.

THIS is a four-page tract, issued by the Committee of the Scottish Temperance League. It is admirably calculated to convince the promoters of Sabbath observance of the intimate connection of Sabbath desecration with the manufacture, sale, and use of strong drink; and of the vast importance of the total abstinence movement in connection with the success of their labours. It ought to be circulated most extensively. It must convince the Sabbath reformer who is not also a Temperance reformer, that he is, to say the least, a very inconsistent man.

The extent to which drinking is carried among European soldiers in India is so fearful that no language can describe it.—*Dry Leaves from Young Egypt.*

THE POWER OF REFLECTION.—The most extraordinary thing in connection with gin palaces, notwithstanding the profusion of every known and unknown ornament, is the absence of all mirrors. This may be accounted for by the fact, that publicans are well aware that, if a drunkard could only see himself, he would immediately turn away in horror from the glass.—*Funch.*

## TETOTALER'S BUDGET.

THE TRAFFIC.—Is it not a fact that intemperance is the greatest source of crime, poverty, and misery? Then how can any man, aspiring to the honour of being a patriot, a philanthropist, or a Christian, favour the manufacture, sale, or use thereof?

A WORD TO DRAM DRINKERS.—Let a dram drinker dispend with his drams for one year, placing the cost of them in a safe place of deposit, and see if he will not be *better off* at the end of the year, in health, comfort, and purse. Just try the experiment *one year*, and if the plan works well, continue it.

COLD WATER.—The fluid which nature has so abundantly provided is that best fitted for man to drink; it is suitable for every variety of constitution, and is more effectual than any other liquid in allaying thirst; thereby showing that it is the beverage designed to supply the loss of fluid to which we are perpetually subject in hot climates.

WORKS OF THE DEVIL.—A clergyman in Tioga county, New York, in opposing the temperance movement, went from house to house, from school to school, and from church to church, in the hope of persuading the friends of temperance were the *works of the devil*. Poor fellow! he had a hard time of it. Many intelligent persons concluded that if the devil had anything to do with either party, he stood smilingly behind this blind guide, patting him cosily on the shoulder, ever and anon exclaiming, "You're the preacher for me!"

INSANITY.—Dr. Bingham, the able superintendent of the State Lunatic Asylum, believes that intemperance is frequently the indirect cause of insanity in many who are themselves temperate. We have no doubt of it, and when once the disturbing influence is set in motion by a drinking parent, not only his innocent offspring, but his children's children may reap the consequences in the horrors of madness. With the mere possibility of such results before him, the man who persists in drinking must be hardened indeed; and how much more so when those results are highly probable!—*New York Organ.*

THE CASE WITH THOUSANDS.—"Well, Thomas, this is a beautiful bright Sunday morning; how is it that you are weeping instead of going to your much loved school?" "Oh, sir, I am ashamed to tell you, because I must speak of my father's faults. He got drunk again last week, and pawned my Sunday clothes; and last night he got drunk again, and spent the money which should have fetched them out: so I have no clothes in which I can go to school." Query: are not thousands of children kept from Sabbath and day schools, in consequence of the intemperance of their parents?

A WIFE'S THANKS.—A drunkard in Alabama was lately taken in hand by the temperance men, and reformed. Soon after, one of the brothers visited the humble though comfortable home of his family. He was welcomed by the wife with a joyful countenance. "God bless your society," she feelingly exclaimed, "It has made my husband a sober man, restored to our children the comforts of a home, and opened the road to the house of God." How many hundreds of wives can utter the same language? Let *Christian* opposers of the temperance movement visit one such home, and then ask if their opposition—if even their apathy—is justifiable.

A REPENTANT RUMSELLER.—The *Boston Traveller* relates an act of self-denial recently put into practice by a person engaged in the sale of spirituous liquors, whose experience of the nature and tendency of his occupation induced him to abandon the profitable business; and with a promptness and decision that can scarcely be too much praised, he proceeded to one of the officers of the Total Abstinence Society and signed the pledge, declaring that he could no longer be a witness of the poverty and wretchedness of his ruined customers. This is a simple fact that speaks volumes. Frightful must be the reality of those horrors, which rather than continue to have a share in producing, a man would prefer to throw himself upon the world and begin life anew.

The TETOTAL TIMES AND ESSAYIST may be had of J. L. Green, 62, Paternoster-row, London; Ward, 54, do.; Abel Heywood, Manchester; Kershaw, Leeds; Menzies, Edinburgh; Gallie, Glasgow; and all Booksellers.

THE BANEFUL EFFECTS OF STRONG DRINKS ON THE NERVES, ESPECIALLY ON THE FIVE SENSES AND VOLUNTARY MOTION.

[BY BENJAMIN PARSONS.]

HEARING.

IN the last number of the *Treetotal Times* we offered a few remarks on the injuries which intoxicating liquors inflict on our nerves and senses, and particularly referred to *sight*. Thousands are tormented with giddiness; have indescribable myriads of strange objects floating before them; are able to read but little; cannot bear to look at brilliant colours, or endure the least increase of light; are dizzy if they look down a precipice; and fly to all sorts of remedies without finding any of them availing. Sometimes they resort to opening medicines to purge their vision, and take numerous kinds of offensive draughts. They try all our watering-places, from the pure springs of Malvern to the nauseous fountains of Harrogate, and nothing seems to come amiss, whether saline, chalybeate, or sulphuric. If we had a law against *cruelty to stomachs*, and if that important physical functionary was endowed with an articulate voice, how many would have to be summoned before the magistrate! What countless boxes of pills are sent down the throat to be digested, or plague the organs of digestion. The ancients gave diplomas to their intestines, for they called their "venter" an "*Artium Magister*," that is, an A.M., or "*Master of Arts*;" and if the old-fashioned stomachs of the olden time deserved this honour, the schools ought not to pass over unnoticed the more hardly-worked and more deeply-learned gastric performers of our day. If some Homer, or Walter Scott, or Hudibras would but take up the subject, and sing, celebrate, or satirize the intestine wars of dyspeptics and hypochondriacs, occasioned by the freaks of the English in food, drink, and physic, we should soon have all the editions of the *Iliad*, &c. &c., thrown into the shade. All contentions and combats have originated in folly, and none more so than those which are gastronomic.

Hence we hail TOTAL ABSTINENCE, because by adopting this principle we shall be able to quiet much of the commotion within, and thus extend the blessings of the Peace Society to the physical as well as to the moral man. By delivering the nerves from the tortures of a material demon, we shall not only save the intestines from physic, but we shall prolong life, and purify the senses, so that we shall have clear sight, distinct hearing, and all the blessings which the Creator intended we should enjoy, through the medium of acute and healthy sensation. We propose in this paper to glance—

II. AT THE BANEFUL EFFECTS OF STIMULANTS ON THE SENSE OF HEARING.—How it is that one nerve should convey sound and another sight, has not yet been fathomed even by the acutest physiologists. We have not heard or read that either in the chemical or vital character of these marvellous little threads there is anything that would enable an anatomist to distinguish the one from the other. Were they separated from the brain, the eye, the ear, &c., and laid on a sheet of paper, he could not say, "*This is a nerve of vision, and that of hearing.*" To mark their distinctive office, he must see the one extending from the brain to the eye, and the other from the same source to the ear. Here, then, we have a marvel which probably would nonplus the penetration of an archangel. But if the nerves are thus dis-

tinued and yet one, the organs with which they are connected are beautiful examples of adaptation to the purposes intended by the Almighty. We owe the present perfection of the telescope more to the discoveries of the anatomist than to the ingenuity of the optician. Art was anticipated by nature, and here, as in every thing, the best teacher is God.

And if the *eye* is an optical instrument finished by divine art, so the *ear* is an equal sample of infinite science and philosophy. Its bones, membranes, and peculiar structure fit it especially to be the audience-chamber of the soul. On its exquisite character volumes might be written without exhausting the subject. In studying this branch of physiology we are in a perpetual strait, for we know not which most to admire, its ingenious formation, or its benevolent use. Only imagine that all mankind had been born deaf, and what a world of knowledge, pleasure, and delight is at once shut out! and hence learn the injury done to ourselves, and the crime committed against God and man, by eating or drinking anything that can hurt this important sense. To become voluntarily deaf by the use of any deleterious article, is to insult the Creator, by trampling in the dust one of his choicest gifts. We grant that the ear has been the medium of pollution, iniquity and pain, but then this is one of the natural, and perhaps necessary conditions of a sensitive and moral constitution. If we could not feel pain we should be incapable of pleasure; if it were impossible for us to be wicked, it would be just as far beyond the reach of any possibility for us to be pious. Creatures endowed with feeling must be alive to all the influences that can affect their sensibility; and as no one can be religious from compulsion, for there can be no morality where there is no freedom or choice, the possibility of evil in a moral world consisting of minds of infinite powers and knowledge is not at all wonderful.

But, "*What is,*" "*What may be,*" and "*What ought to be,*" are questions of very different import. There *ought* to be no moral evil in the world; and if Jehovah had been obeyed, there would have been none; and had there been no moral evil in the world, there would have been no physical suffering, and consequently nothing to pain or pollute the ear, or any other organ of sensation. In heaven there will be none but sweet, holy, benevolent and harmonious voices, and but for our sin, earth would be the counterpart of the celestial paradise. In this respect our world ought to be an emblem of the seats of bliss. The same mind that can harbour evil thoughts could cherish those which are pure; the same tongue that can utter obscene, polluting, cruel or cutting words, could with the same amount of labour pronounce those which would "minister grace to the hearers."

We make these remarks to show that the ear, as a *divine gift*, is perfectly and absolutely good, and that whatever pain or evil its profession may occasion originates in man. The language of this world would be all that the heart could wish if the Gospel were obeyed. Of the good wife in Proverbs, it is said—

"She openeth her mouth with wisdom,  
And in her tongue is the law of kindness;"

and Moses, in addressing the Israelites, promised—

"My doctrine shall drop as the rain,  
My speech shall distill as the dew."

Were all thus to speak, and why should they not? there would be little to pain the ear or contaminate the soul. We rejoice in the prospect revelation holds out, that our world is yet to be the auditor of sweet, holy, benevolent, eloquent and harmonious voices. It

is a fable to talk of the golden age as past: the golden age is *to come*, and because we not merely dream, but as firmly believe in it as we do in our own existence, we earnestly invite all our fellow disciples in the Gospel to throw their influence into the *total abstinence cause*. How many "throats" are made "an open sepulchre" by the power of liquor! Numbers of persons never swear, talk foolishly, or obscenely, until the bowl has reduced them and destroyed all sense of decency and propriety. The language of the pot-house, the tea-gardens, and the tavern, might make even demons blush. From these pestilential sources there is daily, and especially on Sabbaths, poured through the ear into the soul moral poison of a character so deadly, that compared with it all other *miasmata* that have swept nations away are harmless and beneficent. And allow us to say to you, brother or sister, or whoever you are that use the drunkard's drink, so long as you take these liquors, you subscribe to pay for the licence which keeps open these sinks of death and perdition.

Our readers will pardon this seeming digression, but it did appear to us not all out of place, when speaking of so divine an organ as the ear, and its capabilities of good or evil, to direct their attention to one of the greatest sources of corruption that has ever polluted mankind, and therefore to entreat them to *abstain*, lest the blood of souls should at last be found on their garments. As to the sense itself, its capacities of evil and abuse may give us some idea of its susceptibilities of good. But then to be useful depends entirely upon the *nerves*. The organ may be perfect: the membrane, the bones, the tube, the structure, &c. &c., may be all complete and healthy, but if the brain and nerves are diseased, the hearing will suffer. There may be as perfect an ear in the dead man or the paralytic as in the most acute recipient of sound, but in such the nerves cannot act, and therefore they are deaf to our voices.

Now, it is well known that *constant excitement* weakens the nerves. We have read for so long a period together, as to be compelled to close our eyes. We have followed labour for six-and-thirty or forty hours in succession, but at the end could see nothing distinctly; and a long continuance of such a course must have ended in blindness. And the ear, be it remembered, is as sensitive as the eye. The sweetest voices, or the most enchanting music, by being continued too long, would become offensive, and generate disease. We must have an immortal and spiritual body before we shall be able to bear the prolonged hallelujahs of heaven. In our present imperfect state, perpetual stimulation must run up our nervous system. But it is *at this consummation that our moderate and immoderate drinkers aim*. They tell us they cannot labour, think, or preach, without the impulse of poisons. Their nerves never enjoy a moment's repose, for they are either overwrought by stimuli, or tremulous from relapse. In the former case you have the swift courser sweeping over the plains, and in the latter the gasping nostrils and the panting flank. The nerves are never in a healthy state. The brain is elevated too high, or suffering all the ills of over-excitement. We ask every thinking person to reflect whether it is possible to adopt a plan more likely to produce disease? We believe that human ingenuity could not, under any circumstances, invent a system so baneful to body and mind, and especially to sensation, as the constant use of intoxicating drinks.

It may here be asked, "How it is that in one indi-

vidual the eye may be more susceptible to injury, and in another the ear?" The question is not hard of solution. Wherever there is any disease already, alcoholic drinks especially fly to that part and aggravate the evil. It is just the same as it is with the anatomist. He can handle putrescent bodies without harm, if there is no wound in his hand; but if he has one, woe be to him! for the virus will enter that unsound part, and perhaps poison his whole frame. So here: one individual has, either from malformation or some other cause, a tendency to diseased vision; and another, from cold or something else, a predisposition to deafness; and, in each case, the drink taken seizes the organ already affected, so that the one suffers in his sight and the other in his hearing. Drinking too much of even water will often produce a ringing in the ears, or some other unpleasant sound, which will confuse the senses; but when large quantities of stimulating liquors are taken, the hearing, in numbers of instances, is sure to suffer. For good hearing we must have healthy nerves; and we never can have strong nerves if we use intoxicating poisons. Some persons are of a more iron constitution than others; but we firmly believe that God has not made the brain or nerves which can effectually resist the influence of these beverages. We have seen every sense diseased from their habitual but moderate use. Many from this cause alone are stone-deaf, and, as far as sound is concerned, are dead while they live. They have sacrificed to appetite one of the choicest gifts of their Heavenly Father. Thousands have their hearing greatly affected, and lose more than half of what they ought to hear. They have voluntarily, thoughtlessly, or ignorantly imprisoned their souls; and could not be more shut out from the sweets of music, the enchantments of eloquence, the endearments of social intercourse, or the inspirations of religious vocal tuition, if they were separated from all by the diameter of the whole globe.

Here, then, is a *sin* of no common magnitude. Our senses are not our own; they are the property of Him that made us. They were given for especial objects; and to harm them in any way is to deface the temple of JEHOVAH. What language could sufficiently execrate, or what punishment avenge, the criminal who should have attempted to close the windows of the Jewish sanctuary? But the human body is the *sanctum sanctorum* of the soul, and the soul was intended to be the holy place of the Eternal: for the "Most High dwelleth not in temples made with hands;" the heart, and the heart alone, is his abode. The light and knowledge which enables us to appreciate his character, and welcome him to our breasts, must be obtained by means of our senses; and, therefore, in numerous instances, to injure our sight or hearing is to imprison the soul in darkness, and to exclude the Redeemer, and thus unfit ourselves for usefulness here and for glory hereafter.

We regret, in conclusion, to say, that *moderate drinkers* are most guilty of the crime which we have endeavoured to expose. These systematically take these poisons, and thus injure themselves and others by a regular process. How important that Total Abstiners should use redoubled diligence, to sound the alarm with more energy than ever. As yet we have done but little. The Church is still asleep in its sin. The *Ministers of the Gospel*, who proclaim salvation on the Sabbath, not unfrequently blow the trumpet of Bacchus with more energy and effect than any other agents in the land, and thus spread blindness, deafness, disease, death, and perdition, with the

very same lips that warn sinners "to flee from the wrath to come!" If amid such scenes Teetotalers should remain silent, SURELY "THE VERY STONES WOULD CRY OUT."

## CORRESPONDENCE.

## TEETOTAL STATISTICS.

To the Editor of the Teetotal Times.

DEAR SIR,—Will you allow me to remark that the statement quoted from my work on Juvenile Depravity, and which has been commented upon by two of your correspondents, was not given as establishing any ascertained result, but simply as suggesting an inquiry into the probability of a fact which has become current in temperance literature. The utmost we can hope to arrive at is an approximation to the truth. My conjecture may be wrong, but I hope it is not so extravagant as the one called in question.

Both your correspondents seem to misapprehend the statement, and this arises, no doubt, from their having read the quotation only, as given by you, and not the chapter of the work to which it is appended as a note. In entering upon a discussion we must be careful not to confound two things that differ. If the general statement made was simply that "the use of intoxicating liquors occasions 60,000 deaths annually," then I believe the figures would not exaggerate the actual amount. But the statement is—"that in England and Wales there are 600,000 drunkards, 60,000 of which die annually." How the calculation has been founded originally I am unable to discover, but it is surmised that it was drawn from some facts collected in relation to the lowest parts of New York, one of the most unhealthy and profligate cities in the world. How is that just 10 per cent. of the drunkards die annually? and that the number is not affected by the usual fluctuations of population? In hopes that some of our temperance friends would furnish authenticated facts on the subject, I have ventured to quarrel with the statement, being perfectly satisfied that, as it stands, it is an enormous and absurd blunder.

I do not purpose to enter at length into the subject at present. I may do so when I have time to arrange and collate a mass of facts which I have collected from various quarters. Mr. Tabraham will see at once that I am not investigating now the real amount of mortality caused by drinking, as I have never seen the objectionable statement in that shape. I am inquiring how many drunkards die annually. This will also explain Mr. Wakley's statement. That gentleman does not assert that he holds inquests over 1,000 drunkards, but "that six causes him to hold annually 1,000 inquests more than he otherwise should." He does not say that 10,000 or 15,000 drunkards die annually in the Metropolis, but "that this number of persons die annually from the effects of gin-drinking." It is well known that children at the breast die in convulsions from the gin-drinking of their mothers, and Mr. Wakley had this fact in view; but even then his statement was evidently a random one, from the expression, 10,000 or 15,000. The deaths in the Metropolis in 1841, including part of Surrey and the whole of Greenwich, was 45,132. Mr. Wakley could not seriously mean that nearly 25 per cent. of the metropolitan population owe their deaths to gin-drinking. 24,643 of those dying would be children under 15 years of age, 18,455 would be children under five years of age; besides this, 1,562 deaths were among persons above 80 years of age. Few habitual drinkers reach that age. We are admonished by many startling facts that there are other causes of disease and death besides that of intemperance. In 1847 the mortality in London had reached 60,000, without any increase in the consumption of intoxicating liquors. To what, then, is the

excess of nearly 15,000 deaths in 1847 over 1841 to be attributed? I adduce this to urge the necessity of great caution in weighing statistics from which important conclusions have to be drawn, as also to show the carelessness and haste with which experienced persons like Mr. Wakley make statements, which afterwards are quoted as authoritative.

Mr. Duncan confessedly does not understand my statement. If I have not succeeded in conveying my meaning in the terms employed, I despair of doing so in any others; but I will try to explain what is meant by "excess of deaths." Mr. Duncan is probably aware that there are different rates of mortality in different districts. The mortality of the whole of England is one in 45—that is, one person out of 45 dies annually. Some parts of the country are above and some below this. The Metropolis is one in 39; Birmingham one in 37; Sheffield, one in 33; Bristol, one in 32; Manchester Union, one in 30; Liverpool Parish, one in 29. In the Isle of Wight the mortality is one in 58; in Anglesea, one in 62. It will be seen that the number of deaths in Liverpool greatly exceed, in proportion to the population, the number of deaths in the Metropolis, as also that of England and Wales. This is said to be an "excess of deaths." I have, however, taken another standard. The possibility of reducing the mortality of the whole country, by sanitary arrangements and improved habits among the people, to one in 50, has been universally admitted by all who have paid attention to the subject. I have, therefore, taken two per cent. as the healthy standard. There can be no doubt that a much higher standard of health and life might be attained by the universal adoption of Total Abstinence principles and some sanitary measures; but it is safe to take the one adopted. I take two per cent., therefore, as the healthy standard, and have assumed that all the deaths above that are "an excess of deaths,"—that is, they are over and above what has been proved to be necessary if men would observe the laws of health. I find, in taking this calculation, that there are 30,000 unnecessary deaths every year in England and Wales, and I ventured upon the strength of that calculation to assert, that making the deaths of drunkards double that amount was absurd. One fact I may notice here, that with all our intemperance and other defects as a people, England holds the first place among the more powerful European states as regards health and life. The expectation of life is higher than in any part of Europe. I have no sympathy with those who wish to depreciate our own Island in these particulars.

I am obliged to Mr. Duncan for the fact in relation to Carlisle, as it serves to show most conclusively the loose and irregular way in which statistical results are often obtained. In the first place, the period named—eleven months—is not of sufficient duration to base any general conclusion upon. The deaths might be merely accidental. Would there be the same number in the eleven months preceding and the eleven months succeeding these over which his observation extended? Besides, it is obviously unfair to take one fact in relation to a town population, and apply the rule to the population at large. It cannot be just to estimate the number of deaths from any particular cause among the agricultural population by a fact gathered from the population of Carlisle. In estimating disease and death from intemperance, is no allowance to be made for the facilities to drinking possessed by one population over another? I could present, if space would permit, names of villages where the consumption of intoxicating drinks is about six, and even eight, times greater than that of others with an equally large population. Each, then, must be judged from facts gathered among its own population; and in general calculations due allowance must be made for difference of circumstances. Mr. Duncan craves allowance for larger towns than Carlisle. I believe that many of the third and fourth-rate towns have more intemperance in proportion to inhabitants than the first-class towns; but at any rate it is

fair to make due allowance for the difference of circumstances in agricultural and manufacturing populations. Mr. Duncan has succeeded in only one thing, in showing that twenty-one deaths took place in one eleven months in Carlisle through drunkenness. This is no more useful in founding general conclusions upon, than the number of cases of drunkenness, after some particular feast or fair, would be in showing the sum total of cases of drunkenness throughout the country on the same day. I do not know the total number of deaths in Carlisle during the year when Mr. Duncan made his calculation—1847; but I find the number of deaths at all ages in 1846 was 1,097, and in 1844 only 836. To what is this excess attributable? To increase of population? to epidemic disease? or to drinking habits? This may suggest to Mr. Duncan the necessity of making his inquiries extend over a greater duration of time and a larger field of observation.

In conclusion, allow me to say, that I believe strong drink to be the cause, indirectly and directly, of above 60,000 deaths; but I am perfectly satisfied that the statement of even 10,000 drunkards dying annually would be an exaggeration. I believe that the reiteration of the hackneyed 'fact' of 60,000 drunkards dying annually tends, by its extravagance, to invalidate, in the minds of the thoughtful and reflecting, many of our facts upon which there can be no dispute. I can assure Mr. Duncan that I have not gone to the bills of mortality to estimate the number of deaths from drunkenness, nor yet to the verdicts of coroners' juries; for nothing has surprised me more than the Registrar-General's reports in relation to the causes of death. For example, the number of deaths ascribed to delirium tremens by the Registrar-General in 1839 was 206; the number of deaths ascribed to intemperance was 218. Common observation at once corrects this statement, and shows it to be underrated. But it is worthy of remark that I have known this statement make a deep impression. It came with the weight of authority. The mind could grapple the numbers. There was nothing in them to startle and confuse the apprehension. And it is very likely that to persons unaccustomed to the use of figures, it would be more impressive than the statement I have called in question. The first they could not dispute; the other would come upon them with a vagueness and uncertainty, and create a feeling that it might or might not be true.

I wish something could be done to form a statistical committee in connection with one of our leading temperance societies for the purpose of collecting and elaborating facts. I have always felt that we are deeply indebted to Mr. Dawson Burns for his tables, prepared with great skill, industry, and care, showing the consumption of grain in the manufacture of drink, and the consumption of various kinds of drink. It is one of the most valuable contributions to our literature. The question of vital statistics is more difficult, but it is of immense consequence that our statistics should be corrected, and placed at least within the regions of probability.

I am, my dear Sir,  
Walthamstow, Essex, Yours truly,  
July 20, 1849. THOMAS BEGGS.

**HEAR, CHRISTIANS!**—During the last twelve months not one million of money has been raised in Great Britain to carry the gospel of Christ to the heathen; whilst not less than seventy millions have been expended, during the same period, in alcoholic beverages.

**HONOUR TO WHOM HONOUR IS DUE.**—The Marquis of Londonderry, with all his eccentricities, is not only an excellent landlord but a good master. Upon his extensive collieries in the county of Durham he keeps a sharp eye over his overmen, and will not allow one of them to keep a public-house and retain his situation. The Pensher and other schools that he has upon his extensive estates are really efficient establishments.—*Shields Gazette.*—[Well, indeed, would it be if all masters would "go and do likewise."]

## THE ANNIVERSARY OF THE COMMENCEMENT OF THE STANDARD OF FREEDOM.

[BY MARY HOWITT.]

ONE of the most cheering signs of the moral improvement of the age is the good understanding which in so many cases exists between the employer and the employed; between the rich man who is accumulating for himself a princely fortune, and the poor men who help to make it. Every day presents us with instances of these two parties, so often considered antagonistic, being bound together by the strongest of human and social ties, the interchange of good offices, mutual benefits and mutual dependence. This principle, once acknowledged and acted upon, will not only renovate, but cement society together, for in it lies the spirit of Christianity—the spirit of brotherhood.

These few remarks lead us to the celebration of the anniversary of the *Standard of Freedom* newspaper, which was held by Mr. Cassell, its proprietor, on Tuesday, the 3rd of July, in the large rooms of his Tea and Coffee Warehouses, in Fenchurch-street. On this occasion were assembled between one hundred and fifty and two hundred persons, in the employment of this gentleman; and the entertainment itself was so agreeable, and the general satisfaction and pleasure so great, that we cannot do other than enter into a few particulars of the evening, hoping that they may serve as suggestions for others to profit by.

Mr. Cassell, as is well known, being a teetotaler, nothing in the form of intoxicating liquor would be admitted into his entertainment, and how perfect it was without this we will endeavour to show.

At about half-past five we entered a large upper ware-room, which had been cleared of goods, and which was beautifully decorated with green boughs and flowers for the occasion. Here were assembled, whilst a good band of music was playing some excellent and popular airs, this large company at tea. About fifty boys, employed in the establishment and at the printing-office, were seated at one table; and the men having been invited to bring their wives and sweethearts with them, a sprinkling of well-dressed and happy-looking females gave an air of refinement and animation to the scene. Before tea was generally taken, a verse of a hymn was sung, after which the company at large were welcomed by a few cordial words from the entertainer, and bade to enjoy themselves fully without the least constraint. The band played "We'll not go home till morning," and the company entered heartily upon the enjoyment of the good cheer before them. After all had been satisfied, the large company broke up for a short time, while preparations were being made for a chemical lecture, to be given by Mr. Smith. Again the company assembled here, and after a short introductory lecture, several interesting experiments, primarily on the composition of water and air, exhibiting the power and properties of oxygen and hydrogen gases, were shown, which were made additionally interesting by the humour and wit of the exhibitor. These were terminated by a purposely-designed explosion of oxygen and hydrogen, which startled every one, as was intended, and extinguishing every light in the room, left the whole party in total darkness. Laughing gas was afterwards administered, and several of the party, greatly to the amusement of all, especially of the juveniles, some of whom exhibited its influence by the most comic and violent demonstrations.

A short and very interesting lecture on Scottish song, by Mr. Sherer, next succeeded, which was illustrated by some admirably-sung Scottish melodies; and immediately afterwards, in another room, fitted up for the purpose, a series of dissolving views were given, greatly to the delight of all.

Supper, in the meantime, had been set out in the large room where tea was taken, and the company again assembling here, found abundance of refreshment, among which every one hailed with delight piled-up dishes of strawberries and oranges, and jugs of excellent milk and delicious lemonade. All were again seated, women, working men, and boys—all happy, all well-behaved, all refreshed both in body and mind. The little constraint of the tea-table had now vanished; all were perfectly at their ease, and all sober. It was a triumph of Temperance and Teetotalism. It was the most cheerful and the most perfectly social evening party that we ever witnessed. The juvenile portion of the company having been dismissed, the music again played; and after all had refreshed themselves sufficiently, Mr. Sporre sang the well-known song, "Let us speak of a man as we find him;" when William Howitt rose to propose the health of John Cassell. He said that the words of the song which they had just heard had furnished him with an admirable text to speak from. He was glad of the opportunity which was thus unexpectedly afforded him for speaking of the giver of this entertainment as he had found him. It was now twelve months since the establishment of the *Standard of Freedom*, for the celebration of which they had now met, and having himself marched under that Standard from the day of its first erection until the present moment, in the closest connection with Mr. Cassell as leader, he had the fullest opportunity of judging of his character; and though he was not himself much famed for making encomiastic speeches, he was bound to say that he had found Mr. Cassell to be a man whom it did not require much time to see through, from the simple fact that he was transparent, and through that transparency you saw not only a solid, penetrating, persevering character, but an honest, and not merely an honest, but a highly honourable man.

Mr. Cassell was a man who was proud of having risen from the people, and of having been the architect of his own fortunes; he was therefore desirous of diffusing among those who had assisted him in it some of the good which he had acquired for himself. It was that which had brought them together that evening—an occasion which formed one of the most beautiful scenes of social life. Nothing was more beautiful than to see the employer and employed come together as friends; the employer not merely as the master—the employed not as mere subservients, but as human beings, all working together for one great and useful purpose. It was an example which he hoped to see more and more imitated in that great metropolis, for where were so many fortunes accumulated as in that wonderful city? There were people who thought the story of Dick Whittington too extraordinary to be true, but he would engage, that if you could seize almost the first well-dressed man that you met in the great rushing, roaring stream of life in the great thoroughfares of London, and could compel him, with the ancient mariner, to give up his history, you would find it quite as strange. Who were they who were now the great capitalists of London? Men who, themselves or their fathers, came up to seek their fortunes with a few pence or with nothing in their pockets,—like Thomas Tegg, the late publisher, who entered London with nothing in his pocket but an apron which he had provided to engage in the first work he could obtain. What were the feelings of this man on entering this great metropolis? Standing on London-bridge, he was not depressed by the immensity and the stir of the objects around him, but exclaimed, "What a place of capabilities!" And a place of capabilities he indeed found it: he achieved a large fortune in it. And every day, and every hour in the day, fresh adventurers are streaming up to try their fortunes in this place of capabilities. Perhaps at this very moment one solitary youth, weary, foot-sore, and penniless, was entering some distant suburb of that enormous Babel, he would, in like manner, become at a future day one

of the great capitalists of London. At all events, some immense fortunes will continually be made, and he would hope that the makers of them would more and more imitate the example of their friend Mr. Cassell.

It had always been, Mr. Howitt said, considered one of the greatest difficulties to unite business and literature, but they had met that night to celebrate an instance of their successful union—for this soiree might be considered to have a two-fold purpose—as a house-warming of the fine business premises in which they had met, and for the celebration of the successful establishment of the *Standard of Freedom*. It was a fine thing for a man who had, within a few years, made his own way, thus to gather around him upwards of a hundred and fifty people to whom he gave employment, and to whom he furnished a rational and intellectual entertainment. But Mr. Cassell had not been contented with diffusing this comfort in his immediate neighbourhood, his desire had been, through the *Standard of Freedom* to assert and maintain those true British principles, which, when triumphant, would make the enjoyment of such comforts co-extensive with the kingdom. But let no man suppose that in advocating boldly, but judiciously, the fullest principles of reform, he was attempting to pull down one principle of the English Constitution. On the contrary, genuine reform was nothing more than an endeavour to restore to their native purity and vigour those great principles of British freedom, which opened to every man alike the highway to comfort and prosperity. In conclusion, Mr. Howitt called upon the company to drink with him, the health, long life and success of Mr. and Mrs. Cassell.

Mr. CASSELL, in acknowledging the unanimous response to this wish, said that his friend William Howitt, who knew something of his history, had said rightly that he had made his own way in life. He had come to London with threepence in his pocket. That was the money-capital with which he began the world; and there were some present at that moment—for instance his friend Mr. Smith, who had entertained them so agreeably by his chemical experiments—who knew him in that day of small things. It was true that he had been industrious and persevering, but he attributed his success more than all to his having abstained from intoxicating liquors. That was a fact which, on every occasion, he impressed upon his hearers; he wished particularly to impress it on all who heard him that night. On the following evening he should address a much larger audience at the Princess's Theatre on the subject of financial reform, when he should not fail again to introduce this great fact, that to ensure success in life men must abstain from intoxicating drinks. He appealed to them whether it were not more agreeable as well as rational, to be entertaining themselves as they had been doing this evening instead of fuddling and stupefying themselves, as had been formerly and was still too much the case! Was it not much more agreeable to be sitting there with their wives by their sides, than returning home to them half or wholly drunk, and quarrelling with them, and the next day being unfit for employment, instead of being, as he knew they now would be, refreshed and invigorated. Was it not much more delightful to partake of such entertainment as they had done; to listen to good music; to the Scottish lays of Mr. Sherer; and to learn from his friend Mr. Smith things which he was persuaded many of them did not before know—namely, the wonderful composition of the air which they breathed, and of the water which they drank. Mr. Smith had shown them practically, as he himself had so justly asserted, that water, in fact, was the only drink; that there was no other drink in the world—wine, brandy, spirits, and every other form in which liquor was presented, was but water adulterated, and in which alcohol, to which so much importance was attached, was the deadly poison.

In conclusion Mr. Cassell remarked, that in speaking of the success which had attended the undertakings

which they were met to celebrate, he wished explicitly to call them undertakings which not *himself* alone, but *they all jointly* had brought to a successful result, for without their aid his endeavours would have been in vain. He hoped, therefore, that they might all live to meet again on many such future occasions; and that now, when what might be called the business of the evening was over, such portions of the company as wished further to enjoy themselves could do so, and would find both music and refreshments at their disposal.

Thus about midnight terminated this most agreeable evening.

#### IMPORTANT MOVEMENT FOR THE ADVANCEMENT OF THE TEMPERANCE REFORMATION.

NOTWITHSTANDING the vast importance of the TEMPERANCE MOVEMENT, there has not hitherto been any special effort for the purpose of presenting its claims to the notice and support of the VARIOUS SECTIONS of the Community. It is to be regretted that the Metropolis of England, so far from taking the lead in this matter, has been considerably behind some of the Provincial Towns. The result has been a great want of interest in the Temperance question on the part of the public, and comparative apathy and inactivity on the part of the great bulk of the Metropolitan Teetotalers. In the confident hope of arousing Teetotalers to a sense of their duty, and of imparting valuable information as to the Temperance Movement to the public generally, it has been determined to hold at least SIX PUBLIC MEETINGS in EXETER-HALL, to be convened on the evenings of the first Monday in each of the following months:—October, November, December, in the present year; and January, February, and March, in 1850.

To render the meetings as interesting and effective as possible, it is intended that the addresses to be delivered shall be confined to some specific view of the Temperance question, in some such order as the following:—

*First Evening.*—The Temperance Reformation in its bearing upon the Moral, Social, and Political Elevation of the Working Classes.

*Second Evening.*—The Influence of the Temperance Reformation on the Extension of Religion, at Home and Abroad, and the moral obligation of professing Christians to promote it.

*Third Evening.*—The Claims of the Temperance Movement upon the Teachers and Friends of the Sabbath Schools.

*Fourth Evening.*—Juvenile Depravity:—The Extent of the Evil—its Immediate and Proximate Causes—and the Importance of the Temperance Reformation as a remedial measure.

*Fifth Evening.*—Intoxicating Liquors not necessary for working men, either to assist them in their occupations, however laborious, or to promote their health and happiness. To add peculiar interest to this Meeting, it is proposed that addresses shall be delivered by ten or more speakers, selected from various trades and occupations.

*Sixth Evening.*—Intoxicating Liquors not essential to the Health, and their entire abandonment promotive of the physical, intellectual, and social benefit of the Community. With remarks on the influence of the Drinking Customs of the Country; the importance of Sanitary improvements; and an appeal to Fathers and Mothers to promote habits of Temperance in their families.

To carry out the objects thus specified, it will be necessary to raise a fund of, at least, TWO HUNDRED POUNDS. In addition to the hire of Exeter-hall, there will be the expenses of printing and advertising. Some of the gentlemen whom it may be thought proper to

engage in this advocacy will have to be brought from distant parts of the kingdom. An endeavour will also be made to secure good reports of the proceedings in the leading journals; and it is believed that influence sufficient for that purpose can be exerted. The Committee feel confident, that if the requisite sum is raised (as they have every reason to hope it will soon be), large and overflowing audiences will be obtained, and the Temperance Movement be made interesting—and even attractive—to thousands who attend none of the ordinary meetings. The good likely to result from the gatherings thus anticipated will be by no means confined to the Metropolis, though if the Metropolis were its utmost limit, that is an object of magnitude claiming and deserving the most liberal support.

Particulars of each meeting will be duly announced. In the meantime it may be sufficient to say that the most distinguished advocates of the Temperance Reformation will be invited to take part in the addresses.

The Committee have pleasure in stating that the following donations were subscribed on the very first intimation of the plan;—

John Cassell, Esq. ....	£25 0 0
Joseph Eaton, Esq. ....	10 10 0
W. West, Esq. ....	10 0 0
Messrs. Spalding and Hodge ..	5 0 0
Mr. G. C. Campbell. ....	5 0 0
Samuel Bowley, Esq. ....	2 0 0
Mr. Tisdell. ....	2 0 0
Mr. T. B. Smithies. ....	2 0 0
Mr. Bailey. ....	2 0 0
Mr. W. Spriggs. ....	1 1 0
Mr. John Snow. ....	1 1 0
Mr. Watson. ....	1 1 0
Mr. J. W. Green. ....	1 1 0
John Kaye, Esq. ....	1 1 0
Mr. Tweedie. ....	1 1 0
Mr. Charles Gilpin. ....	1 1 0
Mr. B. L. Green. ....	1 1 0
Mr. J. P. Draper. ....	1 0 0
Mr. J. H. Esterbrooke. ....	1 1 0
Rev. W. R. Baker. ....	1 1 0
W. Cathrall, Esq. ....	1 1 0
Mr. McCurrie. ....	1 1 0
Mr. J. Pasmore Edwards. ....	1 1 0
Mr. M. M. Monro. ....	1 1 0
J. Harrison, Esq. ....	1 1 0
Edw. Lucas, Esq., by J. H. E. ....	1 1 0
A Friend, by Miss Burt. ....	0 10 0

The following gentlemen have been appointed as the Committee for attending to the details of this Movement:—

TREASURER AND CHAIRMAN—JOHN CASSELL, Esq.

T. B. SMITHIES,	J. P. DRAPER,
E. TISDELL,	J. H. ESTERBROOKE,
G. C. CAMPBELL,	J. BAILEY,
— WILSON	J. PHILLIPS,
W. SPRIGGS,	W. TWEEDIE.
J. W. GREEN,	S. CATTON.

Donations will be thankfully received by the Treasurer, 50, Fenchurch-street; Messrs. Wilson and Campbell, Surrey-road, Blackfriars; Mr. E. Tisdell, High street, Kensington; Mr. W. Spriggs, 14, Brook-street West-square, Lambeth; or by any Member of the Committee.

T. B. SMITHIES,  
J. H. ESTERBROOKE, } Hon. Secs.  
G. C. CAMPBELL,

#### MONTHLY TEETOTAL CONFERENCE.

THE NEXT MEETING will be held at Mrs. Watts' Temperance Hotel, Catharine-street, Strand, on WEDNESDAY EVENING, August 1st, at half-past seven o'clock precisely. The attendance of all office-bearers and members of Total Abstinence Societies is *particularly* requested. In a variety of ways, this monthly conference has already proved advantageous to the Temperance movement in the metropolis and suburbs.

## SIMULTANEOUS MEETINGS.

At the Conference of the British Association for the promotion of Temperance, recently held in Lincoln, the following was one of the resolutions adopted:—"That this Conference recommends the various societies in Great Britain to hold a series of simultaneous meetings during the first week in the ensuing October, and to use any other means, during the same week, for bringing the question of total abstinence more prominently before the public."

## ANOTHER VOICE FROM THE BENCH.

EXTRACT FROM MR. JUSTICE WIGHTMAN'S CHARGE AT YORK ASSIZES, JULY 10TH, 1849.

After commenting upon there being above 160 prisoners for trial, committed within three months—a number wholly unprecedented—he said:—"From a very slight examination of the depositions, there is quite sufficient evidence to show that in almost every offence in the calendar the prevailing cause of crime has been intemperance. Honest gains have been spent in dissipation—strife has led to bloodshed—and revels indulged in have ended in the commission of crime. So long as the people of this country are incapable of enjoying their holidays by rational amusements, more so than by intoxication—so long as they must in their recreations resort to the public-house or the beer-shop—so long, I fear, it will be in vain to hope for an amelioration or an abatement of crime. Let us hope, however, that the endeavours which are now making by the enlightened and the benevolent for the spread of useful education and moral and religious knowledge will be continued; and although complete success cannot be hoped for, yet the progress of crime may be checked, if it cannot be wholly prevented."

## TEMPERANCE STATISTICS.

The testimony of the leading medical authorities of Great Britain to the injurious effects of the use of intoxicating liquors in what is commonly called moderation, has received the most important confirmation from the actual experience of the *Temperance Provident Institution* containing more than 3,000 members of all ages and in all ranks of life. The deaths in this office during more than eight years have been considerably less than half the number in other offices, and among other bodies of men. And what is extraordinary, although the office contains 600 members more than it did a year ago, the deaths during the last half-year have been actually only half as many as they were in the same period of last year; being only five out of 3,500 policies issued. The actual and expected deaths among a few of the different classes of members, have been as follows:—

Number Assured.	Name.	Expected Deaths.	Actual Deaths.
328.....	Shopkeepers.....	9	6
132.....	Shoemakers.....	3	2
53.....	Painters and Plumbers....	2	1
76.....	Bakers.....	2	1
61.....	Labourers and Farmers....	1	0
136.....	Clerks.....	5	1
148.....	Tailors.....	3	0

## SERMONS ON TEETOTALISM.

The next monthly sermon will be delivered in Enon Chapel, Church-street, Paddington, on the afternoon of the Sabbath, August 12. The Rev. J. George, of Waltham, is expected to preach. Service to commence at half-past two o'clock.

## TEETOTAL OPERATIONS.

## TEMPERANCE MEETING FOR SUNDAY-SCHOOL TEACHERS.

A PUBLIC meeting was held on Friday, July 13, in the Hall of Commerce, Threadneedle-street, London, to consider the importance of the temperance cause in connexion with the training of the young. The Rev. Dr. Beaumont took the chair shortly after half-past seven; and the proceedings were commenced by singing the hymn—

"God only wise, almighty, good,  
Send forth thy truth and light," &c.

Mr. Green then read the 67th Psalm; after which

Dr. BEAUMONT rose, and after a few introductory remarks, observed:—"The cause for which we have met is the cause of temperance. Intemperance is unnatural—it is criminal, and therefore it is most injurious. It is unnatural: nobody likes strong drink till he has conquered nature. It is well said by Lord Kames that we never are fond of anything except that which we at first dislike. Nobody likes spirits at first. Nobody ever liked gin, or rum, or brandy, till he had habituated himself to it. Nature says, No; no, thank ye; rather not; beg you to excuse me; don't distress me; don't embarrass me; don't confuse me; don't provoke me; don't endanger me. But if you refuse to listen to the voice of nature—overpower her with somniferous fumes, and give way to drinking, she turns round and says, "You made me go one mile, and now you must go twain." Hence the necessity of abiding by the precepts of nature, and abstaining altogether from intoxicating liquors, from spirituous drinks. Intemperance is the disgrace of our country—it always has been. I am obliged to own it is not the modern but the ancient vice of Great Britain, and it has continued to be the prevailing one to this day. It has been, alas! the prevailing vice even of the Christian part of the inhabitants of this country. It is true that in the upper classes of society a great improvement has taken place, and it is our duty and our happiness to acknowledge it. A little more than half a century ago, the duties of hospitality were never considered to be discharged except the persons who were honoured by a visit were overthrown by strong drink, and until the meeting was crowned with noise and mirth and stupid inebriety. But I am very happy to say that as far as the upper classes are concerned in general, there is a great improvement upon that state of things. On the other hand, I am also under the necessity of saying that the opposite is true of what are called the working classes. It is not for us to interfere with the enjoyments of the labouring classes. Far be it from us to interpose between them and those enjoyments which are proper for them, provided they keep within the bounds of innocence and moderation and propriety; but who can think without distress of their having recourse to intoxicating drinks as their only pleasure? By the uses of those things they injure themselves and their families. They cause man to starve his children, to treat the wife of his bosom with savage harshness and cruel neglect. The walls of his house become naked and ghastly, for drunkenness is a most expensive habit. I never pass by what are called "gin palaces"—those drinking hells, the curse of our country—without feeling the contrast between the richness of the clothing of those who wait in them, and the rags and beggary of those who go and spend their money there. It was very well said by "Punch," a few weeks ago, that although all manner of ornaments and decorations were employed in the gin palaces, you never found a mirror in them. Those who deal in strong drinks are clothed in purple and fine linen, which they get from the backs of the poor who deal with them. If I might advise the poor, the labouring classes, who are the description of persons who visit such places, I should say—Keep the clothes on your own back. You see how well painted these places are, how finely embellished: keep the paint for your own houses. These palaces are lighted with gas: get your own abodes ventilated, and get the gas there if you can afford it. Why pay for gas burning in those places eighteen hours out of twenty-four, while you have none at all in your own houses. It is high time for people to remember that self-preservation is the first law of nature. The language of Scripture is applicable in this case—"Do thyself no harm." Now, intemperance with many is death. Like a sword, it cuts life asunder at once. It is true that the brain of every one is not so delicately balanced, so finely poised, that a single fit of intemperance upsets him; but in all cases it diminishes its power,

and if it does not always destroy life at once, it saps and undermines its vigour and its energies—it gnaws at the root of existence, and existence withers away. This vice, too, is injurious in every pursuit of life. It robs us of time, it incapacitates for business. The man who is addicted to it blunders through business, stammers through it, boggles through it, and sticks fast in the mud; whereas you want a clear intellect, a well-balanced brain, a composed mind, to do business properly. This vice of intemperance is a waster of property. What would the drunkard give to have back his wasted time and property! Every one is in danger from it who addicts himself to it. If you carry gunpowder about you, you are always in danger if you go near sparks. If we expose ourselves to temptation, none can say whether he will be found proof against it or not. By this vice injurious effects are produced on communities and on families; and it is a melancholy thing to have to say that, if persisted in, it inevitably ruins the soul; and the soul lost, all is lost; just as the soul saved, all is saved. Then this intemperance is an absurd habit. All sin is absurd. The soul is more valuable than the body, and eternity is longer than time; and to do that which will ruin the soul throughout eternity is most absurd. It is absurd of man as a guilty being. He reduces himself by it below the brutes. Man is a guilty being; and instead of using the faculties of his nature to obtain the salvation of his soul, if he gives himself up to this vice, he wastes his precious time and trifles with salvation while tottering on the brink of hell. He is at once a criminal in revelry. You would not like to see a man going to be executed indulging in some frolic. Now the arguments in favour of the drinking customs are very unsatisfactory if we look at them. I do not know one of them that will bear looking at. It is said that man does not make himself—that he has a capacity for this or that particular gratification. True, man does not make, but he can unmake himself; and a short cut to a man's doing so is intemperance. Then, again, it is said that it is a social habit; and a very odd sort of sociality is the result. Man is a social being, no doubt; and let him exercise his social powers to their full; but a social drunkard is an uncommonly angry man. The sociality of such is confined generally to those who are their own associates—men who desert them in sickness and forget them after death. This is a sort of sociality which is always connected with heartlessness to those who are nearest to the drunkard. It is towards strangers that he shows himself social, while he presents a cold, hard surface towards those who have claims upon him, and are his kinsmen after the flesh. Then, again, it is said that it is fashionable. This is an unfortunate argument, even if it were true. The range of fashion is very limited property—it may shape our dress, but must never regulate our creed and form our lives. To have a fashionable creed may be to be an infidel, in some habits it is to be a drunkard. But after all it is not fashionable. The great bulk of the community is not intemperate. The bulk of the fashionable members of society—the main body and strength of the country—is not intemperate. Though intemperance is so general, it is not therefore fashionable; and even if it were, it is no excuse whatever for the vice. It is then said that intemperance is necessary to introduce a man to a knowledge of the world. Knowledge is a very good thing; but even that may be bought too dear. You may pay too much for knowledge; I mean for some kind of knowledge. Certainly if there is a species of knowledge which can only be acquired by intemperance, you had better be ignorant. Then, again, the excuse is often made that persons would give it up, but do not know how; and this is the most severe condemnation upon the vice. Habit, then, here is overpowering; it draws a man as with a cart rope, and when the coils are around him he knows not how to obtain relief. I suppose the design of our meeting is to encourage each other in our support of temperance. All know the value of union—that it is strong; and by encouraging each other in our habits of abstinence and resisting intemperance of every kind, we do a great public service, because not merely is the welfare of individuals and families involved in it, but the welfare of the nation. It is a great blot upon this nation that drinking customs prevail; it is an ulcer upon the side of the country, eating, more or less, continually into its vitals, and it interferes with good wholesome policy in our land. A great proportion of the public burdens which this country groans under are, in one shape or other, the consequence of intemperance. Pauperism is

multiplied by it, and the lunatic asylums, which are kept out of the public purse, are mainly fed by it; besides which, the condition of the population at large is everywhere damaged by it. Instead of seeing robust, healthy, muscular, clever fellows among the working-classes, you see a multitude of half-grown, pitiful, feeble, good-for-nothing set of creatures. The physiology, the anatomy, the chemistry of the corporeal part of man would be very much improved by putting an end to intemperance. It is a stab at man's physical vigour, as well as his mental power and moral integrity. I assure you, my friends, that I am ill-prepared to address you after a long journey; it has been as much as I could possibly do to get here, and I have hardly been able to knock at my brain to ask what's there on the subject. I would merely say to you—Take care to be very tolerant of those who have not come the same length as you have. Be indulgent of their opinions, or what you may call their weaknesses. You were not always so enlightened as you now are. By kindness, by persuasion, by logic, by a sweet and beautiful temper, impress your doctrines; for the way to overcome a man is not to throw a great cart-ropo of what you think stout arguments over him; but, by getting a little soft, delicate, silken thread of persuasion and kindness round him, you will imperceptibly draw him, while the cart-ropo won't do at all. It is very important, my dear friends, that you should understand the question thoroughly, and that, having obtained some glimpses of light, you should not become intoxicated with it, because you know there are various kinds of intemperance besides that arising from strong drink. There's the intoxication of the cares of this life. I sometimes see men reeling in the streets drunken in this way; and some individuals, when they have discovered that men can live without strong drinks, are so excited, it is like the discovery of a sixth continent, or a great law in physics. The people of this country at one time never imagined that they could get on without drink; and some, when they found out that they can, that the heart still beats, the lungs still play, the brain still thinks, the hands still work, and the feet walk, and that indeed the eye sees clearer, and the heart beats stouter—they become half intoxicated with the discovery. You must bear your faculties meekly. It is a grand discovery for a man to make, that he can live without drink other than what nature provides. She secretes water from the clouds, and milk from the animal arrangements, and with these two fluids people can get on capitally. Then there's the little contributions from the growth of cocoa, tea, and such things, though some people find fault with them. However much you may be impressed with the soundness of your own principles, you must be tolerant of others, till they get up the hill as far as you have done. You have got up the hill; you see clearer, breathe more freely, and feel the oxygen gas on the summit; but some of your friends are yet in the fog below. Do not scold them because of that, it will only tend to keep them there; but encourage them to climb up, that they may breathe mountain air.

The Rev. W. MORTON, of the London Missionary Society, in a powerful and lengthened speech, moved—“That while this meeting rejoices in the great good effected by the instrumentality of Sabbath-schools, it laments that their success has been much limited, and, in many instances, fearfully counteracted, by the drinking habits of a large portion of the community.”

The resolution having been seconded by Mr. T. B. SMITHES, and supported by the Rev. J. DOVE, Wesleyan missionary from Gibraltar, was adopted.

Mr. GROSJEAN, of Regent street, moved, and Dr. OXLEY seconded, the following resolution, which was also carried unanimously:—“That in order to render the operations of Sabbath-schools fully efficient, it is, in the opinion of this meeting, important that the teachers should recommend the practice of entire abstinence from strong drinks, both by precept and example, not only in the schools, but, as far as practicable, amongst the parents of the children committed to their care.”

Mr. J. W. GREEN proposed, and Dr. OXLEY seconded, an address to the Wesleyan Conference, respectfully urging upon their consideration the impediments which intemperance presented to the full development of those great principles taught in the Sunday-schools under their control, and requesting an expression of sympathy with the objects of that meeting.

The Rev. ISAAC DOXSEY proposed, and Mr. BOWMAN seconded, a vote of thanks to the chair, with which the pro-

ceedings closed. Want of space prevents our giving even an outline of the various addresses delivered. It was announced that other meetings of Sunday-school teachers would shortly be held.

#### ZION CHAPEL, WHITECHAPEL.

On Sunday, July the 1st, a sermon was preached in this spacious place of worship, by the Rev. Benjamin Parsons, of Ebley, Gloucestershire. This was the first of a series of sermons on temperance, which the Committee of the National Temperance Society hope to have delivered, at least once in each month, in various places of worship in the metropolis and suburbs. The preacher selected for his text, the woes denounced upon drunkards in Isaiah v. 11-16. After some pointed remarks on the inconsistent conduct of those ministers of religion who neglected to address their audiences from passages of this class, and ascribing that neglect, in most cases, to the use of strong drinks, though very moderate perhaps, on the part of such ministers, Mr. Parsons proceeded, first, to offer some remarks upon the "wines" and "strong drinks" of Scripture; secondly, to describe the persons upon whom the "woes" were pronounced; thirdly, to consider the nature of the woes so pronounced; and fourthly, to show that in thus dealing with drunkards God was glorified, his righteousness and justice vindicated and exalted. From the whole subject the preacher maintained that it was the duty of all persons to abstain entirely from the use of intoxicating liquors, and that to hope to escape from the temptations to intemperance by using only moderate portions of such drinks, was a deep and dangerous delusion. They should abstain from a regard to their own personal safety and benefit, and for the sake of their example, which could not fail to exert an influence on those around them. Those who practised abstinence, he exhorted to continue firm, and to pray for God's grace to enable them to do so. And, finally, he reminded all, that abstinence from strong drinks would not save the soul; they must obtain the pardon of their sins, and the renewing influences of the Holy Spirit, or they would perish, however sober they might be. Temperance was but a negative virtue. Christianity was but a living, active, influential principle. The discourse, which was of considerable length, was delivered with great energy, and was listened to with deep attention by a very large audience.

#### SOMEI'S TOWN.

The first anniversary of the opening of the Temperance Hall, Weir's-place, Wilstead-street, was celebrated on Monday evening, the 18th of June. After a number of friends had taken tea, a public meeting was held.

Dr. OXLEY, who presided, expressed his regret that the principles of teetotalism were so little appreciated, considering their vast importance. It was especially important to the working classes. The Sabbath preceding he had seen hundreds of them unwashed, ragged, and altogether in a most degraded state. When he reflected that these men were possessed of immortal souls, and that by the use of strong drink they were ruining both bodies and souls, and bringing misery into their families; and when, also, from the use of strong drink, lunatic asylums were increasing and enlarging; he could not but express his astonishment at the apathy and indifference which prevailed as to the Temperance movement. He had recently visited Middlesex Hospital, where he found a female receiving relief from that charity, the daughter of persons of high respectability, but who had brought herself to pauperism by habits connected with intemperance. There, too, he found a number of children, sick, weakly, and debilitated, the offspring of parents addicted to intemperate habits. Parents little thought of the misery they were entailing upon their offspring by their dissolute habits. He felt convinced that if teetotalers exerted themselves as they ought, things would be in a far different condition. As to working men, he had scarcely patience while he heard them exclaiming against taxation, and clamouring for universal suffrage, and yet at the same time plunging into the mire of sensuality, and bringing distress and ruin upon themselves thereby. He knew that thousands would have for ever to bless the day when they became teetotalers, and also that thousands would have for ever to curse the day when they adopted drinking habits. Teetotalism was based on science and on the Word of God, and it was, in every way, designed to benefit and bless mankind.

Mr. TACKLEY, the secretary, read a brief report in which it was stated that the hall had cost about £700, and that in the year about £223 had been paid off, in addition to carry-

ing out the objects of the society. About 600 persons had signed the total abstinence pledge during the year, and they had now about 250 paying members. The society was composed entirely of working men.

Mr. J. W. GREEN moved the adoption of the report, in doing which he took a rapid glance at the good resulting from the total abstinence practice in reference to the nation, to families, and to individuals; and founded upon it an exhortation to the abandonment of all participation in the cause of the evils of intemperance, and a steady and zealous adherence to the practice of teetotalism.

Mr. T. B. SMITHIES was pleased to find a medical gentleman in the chair. Such gentlemen, he believed, would have little to do if teetotalism prevailed, and, therefore, those who advocated it should, at least, have the credit of honesty. He referred to the influence of strong drink in occasioning declension and backslidings from religion, and stated that when Mr. Caughey was in York, a great revival of religion took place among the Wesleyan Methodists. About 800 persons were added to the church; of this number 285 were restored backsliders. On a minute inquiry as to the cause of their backsliding, *three persons out of every four* answered, "Drink, sir—drink." At a love-feast, held shortly after, fifteen reclaimed drunkards spoke, fourteen of whom had become members of the Wesleyan Society, and the other declared that he was likely to become one. Mr. Smithies referred to the circumstance of that being the day on which the great Battle of Waterloo was celebrated: the victories gained on that day sent thousands into mourning, but the victories achieved by teetotalism were the cause of joy and gratitude to thousands. He hoped every teetotaler would exert himself to lessen the evils of intemperance, and to spread the blessings of total abstinence.

Mr. W. SPRIGGS observed, that however anxious teetotalers might be to have ministers and medical men on their side, they must not relax their individual exertions, as they might have to wait a very long time before those gentlemen thought proper to join them. He considered the conduct of the majority of professing Christians, including ministers, to be most disgraceful: they could not but know the misery which strong drink wrought on the community, and on Christian Churches too, and why did they not assist to stay the plague? They seemed to be afraid to practice any amount of self-denial; and hence there were a number of frothy, noisy philanthropists, recommending domestic missions, ragged-schools, and other expedients, at the same time sipping their wine with all possible complacency, and neglecting teetotalism, which would render ragged-schools, and similar institutions, altogether unnecessary.

Mr. M'CURRIE said it was a serious fact that many teachers and professors of religion had fallen through the use of strong drink, and that hundreds had been brought into the Church through the instrumentality of total abstinence. He was himself a living witness. He lost his standing in the Church by intemperance: vows, and resolutions, and prayers, were used in vain; but he adopted teetotalism, and now he blessed God that he was comfortable in his circumstances, and again a member of the Wesleyan Society. Strong objections had been made to his advocacy of temperance on the Sabbath; but while thousands were on that day employed in making drunkards, he could not conceive it to be wrong to try to induce them to become sober.

Mr. MANN, a Wesleyan local preacher, interested the audience greatly by his very animated address. He described his labour as a working farrier, and declared himself far better able to perform his fatiguing labours than when he used strong drink. He had to rise at half-past five in the morning, to walk about a mile and a half to his work, to labour between two great fires; in the evening, to go home, clean himself, and go to some teetotal meeting to speak; and when he got back home, late as it might be, he was not content to retire to rest till he had read or written, or done something for the improvement of his mind. That evening he expected to find upon his table when he got home, that very excellent paper, THE WESLEYAN TIMES, and he should not feel satisfied till he had read the principal portion of its contents, though it might probably keep him up till two o'clock in the morning. He concluded by exhorting teetotalers to cultivate their minds, and in every possible way to recommend teetotalism.

Mr. HURST delivered a very eloquent address, which he commenced by remarking on what he conceived to be a phase almost peculiar to the present age, namely, the pre-

sensation of eloquent and persuasive addresses by men occupying very humble stations in society, who had raised and improved themselves in consequence of their becoming abstainers from artificial, exciting, and poisonous beverages. He described, in striking terms, the evils wrought by intemperance, and the blessings secured by total abstinence; and encouraged temperance advocates to persevere. Spite of all apathy, and opposition from the press, and the pulpit, and medical practitioners, temperance went on, and would assuredly prosper, till the whole world owned its sway.

Several persons signed the total abstinence pledge at the conclusion of the meeting.

#### TEETOTALISM AFLOAT.

A public meeting was held last month on board of the collier brig, Lord Althorpe, of South Shields, Captain Martin, then lying in the Regent's-dock, Commercial-road. The meeting was announced by a notice hung up in the rigging during the day; the "Bethel Flag" was hoisted at the mast head, and the awning was spread to shade the audience. As the day was very fine, the decks were crowded. The chair was taken at half-past seven o'clock by Dr. Oxley, supported by Messrs. Nichol, Jones, Morris, and Burt, who addressed the working classes (more particularly the seafaring men) on the evils of intemperance and the benefits arising from total abstinence. The audience seemed to be highly gratified. It is hoped that this will be an inducement to captains, and friends of the cause, to get up "Teetotal meetings Afloat." Great credit is due to Captain Martin, and Messrs. Nichol and Morris, for the manner in which they got up this meeting.

#### CLITHEROE, LANCASHIRE.

The above-named place is a borough with 6,000 inhabitants, many of whom are employed in the cotton manufactory and block printing and lime burning, as the whole district is limestone. This will be an important article of transit when the railway, now constructing between Blackburn and Skipton, is completed. The situation of the town on the crown and declivity of a hill in a wide valley between Pendle and other lofty hills, and not a mile from the Ribble, the boundary of York and Lancashire, is picturesque and healthy. The castle, on the summit of a lofty rock in the centre, to which adjoins a modern castellated mansion, the occupier of which keeps the grounds in the most perfect order, adds greatly to the interest of the place. An improved trade, perfect sobriety, and universal piety, would make this well-built town a modern Eden.

Thirty-seven places for the sale of intoxicating drink produce their legitimate effects in pauperism, immorality, crime, disease, death, and misery. The magistracy, the ministers, and others, are sensible of and deplore this, and some of them prove their sincerity by contributions to the temperance society which has long been in operation, and in various ways benefited this town. Would they adopt its principles and become its advocates, the results would soon be apparent in the improved habits of many who now reel through our streets without a blush upon their cheek.

Of late the temperance friends have been more than usually active, which is mainly attributable to the visits of the two distinguished advocates, Whittaker and Teare. The latter—the hero of Preston, and the historian of early Teetotalism—has just concluded a second visit, within a short time, of a week each. Monday and Tuesday, July 9th and 10th, large and attentive assemblies listened to his powerful appeals at the Market-cross; Wednesday, in the open air, at Sawley; and Thursday at Low-moor, where favourable impressions were made on many hearts; Friday at the Cross again, when the president of the society, the Rev. R. Tabraham, opened and closed the meeting with prayer, and also delivered an address on the evil drinking dose to religion. The humour and good temper of Mr. Teare told well on the assembly; while the folly of a degraded drunkard roused the indignation of many, and called forth the kind attention of the superintendent of police to restrain the drunkard and promote quietness.

Saturday was the gala day. At five o'clock there was a splendid tea in Moor-lane school-room, with sweet music, and yet sweeter voices. At seven a procession was formed. The brass band took the lead, followed by a suitable banner, the president and vice-president, the Rev. Messrs. Tabraham and Beswick, the females, the juvenile Rechabites, with numerous mottoes, an empty and open barrel, &c.; then the males were headed by Mr. Swindlehurst, of Preston, the "Teetotal King," supported by "Field-Marshal" Teare. The procession was of prodigious length, a most imposing sight, attracting immense attention and commen-

datation, and though it passed through most of the principal streets of the town, and was interrupted by coaches and other vehicles, preserved an order which would have been honourable to a body of well-disciplined troops. The immense mass formed into a circle at the cross, in the midst of the "market," and sang with great spirit and effect the "National Temperance Anthem," composed by Mr. T. Clitheroe, to be sung at this festival, on the arrival of his Majesty King Thomas; tune—"God save the Queen." Having, by permission, walked up to the castle, they proceeded to the room, which was soon filled in all parts. The "king" was enthusiastically called to preside, and sustained his character throughout. Short speeches from Messrs. Squires, of Glasgow, Tabraham, Beswick, Teare, and others, were interspersed with the "National Temperance Anthem," "The good time coming," "The Orphan," by a youth, "Temperance a shelter," by a reformed one, and the band. At nearly eleven o'clock the orderly mass dispersed to prepare for the duties of the holy Sabbath, when a meeting was held at the "Cross," at nine, and a much larger one on "Salt Hill," at half-past one. Many signatures were given during the week, and the good order of the whole cannot fail to contrast strongly with the disorder of the drinking crowd, about forty of whom were seen not long since on a Sunday night past eleven o'clock, in this town, ten or a dozen in a staggering group, near the "Cross," and the rest quarrelling in a public-house; for which the drunken landlord was fined £3 and expenses, and told by the magistrate that he was "unworthy of a licence," for he was "drunk in the court."

Such contrasts are well calculated to show the vast importance of the temperance movement, the guilt of those who refuse their aid, and the prudence of ministers and Christians, taking a lead in such praiseworthy exhibitions.

R. TABRAHAM.

#### WAKEFIELD.

One of the most important public demonstrations in favour of teetotal principles, that has ever taken place, was afforded by the unanimous voice of a crowded and enthusiastic meeting which was held in the Music Saloon, on Friday week, June the 22nd. The meeting was convened by the Mayor, in accordance with a numerously signed requisition. Soon after the appointed hour, the Music Saloon was filled to overflowing, numbers being unable to obtain admittance. The Mayor, who presided, made some very excellent remarks as to the importance of the business before the meeting, and expressed a hope that all parties would be fairly and patiently heard, after which the following resolutions were passed with much applause, and without a single dissentient voice. The first resolution, moved by Mr. Joseph Horner, jun., seconded by Mr. W. T. Lamb, and supported by Mr. Teare, of Preston, was as follows:—"That in the opinion of this meeting, the whole manufacture and sale of intoxicating drink is anti-christian and immoral, inasmuch as it destroys the food of the people by converting it into intoxicating poison; and that as the use of these liquors is injurious to the health of both body and mind, this meeting is also of opinion it is morally wrong, and a sin against God and our neighbour to manufacture, sell, or drink them; and that this meeting is also of opinion that the pauperism, crime, ignorance, and immorality of our town will never be removed, until all classes of the people abandon the manufacture, sale, and use of these liquors. The second resolution was moved by the Rev. Mr. Colcroft, and seconded by Mr. Joseph Hampshire:—"That this meeting is thoroughly of opinion that moderate drinking is the principal source of the wide-spread scourge of drunkenness, and that effect does not more certainly follow its cause than drunkenness a population of drinkers; and that in order to remove the effect we must remove the cause: and that this meeting is further of opinion it is the duty and privilege of all magistrates, Christian ministers, and people, to abandon the use of intoxicating liquors, and give their unqualified support to this principle." In conclusion the thanks of the meeting were unanimously voted to his Worshipful the Mayor, for calling the meeting and presiding over it. The Mayor having replied, the meeting broke up about eleven o'clock.—*Wesleyan Times*.

#### YORK.

On Wednesday evening, July 10th, the anniversary meeting of the York Total Abstinence Society took place at their hall in Goodramgate. The room having been cleaned, painted, &c., for the occasion, with its natural and artificial decorations, presented a gay appearance. About five o'clock between

four and five hundred ladies and gentlemen sat down to tea; the tables were then cleared, and J. W. Harrison, Esq., mayor of Wakefield, was called to the chair, and delivered an excellent address on the custom of drinking, confining his remarks chiefly to the moderate drinker, as he considered this as the great source from whence all the evils of intemperance arose. The meeting was afterwards addressed by B. Wilson, Esq., of Mirfield, on the necessity of total abstinence being seconded by religion; and by Mr. Duesbury, jun., who delivered a very eloquent address on crime created directly through the effects of strong drink. The Rev. W. J. Shrewsbury, of Duesbury, impressed upon the minds of his hearers that the object of their society was to teetotalise the world. His greatest joy would be to know that there was not a single place in any part of the world, or a single individual engaged in the sale and manufacture of intoxicating drink. He contended that no individual party or nation would be at all injured by the total disuse of these liquors. If he thought any nation would be ruined by their destruction, he would be the last to advocate the temperance movement. But he felt assured that when intoxicating drinks should be heard of no more, the people—the world—would be happier, and better in every sense. Mr. Ald. Beaumont, M.D., of Bradford, then followed in an eloquently argumentative address. He chiefly confined himself to the consideration of the use of alcoholic drinks in a medical point of view. It was his opinion, from lengthened practice and his own experience as a Teetotaler, that those beverages were non-essential to the health of man, but that, on the contrary, they were injurious, to an incalculable extent, in a moral, mental, and physical point of view. He gave it as his opinion that the faculty ought to be instructed in the colleges on the evils of alcoholic drinks, because they would not, in general, accept instruction from any other source. He thought that if some individual would endow a chair in the universities either of London or Edinburgh, where for £500 120 lectures annually could be delivered, the result of such lectures would be to shake the practice of one-half the doctors in the kingdom. It was his opinion that seven-tenths of the present disease was caused by the use of intoxicating drinks. He also stated that the reason of the great mortality among infants was occasioned by the mothers indulging in the use of porter and ale whilst giving suck. He appealed in powerful language to the press, to the moralist, religionist, and philanthropist, to aid the work by their influence, and called upon all present to abstain. The worthy alderman's remarks called forth repeated and prolonged applause. Thanks were afterwards given to the chairman, to Ald. Beaumont, and the Rev. Mr. Shrewsbury, for their attendance and addresses, and also to the ladies for their services at the tea-tables.

#### THORNTON ABBEY, LINCOLNSHIRE.

Perhaps one of the most pleasing features of the temperance cause is the annual assemblages which, in various parts of the country occur once a year, for the purpose of not only making a demonstration of principle, but for enjoying a day's relaxation from the usual toils of life. Last month such a demonstration took place, under the patronage of the Earl of Yarborough, who, from the conviction that the principle of the visitors was a guarantee for the preservation of order, granted the grounds of Thornton Abbey, a favourite resort, for the occasion. Upwards of sixteen thousand persons were present from Hull, Leeds, Lincoln, Grimsby, and all the surrounding parts for many miles. No intoxicating drinks were permitted on the grounds. The weather was warm and delightful; the natural spirits of the people expanded in cheerfulness, and all went off happily; being one more testimony added to the thousand already given of the excellence of the principles of temperance, whether considered as bearing individually or collectively on mankind.

#### PADIHAM.

Mrs. THEOBALD, of Derby, has recently visited this place and lectured on "Woman's Duties in relation to Teetotalism." Her lecture was eloquent, and was listened to with deep attention by a numerous audience. She has also visited, with much success, Burnley, Marsden, Barrowford, Gisburn, Haslenden, Rawtenstall, &c.

#### SCOTTISH TEMPERANCE LEAGUE.

The anniversary of this association was celebrated at Glasgow during the early part of the last week. Sermons were preached on Sunday, to numerous audiences, by the Rev. W. H. Gray, A.M., of Perth, the Rev. James Towers, of Birkenhead, and the Rev. James Taylor, Glasgow. A public meeting was held on Monday evening, in the Trades Hall, Robert Kettle, Esq., President of the League, took the

chair, and the meeting was addressed by the Rev. William Reid, the Rev. W. H. Gray, the Rev. James Towers, and by Messrs. Logan and Stirling, agents of the League. A public breakfast was given in the Eagle Hotel on Tuesday morning, which was attended by eighty-four leading friends of temperance from different parts of the kingdom. The Rev. J. C. Wilson, of Dunkeld, presided, and after breakfast an animated conversation took place respecting the present state and future prospects of the temperance cause. All the information communicated was of the most cheering kind.

At eleven o'clock on Tuesday morning the members of the League assembled for business. Robert Kettle, Esq., occupied the chair. Mr. Robert Rae, Secretary, read the report of the Executive Committee for the past year. It commenced by advertising to the advocacy department of the League's operations, and stated that 500 lectures, sermons, and addresses had been delivered during the year, under the immediate auspices of the association. The greater part of Mr. Stirling's time had been spent in the northern and western Highlands, where he had awakened to life and activity many slumbering adherents to temperance, some of whom had re-established societies. Since the beginning of February, Mr. Grubb had been constantly and assiduously engaged in publicly illustrating and defending the ethical and scientific arguments in favour of temperance. Mr. Logan, Commissioner of the League, had lectured frequently in different parts of the country, but the greater portion of his time and attention had been devoted to a statistical investigation connected with Glasgow. His inquiries had extended to nearly all the public institutions in the city, and the facts collected conclusively demonstrated that the drinking system not only contributed largely to the production and aggravation of vice and misery in their varied forms, but was also the greatest barrier to every improvement. Effective public meetings had been held in Edinburgh and Glasgow, to point out the connection between the use of intoxicating liquors and the prevalence of cholera, and to consider the position occupied by the temperance movement towards the missionary enterprise. The applications from country societies for speakers to address public meetings and soirees had been much more numerous than during any year since the formation of the association, and every application had been promptly met. Forty societies had formally connected themselves with the League, and each had contributed twenty shillings or more towards its support. The publication department of the League's operations was next referred to, which was shown to be very extensive, not less than 5,368,950 pages of closely-printed matter having been issued from the office during the year. After mentioning that a slight improvement had taken place in the financial affairs of the League, the report alluded to several particulars, which showed that the present aspect of the temperance movement in this country was exceedingly hopeful.

Dr. RICHMOND, of Paisley, moved the adoption of the report, which was seconded by Mr. ROBERT LOCKHART, of Kirkcaldy, and unanimously agreed to.

An abstract of the treasurer's account was then submitted, which showed that the income had been £1,199 6s. 5½d., and the expenditure, £1,214 7s. 7d.

Some important business was afterwards transacted; and the entire proceedings were conducted with great enthusiasm and unanimity. This was the most successful meeting ever held since the formation of the association.

#### AMERICA.

The Rev. THEOBALD MATHEW has arrived safely at New York. It appears that he met a most enthusiastic reception, all classes joining in testifying their admiration of the man, and of the cause of which he has been so successful an advocate. The authorities of New York provided proper accommodation for him at the expense of the city, and invitations were pouring in upon him from all parts of America. It is not improbable that his success in America may equal, if not exceed, those he has already experienced, there being a vast Irish population in the leading cities and towns of the Union. A correspondent, writing to the *Daily News*, says—"I have seen a private letter from Father Mathew, in which the worthy man says—'I take this opportunity of communicating my safe arrival, thank God, after a pleasant, though tedious, passage. I will leave it to the newspapers to give an account of my reception by the noble people of America. With the exception of a few days' suffering from sea sickness, which most of the other passengers equally endured, I have enjoyed good health since I left Liverpool, and on the whole consider myself much improved by the voyage.'"

## RECENT PUBLICATIONS.

CONFESSIONS OF A CONVERT FROM TEETOTALISM TO TEMPERANCE. By THOMAS SMEETON, formerly a Teetotal Advocate. London: Simpkin, Marshall, and Co.

OWING, as we suppose, to some peculiarity of temperament, Thomas Smeeton has been "a convert" a great many times in the course of his short life. It remains to be seen which of his numerous conversions will prove the most honourable, and which the most lucrative. He received, what is usually called, a religious education. Then, in consequence of the habits of moderate drinking relations and associates, he became "a convert" to drunkenness; then "a convert" to infidelity, and a popular advocate of infidel principles; then a concoctor of very exceptionable pieces for very exceptionable minor theatres; then an occasional performer at such theatres and at flash public-houses; and, finally, as the result of all this, a wretched outcast. Then he became "a convert" to teetotalism, and, as he says, to Christianity. He obtained various situations, as a journeyman baker, a bookseller's porter, a messenger to a teetotal society, an agent of the new British and Foreign Temperance Society, a travelling advocate of teetotalism, an occasional contributor to teetotal publications, a writer of teetotal essays, for some of which he obtained premiums, a Baptist preacher, and now, as appears from the pamphlet before us, a priest and a prophet of *Bacchus*, at whose shrine he reverently worships, whose praises he celebrates, and whose maxims he zealously enforces! opening wide the gate, and strewing with flowers the broad path that leads to drunkenness and ruin!

Thomas Smeeton says that he was for twelve years "a consistent teacher of teetotalism." He has forgotten to add, that to that circumstance he is indebted for a comfortable subsistence, and for a respectable standing in society. As to his consistency during those twelve years, we certainly have no proof in these his "Confessions." Thomas Smeeton himself "confesses" that he *always* had suspicions as to the scriptural soundness of the teetotal principle; that apprehensions as to its unsoundness were always rising in his mind—that he confided in the opinions of others without examining for himself—that he closed his eyes and ears against all that could be brought forward on the other side of the question—that, for at least seven of the twelve years, he laboured under the love of approbation and the whirl and tempest of excitement—that he was vehement and impetuous in the cause he was employed to defend, &c. &c.; and when to these, his own "Confessions," we add, what he has not had the honesty to "confess," that he has written and published several tracts, lectures, and essays, some of them *very recently*, which contain "vehement" defences of the teetotal principle on the very points about the soundness of which he *now* "confesses" he "always" had suspicions; when all these things, we say, are taken into the account, we leave our readers to form their estimate of THOMAS SMEETON'S CONSISTENCY!

But Thomas Smeeton after moving in a whirlwind for twelve years, has suddenly become "serious and calm;" and finding his popularity as a teetotal advocate somewhat on the wane, so that he was no longer "employed" to write or speak on behalf of teetotalism, he "seriously and calmly" declares that he is a "convert" to "the use of wine and strong drink!" And he declares that in this he is literally following "the example of his Lord and Master," who made and drank wine, "the fermented juice of the grape!" And in the vain boasting spirit of David, Peter, and other foul backsliders, he says—"I will never change again as to this matter!" So rapid is the progress he has made with his new light, that he *now* sees clearly that the system of teetotalism "flings odium on the conduct of the Christ of God"—that it is, therefore, "from beneath"—that "Satan is never more dangerous than he is when disguised as an angel of light"—and he winds up by expressing his fear that what teetotalers say

about strong drinks "will have a most unhappy effect on the rising mind of our nation!"

Further extracts are unnecessary. Near the beginning of this pamphlet, which, though published at sixpence, contains less than most of our halfpenny periodicals, Thomas Smeeton "confesses" that he was "employed to defend the cause." This may be regarded as the secret of his numerous "conversions;" each of them was worth what it would fetch! Teetotalism, he soon found, would pay him better than drunkenness—therefore he became a teetotaler: preaching to Baptist congregations, however small, made him more respectable than advocating infidelity in pot-houses—therefore he became a preacher: more recently he has had fewer invitations to deliver "vehement" defences of teetotalism, and several of his teetotal essays and collections of medical testimonies have been rejected by competent adjudicators—therefore he has determined to try his success as a destroyer of the principles he, *till very recently*, "vehemently" defended! He now declares himself "a convert" to "the use of wine and strong drink!"

Thomas Smeeton had always a strong penchant for mottoes. He has affixed four, sacred and profane, to these his "Confessions." We could have furnished him with one far more appropriate than any he has selected. It is to be found in 2 Peter, ii. 12-22, the last verse only of which we transcribe at present:—

"It has happened unto — according to the true proverb: THE DOG IS TURNED TO HIS OWN VOMIT AGAIN; AND THE SOW THAT WAS WASHED TO HER WALLOWING IN THE MIRE!"

## FRANCE AND SCOTLAND—A COMPARISON.

WE extract the following from an excellent article in the June part of *Chambers's Edinburgh Journal*, entitled "The Mystery of France," written by Mr. William Chambers:—

"Accustomed to the spectacle of refined usages and objects of taste, they (the French) possess a remarkable love of what is neat and tasteful. At no time do you observe sluttish dirtiness, rags, and brawling misery, such as the eye and ear encounter in the meaner quarters of our large Scottish towns; nowhere are seen disorderly females, unwashed and unkempt, such as may be noticed at all hours of the day in Glasgow. Annually, in sober and constitutional Edinburgh, some hundreds of beings are carried to the police-office drunk on a barrow; such sights attracting no special observation, as if a keen sense of decency were wanting amongst us. Can any one say the same thing of a French city? On the 4th of May, I walked the streets of Paris from morning till night. Along the chief thoroughfares, towards the scene of festivity, crowds of people from the eastern faubourgs streamed in a ceaseless flood; and finally, at a late hour, all returned peacefully homewards; it was a grand sight, that stream of well-dressed people; it was civilization of a high order. For all that day there was not heard a high or coarse word, nor was there seen any jostling or act of rudeness. 'The French,' said I, 'know how to behave; they can be happy without being disorderly.' I write this in Edinburgh on the Queen's birthday; it is a day of general rejoicing, that is to say, the bells are ringing, and there is a good deal of hard drinking. Some lads for the last two hours have been amusing themselves next street kicking about an old tin kettle; and at this moment, vomited from a public house, two tipsy men are fighting under my window. Is this civilization, or what?"

What is here said of Scotland may be said of England too. Whisky may make people drunk in Scotland; gin and beer make people drunk in England. If the "stretcher" is in frequent requisition in Scotland, it is needed in England too. If "tipsy men" fight in Scotland, they fight in England too. Englishmen! "IS THIS CIVILIZATION, OR WHAT?"

## TO CORRESPONDENTS.

Several important articles are unavoidably postponed, including a valuable paper on "Nursing," by H. Midge, Esq.; "Drunkenness, Pauperism, and Crime," by Dr. Begg, of Edinburgh; and some interesting reports. Anonymous communications are disregarded.

THE BANEFUL EFFECTS OF STRONG  
DRINKS ON THE NERVES, ESPECIALLY  
ON THE FIVE SENSES AND VOLUNTARY  
MOTION.

[BY BENJAMIN PARSONS.]

SMELLING.

In the July and August numbers of the *Teetotal Times*, we made a few observations on the injuries done to the *sight* and *hearing* by stimulating liquors. We now,

III. Refer to the sense of SMELLING. In this wonderful contrivance we have opened to us an unspeakable source of knowledge, of pleasure, and self-preservation. What a fund of information has been obtained by means of our olfactory organs! Objects perfectly invisible and inaudible, and that can neither be felt by the touch nor tasted by the palate, are apprehended by this sense. Odours are the most intangible of all bodies. It is said that a grain of musk will exhale for years in sufficient profusion to fill a large room with its scent, and yet will suffer no perceptible diminution in its bulk or weight. Here we have one of the most striking examples of the infinite divisibility of matter, and the near approach it can make to non-existence. The particles here alluded to are among the most attenuated and volatile of material substances. What a significant and expressive emblem they must therefore be of the lightness and agility of those *spiritual* bodies which we may have at the resurrection!

But if the objects themselves are so minute, what must be the exquisite character of the nerves which perceive them! If the ear detects vibrations of air—etherial wavelets too minute for arithmetic to fractionize, or geometry to measure—the ear is not one iota behind in its infinitesimal espionage, for it takes cognizance of bodies floating in the atmosphere of a bulk too small to be weighed or calculated. If there are insects so diminutive that a thousand might dance on the point of the finest needle without discommoding one another, how much more inconceivably minute must be the particles which exhale from a sprig of sweetbriar or a withered piece of lavender! And thus the littleness of one part of creation is not less a subject of wonder than the vastness of the other. It is said that the sun is *five hundred times* larger than the earth and all the planets of the solar system put together; and that the star *Vega*, or *Alpha Lyrae*, is *fifty-five thousand times* larger than our sun! But if such bodies outstrip all our ideas of magnitude, we are equally at a loss to find a mental monad sufficiently small to represent the particles of incense which the rose pours forth to the praise of the Creator, and to the pleasure of man.

What a miraculous power then is *olfactory sensation*! It is inexplicably exquisite in man, but we have reason to believe that it is more so in many animals. Volumes might be written on the scent of dogs. The camel is said to perceive water when at the distance of many leagues. The eagle from its towering eminence inhales the rising effluvia which proceeds from the putrescent carcase, and throwing itself into the current is conducted by an unerring guide to its repast. The youthful bee, which has but just burst from its cell, is wafted by ambrosial streams to palaces of beauty and fountains of nectar. Thus matter in its littleness, and nerves in their minute sensibility, are subjects of overwhelming astonishment; and yet how imperfect an idea should we have had of these wonders but for the organ in

question! Here we have a prying philosopher, which enters the most secret recesses of nature, and scrutinizeth the very least of the works of God. What a divine gift is this, and therefore what a crime to pollute or paralyse a power created by infinite love to impart the most exquisite knowledge, to exhilarate with some of the most refined pleasures, and to protect us with the most watchful caution!

It would require myriads of volumes to record the *knowledge* that has been obtained by the olfactory nerves. *Pleasures* also of the most delightful character have been derived from this source. Thousands of grateful hearts have sent the incense of their inmost souls to heaven as they have inhaled those odours, which divine love has compounded for our gratification, and which the lily of the valley, the violet, the rose, &c. &c., pour forth so abundantly. *Heber* speaks of

“The spicy breezes.”

*Columbus*, in his voyage to the Western world, was cheered by the aromatic odours which invited and encouraged him to pursue his course. *Young* talks of

“Arabia sacrificed,

And all her spicy mountains in a flame.”

In a word, not merely the knowledge, but the pleasures which mankind, in all ages and climes, have participated through this sense, are unspeakable. The fainting have been revived, appetite for food has been restored, the dying have been refreshed, and the healthy regaled, through the medium of this wonderful contrivance of Divine benignity.

And, further, it has not only been a source of pleasure, but also a *safe-guard*. The presence of unhealthy or poisonous miasmata are chiefly detected by the smell. But for this power it is probable that every dwelling would have been a pest-house. Fevers, plagues, cholera, &c. &c., would long ere this have swept the last man from the earth, had not this watchful faculty uttered its warning voice, and stayed their progress. Compared with what we are to be in the millennium, we are, in the present age, a miserable, filthy, polluted, world; still our condition had been ten thousand times worse if we had been created without olfactory nerves. These may be said to have drained our cities, purified our dwellings, and cleansed our garments; and thus one simple gift of the Almighty has yielded incalculable knowledge, infinite pleasure, and, in multitudes of examples, been a more than adamantine defence.

Surely we need not again repeat the sentiment, that to injure such an invaluable part of our constitution is an offence of no common magnitude: and yet how many are thus occupied daily! What an abomination is *snuff-taking*! the *filthiness* of the practice is the least of the evil. If the Almighty had intended that our nostrils should be closed, he would have created us without those orifices, rather than have allowed us to fill them with such a vile and destructive preparation. The snuff-taker is a striking example of the baneful influence of stimulants. When he took the first pinch, how profoundly he sneezed! but now it is next to impossible for the manufacturer to invent or compound a substance sufficiently pungent to produce the smallest sensation. The nerves of the nose are nearly, if not quite, paralysed, and thus a most cruel suicide has been committed on an important member of the body. And then, as the nerves, though many, are one, and all have their rendezvous in the brain, that *sanctum sanctorum* of sympathy, the other senses are doomed to suffer along with this deeply-injured faculty. You may

tell the *eyes* of a snuff-taker; and he is generally *thick of hearing*. In fact, all his senses are obtuse. His labour is to close the windows of his mind, and shut up his soul in darkness. Numbers have died of apoplexy, brought on by this iniquitous procedure; and not a few have poisoned their digestive organs and intestines by this deleterious drug. What a harvest of lives death has reaped from the snuff-box! Money, health, life, usefulness, are all sacrificed to gratify an unnatural and filthy appetite.

But the sense of smell may be injured without having recourse to the worse than beastly custom just alluded to. If *intoxicating liquors* especially affect the nerves, then may they as easily injure the sense of smelling, as of hearing, or sight. *Sottish people* have generally a very imperfect apprehension of smells, and not a few of our *moderate drinkers* are in the same predicament. Hence they live in pestilential and deadly air, without being aware of their danger. You will never have a healthy world; you will never shield the nation against the ravages of cholera, fever, influenza, &c. &c., until they have a new set of noses. Our readers may smile, but every physiologist knows that our assertion is correct. What decent person, with a tolerably good scent, can enter the houses of many of the poor—aye, and sometimes, of those of a higher grade—without perceiving that the air is pestilential? And yet, perhaps, the inmates have no idea of the evil. They even inhale these fatal gases with pleasurable gusto. Not *Eau de Cologne*, nor the Otto of Roses, would yield so much delight. *Leibig* has given us some fearful views of putrescent substances when they enter the body. But what shield can protect us, when the air is charged with these poisons? The lungs must receive them, and the saliva become contaminated with them, and thus the one pollutes the air-tubes, and the other the stomach and intestines. What a volume of malaria may be poured down the larynx at every inspiration! Instead of wondering that people die so fast, we may be justly astonished that they live so long, when they are perpetually bathing themselves, externally and internally, with the most destructive effluvia. Against these subtle foes heaven intended that our olfactory organs should be a sure defence. Here it was intended that we should have an ever watchful guardian angel: but, alas! we slay our benefactor. The *snuff-taker* sets about the destruction of this divine protector in right good earnest, and the *drunkard* and *moderate drinker* follow in his wake!

One of the great evils of stimulants is eventual paralysis of the nerves, and consequently the destruction of the senses. Strong constitutions may resist the ravages for a considerable time. One sense may be destroyed at a time, and for a while those which remain may seem to be increased in acuteness; but we are firmly convinced that *JEHOVAH* never has, and never will, construct a human being that can to the last remain invulnerable to the attacks of alcohol. Our senses are divine gifts; they are the most exquisite examples of divine art; they are intended alike to be the avenues of knowledge, the fountains of pleasure, and the protectors of our health. Among them the organ of smell is pre-eminent. Where this is injured a thousand ills may ensue. The dwelling may become worse than an open sepulchre, and may elaborate and send forth torrents of deadly poison. The inmates may be cadaverous in appearance, dispeptic in constitution, and alike inert in body and mind. The religious tract is not read; the house of

God is not attended; and the only ardent aspiration is the fatal craving for more stimulants to render life endurable; and never will these ills be remedied until the Principles of Total Abstinence prevail.

### A TEMPERANCE SONG.

"Be ye sober."—ST. PETER.

Who shall talk of strength and freedom,  
With a loud and fever'd breath,  
While they let a full cup lead 'em  
To the slavery of death?

Men of labour, wake to thinking,  
Shout not with a reeling brain!  
Lips that argue o'er deep drinking  
Ever yield more chaff than grain.

Bravery that needs inspiring  
By the grape and barley corn,  
Only gives the random firing,  
Cunning foes may laugh to scorn.

Do ye hope to march the faster  
To the summit of your claims,  
While ye let such tyrant master  
Strike your limbs in staggering shame?

Do ye find the hot libation,  
Poured so wildly on the heart,  
Make it fitter for its station,  
Whoso'er may be its part?

Father, husband, wife, or mother!  
Can ye do the work ye should,  
While the fumes of madness smother  
Human love and human good?

Wonder not that children trample  
All fair precept in the dust,  
When a parent's foul example  
Robs a home of peace and trust.

Who shall reckon all the anguish  
Who shall dream of all the sin,  
Who shall tell the souls that languish  
At the spectre-shrine of Gin?

"Be ye sober!" they who struggle  
For the better lot below,  
Must not let the full cup juggle  
Soul and body into woe.

"Be ye sober!" if ye covet  
Healthy days and peaceful nights:  
Strong drink warpath those who love it  
Into sad and fearful sights.

"Be ye sober!" cheeks grow haggard,  
Eyes turn dim, and pulse-tide blood  
Runs too fast, or crawlth laggard,  
When there's poison in the flood.

"Will ye let a demon bind ye  
In the chain of Helot thrall?  
Will ye let the last hour find ye  
In the lowest pit of all?"

Oh! stand back in godly terror,  
When Temptation's joys begin;  
'Tis such wily maze of Error,  
Few get out who once go in.

Shun the "dram" that can but darken,  
When its vapour gleam has fled;  
Reason says, and ye must hearken,  
"Lessened drink brings doubled bread."

Though your rulers may neglect ye,  
"Be ye sober!" in your strength;  
And they must and shall respect ye,  
And the light shall dawn at length.

But let none cry out for freedom,  
With a loud and fever'd breath,  
While they let a full cup lead 'em  
To the slavery of death.

ELIZA COOK.

## SELF-DENIAL ILLUSTRATED.

BY DALMOCAND.

WITHOUT any preface or preamble, the topic I have pitched on for a few remarks is SELF-DENIAL. In whatever way considered, it stands invested with surpassing interest; and, socially regarded, appears, and is, essential to the ordering of a fallen world. Self-denial may be defined, the foregoing of present pleasure for greater anticipated good. Placed upon the summit of a hill, observes John Newton, a beast sees nothing but the grass on which it treads, but man enjoys the landscape; and the Christian, we might add, as on another Pisgah, beholds, moreover, the land of promise. Thither, reader, did we oftener direct our longing gaze, the path of duty would become less intricate and irksome.

Having now proposed the subject, let each inquire if it is sufficiently important to bespeak his serious thought; and having decided, in the affirmative of course, proceed to scrutinize it. Let us, *first*, take up the principle as found developed in the *earthly man*, then as in the *spiritual*—tracing its chief lineaments in each, and exhibiting its necessity in both.

I. IN THE WORLDLING, whose engrossing wish is to pass his span of life in pleasurable ease, the principle of self-denial will be found existing in a widely-different way from what it does in him whose hopes of recompense are based, not on a present, but a future world. Nor could it well be otherwise. The self-denial of the former flows entirely from a willing thralldom to things of time and sense. Loftier incentives to forego a momentary trifle for the sake of others and his undying soul, he knows not. Self-denial being on all hands acknowledged lovely, and preservative of social comfort, it consequently often happens that where this commodity is felt wanting in its genuine form, an actual possession of it is straightway dissembled. Men, unwilling though they were to inconvenience themselves, having the acuteness to perceive that unless they conferred attention upon others, they could in turn exact none, from time to time bestirred themselves to frame certain conventional articles whereby to shape their intercourse and conduct; thus, like "our glorious constitution," arose in happy symmetry, the art of etiquette or honour! Rigorously watched by its proficient is that abstruse science, and derision remains the lot of him who apes or disregards its laws. Yea, let any individual, be he of what superior worth he may, stumble against their prudish notions, and anon he will be laughed at as a barbarian. Assuredly, such treatment is not pleasing; to be made a butt of ridicule by those soulless "pinks of fashionable propriety," as Dr. Chalmers dubs them, well nigh exceeds endurance. But while we must condemn those who, wofully deficient in true morality, can rest contented with its semblance, we must admit the powerful influence of worldly honour in diminishing excess.

Having thus glanced at self-denial in one phase, we shall, as proposed, enter on its examination in another.

II. With him who meditates on "THINGS UNSEEN," it is that self-denial can in reality be termed a virtue; and issuing as it does with him from charity and faith, it may be likened to a tree on goodly soil, abounding not so much in showy foliage as in fruit of sweetest savour. The Christian, retaining constantly in view the mark to which he should aspire, and regarding this world merely as a *college* for the soul, wherein to take its unchangeable "degree" of glory or of shame for the eternal world, can alone delight in fulfilling, according to the measure of his power, his several duties. Like his worldly brother, he also has his manual to ponder over—and to instruct him in his daily walk—even an emanation of the Lord of wisdom. To this heaven-dropped hand-book each should with reverence repair, and, as an instruction-loving child, seek to discover what kind of self-denial it inculcates. Then, perceiving from the sacred Directory, that while man

looks to outward indications, the great Spirit knows and notes the workings of the heart, and counting as no fiction the ordeal of a judgment day; let him shrive his soul, and see if honest love to God and man, or selfish fraud, be sovereign there.

To illustrate further how self-denial in the secondary form becomes, in the absence of the other, so indispensable to social order, and adduce some reason why the principle should be cherished as an article of high-toned morality and Christian duty, let us walk into the region of hypothesis.

Were there, for example, no restraining power either from within or from without, acting on the human mind; were men to conceive themselves at liberty to riot uncontrolled, braving alike the displeasure of their fellows and the terrors of their God; and were a country filled with a population so abandoned, what a miserable country, what a horrible community it would be! But, again, were these same individuals, startled at the awful insecurity of life and property in which they lived, each dreading from the lawless turbulence around that his visitation might come next, to adopt a code of penal laws, and, from a fear for self alone, attempt obedience thereto, would not *some* salutary change ensue? Assuredly there would. Lastly, were they, through divine assistance, individually to set up the Bible as their leading light or statute book, then would its bright effulgence shed its sanctifying radiance athwart the sombre precincts of the soul, cause purer feelings to gush, and open to their gaze wide-stretching views of what they owed, not only to themselves, but to their race, and especially to Him from whom goeth forth unnumbered blessings. Now it is self-denial of this description that ought to be supremely sought and practised. Self-denial, in its conventional or spurious form, may, for a season, commend itself to human favour and cheat human eyes, but in an hour not dreamt of the sword of retribution falls.

What an impetus would the cause of truth receive from earnest emulation, how best to lubricate the wheels of progress! Wheel-clogging, however, seems the favourite pursuit, as it entails small burden, and gratifies withal perverted appetite. Whosoever would remove the ancient landmarks, though for self-evident improvement, is accounted sacrilegious. Among those hallowed relics are the DRINKING USAGES; which, instead of being flung aside with loathing, are upheld in all their vileness. Yet some landmarks have been interfered with, notwithstanding. The Druids, for instance, were fond of sacrifice, and immolated their human victims caged in wicker-work; but the worshippers of custom now—unlike their bungling ancestors—employ the more refined and scientific process of slow combustion, by means of a deceitful spirit, which makes the victim "happy"—thus victimising, not occasional dribblers, but yearly thousands, as befits Great Britain. *Druidism* has long been gathered to its fathers,—may the *alcoholic superstition* follow quickly! Mere wishing, however, except in fairy legends, will accomplish little towards the overthrow of any grievance; yet hearty and sincere wishing ever seeks an outlet in exertion. One may scatter tears—if he can find them—over the intemperance of his fatherland, and give utterance to a hope of better days; but his evanescent weeping and his occasional hoping are in vain. Worthy of remembrance is the question put by a good man to his sentimental friends, who all declared they felt very much indeed for the philanthropic object submitted to their notice:—"But how much? gentlemen. I feel £5."

"Temperance," interprets a heathen moralist, "is the subjection of our desires to reason;" and the apostle of the Gentiles enforces the same doctrine with a higher meaning, leaving posterity no room for doubt as to his self-denying tactics. In the violation of this rule the former saw his fellow-man degraded: the latter mourned, besides, his God dishonoured. Spirituous abstinence is often represented as a gloomy, joyless

thing; yet were its calumniators to condescend to an impartial trial, they would doubtless echo the exclamation of the Persian monarch, who, flying before his enemies, was introduced to simple fare—"Of how much pleasure have I been ignorant!" Were it not that men trammelled by an evil habit (which, cancer-like in growth, should cancer-like receive immediate excision) consider it an intolerable thought to abandon the inebriating draught, it would be altogether unnecessary to class *its* relinquishment as an act of self-denial. He whose abstinence from alcoholic stimulants springs from a conviction of their *uselessness*, nay, *injury* to man in health, and from a tracking of their vestiges on every hand, can perceive little mortification in the matter; for TETOTALISM, like virtue, is its own reward: in the regarding of our neighbour's interest we effectually consult our own.

What, let me ask in closing, was the inscription which, illuminating that by Pilate, saints and angels would have read upon the cross—SELF-DENIAL? Let all of us in future lay this subject more to heart, praying to have this principle in its transcendent form as our close companion through the changeful scenes of life, and "in due season we shall reap if we faint not."

### DRUNKENNESS, PAUPERISM, AND CRIME.

THE Rev. Dr. Begg, of Edinburgh, an eminent minister of the Free Church of Scotland, has issued a very remarkable and able pamphlet, entitled "Pauperism and the Poor-laws." Under the head of "Causes tending to make paupers and criminals," he gives the following appalling statements, which ought to be deeply pondered by all:—

"A leading cause of the present rapid increase of pauperism is undoubtedly the prevalence of whisky-shops and of drunkenness. This view of the subject has also been fully explained of late, and I do not intend to dwell upon it. 'The drunkard shall come to poverty,' saith the Scripture; and the following statistics are surely sufficiently alarming as regards Scotland:—

#### "I. CONSUMPTION OF BRITISH SPIRITS IN 1841, WHEN THE LAST CENSUS WAS TAKEN.

In England, 0.51 gals., or upwards of half a gal. per head.  
In Ireland, 0.80.....three-fourths of a gal. per head.  
In Scotland, 2.28.....two and a fourth gal. per head.

\* \* \* The cost at 10s. a gallon, being to each family in Scotland, upwards of £5 19s.

#### "II. THE NUMBER OF SPIRIT-DEALERS AND RETAILERS DURING THE SAME YEAR.

In England, nearly one for every 52 families.  
In Ireland, .....84 families.  
In Scotland, .....31 families.

#### "III. THE NUMBER OF HOUSES UNDER £10 OF RENT LICENSED TO RETAIL SPIRITS.

In England, nearly one for every 190 families.  
In Ireland, .....120 families.  
In Scotland, .....48 families.

"Drunkenness is pre-eminently the curse of Scotland; the amazement of all foreigners; the manifest parent of many of our social evils.

"Baillie Gray tells us, that of 2,700 paupers in Edinburgh, 2,000 were made so by drink; and the same thing will be found true of crime. When one of the managers of the poor at Liverton, I got from the Excise an account of all the whisky sold annually in the parish. I found that it amounted to 9,000 gallons, being nearly two and a half gallons to each individual, or about £4,500 spent in drink; proving that an assessment of that amount would only have supplied the people with drink, without giving them any food or clothes at all, and that as long as such an enormous source of waste exists, the pouring in of money will no more cure the evil, than the pouring in of oil will quench a fire. Apart from other plans of remedy, and

especially of a great change in our 'drinking customs,' I am convinced that two things would do great good—the sweeping away of a vast number of whisky-shops altogether, and the annual publication of the statistics of drinking. In regard to the first, its efficacy has been proved on a large scale in America, where public drinking has been nearly banished. One blush for his country in returning from America—temptation and drunkenness at every door. It is vain to say, as long as men want drink they will get it. The great matter is to get quit of a vast amount of active temptation, created by the existence of hundreds of families whose very maintenance depends on the success of their efforts to sell drink. If men are sent abroad with pitfalls in every direction, no wonder if many of them fall in. Let the pits be filled up as fast as possible, and in regard to the statistics of drinking, they could be easily procured, and would be of great importance. Every gallon of whisky that enters a whisky-shop is marked by the Excise, and Parliament could order an annual return to be published, and probably would do so, if our rulers were not wickedly anxious to swell up drunkenness for the sake of revenue. There ought to be a public whisky barometer, if I may so speak like a public rain-gauge, by which men could mark the rise and fall of the tide, and trace the connection in any particular district between drinking, pauperism, and crime. Meantime, I am happy to find the friends of temperance becoming more practical in their measures. The efforts of magistrates to diminish the number of low tipping-houses are worthy of all commendation."

It will be in the recollection of many that Dr. (then Mr.) Begg formed one of a deputation from the Free Church of Scotland who visited America, shortly after the Scottish disruption, and for having made collections in some of the slave-states in behalf of the Free Church, drew down upon themselves the eloquent denunciations of George Thompson, till the cry of "Send back the money" became familiar from the Land's End to John-o'-Groat's House.

We simply refer to this circumstance for the purpose of illustrating a striking sentence in the extract above given:—"Every gallon of whisky," says Dr. Begg, "that enters a whisky-shop is marked by the Excise; and Parliament could order an annual return to be published, and probably would do so, if our rulers were not wickedly anxious to swell up drunkenness for the sake of revenue." Is it right, then, we ask, that such a state of things should continue? Is it right that the flood-gates of sin should be opened, and a mighty torrent of demoralization sent through the land for the purpose of filling the coffers of the Exchequer? No! the lip of eternal truth has returned the verdict—"Righteousness exalteth a nation; but sin is a reproach to any people." While nine-tenths of the crime, and most of the poverty, that afflict and burthen our country are chargeable upon our drinking customs, would it not be the more excellent way to remove the cause that the effects might cease? Does it not behove every patriotic and philanthropic man, as he beholds the public treasury replenished from the "drunkenness" of the nation, to lift up his voice and utter the indignant cry, "SEND BACK THE MONEY." M. YOUNG.

Bedlington, July 12, 1849.

RESULTS OF INTEMPERANCE.—We obtain but an imperfect idea of the annual loss entailed on the country from intemperance, by a mere recital of the expense of the intoxicating drinks consumed. Such is only the first loss. The secondary losses are summed up as follows:—A large portion of pauperism; loss of health and character; premature death; widowhood and orphanage; abandonment to vicious pursuits and crimes; an enormous outlay in supporting judicial tribunals, police establishments, jails, and penal settlements; the abstraction of lands from useful crops for food; and the distraction of capital into wrong channels. Of the evils ensuing under the head of public morals and religion, the picture is too appalling to be dwelt upon.—*Chambers's Tracts.*

### MASSACHUSETTS METHODIST CONFERENCE.

At the Conference of the Wesleyan Methodists, recently held at Massachusetts, reports of committees on slavery, intemperance, and tract distribution, were received and adopted. The report on temperance was short and to the point. It declared that the use of intoxicating liquor as a beverage was an *immorality*, and that it ought to be so regarded by the Christian Church; that the making and selling of them, to be used as a beverage, was a crime of the highest order, and should be so considered by the civil and ecclesiastical law; and that to secure the complete triumph of temperance, its friends should unite their efforts in their social and political capacities, and in no case consider themselves *at liberty* to support in business, or promote to office, men who are opposed to the temperance enterprise. It concluded with the following:—"Whereas true temperance implies a total abstinence from *all things* injurious to health, and only a moderate use of those things that promote it—Resolved, that while we advocate and practice total abstinence from all intoxicating liquors, we will also everywhere *by example*, and on all proper occasions *by precept*, discountenance the vulgar use of TOBACCO."

### REASONS WHY THE RELIGIOUS PART OF THE COMMUNITY SHOULD GIVE UP THE USE OF INTOXICATING DRINKS.

*First*—Because they are unnecessary.

*Secondly*—Because they are injurious.

*Thirdly*—Because their use has caused an incalculable amount of evils, morally, socially, and religiously.

*Fourthly*—Because, seeing that intoxicating drink is evil in itself, and has proved so great a curse to the human family, it must be the duty especially of those professing Christianity to abstain from it altogether. When a great evil prevails which might be removed, those professing to serve Jesus Christ, and to desire the present and eternal welfare of their fellow-creatures, should be the first to try to remove it, and so "let their light shine before men, that others, seeing their good works, may glorify their Father who is in Heaven." The united efforts of the religious part of society would soon remove the great curse of intemperance from amongst us.

*Fifthly*—Because strong drink has caused more backsliding, and more expulsions from religious societies, than all other things put together. It is a stumbling-block, by which many have fallen to rise no more.

*Sixthly*—Professors of Christianity should give up strong drink, because it is the greatest hindrance to the success of the Gospel and the conversion of the world. Through its use great numbers are kept away from the house of God, and live like heathens in a Christian country, spreading a baneful influence on all around them. For an illustration of this, take those who, instead of bringing their money home on the reckoning-night, and spending it in food and clothing for themselves and families, leave a part of it at the public-house; they not only spend their money for that which is evil and injurious, but go into places where every sinful and unholly passion and propensity is fostered and strengthened. In consequence of this conduct, the Sabbath is disregarded, religion is neglected and despised, the public-house becomes their sanctuary, and strong drink the god they worship; their families are neglected, and their offspring grow up in ignorance and vice—"A seed of evil doers, children that are corruptors;" and thus, in thousands of instances, intoxicating drink becomes the greatest of all curses to the people, and causes a thousand evils which could not exist but for its use.

*Seventhly*—The religious should give up strong drink, because, by thus uniting in one body against the common foe of the human family, they would, with Divine help, be able to remove from society its greatest curse, and would be greatly furthering the improvement, the elevation, the comfort, and the salvation of the people.

Another reason why the religious should give up alcoholic drink is, because the temperance reformers cannot succeed in banishing strong drink while they continue to use it and countenance its use. The countenance and use of intoxicating drink by the ministers of the Gospel, and professing Christians, is the strongest bulwark of the drinking system: it is its stronghold, in which great numbers shelter themselves from the arguments of temperance reformers. The use of strong drink by the religious is the chief argument with thousands against giving it up: "It surely cannot be so bad as you represent it, or the religious would not use it; and if it be not wrong for *them* to use it, it cannot be wrong for *us* to use it." But the case would be quite different were the religious to abstain from it; the use of strong drink would then stand amongst those things which religion forbids and discountenances. Neither malsters, nor brewers, nor venders of strong drink, could be countenanced in the church, and this would stamp the traffic with condemnation.

SAMUEL PHILLIPS.

### CORRESPONDENCE.

#### TEMPERANCE HOTELS.

*To the Editor of the Tectotal Times.*

SIR,—I am too much interested in the prosperity of the cause of temperance to observe any circumstances which bear upon its fortunes, whether for good or for ill, with indifference. And I cannot but refer to the general character of *Temperance Hotels*, as tending materially to injure the character and influence of our societies. I regret to say that, for the most part, they are essentially wanting in the elements of comfort and respectability, and, I fear, that they rather tend to degrade than to elevate public estimation of our system. Many are little better than low pot-houses, while those of the grades above are often dirty and ill-furnished, presenting a miserable sample of the social degradation which, although it assumes to repudiate the alcoholic mischief, indulges grossly and freely in the vice of smoking, if not that of gambling in a small way.

I will not deny that there are several striking exceptions in the better kind of Temperance Hotels, several I have seen and others I have heard of. I cannot, however, avoid to notice the Temperance Hotel at Scarborough, recently opened by our old friend Mr. Thomas Whitaker. This is, in every sense, what such an establishment ought to be, having every accommodation for families and individuals sojourning at that celebrated watering-place, besides ample arrangements for commercial men. And I sincerely hope that as Mr. and Mrs. Whitaker have spared no pains or EXPENSE in rendering their establishment worthy of general support, they will be especially patronised by the temperance public, as well as by the public in general.

I am, yours,

Bradford, August 20, 1849. THOMAS BEAUMONT.

WHAT IS NEEDED?—That the temperance principle may greatly prevail, the pulpit must speak out more generally, constantly, and strongly than it has ever yet done; professing Christians must let their light shine more clearly and powerfully; the Sabbath-school must be made more a vehicle of forming aright on this subject the minds of the young; the wide circulation of temperance publications must be encouraged; visible and public organizations on Christian principles must be formed in all churches and congregations; temperance meetings must be so conducted that light shall be shed on the understanding, conviction fastened upon the conscience, and the blessing of Him secured whose favour is life, and whose frown is death.

## TEMPERANCE DEMONSTRATIONS.

WE request the particular attention of our readers to the advertisement of the meeting to be held in EXETER-HALL, on Monday, October 1st. Let the Teetotalers of the Metropolis especially make the meeting known as extensively as possible, and do all they can to secure a large gathering. The place, the subject, and the speakers, all present powerful attractions; and we confidently hope that the results will prove worthy of the cause, encouraging to the committee, and beneficial to the general community.

## MONTHLY TEETOTAL CONFERENCE.

THE NEXT MEETING will be held at Mrs. Watts' Temperance Hotel, Catherine-street, Strand, on WEDNESDAY EVENING, September 5th, at half-past seven o'clock precisely. The attendance of all office-bearers and active members of Total Abstinence Societies is particularly requested. Business of importance in connexion with the forthcoming meetings in EXETER-HALL will have to be transacted.

## THE WESLEYAN CONFERENCE AND TEETOTALISM.

A NUMBER of memorials and addresses, from teetotal societies in various parts of the kingdom, were sent to the Wesleyan preachers recently assembled in Conference at Manchester. It was stated, in a report of the proceedings of that body, that several such addresses had been received, and that they were to be "respectfully acknowledged." Reckoning upon the experience of former years, we have reason to believe that this "respectful acknowledgment" is all the notice they will obtain. On more than one occasion the subject of intoxicating liquors was forced on the attention of the preachers as follows:—

1. *Missions and strong drink.* Mr. Irving, of Bristol, felt himself called upon to enter on another "explanation" as to the strong drinks of various kinds put on board the missionary ship the "John Wesley." Now, though the majority were pleased to think Mr. Irving's statement—which greatly reminds us of a spirit merchant's invoice—"highly satisfactory," we regard it as anything but satisfactory. Mr. Irving fully confirmed our statements, and it came out, moreover, in the course of the explanation, that strong drinks were unnecessary, even in the most trying situations, and that a portion of them was sold when they got abroad.

2. *A lachrymose complaint* was made by Mr. Heald, M.P. for Stockport (in connexion with whose election so much was said about "beer barrels"), "that he could not just *rinse his mouth* with a little wine and water, after making a long speech at a missionary meeting, without being made the subject of attack." This complaint was followed, according to the report, with "Hear, hear," and laughter.

3. There was the *boasting declaration* of one of the preachers, named Osborn, who distinguished himself a few years ago by an attack on teetotalism, which was most triumphantly replied to by the Rev. W. J. Shrewsbury, a reply which it will be impossible for Mr. Osborn ever to forget, or to forgive. Mr. Osborn is reported to have said, at the recent meeting at Manchester: "As a Christian, I am restrained from doing many things which, as a Briton, I have a right to do. They won't let me nor Mr. Heald take a glass of wine at a missionary meeting (laughter)." "I will not succumb to the dictates of a parcel of irresponsible writers, men in masks, who will not show their faces. I mean to do as I please in all matters of this kind when I am not bound by any Methodist law; and if I cannot be trusted to take a glass of wine when I think proper, I am not fit to be in your ministry. I will not be dealt with as a baby or an idiot. I will not have it dictated to me what I shall do or say. I stand upon my Christian

liberty, and will not give it up, but will stand upon it if I stand alone" (laughter and prolonged cheers). The men who will thus cheer a vain boasting wine-drinker, are not the men to pass resolutions enjoining temperance; are not the men—Christian ministers though they are called—to reduce the evils of intemperance, or to encourage the exertions of teetotalers! And yet, scarcely a week passes without the suspension or expulsion of some member for intemperance. And we are compelled to notice,

4. *A minister's fall.* At this very Conference one of their crack preachers and editors, Mr. J. S. Stamp, was expelled for the embezzlement of large connexional funds, and for other inconsistencies, which inconsistencies, however, passed unproved, till the defalcation in the funds was revealed! The President of the Conference, Mr. T. Jackson, in pronouncing the sentence of expulsion, said, "the expelled person was the son of a highly esteemed minister, and possessed more than ordinary gifts. There was reason to conclude that he had fallen by little and little. One cause had been a want of deep and habitual seriousness. He had been too much given to jocularity, especially in the use he made of Scripture language. There was a great difference between Christian cheerfulness and sinful levity. The habit of quoting Scripture in a humorous style is very dangerous. Another cause was, that he made too free with ardent spirits" (and we can add, with other strong drinks too). "An appetite for these," continued the President, "may be easily formed, but cannot be easily broken. The habit of taking spirits is VERY DANGEROUS, especially to a Christian minister. Another cause was his affectation of gentility;" (this astonishes us; the general habits and manners of Mr. Stamp, as well as the state of his domestic arrangements were as far removed from gentility as it is possible to conceive); "and," continued the President, "of hospitality beyond his means."\* And yet those who partook of this affected and fraudulent "hospitality," including wine and spirits, were Wesleyan preachers and members, including some of those who voted for his expulsion! Mr. President then concluded with the solemn admonition, which we hope will be remembered and acted upon by Mr. Osborn, and all who claim their right to "do as they like,"—"LET HIM THAT THINKETH HE STANDETH TAKE HEED LEST HE FALL."

Beyond this and "some conversation," we do not find that any action was taken at the recent Conference. Preachers, we suppose, will continue to do "as they like," either "to take a glass of wine at a missionary meeting," after recitals of the mischief done to hopeful plantations by strong drink, or "to rinse their mouths with wine and water." And the result will be that other preachers, and other editors of Wesleyan Methodist magazines, and of *Watchman* newspapers, will be covered with disgrace, and compelled to expatriate themselves, or to be immured in prison for debts incurred through extravagance. How easy it would be to prevent such disgrace by a strict enforcement of Mr. Wesley's rules! But we know that in the minds of some of the most popular Wesleyan preachers there is a feeling decidedly hostile to the teetotal movement, and a fixed determination to meet the question with something worse than even ridicule whenever it is introduced. This is a strange infatuation—a course as impolitic as it is inconsistent—condemned alike by the rules of the great Founder of Methodism, by the genius of the gospel, and by the requirements, we will not say of the times merely, but of Wesleyan Methodism itself.

We are constantly asked by respected members of the Wesleyan Methodist Society, "How would you have us act in this matter?" Our answer is, "Maintain a consistent profession, both of teetotalism and of Methodism; persevere in the advocacy of your principles, and pray fervently that your preachers may soon be brought to a more wholesome state of mind."

\* Among the effects of Mr. S., disposed of under a bill of sale, was a BAGATELLE-BOARD!

## NURSING.

[BY H. MUDGE.]

It may be profitable to reflect for a few moments on the fact, that the Creator has said to the creature, "Be fruitful and multiply." In the higher orders of animals the female brings forth the offspring, and continues for a season to nourish it, being provided with an apparatus for the special purpose of nursing. A fair inference from these premises would be, that nursing is a healthy and agreeable, inasmuch as it is a natural process. Looking at the brute creation, we there find the inference to be correct; when is the appetite so keen, the body so vigorous, the general health so robust, and the instinct so alert, as when the dam is suckling her young? So ought it to be with the human species; for, to use the words of Dr. Looock, "the period of lactation is generally the most healthy of woman's life."

Alas, how different from this in many cases! Civilization, which brings knowledge, and tends on the whole to longevity, sets up fashions which minister very much to decrepitude. In infancy—yes, even so early as this—a foundation is laid for bad nursing, and the evil work is carried through childhood and youth on to womanhood. Veils, furs, and parasols, Venetian blinds by day, and closed curtains by night, shut out the light and air; and so, by preventing the purification of the blood, entail a weakly constitution, which, later in life, vitiates the quality of the milk, made as that is out of the blood. The tight dress, preventing by pressure the expansion of the breasts, and thereby diminishing the size of the producers and reservoirs of the milk, makes that deficient in quantity which is already vicious in quality. The nipples, too, are thrust back and kept flat, instead of being allowed to grow and project, thus converting a source of ecstatic enjoyment into an occasion of exquisite torture! These are what may be termed remote and particular causes of mischief; but there are others more general, as late hours, heated rooms, stimulating viands, alcoholic drinks, &c., which also tell in later life against that healthiness which simpler, less artificial animals attain to.

Do not let it be supposed that I am writing in the spirit of a mere caviller, or with the notion that we shall arrive at perfection in these matters. No; "there shall be no more pain," is descriptive of heaven and not of earth; yet we may diminish, if we cannot cure the ill; and if suffering mothers are made wise, their as yet uninjured daughters may escape.

We will suppose, however, the "confinement" easily got through, the "milk fever" subdued; great fires, loads of blankets, and brandy-caudle having given way to the modern treatment of cool apartments, fresh air, and unstimulating diet. Some months have elapsed, but yet a most unsatisfactory state of things has to be borne with: neither mother nor babe are well. And now comes the tug of war with alcoholic beverages. Here some correspondents come to my aid, and I shall let them describe the fightings without and fears within. The first letter is brief and plain, and written from Lancashire:—

"Sir,—My wife is suckling a fine boy about nine months old; is low in body, and suffers much from wind in the stomach, for which some recommend her to take now and then a small quantity of brandy; others, to smoke a little tobacco. I am opposed to her taking the above-named articles, believing they will do her positive injury. Your advice will oblige, &c."

The next is rather longer, and from London: and here, by the way, I may express my surprise at the number of letters which I receive from London asking teetotal advice. However proverbially doctors disagree, they seem to be of one mind in favour of intoxicating liquors, spite of the medical certificate. But to the letter, which runs thus:—

"Dear Sir,—The case I have to state is as follows:—A young married woman, suckling her first child, is continually troubled with wind, and has no appetite:

she has been a teetotaler about twelve months, her husband having been one for some years. The child, about two months old, is almost continually crying. The doctor ordered her to take stout; they objected, asking if he could not write a prescription for something else. He said wine would do as well; but, on that being objected to also, he ordered some medicine, which was taken, but did no good. They again consulted the doctor, who told her he could do no more for her, if she refused to take the stout as he had recommended. Another doctor was consulted, and he also advised her to take stout. In the same house there is another female who has very recently been confined. She takes beer, and can enjoy a mutton chop. These things combined waver the Teetotalers as to the practicability of abstinence under these circumstances, and incline them to believe that stout is indispensable in such cases, and it is hard to persuade people that it is not; and you may get told sometimes that you know nothing at all about it. Your advice will oblige, &c.

"Yours, A. S. D.

"P.S. I have stated the case as it appears at first sight, and as it would be brought by an opponent to bear against Teetotalism; but I have discovered several other things. The woman has been for a long time subject to the disorder, even worse than she has it now; before she became a Teetotaler she tried brandy and other fiery compounds without relief. The child has had laudanum by the doctor's order to quiet it, and other things, some of them sour. The nurse, too, has come in for her share of blame"

The above are fair samples of the many applications made respecting this subject of nursing; and what a state of things do we see! A weak mother, a cross babe, a meddling nurse, and a stout-loving, laudanum-giving doctor! Is it any wonder for the poor husband to waver, Teetotaler though he be? Few of us but would wish to get out of such a purgatory.

But now for the "*methodus medendi*"—the cure. Observe first, that such cases as the above are seldom met with in the country (as opposed to the large town), and this at once shows the necessity of attending to the general laws of health. Let a well-drained neighbourhood be selected to live in; let the apartments be thoroughly ventilated—a perforated zinc plate or two put in the window, and a hole made in the chimney near the ceiling of the room; sell, drown, or hang, as the case may be, the canary-bird, the cat, and the dog, or any other consumer of oxygen;\* wash the room daily, and sprinkle it with some solution of chloride of zinc. If the patient be far enough advanced to get out of doors, instead of spending sixpence in stout or in physic, pay her fare with it to travel a few miles and back on the top of an omnibus; get her to walk out (if she can) in spite of wind or weather; a pair of Indian rubber shoes and a waterproof cloak will sufficiently protect.

Go early to bed (yea, early enough, even if it be in the afternoon) to admit of rising at five in the morning,† and breathe the morning air, out of doors if possible. As to diet, leave slops, whether broths, coffee, cocoa, or tea; thousands of women injure themselves by going on to drink, drink, drink ten times a day. Fluids, of course, must be taken, but only lukewarm, and in no very extraordinary quantities; weak black tea, or toast-water, or fresh sparkling cold water, will do; or milk-and-water, with a little sugar or salt in it. The cow, we know, is not fitted for the dairy by driving her to the water six times a day, but by putting her into a field of good grass! As to eating, the food must be plain, and not high seasoned. "Wind in the stomach" and "sinking away" are the ever present symptoms,

\* These directions apply chiefly to crowded places.

† This advice will not be relished by many; but remember health is at stake, and misery from strong drinks to be abolished. Realising faith will bring us up to the mark. If relief be sought through alcohol, complaints will be masked, not cured.

and both are from indigestion, and that from improper food. Thick oatmeal gruel, pearl-barley pudding, stale (not new) brown bread, with the bran and pollard all in it; fresh (not rancid) butter, with a little cheese, and in the early part of the day a slice or two of lean mutton or beef; if used to them, *cooked* vegetables may be taken—mealy potatoes freely, others, as turnip, cabbage, carrots, &c., sparingly, but not any raw salads. But the ability of stomachs to digest food greatly varies, so let any article followed by distension, flatulence, or pain, be laid aside.

Now as to suckling the babe: let that be at regular periods—say of four hours, beginning at six in the morning and ending at ten at night; aim at having repose by night; for thorough good nursing by delicate women this is indispensable, and family arrangements *must* be made to secure it, or we shall fail. If the babe must be fed besides the suckling, let cows' milk, to which are added a fourth part of hot water and a very little sugar (just to flavour it) be given when the child expresses hunger. The vulgar notions about two sorts of milk disagreeing, and about the food having "thickening" in it, as well as the practice of loading the diet with sugar, are all absurd.

Sometimes, though not often, medicine may be found to be necessary. If the bowels are confined, take one of the following pills night and morning:—Take of blue pill, five grains; sulphate of iron, 40 grains; Barbadoes aloes, 20 grains; extract of gentian, enough to form a mass to be divided into 20 pills. If debility oppress, take two table-spoonfuls of compound mixture of iron twice a day; and if the bowels are confined, add to each dose one table-spoonful of compound decoction of aloes. If flatulence trouble, take at the time one of the following powders in a little warm water (after carefully seeing that the food is left off which may be causing it):—Bicarbonate of soda, one drachm; compound powder of cinnamon, one-half drachm; mix, and divide into six doses.

For a babe crying, I never found anything equal to the following; but as it contains an opiate, it must not be given oftener than once or twice a day, now and then, or the digestion will be injured, and a bad habit contracted:—Take of syrup of white poppies, half an ounce; liquor of acetate of ammonia, half an ounce; spirit of nitric ether, half a drachm; shake together in a phial; give one large tea-spoonful when apparently in pain, and repeat in one or two hours if not quieted. Sometimes nurses get an *irritable* state of the stomach, which causes it to reject even proper food when taken into it; these cases invariably yield to the iron mixture in the morning, and the following powder at night:—Take of Dover's powder ten grains; compound cinnamon powder, five grains; mercury with chalk, four grains; mix. Mind this is for a woman, not for a babe; it would injure the latter.

We will *suppose*, now, that alcohol is *needed* after all. Surely medical practitioners should not countenance the vulgar error that intoxicating liquors are *in themselves* nutritious or strengthening. This pestiferous body and soul destroying doctrine must be rooted out; and to assist, let the doctor take the lead, and keep the reins in his own hands. He can send the following mixture, and discontinue it at the earliest possible opportunity:—

R̄ Mucilag. Acac., ℥ iij.  
Tre Cardam. Co., ℥ ij.  
S. V. R., ℥ vj.  
Aque pur., ℥ iv. ft. Mist. cujus.

Capiat agra Cochlearia ampla duo bis terue die paulo ante cilium.

Or, if need be, he can send some alcohol (medicinally coloured, &c.) in a phial, with directions to take a tea-spoonful occasionally in infusion of malt and hops. Anything is better than the old fashion. The doctor, it appears to me, should be the mainstay of the reformation; counselling, cheering, watching, directing,

until he has allayed that great enemy to good nursing—*mental anxiety*, and has put matters in a fair train for domestic happiness and health. In some cases (perhaps that described in the first letter I gave is one) *early weaning* is desirable for both mother and babe.

Now, I may say, how much I have written! yet I would fain give some extracts from Drs. Combe and Carpenter; but with a few lines only from the *Temperance and Teetotalism* of the latter I must be content at present. He says:—"The regular administration of alcohol with the professed object of sustaining the strength under the demand occasioned by the copious flow of milk, is one of the grossest pieces of quackery that can be perpetrated by any practitioner, legal or illegal." The importance of this subject must be my apology for prolixity; the discussion of it is certainly a beginning at the fountain head of life.

"Rome was not built in a day."

#### TEMPERANCE ADDRESS TO HER MAJESTY.

The Scottish Temperance League held a banquet on Tuesday night in the Trades' Hall, Glasgow. The meeting unanimously adopted the following address to her Majesty:—

"May it please your Majesty.

"The Temperance Reformers welcome your Majesty to your ancient and loyal city of Glasgow. They are glad of your Majesty's safe arrival, and rejoice to know that your Majesty is well. They sincerely wish your Majesty both health and happiness, although they do not associate those blessings with beverages which they believe to be destructive to both. They pray that your Majesty, during a long life, may be beloved both as a mother and a Queen, and that you may be sustained in the duties of your exalted station by the cheering prospect of national prosperity.

"The Temperance Reformers beg to assure your Majesty that they are not the less loyal because their attachment to the throne is expressed without the aid of intoxicating liquors. They are hindered from honouring the loyal toasts, not by want of loyalty, but by the desire to free social intercourse, and the expression of opinion, from dangerous auxiliaries, and to prevent your Majesty's name from being associated with what they believe to be the curse of the people.

"They congratulate your Majesty on the high position Providence has assigned the British power, which, rising like a rock in the ocean, affords a secure resting-place to the ark of liberty; and guarantees, amid the storms of Europe, the permanence of freedom in the old world. They also congratulate your Majesty on the blessings bestowed upon the empire, whose chief magistrate you are. While other monarchs are living in terror of their subjects, the bonds of affection between your Majesty and your Majesty's people are growing stronger and stronger; and while other nations are distracted by internal dissensions, and harassed by foreign invaders, the millions who are united under your Majesty's sceptre are engaged in the peaceful pursuits of agriculture, manufactures, and commerce.

"Though your Majesty's subjects are thus exempt from both foreign invasion and civil commotions, they are exposed to enemies more subtle than the sword. Against intemperance, the most formidable of these, they, who now address your Majesty, have leagued themselves together. They are determined, with the blessing of the Almighty, to drive this national enemy forth from your Majesty's dominions, and to lend their aid to expel it from the world. For this purpose, they abstain altogether from strong drink, and exert themselves to induce others to follow their example. Armed with moral suasion and the excellence of their enterprise, they have raised the Temperance Standard in every part of the empire, and tens of thousands of all classes of your Majesty's subjects have already rallied around it.

"The Temperance Reformers beg again to assure your Majesty of their loyal regard; and to pray that your Majesty's reign may be marked, not by the deeds of war, but by peace, progress, and prosperity.

"For the Scottish Temperance League,

(Signed) "ROBERT KETTLE, President."

## TEETOTAL OPERATIONS.

## LONDON.

Mrs. HARDWICK has delivered several very effective lectures and addresses at some of the principal stations in the metropolis and suburbs. She has secured the attention of large audiences, and many signatures to the pledge have been obtained. Some of the meetings have been of females only, others of both sexes.

## FITZROY TEETOTAL ASSOCIATION.

The Eclipse and Vivid, two steam-vessels, each hoisting Teetotal colours, left Hungerford Market on Monday morning, the 6th inst., with a company composed chiefly of Teetotalers, with music playing. On passing Hammer-smith, they received a startling salute from some cannon placed at the water's edge by the Teetotalers of that place. On reaching Richmond the company enjoyed themselves in various ways; some in the park, others to Hampton-court, Ham Common, Twickenham, &c. At three o'clock, a meeting was held on Richmond-green, where hundreds of the inhabitants were gathered. Addresses were delivered by several speakers, and were well received by the audience. At the close of the meeting, and in the passage through the town, &c., nearly 1,500 tracts and publications were distributed. On the return home some addresses were delivered, and some temperance pieces sung. The company disembarked in London soon after eight o'clock p.m. The usual monthly experience meeting of this Society was held on Thursday evening, the 2nd ult. Mr. J. W. GREEN presided. The meeting was well attended, and fourteen persons testified to the excellence of the Teetotal practice, as it regarded health, comfort, morality, and religion, in an animated and satisfactory manner. Would that our religious opponents could be induced to attend such meetings!

## WESTMINSTER.

An interesting meeting was held in the School-room, Pear-street, Stretton-ground, on Friday evening, August 3. The Right Hon. Lord Ashley, M.P., had engaged to take the chair, but, in consequence of indisposition, he was unable to attend, and the chair was occupied by Mr. WALKER, the Superintendent of the School. In opening the business of the meeting, he stated that the place in which they were sitting was formerly a public-house, in which scenes of the most revolting description were constantly to be witnessed. That very room, formerly the tap-room, had been converted into an infant school for about one hundred and seventy children; the beer-cellar and skittle-ground had been turned into a reading-room, where several working-men met after the hours of labour for the purpose of improving themselves; and the present was the first of a series of monthly meetings for exposing the evils of intemperance, and recommending the practice of entire abstinence from strong drinks. Much good had already been effected, and there was much to encourage the hope that the appearance of that notoriously-wicked neighbourhood would soon be changed for the better. The meeting, which was large and attentive, was addressed in very appropriate terms by Dr. Gourley, Mr. T. A. Smith, Mr. J. W. Green, and Mr. J. H. Esterbrooke, the honorary secretary, to whose indefatigable exertions, especially in reference to the young attendants at this place, the cause is deeply indebted. Some signatures to the pledge were obtained at the close, and some persons entered their names as subscribers to the funds of the Society.

## DERBY.

On Wednesday, August 8th, Mrs. THEOBALD delivered a lecture in the Temperance Meeting-room, on the duty of professing Christians to join the Temperance Movement. This was enforced with great talent, and at the close of the meeting thirty persons signed the pledge. On the 15th, the same lady lectured to a very large meeting in the Lancastrian School-room, on the evils arising from the use of intoxicating drinks, at the close of which twenty-six persons signed the pledge. W. HORSLEY, Sec.

## HUNTINGDON.

We are looking forward with bright anticipations as to the future. Last October several Wesleyans joined our society, and it was re-organized under the title of the Huntingdon and Godmanchester Total Abstinence Society. We applied for the use of the Wesleyan School-room in which to hold our meetings; but though nearly all our committee are

Wesleyans, two of them local preachers, and one of them the superintendent of the Sunday-school, the room was denied, because, it was said, infidels were sometimes allowed to advocate Teetotalism. It is remarkable that *the greatest opposition we have met with has been from Wesleyan Ministers*, and a few of the leaders; indeed, we have no opposition from any other quarter. Yet our cause has spread more rapidly among this body than any other. We have nearly forty Wesleyans pledged members among us, including nearly all the officers and teachers of the Sunday-school. The clergyman, the Rev. Mr. Keyworth, has given us permission to occupy his school-room as often as we please; he has generally been on the platform, and has once occupied the chair. We have also had the large Union Chapel opened to us, the Friends' Meeting-house, the County School-rooms, &c.; and at Godmanchester the new Independent Chapel, and the Court Hall, where the Mayor, E. Martin, Esq., has occasionally occupied the chair. We have also held meetings at Buckden, Brampton, Spaldwick, Aconbury, Wistow, Warboys, Woodhurst, &c. Since our reorganization we have taken upwards of 500 signatures to the pledge. We have enlisted a large number of juveniles who are steadfast and zealous. Several ministers of religion in the town and neighbourhood are acting on our principle, and occasionally preside at our meetings. J. SHELLEY, Secretary.

## TEMPERANCE AND EDUCATION.

A delightful evening party assembled at Lower Crumpsall, on Monday evening, to celebrate the opening of a new hall, which had been erected for the double purpose of an educational and a temperance place of meeting. After tea JOSEPH BROTHERTON, Esq., M.P., was called to the chair; and amongst the gentlemen present were Alexander Henry, Esq., M.P., Samuel Lucas, Esq., J. Simpson, Esq., of Victoria-park; Rev. F. Howard, Bury; Alderman Harvey, E. Bent, Esq., R. Worthington, Esq., T. H. Neville, Esq., of Moss-house; John Robinson, Esq., David Morris, Esq., and Mr. John Johnson, bookseller, Market-street.

The CHAIRMAN, in opening the proceedings, said: Ladies and gentlemen, I congratulate you on having erected in such a cause this elegant hall. I trust, as it is dedicated to purposes which are intended to advance the well-being of the inhabitants of this neighbourhood, that it will long be a blessing to them, and aid you to accomplish the desired objects. I am told that it is erected not only with a view to its being a temperance hall, but a mechanics' Institute (hear, and applause). I can assure you I have much pleasure in seeing such halls and such institutions established in this country. Be assured of this, that education is the foundation-stone of the happiness of all classes; is designed to fit man for his future sphere of life, and persons must be educated for the sphere that they are hereafter to fill. The time is gone by, I trust, when Englishmen are to be governed by physical force: we are desirous they should be governed by the press and enlightened public opinion (hear). Therefore, to learn to read and write is a great advantage to all classes; and be assured, it is a subject interesting to all. But I have been long of opinion that whatever efforts may be made to benefit the young—whether by supporting institutions to teach them to read or anything else—unless something be done to check intemperance and to establish those good customs which will tend to exalt the happiness of man when he is educated, all your efforts will, to a considerable extent, be in vain. More harm is done by drunkenness than can be remedied by the education of thousands. I have considered it as a duty we owe to society, to do all we can to check this vice: that if we would be wise we would abstain from intoxicating liquors ourselves. Now, what is the state of this country at the present time? In the United Kingdom we have 3,500,000 paupers; there are 200,000 criminals, and there are 40,000 lunatics. Now, what is the cause, and what is the cost? If we are to take the testimony of judges, and magistrates, and inspectors of prisons, and of chaplains, and of those most connected with our institutions, they assure us that two-thirds of the poverty, and nine-tenths of the crime, and one-half of the disease we have in the country, are caused by intemperance (hear). Now, there is the cause, and what is the cost? Our poor-rates are not less than £5,000,000 a year. It costs us nearly £2,000,000 a year to punish crime (that is, to prosecute criminals and to maintain them); and nearly £1,000,000 a year to support the lunatics (hear). Now, ladies and gentlemen, we see the effects; they are very appalling; and we have the testimony of those men who have the best opportunity of judging as to the cause, and

we know to our sorrow the cost: it is for us to consider what is the remedy. Mr. Brotherton proceeded to express a doubt if legislation could cure the evil. Moderation had been tried in vain, because great drinkers always began with a moderate quantity; and if he expressed an opinion in favour of teetotalism he hoped no one would be offended at the truth. Truth was not always welcome—it enlightened some minds but inflamed others; still he rested his case upon the fact, that intoxicating liquors were not necessary, neither were they beneficial to health, and that people were much better without them (the hon. member was much applauded).

W. HOWARTH, Esq., who had been mainly instrumental in the erection of the hall, entered into some interesting particulars showing how long and industriously the builders had worked, and how cheaply they had constructed the work. He said that last year their friends put their names down for £70, which sum had since been increased to £140, and that the building itself only cost £202. He also stated that, out of 1,200 inhabitants in the village, they had 430 pledged teetotalers, besides 60 young men banded together in a mutual improvement society. They had it in contemplation to establish a female reading and writing class; and the institution was intended to be managed by two separate committees—one for the educational and the other for the teetotal departments. They had had a day school of 80 to 90 children.

Mr. Alderman HARVEY congratulated the meeting, in a humorous speech, on having before them, in his own person, an example not only of a total abstainer from all intoxicating drinks, but a total abstainer from all animal food, of forty years' standing. He proceeded to urge what once was deemed almost an impossibility, both as exemplified in his own person and that of the chairman's, that a man might live and grow stout, healthy, and strong, without either intoxicating liquors or roast beef. He advocated, from experience, the desirableness of temperance, both as regarded health and economy (applause).

JOSEPH SIMPSON, Esq., said he was not a teetotaler, but he stood there to advocate education, and being a manufacturer in the village, he sympathised with the efforts of the working man to educate himself. He hoped that when the excitement attending the opening of the hall had passed away, their zeal would not flag or pass away. He concluded by saying that he hoped there were many men in the village, now sunk in wretchedness and steeped in ignorance, who would bless the day the hall was opened.

ALEXANDER HENRY, Esq., M.P., said that he had always, when in his place in parliament, given his vote in accordance with the opinions which he expressed to the electors upon his return for the county: those principles being a love of peace, diffusion of knowledge, and the passing of wise and equal laws (loud applause). He must congratulate them upon the erection of so neat a building for the hall in which they were to meet, and he felt happy in being one of the contributors (applause). He also rejoiced that their numbers were increasing, and that a considerable part of the money collected had been contributed by working men. He rose to propose a vote of thanks to the chairman, who was truly a veteran reformer and a veteran teetotaler, and whom he was endeavouring humbly to imitate. Before he sat down he would again repeat that he rejoiced to appear amongst them to support the cause of temperance and education (loud applause).

Mr. ROWBOTOM seconded the motion which was carried with immense applause.

Mr. BROTHERTON replied, evidently much affected with the manner of his reception.

#### SCUTON, NEAR NORTHALLERTON.

The third anniversary of the Teetotal Society was celebrated last month, at this village. After tea a public meeting was held; W. LUNDIE, of Northallerton, in the chair. Some powerful appeals were made to the people, by Messrs. Booth, Coull and Lees, of Northallerton. The second day being beautifully fine, a large tent was called into requisition. JOSEPH WRIGLEY, Esq., Northallerton in the chair. Addresses were delivered by Messrs. Brawhill, Lundie, Rogerson, Lees, and several of the local friends. At the conclusion of the meetings nine took the pledge. Teetotalism has proved a great blessing to this village. W. L.

#### AMERICA.

The thirteenth anniversary meeting of the American Temperance Union was held in the Broadway Tabernacle, which was early filled with an intelligent and deeply-in-

terested audience. Chancellor WALWORTH, the President, occupied the chair. The report which was presented commenced by complaining of the apathy which had prevailed during the past year, amidst a great increase of drinking and drunkenness in the nation. It had, notwithstanding, been a year of substantial gain. The great fundamental principle of total abstinence from intoxicating drinks stood unmoved as the only efficient principle of prevention and reform. The traffic in those drinks was gaining in the human consciousness as the monster evil of the nation; and legislative and executive action was, slowly but surely, becoming the protector of the people. Instances of the latter are given, not the least interesting of which is the following:—In the far west, a new State just rising into being, and desirous of laying all its foundations for the safety and prosperity of future generations, has enacted a law allowing no man to vend or retail spirituous liquors *until he shall have given bonds to pay all damages the community or individuals may sustain by such traffic; to support all paupers, widows, and orphans, and pay the expenses of all civil and criminal prosecutions growing out of or justly attributable to such traffic. A married woman may sue for damage done to her husband; and no suit shall be maintained for liquor bills.* Glory to Wisconsin! The report stated that the temperance cause had lost none of its interest among the ordinary seamen of America, and that the pledge was constantly signed in the ports by the hardy sons of the ocean.

#### RECEPTION OF FATHER MATHEW IN BOSTON.

As early as half-past seven o'clock on the 24th of July, the Irish citizens of Boston began to wend their way towards "the Neck," to witness the reception of their noble-hearted countryman, Father Mathew. The gathering gradually increased in numbers, until the different temperance societies arrived, when Washington-street, for some distance above and below the Franklin School-house, became one dense mass of human beings, the greater part being Irishmen, women, and children. At about ten o'clock, Father Mathew, accompanied by a delegation from the Committee of Arrangements, arrived at the dividing line between Roxbury and Boston, where he was received by Dr. J. C. Warren, who made a few brief and appropriate remarks, to which Father Mathew replied in a very few words, returning his thanks for the kind feelings expressed towards him. At the conclusion of this ceremony, the barouche, in which was seated Father Mathew, Dr. Warren, Deacon Grant, and Mr. D. W. O'Brien, started, and was followed by several others, in which were seated many prominent and devoted friends of the temperance cause. The different societies which had formed on Washington-street, with their right resting in front of the Franklin School-house, opened to the right and left, and as the carriages passed between the two lines of temperance men, the cheers which arose from them, as well as from the immense mass of spectators, were loud, long, and oft repeated. These manifestations of welcome were responded to on the part of Father Mathew, by frequent nodding of his head, and waving of his hands. The ladies, too, expressed their pleasure at seeing the devoted friend of temperance by the waving of handkerchiefs, and other marks of friendly greeting. And here we may remark that the appearance of Father Mathew is extremely prepossessing. His countenance is expressive, and his manners win the confidence and respect of all who approach him. Arrived at the head of the procession the carriages halted, and some of the societies, including the Cadets of Temperance, marched forward, the Cadets coming into line directly in front of the carriage containing the distinguished guest. Along the whole route over which the procession passed, the streets, windows, and house tops, were literally filled with ladies, gentlemen, and children, all eager to obtain a glimpse at the benevolent and noble countenance of Father Mathew, who returned their salutations in the customary manner. At brief intervals hearty cheers were given by the crowd of spectators.

At about twelve o'clock a.m., the procession arrived at the Adams-house, and halted, where Father Mathew and others alighted and entered the house. Deacon Grant introduced Father Mathew to his Excellency Gov. Briggs, who welcomed him in a few words.

Father Mathew replied by saying that he doubted not his Excellency felt proud in being the chief magistrate of such a noble State as Massachusetts, and of such a noble and generous people as were her inhabitants.

After these congratulations, his Excellency and Father Mathew, together with Deacon Grant and Dr. Warren, went outside, upon a temporary balcony erected for the occasion, where they remained until the whole procession had passed, during which many of the number uncovered their heads, and bowed to their countrymen, at the same time giving him hearty cheers. After the procession had passed, the great mass of spectators immediately made a grand rush, until the entire street in front, and to the distance of several rods on either side of the hotel, was densely filled.

Nine loud huzzas were then given by the throng, after which all became silent, when Father Mathew briefly returned thanks for the kind manner in which he had been received, and expressed his high gratification at the good order which had been maintained during the proceedings of the forenoon. He closed by saying that he should have the opportunity of meeting them this afternoon on the Common. He then withdrew from the balcony, amid the most deafening applause, and the crowd quietly dispersed, and returned to their homes.

During the progress of the procession down Washington, near the corner of Common-street, as the carriage containing Father Mathew halted, a bright-faced pretty girl, apparently eight or ten years of age, stepped to the side of the vehicle, and presented him with a most splendid wreath of flowers, which he received with evident satisfaction.

During a halt in Blackstone-street, a fine looking lad, not more than ten or twelve years old, was passing the carriage, bearing a short pole, on the top of which was a small keg, with faucet attached. The keg was marked, in several places, "To Let." Deacon Grant accosted the boy with, "My lad, I see that you have a keg to let; how much do you ask for it?" "Oh, not much, sir," was the reply. To this Father Mathew remarked, that he hoped it would be a long time before he found a customer. "So do I too, sir," said the lad; and added, "I know you, Father Mathew; I saw you two years ago in England, and I haven't forgotten you." At this Father Mathew extended his hand, and grasping that of the lad, gave it a hearty shake, and blessed him.

While going up Washington, and just before the procession had arrived at the Adams House, an Irishman, who was evidently somewhat intoxicated, made his way from among the crowd, and, extending his hand to Father Mathew, asked him to administer the pledge, and instantly dropped on his knees in the mud. His wish was complied with in the customary form, when he arose, and, saying "God bless the temperance cause!" mingled again with the throng.

This was the first pledge administered in Boston by Father Mathew, but he will undoubtedly have the pleasure of doing the same in many instances.

We may add, in closing this account of the ceremonies of the day, that on the way from Watertown to the city this morning, Father Mathew was conveyed to the Brookline Reservoir, and from thence to the residence of the venerable Dr. Pierce, in Brookline, who expressed his high gratification at having the privilege and pleasure of taking by the hand so ardent and devoted a friend of the great and glorious cause of temperance.

In the afternoon, a meeting was held on the common, when Father Mathew made the following speech:—

Benevolent citizens of Boston! noble people of Massachusetts! dearly beloved countrymen! I regret that you have not heard the elegant address just delivered by Governor Briggs. It was one of the most eloquent I ever had the fortune to hear, and it most cordially sympathizes with you; every sentiment of it. I have called you noble people, not in the common sense of that term, but in that sense which designates what is natural in you; and generous nature is ever noble. I have noticed everything in this noble city; the beautiful has crowded upon me, until I now find myself like the miser who discovered the seven fountains from which ran pure gold. When he was endeavouring to catch what the one gave forth, he felt grieved because he lost what flowed from the other six. I feel myself placed in the same predicament; and I will have to let go the stream and take up its source. I will come from the attempt at a description of the country, and take up the source of its beauty. I will praise the noble people of Boston in the State of Massachusetts—they must be possessed of every virtue. You will find one State famed for virtues of one kind, and some for others. But in Boston they blend them all in one (loud cheering), and confined in one association the virtues of every people (continued cheering). I have long and most anxiously desired the opportunity of addressing

you, and I have now got the happy moment so much coveted—so much expected—for my heart was burning with gratitude and desire to pay you back part of the debt poor Ireland owed to this great State. The people of Massachusetts were the first that sent a vessel of war to my afflicted country on a mission of charity (loud and prolonged cheering)—on a mission of charity to meet their distress. I was the almoner of part of their bounty; and I never distributed one atom of it without invoking the blessing of the Great God on this great people (rapturous cheers). I witness with pleasure the great assemblage before me, not at all as a compliment to myself, but as a mark of homage to the great virtue of temperance (loud applause)—a virtue which I find triumphant in Boston. You, the citizens of Boston, have kept your one festival—celebrated once more your joy at the triumph of your principles; but there was one thing that I regretted amidst it, that is, while I saw my countrymen enjoy every blessing under the wings of the American Eagle, my heart was disturbed—my heart was still in Ireland; and I wished that the tens of thousands of my unhappy countrymen could have shared the triumphs which you, the people of Massachusetts, have won by your indomitable adherence to the virtue of temperance (loud cheers). My happiness would be complete if this wish of mine could be gratified; and I wish also that my mission to America will be productive of one good result, to make many of my poor countrymen leave their own unhappy, I may say doomed, country, and come here to enjoy liberty and plenty (loud demonstrations of applause). I regret, not on my own account, that I cannot speak but in a manner unworthy of my noble friends around me to hear—that I have not the strength, the eloquence I once had. I do not complain; I glory in my infirmities! They were produced in the effort for temperance, and I may say with Paul that I bear the stigma of the Lord Jesus Christ (great applause). Governor Briggs, I thank you for the welcome that I have got this day; and I wish you every blessing that can be enjoyed in this great, generous, and fair country.

In answer to an address of the Roman Catholic Total Abstinence Beneficial Society of New York, the rev. gentleman sent the following:—

"New York, July 4, 1849.

"FELLOW-COUNTRYMEN.—From my heart I thank you for your generous and enthusiastic welcome. I rejoice in recognising in the tone and spirit of your address a development of that manly and patriotic feeling, indigenous to the Irish character, and which the ennobling influences of the glorious land of your adoption tend so much to foster and promote. I thank you—I deeply thank you—for your kind sympathy, and assure you that nothing but the overwhelming necessities of my position could induce me to accept any pecuniary aid from the British government. I need not remind you that I have never converted to my own use a single penny of that annuity, it having been invariably appropriated to pay the premium of insurances effected on my life to satisfy the importunities of creditors, to whom I became indebted in my unceasing exertions to promote the cause of temperance in Ireland. Nor need I assure you that I cannot so far forget the duty I owe to humanity as to identify myself even in thought with the working of that heartless and unchristian policy which consigns thousands of brave and virtuous Irishmen to starvation, disease, and premature death. I would, gentlemen, consider it the happiest epoch of my life if, the claims of my creditors being satisfied, I would be enabled to resign this paltry stipend, and once more move amongst my beloved countrymen (for whom I would willingly sacrifice my life), free, untrammelled, and independent. In this spirit, and for this purpose alone, I receive the kind assistance of the friends of temperance in America. To this object your generous gift shall be solely appropriated. I want nothing for myself but the humble privilege of doing good, and the power of consecrating the remainder of my days in the advancement of that sacred cause which has benefitted millions, and with which religion, virtue, and patriotism are alike identified.

"I am, fellow countrymen, with feelings of deep gratitude, your sincere friend,  
THEOBALD MATHEW."

TOTAL ABSTINENCE is the forerunner of religion, in destroying habits of intemperance, restoring man to reason, leading him to reflection, habits of industry, intellectual improvement, virtuous feeling, and moral practice; and these placing him in a position in which he will be far more likely to investigate divine truth and to become the subject of spiritual religion, than when besotted and degraded by vicious and intemperate habits.—*Eli Walker.*

## RECENT PUBLICATIONS.

THE EVILS OF BEER-SHOPS. An Essay. By J. RUSSELL.  
London: Houlston, Paternoster-row.

THIS Essay obtained the first prize (£20) from the Association for the Suppression of Beer-shops, originated in Liverpool in 1848, for the purpose of procuring an Act of Parliament to prohibit the granting of any new licenses to beer-shops, and to enact that those already granted shall continue in force only during the tenure of the present holders. As the Committee of this Association considered that the object they proposed would be best accomplished by an exposure of the evil, without any advocacy of total abstinence from beer as an appropriate remedy, Mr. Russell has confined himself to that exposure; and a most fearful exposure it is! He has industriously searched the records of crime, and has, in every place, found a close and intimate connexion between the beer-shop and crime, destitution and misery. This Essay furnishes abundant and melancholy evidence that beer-shops are "a terrible evil;" "the chief nurseries of drunkenness;" "the seminaries of the idle and dissolute:" where the young find "the basest passions of their nature excited;" where "they are tutored to enter on the miserable career of the thief, the felon, and the murderer;" and where young women "very often become the victims of the unprincipled and abandoned characters who frequent such houses." We hope that this Essay will be very extensively circulated. Every member of both Houses of Parliament ought to be furnished with a copy; and we feel assured that if he reads it attentively, and unprejudiced by any personal interest he may have in the perpetuation of the evil, he will be fully prepared to vote for the bill which the Earl of Harrowby has promised to introduce early in the next session of Parliament. This Essay will also be valuable as a hand-book to those temperance advocates who will, doubtless, be actively engaged in getting up petitions to the Legislature on this subject at the earliest possible opportunity. Every true patriot, every genuine philanthropist, every man who truly desires the prosperity of the country and the spread of morality and religion, should diffuse the information contained in this Essay, and exert himself in every possible way to accomplish the object at which this Association aims. Let this be done, and we are sure that the respected writer of this Essay will account it a rich reward.

THE NATIONAL TEMPERANCE CHRONICLE, for August, 1849. London: Houlston and Stoneman.

THIS number contains the report read at the last May meeting in Exeter Hall. It is interesting, as furnishing a brief account of what has been done by the instrumentality of temperance societies in various parts of the kingdom and of the world, rather than as a report of the operations of the National Society itself. The receipts of the society appear to have been, during the year ending May last, £1,387 15s. 11d., leaving a balance in hand of £73 19s. 4d.; a state of prosperity, so far as the funds are concerned, of which few societies can boast.

ELIZA COOK'S JOURNAL. Published weekly. London: Clarke, Raquet-court, Fleet-street.

THIS journal bids fair to become the most popular of the cheap serials. Eliza Cook is a host in herself, and she has enlisted in her ranks men and women of acknowledged talent, including "Silverpen," "Peter Parley," &c. There is a large portion of the sentimental, but there is also much of the practical—much that can scarcely fail to improve the social comfort, and the

general character and conduct of the attentive reader. The style of most of the articles is popular, entertaining, and instructive. The evils of intemperance are depicted in vivid colours, and *gin-drinking* is shown to be a horrible and most prolific vice. We wish as much were said of *other* fiery and destructive liquors, and that, in connexion with the disease, the most appropriate and efficient remedy were pointed out and enforced. The moderate use of strong drink seems to be the highest point at which Eliza and her fair friend and coadjutor Silverpen aim; for instance, Eliza sings—

"Take enough, it is a blessing—  
Take too much it proves a curse."

With the exception of two or three stanzas in this strain, her "Temperance song," the principal portion of which we give in another page, is excellent. Let us hope, however, that the light which has thus broken in upon this class of writers may "shine more and more unto the perfect day."

LPSWICH JUVENILE TEMPERANCE BOOKS. No. 33 to 46.  
London: Simpkin and Marshall, Paternoster-row.

AN interesting addition to a valuable series of publications for children. They deserve the extensive circulation for which their cheapness provides.

## TEETOTALERS' BUDGET.

WATER CURE.—A large glass of water, sipped ten drops at a time, in perfect silence, will cure a person in a passion.—*Boston Chronotype.*

MARK!—Every fiftieth person in the country is a drunkard; one in 289 is a prisoner; and one in every 700 inhabits a lunatic asylum. Of the two latter classes, the majority become so through strong drink.—*Boston Chronicle.*

SHOCKING DRINK!—In the window of a public house in the neighbourhood of Islington, may be seen the following extraordinary announcement:—"A glass of ale and a galvanic shock for twopence."

A CONSCIENTIOUS TEETOTALER.—The Rev. R. L. Carpenter, of Bridgewater, late minister of the Unitarian congregation there, has ceased to hold that office, because he could not conscientiously, as an advocate of temperance, receive as a portion of his salary the rents of certain beer shops.

MILITARY RECRUITS.—He goes sober to the tavern—he awakes a sober man at the depot. *The interval is passed in drunkenness and vice.* The influence of comrades in misfortune, the constant supply of liquor, the ready eloquence of the recruiting sergeant, preclude all hopes of escape.—*Times Newspaper.*

GIN PALACES.—The investment of capital in gin palaces is one of the greatest commercial disgraces of the day, and how men can quietly pocket the profits of such speculations, and compose themselves to sleep at night, with the wages of such iniquity in possession, is one of those mysteries which confound the thinking mind.—*Wesleyan Methodist Magazine.*

WINE WITHOUT GRAPES!—The following receipt is copied from a little volume much valued by wine-merchants and spirit dealers:—"To make Wine.—Take twenty-five gallons of good sweet cider; add five gallons of good rectified whiskey; then boil two pounds of ground logwood in cider, let it settle, then strain it; then take four eggs, beat them well, put them into a quart of sweet milk; add one quart of molasses; mix; when settled, if necessary, add more molasses; let the whole lie still for one week, then draw it off and it is fit for use."—This precious mixture constitutes, in most cases, the "fine old Port" which is so conspicuously placarded at low spirit shops at 2s. 6d. per bottle.

## TO CORRESPONDENTS.

Advertisements, and articles intended for insertion, should be addressed to the Editor, 80, Fenchurch-street, London; also, all orders for the Stamped Edition.

The TEETOTAL TIMES AND ESSAYIST may be had of J. L. Green, 62, Paternoster-row, London; Ward, 54, do.; Abel Heywood, Manchester; Kershaw, Leeds; Menzies, Edinburgh; Gallie, Glasgow; and all Booksellers.

## THE BANEFUL EFFECTS OF STRONG DRINKS ON THE NERVES, ESPECIALLY ON THE FIVE SENSES AND VOLUNTARY MOTION.

[BY BENJAMIN PARSONS.]

### TASTING.

OUR former articles on the subject have shown how wonderfully the senses we have examined are contrived to minister to our wants, pleasure and security. What a commentary upon the text, "God is love," is supplied by these marvellous organs! Our remarks on "Taste," and the facts we shall adduce, will yet further exhibit the kindness and bounty of our Creator, on the one hand, and the cruelty, impiety, and ingratitude of man, on the other, in injuring or destroying a gift so conducive to our wellbeing and enjoyment.

IV. TASTE.—Most of our readers must be aware that this word is of the same origin as "Test," and is derived from the Latin, "Testare," which signifies, "to bear witness,"—"to attest,"—"to aver,"—"to make manifest." The palate has always been spoken of as a witness and a judge, and has been employed as a metaphor to represent intellectual or moral discernment. Persons are said to have a good taste in dress, in laying out their gardens, decorating their houses, &c., &c. And our moralists speak of conscience as a kind of spiritual sense, or taste, to enable us to distinguish between "good and evil." In some of our dictionaries, not less than ten or fourteen significations are given to this word; and yet all of them include the idea of trying, experimenting, bearing witness, or deciding. These various expressions show us the value of this power both to our physical and mental economy.

We have reason to believe that every animal has its taste; and perhaps there are in the natural world as many palates as there are species of beasts, birds, reptiles, fishes, and insects. Hence the old proverb is literally true: "What is one's meat is another's poison." We wonder at the different forms, colours, habits, and instincts of the animal world, but the variety of taste is not less astonishing. In this sense every creature seems to possess an instinctive and unerring judge, which enables it to decide at once respecting its food. In their wild state the brute creation need neither medicine or medical attendants. 'Tis true we have horse, cow, and even dog, doctors; but then these are demanded because our domestic animals have been placed in an unnatural state by the folly or ignorance of man. Leave them to themselves, and they would require none of our drugs or drugging. We sometimes talk of "throwing our physic to the dogs," forgetting that there is not a dog upon earth but has too much philosophy and prudence to take it, and has managed his diet too scientifically to require any of our nostrums. How rarely any animal takes the wrong food. What a difficult thing it is to poison a rat; and, when one has been duped, the others, in most cases, take warning; and yet these poor irrationals have none of our wisdom and knowledge, and are destitute of our mental powers. Their only guides, in a majority of cases, are their smell and their palate. Animal taste is therefore a kind of universal judge, and consequently it is no wonder that the word has been used in a higher signification than is implied in the mere discrimination of food or drink.

We need not say that taste, as well as sight, hearing, and smelling depends upon the nerves. Remove the latter from the body, and we should have no sensation. There would then be no "golden bowl," nor any "silver cords" by which objects of vision, of sound, of odour, or of savour, could telegraph the brain and the soul. These marvellous little threads have therefore an amazing deal of work to perform in the animal economy. Who can make any approach to truth in endeavouring to calculate the amount of sensations which at any one given moment

thrill with bliss or anguish the animated portion of creation? Vegetation is beautiful beyond description; you cannot exaggerate its charms. "Solomon in all his glory" was surpassed by "the lily;" and yet the loveliest flower, not even excepting the sensitive plant, is destitute of nerves. So that here, not only Solomon, but even the black-beetle or the worm, surpass the lily, the rose, or the dahlia. Who can tell to what an extent the world is telegraphed by these sensational wires; or what an infinite variety of work they perform? For, as we said in our last article, anatomy and chemistry do not yet appear to have discovered any physical difference between the nerve that conveys sight, and that which informs us of the presence of sounds, odours, or tastes.

Our readers will pardon us for almost sermonizing on this subject, but we feel it very difficult to look at such a stupendous amount of animated mechanism, without thinking of the Almighty inventor and architect, who first contrived and called into being, and now, by the same divine skill, works all these complicated organizations. Science has more than once threatened to banish the Deity from the earth, to rob us all of our Father, and render the whole universe of sensations and intellect an orphan; and therefore we are irresistibly tempted, when we write on these topics, to say that it is *sciolism*—which is only another term for ignorance—that it is *sciolism* and not *science*, which has dared to utter this menace. Besides, we are about to speak of depredations and depredators. This sacred part of creation has been violated, and is being profaned every moment. Men and women—aye, men and women professing godliness, and almost boasting of a higher degree of piety, orthodoxy, and spirituality than others—are among the most guilty in this presumptuous daring. Nay, some of these religionists even go so far as to persecute those who will not join them in thus despoiling the temples of the Almighty.

We surely have no necessity to remind our friends that if the nerves are not the sacred oracles themselves, they are the medium through which the thoughts of the Eternal reach the human soul in its present incarnate state. Destroy the nerves, and you exclude the Creator from such of his children as are the tenants of these bodies of clay. Even the inspiration of the prophets of old was imparted by means of their senses. They had dreams, saw visions, heard words, or in some way or other had their bodily organs moved. So that to injure the nerves is actually to do what we can to close the doors of the only real sanctuaries that Jehovah has in this world, for "the Most High dwelleth not in temples made with hands;" the contrite and humble heart is his abode. But to be embraced by the soul, he must be the object of thought and affection; and he enters the thoughts and affections through the medium of the senses; and, therefore, just in proportion as these avenues of knowledge, or divine light, are closed, the immortal spirit has its range of truth limited.

Now, all stimulants injure the nerves, and, consequently, the organs of sense. The seemingly increased excitement and susceptibility is the effect of fever and disease, brought on by taking poisons, and has to be paid for by subsequent languor and lethargy. And this is not the worst part of the business: the nerves, by being constantly excited by an unnatural agent, lose their susceptibility, and partial or perfect paralysis ensues. We once heard of a squire who, to dazzle the neighbourhood by making a proud display at the marriage of his daughter, made himself a bankrupt, and in a few weeks appeared in the *Gazette*. This is exactly what the drinker of stimulants does. He draws on the future to gratify a vitiated taste for the present, and beggars his whole after life. Manhood is exhausted in youth; and instead of the hale, muscular, matured constitution of forty or fifty, we have the trembling, nervous, decrepid old man; and premature senility, with all its woes and infirmities, arrives forty or fifty years before its appointed time.

The truth of these statements is attested by every sense, and by none more than the TASTE. *All drinkers of stimulants have a diseased palate.* Hence the fastidiousness of appetite which torment them, and the constant resort to all sorts of condiments. The person who imbibes nothing stronger than water will need no other sauce than that which healthful hunger supplies. A tumbler of cold water half an hour or an hour before taking a meal is the finest stomachic that has ever been discovered. The taste of such individuals will be natural, and every repast will be enjoyed with a zest that kings might envy. Solomon, who was no stranger to luxury, assures us that "to the hungry soul every bitter thing is sweet." Who can tell the pleasures and joys arising from simplicity in food and drink? To these the *intemperate* and the *moderate* drinkers are strangers; and we have reason to believe that the latter are the greater sufferers of the two. In most instances the drunkard has destroyed the desire for food; but the moderate-drinking people have a tormenting sinking or craving which they cannot gratify. You can hardly make anything savoury enough for them. The cooks of such masters ought to have a higher salary than those who wait on Teetotalers. To please the caprices of their appetite requires more than human skill. Their tongues are generally furred. Some of them are obliged to use a *tongue-scraper!* They have frequently a disagreeable taste in their mouths, especially in the morning. They complain that their food has no taste in it, or else is positively disagreeable. Every meal puts them out of temper; and as dissatisfactions are among the most efficient things in the world to produce indigestion, their stomachs are perpetually on the rack. Everything to which they resort increases the malady. The dinner, pills, &c., add to the irritation of the intestines; the high seasoning makes them bilious; and to silence the upridings of the stomach, more *wine, gin, or brandy* is taken, and these liquors set their whole frame on fire. The palate becomes worse and worse. The tongue has no natural taste, but is scourged with the most disgusting sensations; the nerves are giving way; biliousness has become chronic; indigestion is habitual; the brain is always out of order; the temper is seriously affected; the spirits are depressed, and life itself is a burden. You constantly hear the exclamation, "I have no appetite!" "I cannot enjoy my food!" "Nothing does good to me!" "Can't you get me a relish?" How anxious they are for a grill! How many of them never eat a breakfast! What quantities of cayenne, mustard, curry, &c. &c. &c. &c., are taken, and what flatulency and other torments are thus created! The bitterest bitters are drunk, or chewed, to neutralise the bitterness of their mouths. Their noses are filled with snuff, no small portion of which, notwithstanding its disgusting taste, is swallowed. Even the filthy and disagreeable flavour of tobacco is welcomed, to displace the more offensive sensations of the palate which strong liquors have created. We knew one of our most popular preachers who had destroyed his taste by rum-and-water, &c., who could not eat a breakfast until he had created a zest by a piece of toasted cheese! This gentleman has long since been dead. He was one of our most useful ministers, and but for strong drink might have been alive now. Beer, wine, and spirits, in his case, were suicidal, and yet he never drank to excess—he was never intoxicated—a perfect moderationist; but, nevertheless, moderation carried him prematurely to the tomb!

Language is wanting to describe the ills and woes which arise from a diseased tongue. The history of what has been suffered from this source by moderate drinkers would fill volumes. Our Creator gave us this sense both for security and pleasure. It was intended to teach us what to eat and what to avoid. In a healthy state it is our great gastronomic judge and instructor, and were its natural dictates attended to, as in the case of animals, we should have mankind as free from disease as the brute creation. Like the

smell, it is one of our ever-present guardian angels; nor is the pleasure it was designed to give less deserving of our notice and gratitude. What luxury is food to a natural taste! If the Almighty had seen fit, he might have created us without this organ, and thus have deprived us of all the felicity which it can give. What a misery it is to be hungry, to eat our food, and never taste it. A lady some time ago told us that she could not distinguish one dish from another, however dainty or savoury its contents. It is one of the characteristics of old age to lose this sense. The venerable Barzillai was fourscore when he excused himself from accompanying David to court, by saying, "Can thy servant taste what I eat or what I drink?" But what age did for the kind-hearted Gileadite, *strong drink* does for the moderate and inebriate. The former, in most cases, have a vitiated palate, and the latter, very frequently, have no taste at all. The hottest gin rolls over their tongue as water. *Aqua-fortis* hardly produces an impression. The tongue, like the conscience, is seared as it were with a hot iron. We were told the other day of a chemist who, on seeing the prescription for a mixture which his apprentice had just administered to a customer, rushed into the street, if possible, to overtake the man, feeling assured that unless medical aid was instantly resorted to, the individual must soon be a corpse. He failed in his research, and a few days after was astounded to find the same person calling again for another dose. On inquiry it was ascertained that the poor wretch was a drunkard, and had so destroyed his palate that the most pungent liquors had no perceptible effect on his tongue or throat. Myriads upon myriads of similar examples might be produced, each one of them showing the destructive character of stimulants, and the cruelty, and iniquity of those who manufacture, sell, give, recommend, or use such baneful drinks.

READER! do you prize your senses, and would you enjoy them to old age? Then *come and join our TEETOTAL band.* Is sight a blessing as well as a luxury? Is hearing a source of unspeakable enjoyment and instruction? Are our *olfactory nerves* the gift of divine benevolence? Are a good *appetite* and a natural *taste* beyond all the sauces, piquant viands, and dainties which burdened the table of the rich gourmand who "fared sumptuously every day?" Then we beseech you, in the name of that love which you owe to yourself and your species, as well as in the name of that gratitude which is due to your bountiful Creator and Judge, *abandon all stimulants.* Remember that unless you do so, your nerves must suffer, and may become your bitterest tormentors; or else, by paralysis, may almost sever you from all communication with earth and Heaven. God gave us nerves and a brain to be the source of the most exquisite pleasure, and of constant and unspeakable edification and enjoyment—but ALCOHOL can transform this divine mechanism into an organisation of torture, more cruel than the bastle or inquisition, or else can so effectually destroy its sensibility as to leave us little more than inert breathing automata, literally dead while we live. It may suit the taste of the sensual to deride, of the spiritual moderationist to frown, and of the selfish to utter a malediction on what threatens his craft; but a day is coming when it will be seen that, if healthy nerves are a boon worth all the gold of the Eastern or Western World, then is TOTAL ABSTINENCE a PHILOSOPHIC CREED, a PHILANTHROPIC AGENCY, and a CHRISTIAN OBLIGATION.

WHAT VEGETABLE CONTAINS MOST ALCOHOL?—No vegetable contains alcohol at all, for alcohol is the result of a peculiar kind of fermentation in which sugar and gluten are both present, particularly the former; those vegetables which contain the largest proportion of sugar, as sugarcane, beet-root, parsnip, the juice of certain trees, &c., are therefore used with most economy in the production of spirits, although spirit does not exist, ready made, in any of them.—*Magazine of Science.*

## THE PUBLIC HEALTH.

TO THE RIGHT HON. THE EARL OF CARLISLE, PRESIDENT OF THE BOARD OF HEALTH.

MY LORD,—My anxiety to see that most useful, and, in the present emergency, indispensable measure, house-to-house visitation, carried out to its fullest extent, must be my apology for trespassing upon your lordship's valuable time and attention.

I fear that the medical visitors have hitherto devoted more time to the recording the number of killed and wounded in the siege, than in fortifying the people against an attack of the enemy.

The medical visitors ought to keep steadily in view, and never for a moment lose sight of the agencies at work in predisposing the system to an attack of this insidious and unseen foe. The agents may be divided into moral and physical.

The moral agents are, at the present moment, the most powerful, but least studied and most neglected of any.

I am fully convinced, from very extensive experience in the treatment and prevention of this disease, that fear is a most powerful predisposing cause, and one over which medicine can have no control. Here, indeed, we may "throw physic to the dogs." Despondency, and all depressing passions of the mind, have a powerful influence in lessening the vigour and resisting energy of the nervous system, and in this way of course predisposing the constitution to an attack.

The physical agents are all such as have a tendency to weaken the system, to lower the standard of health, as bad or insufficient food, or clothing, or rest; excessive labour, whether mental or bodily; excessive indulgence of the passions; being surrounded by and inhaling an atmosphere charged with noxious gases.

The human system was suited by nature to a *natural* atmosphere—not to a polluted and unnatural one. Whenever it is subjected to such, it manifests its repugnance through the means of those sentinels placed at the portal of respiration, the olfactory nerves. If these, the warnings, are unheeded, other indications of dissatisfaction soon declare themselves. If the air, the only purifier of the blood, be not itself pure, the blood cannot be purified, and the system, which receives all its nourishment and health from the blood, soon falls into decay, and becomes a ready prey to whatever epidemic disease may prevail.

Neither cholera nor any other epidemic disease has any mission to a healthy man, only to those predisposed by some one or more of the causes I have mentioned. The human system in health is endowed with a power to resist disease, and this power is commensurate with the amount of health of body and mind possessed by the individual.

Man is a compound being, and must be viewed as such. To preserve and protect, as far as possible, the healthy operations of mind and body, all sanitary reform should aim at. And how truly lamentable it is to reflect that the average mortality in England under ordinary circumstances, even before the advent of that decimating epidemic, cholera, was 1 in 45 annually.

It was never intended by the great Author of our being that man should thus be cut off at a period of life when he could be of most use to his fellow-man.

The study of the human body, the statistics of health and disease, enforce upon us the humiliating truth that man has been the agent of his own brevity of existence, with all the pains and sufferings which such transgressions of the laws of nature necessarily entail. That human existence might, by proper culture, be extended to more than double the present average, there cannot be the shadow of a doubt.

Of late much pains has been taken in the culture of a pansy or a dahlia, the improvement of the breed of a sheep or an ox, a horse, or perhaps an Hampshire hog, to the neglect of our own species. We have hitherto sown

neglect, and we are reaping the cholera. Let us, for the sake of Him who made us, devote a little more time and attention to the improvement of the mind and the body of that superior animal which bears the impression of God's own image, and we shall do honour to Him to whom honour is due and infinite benefit to the human race. The issue is in your Lordship's hands, and the whole world would say with one voice it could not be in better. The mantle of the great philanthropist has descended upon the shoulders of his still greater and more illustrious namesake. Long may he wear it, is the universal echo of mankind!

The important lesson which the visitation of the cholera has given us should not be lost, or, like the persevering pedagogue, it will be repeated and with increased energy.

The medical inspectors have a most important duty to discharge. They ought to be medical philosophers; and inspire with moral courage while they administer medical remedies—confirm the strong and strengthen the weak—inculcate habits of temperance, cleanliness, industry, and frugality, as the best and surest preservatives against disease, the best means of attaining a long, healthy, and happy life.

They should be provided with the means of administering *food*, as well as medicine, and, in extreme cases, a few articles of clothing. Disease, induced by privation of food or clothing, can only be remedied by a supply of these things. It is said that all evil has its origin in ignorance. A melancholy proof of this assertion is found in the ignorance of the public in sanitary matters. Proper instruction is much required, more especially amongst the working and poorer classes, and as the instruction communicated in the house-to-house visitation must necessarily be very limited, and only to the few met with there on these occasions, permit me to suggest the great importance and advantage of public lectures in the public institutions and school-rooms in the metropolis. Much useful information would in this way be afforded, and much real good effected.

To teach the people to preserve their health is to teach them to practice many virtues, and to avoid many vices.

I have the honour to be, my lord,

Your lordship's very obedient servant,

Euston-square, †

AMICUS HUMANITATIS.

September 22nd, 1849.

## JUST THE SAME!

WHEN the celebrated engineer, Brunel, who accomplished the experiment of tunnelling the Thames river, was brought before a Committee of the British Parliament, he was asked if a speed of eighty miles an hour on a certain railroad would be much more dangerous to a traveller upon it than a speed of forty? "It would be just the same," said he. "And a speed of ninety?"—"Just the same." "And a speed of one hundred?"—"Just the same; for," added he, "if the cars should run off the tracks at the rate of forty miles per hour, the passengers would all go to ruin, and at one hundred miles per hour they could not well go any further."

So it is with drunkenness. Whether upon wine, beer, cider, whisky, rum, brandy, or gin, it is *just the same*. The polished wine-drinker may look with contempt upon the gross cider or beer drunkard, but his drunkenness upon his choice Madeira or sherry is "just the same;" the same in its effects upon his body, his mind, his property, his family, his friends, his soul. Beer drunkenness may be more loathsome, but it can do nothing worse than wine. Raw spirit drinking may kill *quicker*, but not more *surely*. Drugged liquor may deprive more men of their reason but if the reason is gone through wine, it is "just the same."

## OUR FUTURE KING.

"May it please your Royal Highness to think favourably of our cause, and that the Most High may spare and lead you safely through the dangerous paths of youth: honour you at a future, and we trust distant, period with the crown of the British empire, and at last bestow upon you a diadem of glory, which will never decay, is the affectionate prayer of the Juvenile Abstainers of Glasgow and neighbourhood."—*Address to the Prince of Wales.*

Amongst the many questions which have recently been agitated for the amelioration of some of the political and social evils that afflict the present generation, none present higher claims to consideration than the Temperance Movement. The Congress of Peace certainly represented a great idea; but by many shrewd men doubts are entertained as to the possibility of its realisation to the extent contemplated. Wonderful as is the construction of the human mind, it cannot with certainty pierce the shades of futurity so far as to inform itself that such a purification of the heart will be brought about by human means as will display the universal mind of nations so unclouded by the vapours of passion that they will seek in a peaceful arbitration what they have hitherto sought for in the arbitrament of the sword. Even allowing it all the assistance that might arise from the chance of probabilities, it is unequal to this; but if ever such a time does arrive, it will assuredly be, of all periods that have yet marked the pages of history, the one most worthy of the title of "GLORIOUS," as it will show Reason presiding over the destinies of the political world, display her determining who is right and who is wrong, enable her calm voice to be heard stilling the gathering tempests of nations, and subduing material power by the spirit of wisdom, justice, and truth.

To compass such a happy time as this the attempt has been begun in the assembling of the Peace Congress; but in following up this attempt something more than mere pound-and-pence arguments, at present so much in vogue, must be summoned to assist. It is readily granted that these are absolutely necessary to be employed to operate upon minds of a material character; but there are to be operated upon minds of a moral character, which require other arguments than such as flow entirely from the pecuniary idea—arguments of a deeper, stronger, and holier kind—such as acquire their strength from the virtuous soil upon which they grow, rather than their weight from the calculations from which they come.

We are told that War created the National Debt, and that Peace must pay it off; but thirty-four years of this blessing have augmented, instead of diminished, that enormity. This is surely a long-enough trial to convince us that Peace *alone* is unequal to her proposed achievement, and that her weakness should be strengthened by some additional ally. Happily it is by no means difficult to find this, as Teetotalism, at a moment's summons, stands ready for the league, and is the only alliance by which Peace will be enabled to maintain her position and make good her work, whatever that may be. It ought to be remembered that the war of swords and bullets is not the only kind with which Peace has to contend. There is a war of another kind different from that—a secret, insidious, STRONG DRINK war, which is ever going on at the vitals of the community, fighting against our social position, destroying our political independence, desolating our hearths, uprooting our domestic happiness, and stifling the seeds of virtue in the bosoms of our very children.

Within the past eighteen years civilised nations have been aware that a war of this kind has been carrying on its ravages in the midst of them, and they have been awakened to a sense of its extent by the appalling effects it has produced. In America and in England this has particularly been the case. These countries have been foremost in the present crusade

against the swords and bullets, as they were against the strong drink; and it may be a question whether the ardour of their pursuit of the *new* will not cause them to overlook the importance of the *old*. Should their legislators and their leaders of men, however, be so unfortunate as to do this, we find that there are others, whose voices are strong, not by position, but by numerical multiplication, who will not be guilty of such an act. These have already evinced the determination that, at any rate, their opinions shall be known, not only in the common walks of life, but in those "high places," where the addresses of innocence should always be welcome, and the language of a virtuous sobriety accepted as the best token of a future affection and loyalty. We allude to the four thousand Juvenile Abstainers of the City of Glasgow, whose published Address to his Royal Highness the Prince of Wales, OUR FUTURE KING, "to think favourably of their cause"—how modest the request!—may be regarded as one of the many *minor* marks of significance which adorn this humanizing age.

OUR FUTURE KING is, no doubt, at present OUR ABSTINENT PRINCE, and what is now good for the Prince in this respect will continue to be so for the King. The noble steed does not require to change his drink when he ceases to be a colt; nor the young lion when he becomes the monarch of the woods. The wisdom of all experience has taught us that the ABSTINENCE of boyhood, when first departed from, is done so, not unfrequently with disgust, and with the continuance of the practice the quantity of the beverage taken is increased mostly by imperceptible degrees. The Moderation, or *take-a-little system*, so much lauded by the man, is found not to be, at all, necessary to the boy. He has scarcely any acquaintance with the word. His motto is to eat of common food and to drink of common water as much as he can, and he does the one always when he is hungry, which is pretty often, even during a day, and the other when he is thirsty, which is, in his case, not half so often as it is in that of the man who regularly practises modern temperance. This is the language of the experience of every-day life, and is to be found in the happy cottages; to be read in the laughing faces of thousands of the juvenile abstainers of these kingdoms. And oh! what sensations of delight have we ourselves experienced when we have entered some of these cottages; when we have seen some of these boys flocking round their humble but plentiful repast; when we have seen their cheeks swelling and their eyes closing from their perfect satisfaction; and then have heard their burst of healthful exultation as they threw down their spoons, or pushed their plates aside, and, with the independent feelings of precocious Wallace, broke forth from the doors of their happy dwellings, to bid defiance to summer heats or winter frosts, even amidst the poverty in which some of their lots were cast! Nature has herself, as to STRONG DRINKS, planted in the human taste a power of revulsion against them, which, if obeyed, would of itself be a sufficient guarantee for the security of ABSTINENCE; but this power is not obeyed, and like all Nature's arrangements in reference to the animal economy in which the mouth is concerned, it yields to repeated assault until revulsion ceases to act—until disgust is changed into desire, and abstinence is drowned in temperance, and temperance in drunkenness.

Let us hope, then, that OUR FUTURE KING will continue to cherish the principles of OUR ABSTINENT PRINCE; that he will be always ready to sacrifice an enhancement of revenue at the shrine of an enlargement of virtue, and that, like the present Monarch of Sweden, he will endeavour to disseminate throughout his dominions these righteous principles which, with experience, he will find to be based upon no visionary theory, but on the plain and simple laws of Nature, from which man, and MAN *alone*, throughout the whole scheme of animal creation, has *erringly* departed.

## A MINISTER'S BOAST AND A MINISTER'S FALL!

"Let him that thinketh he standeth take heed lest he fall."—ST. PAUL.

I. THE BOAST.—The Rev. George Osborn, addressing the Missionary Committee of Review at the Methodist Conference recently held in Manchester, spoke as follows:—"As a Christian, I am restrained from doing many things which as a Briton I have a right to do. They won't let me nor Mr. Heald take a glass of wine at a Missionary meeting (laughter). They won't let me ride in a first-class carriage, as they say Dr. Alder does. They say that Dr. Newton rides in a fourth-class (laughter). To that I reply, that I suppose Dr. Newton pleases himself, and that's just what I mean to do (cheers). I will not succumb to the dictates of a parcel of irresponsible writers, 'men in masks,' who will never show their faces (hear). I mean to do as I please in all matters of the kind, where I am not bound by any Methodist law; and if I cannot be trusted to go in a first-class carriage, or to take a glass of wine when I think proper, I am not fit to be in your ministry. I won't be dealt with as a baby or an idiot (cheers). I will not have it dictated to me what I shall do or say. I stand upon my Christian liberty, and will not give it up, but will stand upon it if I stand alone (prolonged cheers)." It will be remembered that this same Mr. Osborn publicly assailed teetotalism, a few years ago, by writing against it; so that his doing as he likes may be interpreted into a determination to continue a wine-drinker.

II. THE FALL.—The Rev. Thomas Jackson, the President of the Wesleyan Conference, remarking on the case of a minister (John S. Stamp) who had just been unanimously expelled from the body, said: "The expelled person was the son of a highly-esteemed minister, and possessed more than ordinary gifts. There was reason to conclude that he had fallen by little and little. One cause had been a want of deep and habitual seriousness. He had been too much given to jocularity, especially in the use he made of Scripture language. There was a great difference between Christian cheerfulness and sinful levity. The habit of quoting Scripture in a humorous style is very dangerous. Another cause was, that he made too free with ardent spirits. An appetite for these may be easily formed, but cannot be easily broken. The habit of taking spirits is very dangerous, especially to a Christian minister." No doubt Mr. Stamp did as Mr. Osborn said he would do—that is, he did as he pleased.

Ministers of religion! we beseech you to give the subject of teetotalism your serious consideration. Facts are continually turning up which go to prove that none are safe who tamper with strong drink. The pen of inspiration has recorded the verdict, "Wine is a mocker, strong drink is raging." Take heed that you are not "DECEIVED THEREBY!"

## FROM "A SOLDIER'S FORTUNE;"

A TALE.

AFTER giving a very vivid description of the ill-usage of two children by a drunken father, the writer says:—

"Let us pause for an instant.

"Such are the effects of a genial glass!—such the effects of that generous liquid, the source, according to some, of light to the intellect and warmth to the heart—of bright conceptions, cordial affections, glowing aspirations, of all that can delight and animate our nature.

"If such be the effects in France, a country of comparative sobriety, what are they in our own island! Can we deny that thousands and tens of thousands of wretched, helpless families are, at the very moment whilst I write or you read, sunk into the lowest ex-

tremity of misery by the domestic tyranny, wanton extravagance, or barbarous ferocity of habitual drunkenness?

"And can it be possible that the stupid prejudices of mankind should be such, that the grand experiment now trying by the Temperance Societies should not only be regarded with culpable indifference by so many, but that attempts should actually be made to diminish their influence, and circumscribe the effects of their efforts, by the wanton ridicule thrown upon them? In how many of the magazines, newspapers, and other ephemeral productions, which exercise so great an influence on the masses, has not this been the case? This mischief proceeding too often, even from those who consider themselves the guardians of a purer morality, and stricter religion, than is common to the generality of mankind.

"Whether alcohol be, like laudanum, invaluable as a medicine, but, like laudanum, a most pernicious poison, when used as an article of diet? or whether, like bread and flesh-meat, it be a sustenance as well as an excitement—contributing, by its proper use, to the comfort and activity of the human frame? Whether, dangerous as the use of it confessedly is, its use may, in these cold climates, be considered as in some degree necessary? Whether there be a remedy for the fearful disease of habitual drunkenness; and whether total abstinence be not a perfectly safe, and the sole efficacious remedy, for that disease? Whether men may be snatched from that extreme depth of misery and depravity; or whether we must look upon them as virtually lost? Are not these questions of importance? Are not the experiments made to resolve them of the highest interest? Is there any question in politics more vital to the best interests of mankind? any question in medicine more important to the health; any question in morals more urgent, as regards the virtue and happiness of our race?

"Shall the agitation of such questions, then, be sneered at and despised?

"Ah! if for every idle word that men shall speak, God will call them to account at the day of judgment, what will be for every idle printed word?"

## THOUGHTS FOR THE WAY.

Time sweepeth on; then, oh! my soul, review,  
With love enkindled, that enshielding grace  
Which from meet vengeance saves; fled scenes pursue;  
Commingling homage and rebellion trace.

Alas! what vain imaginings, vile deeds,  
Have wooed thine ear unchid? what dastard fears?  
What lukewarmness? behold thy sullied weeds,  
And, in self-loathing, eat thy "bread of tears."

Yet, mourning, cherish hope; lo! yonder streak  
Of gloried light reveals a fountain high—  
The heaven-appointed laver for the weak—  
Desponding, laggest thou? nay, purify.

Inconstant soul! what now thy staid resolve?  
Wilt thou again with dross thy robe defile?  
Will thy delight round earth-sprung joys revolve,  
Attracted, babe-like, by their wild'ring smile?

Ah, no! this world ere long must pass away;  
Each gay beguiling phantom shall depart;  
Who looks beyond, and pants for boundless day,  
God will encompass, and englad his heart.

Then plead that promise amid life's alarm;  
Outbreathe—"Good Lord, conform me to thy will;  
Thy panoply bestow, my sins disarm,  
That I this joy may know, my end fulfil.

"A holy warfare henceforth let me wage;  
Thy glory and my brethren's weal, how best  
Effectuate; let this each thought engage,  
Till won the pilgrim's prize, the soldier's rest."

DALMOGAND.

SELF-REFORM.—One reason why the world is not reformed, is because every man would have others make a start, never thinking of himself.

## OBITUARY.

WE have the melancholy task of reporting the sudden removal by death, while in apparent health, and pursuing a career of usefulness, of some distinguished friends and advocates of the temperance movement.

HENRY NEAVE RICKMAN, of London, the "Commercial traveller," well known to the temperance societies in various parts of the kingdom as an intelligent and instructive advocate of temperance, universal peace, and other movements having for their object the improvement of the industrial classes. Having long been in the habit of noting down every circumstance bearing upon these points, and his profession as a commercial traveller bringing him into close contact with various classes in different parts of the kingdom, and blessed, withal, with a retentive memory, his lectures and addresses were replete with important facts, which he was careful to improve to practical purposes. He signed the pledge of total abstinence from strong drinks about twelve years ago, from which period he zealously advocated the principle in the metropolis and in various parts of the kingdom, as well as in numerous private circles. His constitution had been latterly shaken by some attacks of paralysis, but he was gradually recovering his strength, and meditating new plans of usefulness, when he was suddenly removed by death on the 22nd of August, in the 63rd year of his age.

WILLIAM CASH, Esq., of Peckham, Surrey, and Woodstreet, Cheapside, died on September 6th, after a few hours' illness, in the 58th year of his age. Mr. Cash joined the Total Abstinence Society soon after its formation in the metropolis, and continued liberally to support the movement to the period of his death. He was the active and able chairman of the National Temperance Society. He was also one of the promoters and earliest directors of the National Provident Institution, and attended his place as Chairman of the Board on the day preceding his illness. Throughout his brief but severe illness, Mr. Cash retained his faculties unimpaired; was perfectly conscious of his imminent danger, and calmly and peacefully met the sudden and unexpected summons to put off mortality. His loss will be deeply felt by many attached friends.

ARCHDEACON JEFFREYS, late of Bombay, died at Exeter, September 9th, after a few hours' illness. The Archdeacon had exercised the duties of the clerical office in India with much zeal and success for upwards of thirty years. About ten years ago he joined the Total Abstinence Society, from a conviction of the soundness of the principle, and because of the influence which his example might have upon those he aimed to benefit. He soon became a zealous advocate of the principle, issuing tracts and papers from time to time, addressed chiefly to professing Christians, most of which have been reprinted in this country, and circulated by hundreds of thousands. The soundness of the reasonings, and the benevolent and truly Christian tone of his writings, have rarely been equalled, and certainly never surpassed, by any temperance advocate. We were favoured to spend an evening with him on the 4th ult., at a meeting, a report of which will be found in another column. He was then in good health, and stated that he had "enjoyed uninterrupted health for thirty-one years," and that "his health had rather improved than otherwise since he had been a teetotaler." On the Saturday after this meeting he went to Exeter, on a visit to a clerical friend, whom he assisted on the Sabbath following. About midnight he was taken ill, but not wishing to disturb the family, he remained till morning, when his groans brought assistance. It was, however, too late, and about seven in the morning of Monday he expired.

"Boast not thyself of to-morrow, for thou knowest not what a day may bring forth." "Withhold not good from them to whom it is due, when it is in the power of thy hands to do it. Sny not unto thy neighbour, Go, and come again, and to-morrow I will give; when thou hast it by thee."

SUNDAY TRAFFIC IN NEW YORK.—By a late report of the Chief Police of the city of New York, it appears that there are in the city 4,567 houses for the sale of intoxicating liquors, and that 3,578 of them are kept open for this purpose on Sunday. This does more to produce pauperism and crime, to debase the moral sense, and especially to injure those who, by labouring during the week, were best entitled to the repose of the Sabbath, than any and all other causes.—*American Union Journal*.

## MONTHLY TEETOTAL CONFERENCE.

THE NEXT MEETING will be held at Mrs. Watts' Temperance Hotel, Catherine-street, Strand, on WEDNESDAY EVENING, October 3rd, at half-past seven o'clock.

## AN APPEAL.

JAMES MORRIS, coal porter, died on Saturday, September 15, after a very short illness. He has left behind him a wife and four children, the eldest, a girl, being but eight years old. Mr. Morris had been a teetotaler about six years; and during that period few men have laboured more zealously to promulgate the principle among the working classes, and especially amongst that portion of them engaged in the coal trade; and much good has resulted from his labours. For six months previous to his death he was in circumstances of distress, not having been able, for some time past, to earn more than ten shillings per week. The wife and children are left entirely *destitute*. Temporary relief has been afforded them by Mr. David Walters, and the Society meeting in the Hall in Rosemary-lane; and a subscription has been set on foot, in the hope of raising a small fund which may enable the widow to engage in some kind of business by which to obtain a livelihood. Testimony is borne to his excellent character, and his laudable efforts to do good, by the Rev. C. B. Gribble, M.A., Incumbent of St. Paul's, Dock-street, East London; James Hawkins, Esq., Surgeon, 36, Colet-place, Commercial-road; Mr. J. W. Green; and other gentlemen well known to Temperance Societies. Mr. JOHN CASSELL, of 80, Fenchurch-street, has consented to become Treasurer, and to him any donations may be forwarded. The case is one of pressing necessity.

## Donations received:—

From the Temperance Society, Rosemary-lane,	£5	1	7½
A Friend by Mr. D. Walters.....	5	0	0
Mr. John Cassell.....	1	0	0
A Friend.....	0	2	6

DR. BEECHER'S SERMONS.—Dr. Poor related a pleasing anecdote, respecting himself, at the recent anniversary meeting of the American Temperance Union. Some years ago a box of books came out to him from America. Among them was a small book entitled "Six Sermons on Intemperance." He cast that aside, saying he had nothing to do with that, though he was then a moderate drinker. Some time after he took it up, and admiring the vigour of its style, and the pungency of the reasoning, he read it through, and he exclaimed, "Beecher means me! Beecher means me!" and he and his brethren were made converts to the cause.

"GIVE ME A SHORT LIFE AND MERRY!"—*Merry!* Is there any merriment in the broken down father who sees one who he fondly hoped would have been the stay of his old age, sunk into the hopeless, helpless, debased condition of a drunkard? *Merry!* Is there any merriment in the broken-hearted mother, who sees all her tender cares to bring up a man thrown away upon a *brute* in human form? *Merry!* Is there any merriment in the wife who sees the once-beloved sinking from the consequences of his own vices into an early and disgraceful grave? Is there any merriment in the child, the drunkard's child, when her meek look of love is returned with a Satanic scowl, and instead of a blessing she receives a curse and a blow? *Merry!* Is there any merriment in the victim himself, in his alternations of lethargy and madness? Any merriment when, in his waking dreams, he sees the tormentors come before their time, and already feels the horrors of hell? Young men, young man! if you have any longing for the short life and the merry, visit the chamber of the man who is suffering under *delirium tremens*, see his maniac terror, and hear his agonizing shrieks, as one horror after another presents itself to his diseased vision, and you will see what the *merry* life is of which he has boasted. His fate may be yours. Beware of the tempter! Touch not, taste not, the infuriated draught. Let the contents of the poisoned cup never pass your lips.—*Speaker*.

THE "LAW MAGAZINE" AND THE  
"MEDICAL TIMES."

BY H. MUDGE.

INSTEAD of commenting, this month, on some interesting point of medical practice (for though I have written on several such points, many more remain to be noticed), I wish to direct attention to sayings respecting the use of stimulants contained in the two periodicals named in the heading of this paper.

It will hardly be credited that in the happy change from drunkard-making to sobriety-preserving beverages, and the usages now progressing in the world, the lawyers are more advanced than the doctors! The men who interpret the laws of the realm express more clearly what is the law of health than do those whose *professed business it is* to protect us from the inroads of disease, and to cure us when we are sick!

In the May number of the "London Law Magazine" we have, after some paragraphs relating to crime, the following stringent remarks:—"It [alcoholic drink] is attended by no single advantage; it has been proved to demonstration, over and over again, that instead of exhilaration, it creates twice as much prostration, after its transient effects are over; that, so far from ministering to strength, the water-drinkers have beaten those who trusted to stimulants in every kind of muscular exertion and labour. That it tends to health or to power, either of mind or body, is an assertion that has no other foundation than its own effrontery. It directly and largely diminishes both; laying the seed of every sort of disease, and bringing pain to the rich, and beggary to the poor."

These are vigorous, truthful words, and form a remarkable contrast to the articles I am about to notice, which may be read at length in the "Medical Times" for August 11th and 25th. The former is entitled "The Total Abstinence Question as viewed in Germany," and appears to be an abstract of a paper expressing the opinions of Dr. Stromberg; and it is interesting to see how the views of opponents abroad coincide with those of opponents at home. The same vague generalities, the same inattention to recent trials of abstinence on a large scale, and the same reluctance even to *try* where the omission of alcohol would lead to, are manifest in both. A medical certificate (something similar to the English one now in course of signature) being projected in Germany, the following objections are brought forward against it:—"Our peasants," says the Doctor, "who sustain violent labour on unstimulating food, make use of brandy in the absence of any other exhilarating fluid as a customary drink, as a dietetic, and as daily experience shows, without the least prejudice to their health. Still we will not say, that in the majority of them it is indispensably necessary. Just as little does its moderate use injure soldiers engaged in the fatigue of their profession; on the contrary, it is useful." How comes it to pass then that amongst this peasantry drunkenness and its attendant diseases are so prevalent as to call aloud for medical interference and aid to suppress and to cure them? The very necessity that has called the projected certificate into existence proves the fallacy of the assertion, that the peasants use brandy *without the least prejudice to their health!* For if no evil has ever been seen, how on earth should learned men think of testifying against it? Equally unfortunate, as it appears to me, is the writer's allusion to the soldier. *Brandy is the dire curse of the soldier*: hence Sir Charles Napier's late speech in India. It is hardly becoming one writer on dietetics to pass silently by the published opinions of another, and after the evidence respecting troops abroad (at home they may be reckoned as on a level with other mechanics), collected and given to

the world by Dr. Carpenter, in his well-known article in the "British and Foreign Medical Review," it would have been more satisfactory if the "Medical Times" could have brought forward evidence of an opposite tendency: *but where is such to be found?* There is the rub, and it is much easier to assert than to prove. Let fact meet fact; and let us have the reference where an inquest or a court-martial has been held over a soldier who died or neglected his duty because he was a teetotaler. Imprisonments, floggings, and deaths, the consequences of strong drink, are numberless; is there *one* on record as the consequence of water-drinking? The German objector adduces other points of what he considers weakness in the proposed certificate, and proceeds to combat them by contending that in Northern Germany liqueurs are introduced into the drawing-room without either disease or death following them; and, again, that *habit* compensates for such circumstances as might make stimulants detrimental to the organism; also that brandy forms for the poor a kind of succedaneum for good food, warm clothing, and a warm residence in winter. He quotes Mr. Edmund Morris (whose statements Dr. Grindrod so thoroughly confuted) to the effect that teetotalers are more liable than others to the ague poison, and concludes, as thousands have concluded before him, that it is only what he calls the *disproportionate* use of brandy that is prejudicial to health, and adds that the proposition as thus corrected is no new statement, and needs no confirmation by the German medical profession!

Now, it is manifest at a glance that these are the ordinary objections in England as well as in Germany; *sub judice lis est*, the matter is before the judge, and the problem is in process of solution, but the argument of anti-teetotalers proves too much (if it proves anything)—*viz., that things are, and have been for time past, in a satisfactory state, which is manifestly untrue.*

The second article in the *Medical Times* is a leader in the number for Aug. 25; I cannot see that, on the whole, it throws any light on the subject; a friend or a foe might equally claim it and use it. To illustrate this I will put a couple of extracts in juxtaposition:—

AGAINST.

"To say that it (alcohol) is not food, is by no means to deny its necessity or usefulness, for the same might be said of air or light."

FOR.

"It is clearly recognised that alcohol is not food; or, in other words, that it undergoes no digestion, but is received at once into the vessels."

The writer asks, "Does alcohol modify life? And if so, how? What influence does it exert on the organisms of its moderate uses, and of its habitual abuses? And what is the effect of its non-use on those who altogether renounce it?" And says, "At present a complete answer can scarcely be returned to all of these questions." Then may we not express a hope that medical practitioners will prosecute the inquiry, and that the editors of medical periodicals will not hinder them by low buffoonery?

The editor's conclusion I quote: "On the whole, considering the condition of the labouring classes, this question ought to be regarded as forming but a small part of a great sanitary movement, upon which it is in a great measure dependent, and without the progress of which the mere discountenancing of a particular stimulant would be doubtfully prudent, and certainly futile."

This is the language of a party not conversant with the dreadful evils of the drinking system; of one who confounds cause and effect, and who would remove the idol temple and its multitudinous enormities with all imaginable gentleness, instead of knocking out the keystone of the arch, and sweeping off the rubbish, thereby abating the nuisance without ceremony or delay.

## TEETOTAL OPERATIONS.

## KENTISH TOWN.

On the evening of Tuesday, Sept. 4, a special meeting of the members and friends of the *Christian Temperance Union* was held in the British School-room, kindly lent for the occasion by the Rev. W. Forster, pastor of the Congregational Church. A goodly number of persons took tea together, after which the public meeting commenced. Mr. Griffiths, the secretary, having given out an appropriate hymn, the chair was taken by the VEN. ARCHDEACON JEFFREYS, recently returned from Bombay. He rejoiced, he said, to meet the friends of Temperance in England for the first time. Thirty-one years' experience in India had shown him the bad results of the use of strong drinks. He had had a large number of European soldiers and sailors under his care, and he found that he could do them no good but as he persuaded them to adopt the principle of total abstinence. As to the moderate use of strong drinks, either as a preventive or a remedy, it was altogether in vain. Indeed, to be moderate in the use of strong drink, they found to be impossible. He had found, from the experience of many years, that men could not be moderate, but that they could abstain. Almost all the crimes committed in the army—courts martial—soldiers sentenced to be shot, hung, or transported, proceeded from the use of strong drink. When they obtained liberty for a day, if they had a little money in their pockets, they generally went to some place where strong drinks were sold, and seldom left till they were drunk. Hence he (the Archdeacon) took the position of a teetotaler, which he had sustained for about ten years. He had enjoyed uninterrupted health for thirty-one years, and his health had rather improved than otherwise since he had been a teetotaler. But not only were many soldiers and sailors injured by strong drinks, but through its use the cross of Christ was despised, his name was blasphemed, and the preaching of his blessed truth was rendered of none effect. A large portion of native Christians were spread over Madras; and in consequence of the numerous cases of intemperance among them, the name of *Christian* was synonymous with that of *drunkard*; and when the Hindoos called a man a Christian, they, for the most part, meant that he was a drunkard. So among the converts of the Church Missionary Society and of the American Board of Missions, many had fallen through strong drink; for when once the natives broke *caste* and became Christians, they were no longer restrained from the use of strong drinks, and they became far worse than if they had never embraced Christianity. For one really converted Christian as the fruit of missionary labour—for one person "born again of the Holy Spirit," and made "a new creature in Christ Jesus;"—for one such person, the drinking practices of the English had made *one thousand drunkards!* That was a sad thought; but it was the solemn truth. If the English were driven out of India to-morrow, the chief trace of their having ever been there would be the number of drunkards they left behind. Had he (the Archdeacon) not reason then to love the cause of teetotalism? If he could express only a thousandth part of what he felt, he was sure that he should rouse the feelings of those whom he addressed to the greatest energy and zeal. He knew that they had to toil against prejudices of long standing, against habits and customs adopted and practised from early infancy; and if it was found difficult to get money with which to carry on the operations of temperance societies, it was far more difficult to get a sufficient amount of *self denial*. He rejoiced to see so many *females* present. To them the teetotal cause should be very dear. What a poor, wretched creature was the wife of the drunkard! Her ears are assailed with the most horrid language, her children are cruelly used—perhaps half murdered before her eyes—and she dare not for her life interfere. See the tears trickle down her cheeks while her children cry for bread, and she has none to give them. Oh, it was enough to fill every feeling heart with anguish! If there was any woman present who knew what was the misery of having a drunken husband and a drunken parent, she would surely feel that it was her duty to espouse the teetotal cause with her whole heart and soul. He prayed earnestly that God would grant them all grace, that they might struggle successfully against selfishness and hard-heartedness, and that the cause might spread and grow till the foe intemperance was driven from the country.

The meeting was then addressed, with considerable effect, by Dr. Orley, Mr. King, and Mr. J. Cassell. A vote of thanks to the Rev. Chairman, and the Rev. W. Forster, for the use of the room, was moved by Mr. J. W. Green, and seconded by Mr. Griffiths; and the meeting was concluded by singing the *Gloria Patri*. Each of the speakers expressed the pleasure he felt in seeing the rev. archdeacon in the chair, and paid a tribute of respect to him for his unwearied and successful efforts to promote the temperance cause, both by his example and by his pen. Little did any one in that large and respectable audience imagine that before that day week their chairman would be in eternity! The foregoing impressive speech may be regarded as the *dying testimony* of a good man, to the evils of intemperance, and the value of total abstinence.

## CITY OF WESTMINSTER CHRISTIAN TOTAL ABSTINENCE ASSOCIATION, AND JUVENILE BAND OF HOPE.

A public meeting was held on Friday, August 31, in the lecture room of the Working Man's Institute, Pear-street, Strutton Ground.

The Right Hon. LORD ASHLEY presided.

Mr. A. WALKER offered up an appropriate prayer, and his lordship, in a long and excellent speech, which was repeatedly cheered, warmly expressed his approbation of the temperance movement in its influence on the domestic, social, and moral character of the working classes, and its intimate connexion with the promotion of sanitary reform.

His lordship was followed by Mr. A. Hurst, Rev. J. Doxsey, Mr. Hart, Mr. Toomer, J. H. Esterbrooke, secretary, and Dr. Gourley, whose addresses were cordially received.

On the 7th September a "JUVENILE Temperance entertainment" was held. J. H. ESTERBROOKE took the chair. The place was densely crowded by parents and children. The greatest excitement prevailed during the evening. Children of the ragged-schools recited instructive pieces on the evils of drinking and the blessings of Teetotalism, and the girls sung some pieces of sacred melody very cleverly. The clean appearance and orderly behaviour of these poor children, reflected great credit on the benevolent friends and teachers of this large station; fifteen signed. There are upwards of 100 juveniles and 30 adult Teetotalers in this society.

On Friday, the 21st September, an "Evening with the sons of toil." Mr. J. W. GREEN presided, and delivered some important and excellent remarks to the humble classes, and urged them by every consideration to abandon the use of alcohol, and sign the pledge.

The following worthy men bore their honest testimony in behalf of the efficiency and practicability of total abstinence from strong drinks:—Mr. Edwards, omnibus conductor, Mr. —, gunsmith, Mr. Kelly, bricklayer's labourer, Mr. Gardner, stone mason. Some pledges were received at the close.

Although this Association has only been established four months, it has proved a blessing to many families and individuals who were pitted by angels, anathematised by the Church as unholy and lost, stood aloof from by pharisaical professors of godliness, but rescued and reclaimed by Teetotalers. To God be all the praise!

## CHELSEA.

The twelfth anniversary of the Total Abstinence Society took place on Monday last, and was celebrated by a festival. After tea the chair was occupied by the Rev. R. Doxsey, secretary to the National Temperance Society, and the meeting was addressed by the following friends:—Mrs. Hardwick, Messrs. Verney, Wood, Mann, M'Curry, and others. Several signatures were added to the cause, and thus concluded a very interesting anniversary.

## SHEPHERD'S BUSH.

A tea festival was held in the school-room, Providence-place, on the 19th ult. Nearly 100 persons partook of refreshments, after which the chair was taken by Dr. Odey, and the public meeting commenced. The chairman was ably supported by Messrs. Spriggs, Dexter, Williams, Wood, Davies, Murrell, Mann, and others; who all bore testimony to the benefits derived from their adoption of total abstinence, a principle which they strongly recommended to all present.

M. MURRELL.

## MARYLEBONE AND PADDINGTON.

The anniversary of the Youths' and Young Men's Teetotal Society was celebrated in New Church-street Chape, on Monday, August 27th, by a tea festival. After which, a public meeting was held: the chair was taken by Dr. Burns.

The report stated that during the past year 44 public meetings had been held, 74 pledges taken, and temperance information, through the medium of the press, extensively circulated.—Mr. Crawford moved the adoption of the report. He had not been educated to drink, scarce knew its taste till the age of sixteen; but, tempted by friends, he fell, and was restored by teetotalism.—Mr. M'Curry seconded. He could say ditto to the last speaker. He was a monument of God's mercy; had often prayed and sworn never to get drunk, but all failed till he became a total abstainer.—Mr. Trillon urged the young to become teetotallers; before drinking habits, light at first, became too strong to be broken off.—Mr. Esterbrooke sketched the moral bearing of the question. Every drunkard, he said, was a man and a brother, and in this work of mercy all could assist.—Mr. G. C. Campbell remarked, that formerly many regarded teetotalism as a nine-days' wonder; now they opposed it because its advocates had proved wiser than they.—Mr. E. Woods thought the position of teetotalism would have been more cheering had the adults better supported the young. At the close six signed the pledge.

#### CHEDDAR, SOMERSET.

The annual temperance festival was held in this village on the 30th of August. Though the morning proved unfavourable, large parties of visitors began to arrive at an early hour. A tea party of nearly 400 persons was held at five o'clock, under a tent erected between the Cheddar Cliffs. After tea, the company took a stroll through the magnificent ravine of the "Cliffs," and then returned to attend the public meeting.

Mr. W. TANNER presided, and gave a sketch of the proceedings of the Cheddar Society during the thirteen years of its existence.

Mr. W. HALL, paper manufacturer, of Rickford, and JAMES QUIRE, a labouring man from Yatton, detailed the benefits they had derived from adopting the practice of total abstinence from all intoxicating liquors.

Mr. PHELPS, the agent of the Bristol Society, followed; and his speech was listened to with marked attention.

Eleven persons signed the pledge of the society at the close, and twelve more at a tea which was given to the children of the village the following evening. A large number of the latter have enrolled themselves, during the past year, as members of the Sabbath School Union. The establishment of a lending library, and the encouragement given to the Temperance Deposit Club, have likewise proved of great service.

#### Huddersfield.

The accompanying memorial was got up by the Committee of the Huddersfield Temperance Society, and presented by the Rev. Rd. Skinner to the Bench of Magistrates, officiating at the Huddersfield Brewster Sessions, which took place on Thursday, the 26th August. It was signed by upwards of 370 individuals, including most of the Clergy, Dissenting Ministers, and very many of the most influential gentlemen of the town. It was well received and evidently produced a favourable impression upon the magistrates, for out of twenty-three new applications for licenses only three were granted. The committee would recommend other societies to use their influence in a similar manner, and thus prevent many of these nurseries of vice from having an existence:—

*"To the Worshipful the Magistrates assembled for Licensing Public-houses.*

"The humble Memorial of the undersigned Inhabitants of the Town and Neighbourhood of Huddersfield,

"Sheweth,—That your Memorialists have been informed it is in contemplation to apply for Licenses to a number of additional Public-houses for the Sale of Intoxicating Liquors.

"Your Memorialists are of opinion that some of these places have been the occasion of a great amount of vice and immorality. They respectfully submit that the present number of Houses for the Sale of Intoxicating Drinks (being 79 Public-house and 93 Beer-houses, to a Population of about 30,000, or one to every 174 individuals), is more than sufficient; and that any increase must be productive of serious inconvenience and deplorable mischief. During the quarter ending 30th June last, 56 persons have been brought before your Worship for Drunkenness, 45 of whom were imprisoned; and 15 Complaints have been brought against Inn and Beer-house Keepers. The Police Reports also bear testimony to the benefits conferred by the operation of the New Law enforcing the closing of

these Houses from 12 o'clock on Saturday evening to half-past 12 on Sunday noon.

"Your memorialists therefore respectfully request your worships to refuse to sanction any further increase to the present number of public houses and to take such measures as you may deem most efficient for keeping those at present licensed within the strictest limits of the law.

"And your memorialists will ever pray, &c."

#### CHORLTON-UPON-MEDLOCK (MANCHESTER) TEMPERANCE HALL AND MECHANICS' INSTITUTE.

About two thousand persons assembled to witness the ceremony of laying the corner-stone of a Temperance-hall and Mechanics' Institute to be erected in Grosvenor-street, Chorlton-upon-Medlock. The Stretford temperance band was in attendance, and played several popular pieces of music. Among the gentlemen within the enclosures were W. B. Hodgson, Esq., LL.D.; Rev. W. M'Kerrow; Messrs. J. E. Gegan, William Morris, David Morris, W. Brooks, D. Winstanley, T. Taylor, J. Johnson, &c.—Shortly after four o'clock the proceedings were commenced by singing a temperance hymn, after which the Rev. W. M'Kerrow offered a suitable prayer. Mr. M'Kerrow then said, for a considerable number of years he had been identified with the cause of total abstinence, and could not therefore fail to attend in order to testify his increasing attachment to such a cause. There was no circumstance in connection with his life upon which he could look back with greater pleasure and satisfaction than his becoming identified with the total-abstinence movement, and his being induced to take an humble part in the prosecution of that great and beneficent cause. It was most important that they should endeavour to train the young to habits of self-denial, of temperance, and of virtue, and, consequently, of religious emotion and religious activity. But they found that when they had rescued their fellow-creatures from degradation and intemperance, there was the greatest difficulty in keeping them true to their principles and their pledge, because they had had no education, and were accustomed to those enjoyments only which were merely of a sensual and animal nature. It was necessary, therefore, that there should be an institution which could present to reclaimed drunkards the means of obtaining instruction and pleasure; and hence the institution, of which Mr. Morris was about to lay the corner-stone, was just the one to rescue their fellow-creatures from those low and degrading indulgences which were productive of so much individual debasement, social misery, and positive injury and ruin to society at large. He trusted that those who were gathered around would resolve to aid the committee to the utmost of their power, by procuring those subscriptions necessary to enable them to complete their undertaking and to carry on their sacred and important work.—Mr. M'Kerrow then presented to Mr. W. Morris a beautiful silver trowel, bearing the following inscription:—

"Presented by the Rev. W. M'Kerrow, on behalf of the building committee, to William Morris, Esq., on the occasion of his laying the corner-stone of the Chorlton-upon-Medlock Temperance-hall and Mechanics' Institute, as a testimonial to his public services in the cause of temperance and education.—1st September, 1849."

He (Mr. M'Kerrow) felt that he could not place such a gift in worthier hands; for to Mr. Morris the cause of total abstinence in that locality was deeply indebted. He had been true to his principles, and earnest, zealous, and successful in their advocacy.—Mr. W. Morris read the inscription upon the plate to be deposited in the stone as follows:—

"This corner-stone of a Temperance-hall and Mechanics' Institute, erected by public subscription for the advancement of temperance and education, was laid by William Morris, Esq., on the 1st of September, 1849.—Thomas Toplis, architect; Clark and Jones, builders. Thomas Taylor, chairman; John Riley and David Morris, secretaries of the building committee."

Mr. Morris then deposited in the stone, coins ranging from the half-farthing to the new florin (it being the first occasion on which the latter coin has been used for a similar purpose in this neighbourhood), and re-

marked that the committee did not intend to deposit any of higher value, as they thought they could put them to a much better use by applying them towards the amount which was still required to defray the cost of the building. The ceremony of lowering and adjusting the stone having been gone through, Mr. Morris announced that the day for the ceremony had been specially chosen, because it was the birth-day of Mr. Thomas Taylor, chairman of the committee, who had been a teetotaler thirty-six years, and to whom that township was more indebted, in a temperate point of view, than to any other man. In the building which they were about to erect, there would be, first, a hall for lectures,—and he might remark that there was no such place at present existing in that township, in which people could meet and call it their own; they would also provide rooms for tea parties and public meetings, news rooms, reading rooms, a library and a museum, and class rooms for both sexes. In fact they would endeavour to present most of the features of a mechanics' institution within the walls of a temperance hall. At the conclusion of Mr. Morris's address the band played "There's a good time coming, boys," and other popular tunes, and shortly afterwards the crowd assembled round the spot separated; the committee and a large party of their friends, to the number of about 300, adjourning to the school-room under the Baptist Chapel, Grosvenor-street, where they partook of a substantial tea. After tea Mr. David Morris announced that a collection would be made, and in making the appeal said that it would be a gratification to the meeting to know that they had been assisted in their object by men of all ranks. He had in his collecting-book subscriptions ranging from £50 to 6d. The following persons amongst others had subscribed:—The Lord Bishop of Manchester, £5; the Mayor of Manchester, £5 5s.; the Mayor of Salford, £5 5s.; Sir B. Heywood, Bart., £5; James Heywood, Esq., M.P., £5; Oliver Heywood, Esq., £5; Alexander Henry, Esq., M.P., £50; James Kershaw, Esq., £5; Alderman Sir E. Armitage, £5; Mr. Alderman Mayson, £10; Mark Phillips, Esq., £5; Lawrence Heyworth, Esq., M.P., £2; Rev. William McKerrow, £5 5s.; Rev. J. G. Robberds, £2, with an annual subscription of £1; Messrs. W. R. Callender, £5; Joseph Leese, £10 10s.; James Simpson, of Foxhill Bank, the president of the Vegetarian Society, £5; R. Barnes, £5; S. D. Darbshire, £10; Binyons and Hunter, £10 10s.; Sharp, Brothers, and Co., £5; and Misses M. and S. Bridge, £10. The total amount of the subscriptions received was £720—a state of canvass such as no temperance society ever showed before in this neighbourhood. They still require about £480 for the completion and furnishing of the building. Mr. William Morris also appealed to the meeting to subscribe liberally. A collection was then made, and several animated addresses having been delivered, this interesting meeting separated.

#### NORTH MEOLS.

On August 21 a Temperance tea party and public meeting was held at North Meols. 340 sat down to tea, and upwards of 500 attended the meeting. Rev. C. Hesketh, rector, occupied the chair. Rev. G. W. Nevatt, Mr. Scott, of Manchester, and other gentlemen, addressed the meeting. It being our annual fair, many were collected from the surrounding villages; some joined our tea party, and several attended the meeting. We have three societies in our parish—the parent society, 400 members; Southport, 100; and Banks, 200—Rehabites, 72; juveniles, 98; women, 21. Our population is 8,500—so we have 1 in every 12, thank Heaven!

H. JACKSON.

#### GLASGOW.

On Monday evening, in accordance with an announcement previously issued, an aggregate meeting of the Juvenile Abstainers at Glasgow, the Gorbals, Anderston, Partrick, Camachie, and Rutherglen took place in the City-hall, for the purpose of adopting an address to his Royal Highness the Prince of Wales. Many of the societies—all under adult direction—carried their small banners with them; and as they wound through the streets to the hall their feelings

found vent in cheering from the heart out for his Royal Highness.

When all the elements of this demonstration were congregated one of the most exhilarating sights was displayed that could present itself to the eye or touch the heart of humanity. From three to four thousand children, of all ranks and of various ages—from sixteen down to six—dressed in their Sabbath costume, and decorated with sashes, ribbons, and abstinence medals, filled up the body of the hall, while the galleries at either end, spacious though they are, were crowded with male and female adult abstainers.

On the gentlemen who attended to countenance the movement making their appearance on the platform cheer followed cheer; and when Archibald Livingston, Esq., took the chair, the applause was renewed and protracted for several minutes.

Mr. BORLAND having offered up prayer,

The CHAIRMAN called on them to sing the first eight lines, and the last four lines, of the 23rd Psalm, which being done, he said: We have met, my young friends, to adopt an address to His Royal Highness the Prince of Wales, and I rejoice to see such a vast multitude gathered together for this purpose (cheers). Two objects are contemplated by our present meeting, one to express our loyalty to the Prince, and the other to make him aware of the movement in which you are engaged, and desire to promote. It is not too early to be loyal. Let your loyalty then keep pace with the ardour for the cause you have espoused, and both go together, so that when you grow up to manhood it may be said of you, behold a loyal and a sober people! (loud cheers.) The association to which you belong has 6,870 members, and is daily increasing in numbers and usefulness; and the gross amount of Juvenile Abstainers throughout Scotland may be stated at thirty-six thousand, whose influence is now being felt and appreciated. The influence of the juveniles has now become considerable, as is evinced in the large accessions daily occurring in the ranks of the adult societies, and which can be distinctly traced to the agency of the young (loud cheers). I will not detain you longer, but introduce to you Master James Stewart, who is to move that the address to his Royal Highness—which he himself has prepared—will meet with your approval.

Master JAMES STEWART, an extremely intelligent and fine-looking boy of fourteen years old, then came forward, and after a few words said: I have drawn up an address which, with your permission, I will read to this meeting for their consideration. The following is the address:—

"TO HIS ROYAL HIGHNESS THE PRINCE OF WALES, ETC.

"May it please your Royal Highness—We, her Majesty's loyal and faithful subjects, the Juvenile Abstainers of Glasgow and neighbourhood, feel anxious to express our cordial welcome to your Royal Highness on your return to our native land and your own Highland home.

"We therefore avail ourselves of the present opportunity of presenting our sincere regard for your welfare, and our hope that your Royal Highness may be long spared and abundantly fitted for the high station which, in the providence of God, you may yet be called upon to occupy.

"The association with which we are connected has been instituted expressly for the purpose of opposing the drinking usages of our country, which, if allowed to continue their influence is at present, are certain to destroy the happiness, honour, and reputation of our highly-favoured land, and fill it with disease, misery, and crime.

"It would be difficult for us to say how far the Temperance movement has been successful in stemming the current of vice and immorality; but its past history bears evidence to the fact that not a few thousands of her Majesty's subjects, whose moral character had been destroyed by the use of alcoholic liquors have, by the blessing of God, through the medium of abstinence societies, been reclaimed, and are now classed among the useful and respectable inhabitants of our country; while many thousands more of the rising generation have been kept from acquiring habits in every way prejudicial to the interests of society.

"May it therefore please your Royal Highness to think favourably of our cause; and that the Most High may spare and lead you safely through the dangerous paths of youth; honour you at a future, and we trust distant, period with the crown of the British empire; and at last bestow upon you a diadem of glory, which will never decay, is the affectionate prayer of the Juvenile Abstainers of Glasgow and neighbourhood.

"Signed in the name and by appointment of a Meeting of the Juvenile Abstainers of Glasgow and neighbourhood, held in the City Hall, Glasgow, on Monday evening, the 10th September, 1849, by

ARCHD. LIVINGSTON, Chairman."

I have now to move that this address be adopted by the meeting (loud and continued cheering).

Master ALEXANDER M'INNES seconded the motion.

The CHAIRMAN: It would be perfectly superfluous in me to ask you, after what you have witnessed, and after the enthusiasm you have shown, if you approve of this address. Presuming that it is carried, I will now call on you to sing one of your melodies, "We'll gain the victory." After this the Chairman mentioned that the Executive Committee of the Scottish Temperance League had arranged that a series of sermons were to be preached to them in this city and the neighbourhood, of which due notice would be given as to the time and place; but, said he, before we separate, I may say that if you were within a few miles of Balmoral, the sound of your voices would be conveyed to the ears of the Royal family, nearly as quickly as if you were to send your proceedings by electric telegraph. Now, we cannot do less, seeing the occasion on which we are met, and the feelings you all entertain, than give three cheers for her Majesty and Prince Albert.

The proposal was taken up with the greatest ardour, the cheers being prolonged again and again.

Mr. BROWN proposed a vote of thanks to Masters Stewart and M'Innes, and to their worthy Chairman and the gentlemen who had favoured the meeting with their presence that evening.

This proposal was hailed with great acclamation; after which Mr. BOGLE closed the proceedings with the benediction, and the assembly dispersed.

### RECENT PUBLICATIONS.

NATIONAL EVILS AND PRACTICAL REMEDIES. With the Plan of a Model Town. Illustrated by two Engravings. By JAMES S. BUCKINGHAM. London: P. Jackson, Angel-street, St. Martin's-le-Grand.

MR. BUCKINGHAM is certainly one of the most industrious, enterprising, courageous, consistent, and persevering reformers of the age. His plans of reform are numerous, and applicable to every evil, moral, social, and political, by which the human family is afflicted. These plans are at once benevolent, plausible, carefully detailed, and zealously urged. He calls them "*practical remedies*," and far be it from us to say that they are not also *practicable* remedies. In him the ingenuity of the theorist is united to the skill of the experimentalist: he exposes *real evils*—he suggests *appropriate remedies*; and the man who aspires to the character of a patriot or philanthropist will but partially comprehend either his duties or his obligations, if he neglects a careful reading and study of this important volume.

Mr. Buckingham's exposure of "National Evils" is fearless and straightforward. He especially notices Ignorance—Intemperance—Prejudice—Commercial Monopolies—War—Competition, instead of Co-operation—and the helpless condition of the unfortunate in every country in Europe. Having exposed these "Evils" at length, the second part of this large volume is devoted to a consideration of the "remedies." The chief of these is "*a model town*," and "*associated community*." Concerning this town, intended for about 10,000 inhabitants, and the ground plans, elevations, estimates, &c., of which are furnished, Mr. Buckingham says:—

"The greatest pains would be taken in this Model Town to carry refinement to its greatest extent. The noblest architecture, the finest sculpture, the most perfect painting, the sublimest music, the most elevated oratory, the most exalted poetry—every thing that could expand the mind and purify the heart, to make all parties more polished and more agreeable, as well as more virtuous and more happy, would come legitimately within the sphere of such a society as this. There would be, no doubt, an absence of bacchanalian riots—of demoralising masquerades—of horse-racing, cock-fighting, and every other form of gambling; but the places of these would be supplied by pleasures quite as exciting, and far more durable—leaving behind them no derangements of health, no remorse of conscience, but making the pleasures of memory as sweet as the pleasures of hope, and banishing those fearful regrets of irremediable errors, which form so heavy a drawback on the real pleasures of existence, in the very highest, as well as in the very lowest classes of mankind."

The conditions and advantages of membership in this town are fully detailed. Mr. Buckingham does not for a moment forget that he is a pledged teetotaler, nor does he fail to call upon his brethren, the teetotalers, to do their duty in reference to this, his great plan. He says:—

"In Britain alone there are computed to be at least 3,000,000 members of temperance societies—embracing men, women, and children, of all ranks and classes, from the humblest labourers to capitalists with incomes of many thousands per annum. If they desire to give to the world a proof of the excellence of those principles and practices, in the soundness and efficacy of which they believe, but which the world is slow to credit, viz., the great superiority of temperance in promoting the health, morality, and fortune of those who can be brought under its practical influence—here is an opportunity to test this important truth by an actual experiment, which, in its results, would convince the most obstinate, and remove all possibility of doubt or cavil, misrepresentation or perversion, to which the mixed statistics of mixed communities are unavoidably liable. Let the FRIENDS OF TEMPERANCE, therefore, hasten to secure the honour of being the first to enter upon this labour of love."

Whether this estimate of the numbers and capabilities of teetotalers in Great Britain be correct or not, it is certain that there are enough of them to aim at the accomplishment of some plan far more great and noble than has ever yet been achieved. Towards the conclusion of the volume, are essays on the following popular subjects:—True Principles of Taxation—Financial Reform—Emigration and Colonization—Purification of the Electoral System—and the Regeneration of Ireland.

We conclude our brief notice of this bulky and interesting volume with the important suggestion of a contemporary:—

"As Mr. Buckingham has offered to furnish copies of his work to Mechanics' Institutes and Temperance Societies, at trade-price—namely, 12s. (the published price being 15s.)—a very easy method of obtaining a copy would be for twelve members to subscribe a shilling each, and remit it in a post-office order on London, to Mr. Buckingham, under cover to his publisher, Peter Jackson, Angel-street, London, when the book would be sent through any country bookseller which the parties ordering it might name, so as to reach them carriage free. The subscribers might then draw lots for their turns in the order of reading it, and when it had been read by all they might again draw lots for the possession of it; so that while all would have the gratification of reading the work for a small sum, the fortunate possessor would have a handsome volume for his library at an insignificant cost."

THE FUGITIVE BLACKSMITH; or, Events in the History of JAMES W. C. PENNINGTON. London: C. Gilpin, 5, Bishopsgate Without.

The author of this deeply-interesting narrative was formerly a slave in the State of Maryland, United States; he is now the pastor of a Presbyterian Church in New York, and from the style in which this narrative is written, as well as from the sermons and addresses we have heard him deliver in this country and in France, we can readily believe that he discharges the duties of the pastoral office with intelligence, fidelity and success. His object in this narrative is not merely to furnish a detail of "events," in themselves interesting, but to demonstrate the SIN of slavery, and to show that "its sin lies in the chattel principle, or relation." Having done this, he says—"I beg our Anglo-Saxon brethren to accustom themselves to think that we need something more than mere kindness. We ask for justice, truth, and honour, as other men do?" He shows, too, that the system of slavery has "a most disastrous influence upon the families of the masters, physically, pecuniarily, and mentally." Mr. Pennington has also distinguished himself by his advocacy of total abstinence from strong drinks. Believing that by the purchase of this little book our readers will confer a benefit on the writer, at the same time that they become possessed of a narrative of deep interest, we give it our most cordial recommendation.

**THE MORAL STATISTICS OF GLASGOW.** By WILLIAM LOGAN. London: Houlston and Stoneman, Paternoster-row.

In this pamphlet Mr. Logan demonstrates from personal, minute, and persevering examination, the intimate connexion between intemperance and disease—mental derangement—pauperism—crime—female prostitution—juvenile delinquency—industrial and Sabbath-schools—Sabbath profanation—and missions; with the estimated cost of the drinking system. The drinking system certainly prevails to a very alarming extent in Glasgow; but as the same influences are operating most mischievously in every large town, the statistics here furnished should be carefully examined by every temperance advocate. Mr. Logan is a man whose statements may be depended upon, and they urge upon every true philanthropist the importance of making total abstinence from strong drinks one of his chief instrumentalities.

**THE CONTRAST; OR, THE HISTORY OF WILLIAM SMITH AND RICHARD YOUNG.** By J. RUSSOM. London: Houlston and Stoneman.

MR. RUSSOM states that his object in publishing this little book is "to encourage the good boy, and to reform the bad one." This is done in the form of a narrative, interesting in its details, and impressive in its inferences and reasonings. As it is certain to fix the attention of children, and to convey to them no mean portion of instruction and advice as to a practice of the highest importance to their welfare, we most cordially recommend it to such of our readers who are anxious to do much good amongst the rising generation at a cheap rate.

**A WORD FOR TEETOTALISM: in Reply to "The Confessions of a Convert from Teetotalism to Temperance."** Addressed to Mr. T. Smeeton. By T. MACHIN. London: Houlston and Stoneman.

THOUGH we think that the writer of this tract has bestowed more pains upon the "Convert from Teetotalism" than he is worth, we are nevertheless ready to commend him for the zeal he has manifested in defence of the truth. We fear that Mr. Smeeton will not have grace sufficient to prompt him to thank Mr. Machin for such remarks as the following: "You have established some claim upon the gratitude of your old friends, for the futility of your production displays the strength of their position; and if in that performance there be some eccentricities, and much that is ridiculous, their criticism will be softened by a recollection of the necessities to which a writer may be driven in an obviously desperate cause. It must be acceded, too, that if the growth of your abilities did not keep pace with the rapidly increasing intelligence of the teetotal auditor, you have manifested some sagacity, by retreating to a sanctuary where stupidity may be tolerated, even protected, by a successful simulation of piety. You have succeeded in adorning your name with a halo of notoriety, but its colours are not to be admired, and its character few will be found to emulate." Here Thomas Smeeton has "a Rowland for his Oliver." If we could, for a moment, fear anything from the circulation of the *sixpenny* "Confessions," we would most cordially recommend Mr. Machin's well-written *penny* tract as an effectual antidote.

**TEMPERANCE CERTIFICATE.** An engraved Pledge Card. London: B. L. Green, Paternoster-row.

A BEAUTIFULLY engraved wreath, combining the rose, thistle, and shamrock, interspersed with Temperance mottoes, and surmounted with the teetotaler's coat of arms. Within the wreath is a copy of the Teetotal Pledge, and a certificate, with blank spaces for the name of the person signing, and the name of the recording secretary. It is variously printed, according to the price charged. The lowest priced are very neat; the coloured one now before

us is beautiful, and will, when framed, form a handsome and appropriate ornament for a teetotaler's best room.

1. ASIATIC CHOLERA, AND ITS TREATMENT. By H. MUDGE. Bodmin: Published by the Author.
2. THE CHOLERA: the Claims of the Poor upon the Rich. By THOMAS BEGGS. London: C. Gilpin, Bishopsgate-without.

THE first of these tracts refers to the medical treatment of malignant cholera. The writer condemns the principal portion of reputed remedies, and especially *stimulants*, which he contends ought on no account to be given. Alcohol, in all its forms, whether in fermented or distilled liquors, are to be scrupulously avoided. He strongly recommends *saline* remedies, which, he states, have been successfully administered in the following proportions:—

Chloride of Sodium (common salt) . . . 1 scruple  
Sesqui-Carbonate of Soda . . . ½ drachm  
Chlorate of Potass. . . . . 8 grains

In severe cases the chloride of sodium was increased to a drachm. Cold water should be drank plentifully.

This tract, which contains a considerable amount of matter, the result of careful study and experience, ought to be very extensively circulated, both for the prevention and cure of this fearful disorder.

The tract by Mr. BEGGS reveals the fact that thousands of our fellow-creatures are perishing, "*victims to public neglect*;" and insists that "*a responsibility rests upon all who have influence or power—a responsibility which cannot be shaken off.*" A brief history of the present visitation of cholera and typhus is given, with the pecuniary loss, physical suffering, and moral evil resulting therefrom, and those who are in affluence and comfort are solemnly reminded of the duties of their station. This very seasonable and well-written address ought to be promptly and extensively circulated.

**THE TEMPERANCE LOVEFEAST.** By T. B. SMITHIES. Four-page Tract. London: Simpkin and Marshall, Stationers'-court.

THIS forms No. 139 of the Ipswich series of Temperance Tracts. It contains seventeen brief but pointed testimonies to the instrumentality of teetotalism, in bringing men of low and degrading habits to the practice of strict sobriety, and to the enjoyment of true religion. We recommend its circulation amongst professing Christians, and especially amongst Wesleyan Methodists, and, most of all, amongst those Wesleyan ministers who solemnly avow their determination to "do as they please" in the matter of strong drink.

**THE PEOPLE'S ALMANACK FOR 1850.** London: B. L. Green, Paternoster-row; Ward, Paternoster-row.

THIS *penny* Almanack bears evident marks of its being the production of a teetotaler. It points out the duties of the people of England in reference to health, intelligence, industry, competence, providence as to the future, peace, temperance, morality, and religion, and civil, political, and religious freedom. The calendar is very full of chronological and historical matter. It has a list of fairs, weather-table, &c. &c., and is altogether a useful almanack.

## TO CORRESPONDENTS.

Advertisements, and articles intended for insertion, should be addressed to the Editor, 80, Fenchurch-street, London; also, all orders for the Stamped Edition.

The TEETOTAL TIMES AND ESSAYIST may be had of B. L. Green, 62, Paternoster-row, London; Ward, 54, do.; Ait, Heywood, Manchester; Kershaw, Leeds; Menzies, Edinburgh; Gallie, Glasgow; and all Booksellers.

THE BANEFUL EFFECTS OF STRONG DRINKS ON THE NERVES, ESPECIALLY ON THE FIVE SENSES AND VOLUNTARY MOTION.

[BY BENJAMIN PARSONS.]

HAVING, in four successive articles, shown the injuries which strong drinks inflict on the nerves and senses, and particularly on the *sight, hearing, smelling, and tasting*, we come now to consider the organ of TOUCH, or FEELING.

As all our senses impart unto us knowledge, protection, and pleasure or pain, by means of their *sensibility*, the term feeling seems applicable to them all. Take away this characteristic and they are useless; and yet we do not talk of feeling with the eye, the ear, or the nose. We see with the eye, hear with the ear, smell with the nose, taste with the tongue, and *feel* with the touch.

In the last phrase we perceive how use, which is the arbiter of language, appropriates terms which otherwise might have a much more extensive meaning. *Feeling* is the peculiarity of animal existence, for the sensitive plant among vegetables can hardly be said to be an exception. The five senses, therefore, are only modifications of feeling, or life. Some have compared them to the strings of a musical instrument, which give a *certain* sound; for as every chord has its own tone, so every nerve has its own sensation. Still the illustration is poor; for although the seven notes of the scale are capable of such an incalculable number of variations, yet these changes almost sink into insignificance when brought into comparison with the capabilities of our nerves. Here our one sense of hearing surpasses them all.

Probably it was intended by our indulgent Creator that the infinite number of perceptions and emotions that we owe to the fine organs of sensation should give us some idea of that unknown, and yet well-known thing, which we call *life*. What tongue can tell its capacity for pleasure or pain? One writer has said: "We need no greater hell than that our whole nervous power should be let loose to torment us." Add to these the horrors of a guilty conscience and the frown of the Eternal, and our misery is complete.

As the sense of "touch," or "feeling," was formerly supposed to be placed principally, though not exclusively, in the skin, we have a reason for the latter appellation. "*Pellis*" is the Latin word for "skin;" and hence we have "*vellum*," a skin for writing; "*vell-monger*," a dealer in skins; and "*feel*," and "*feeling*," to express the sensibility which, in a very remarkable manner, seems to reside in the cutaneous covering of our body. Not that it is here alone; for we find it also in the inmost recesses of our frame, and especially in our bones. What anguish a decayed tooth may produce! and they tell us that in the amputation of a limb, the severing of the bone is the most painful part of the operation. Physiologists say that there are many exercises of this sense which we scarcely observe. The digestive organs perform their functions by means of touch, and yet when all goes on well we are hardly conscious of this fact. Provided we eat without drinking, and well masticate our food, the moment that any morsel comes in contact with the stomach, the latter contracts, and cordially welcomes it by a gentle pressure, the design and effect of which is to impregnate these little masses

with the gastric juice, that they may be digested. The reader must observe that this only takes place when we eat slowly, and without drinking, because by the former indiscretion we refuse the stomach time to do its honours to the strangers that enter its domain; and, in the latter, our digestive organs are too wise to pour out the gastric juice, and have it diluted or poisoned with the various liquors that custom or caprice may think proper to swallow. But still these high-minded functionaries will not have the natural laws of their empire violated with impunity, and therefore scourge us with all the miserable *sensations* arising from indigestion, as the just punishment of our folly. Among these, headaches, vertigo, nervousness, &c., are the most common.

Here we have a whole class of feelings, arising from contact or touch, and yet not at all connected with the skin; and these facts, and a thousand others that might be mentioned, show us how widely ramified is the sense of which we are writing. The eye, the ear, the smell, and the taste are local, and occupy only a small portion of the surface of the body, but *touch* or *feeling* has a much wider range. Almost every point of the body, external and internal, is telegraphed by this sense, and therefore its power to impart pleasure or torment us with pain is incalculable. Some of our most exquisite corporeal pleasures arise from touch or feeling; and, on the contrary, the most excruciating pain may be traced to the same source. Without this organ we should remain unconscious of the existence of our material frame, or the bodies with which we are surrounded. Without touch we should have no idea of hardness, softness, roughness, smoothness, &c. Heat and cold would be to us alike. We might be frost-bitten, or burnt to a cinder, and yet be insensible of any injury. The warmth and glow of spring, or the cool zephyr of the evening breeze, would be unknown. The rack, the scourge, the stake or the cross, would lose their terrors, if we were destitute of sensibility. We might expose ourselves to all kinds of injurious influences, and yet should be entirely unaware of danger. The body might be mauled or pierced without our perceiving it. In a word, we should run every moment into danger, and perhaps dash ourselves to pieces, and yet have no knowledge of what we were doing. So that it may be said of feeling, as of the other senses, that it is one of our guardian angels. In the Book of Job we have a beautiful passage on this subject: "Thou hast covered me with flesh and skin, and fenced me with bones and sinews." The word "*sinews*" includes the nerves; and as the patriarch intimates, with these we are "fenced," or defended. No shield of adamant or coat of mail, however impervious, could yield us such a perfect protection.

It is an old saying, that "a burnt child dreads the fire." One experiment here is generally sufficient for the whole life, though prolonged to the age of Methuselah; and our cautiousness in other particulars may be traced to the same origin. We rarely venture a second time on that which has given us severe pain; and thus, like the other organs we have attempted to describe, *touch* or *feeling* is the source of pleasure, pain, knowledge, and protection, or preservation. Many mechanics or artists are guided by this sense in completing their works. To finish a thing "*ad unquem*," or "*to the nail*," is an expression of classic antiquity. The workman drew the nail of his finger or thumb over the edge or surface, to ascertain the keenness of the razor, or the perfect smoothness of the marble; and thus *touch*, like the tongue,

the ear, or the olfactory nerves, is a critic of most astounding sagacity.

It may be thought by some, that we shall have some difficulty in proving the injurious effects of "stimulants" on this sense; but a little reflection will show that there is no organ more susceptible of its baneful influence. In how many instances is its power almost entirely destroyed? Literally, what an unfeeling monster is a drunken man or woman! Both body and soul are deprived of sensation. Chloroform is hardly more effectual. You may beat or bruise the drunkard, and he remains callous to pain. Here a multiplication of facts would be useless, because every one has had ample testimony of what we are saying. How often, too, are limbs benumbed by paralysis, which has been induced not merely by *drunkenness*, but, more frequently, by *moderate drinking!* The hand that was once such a skilful artist, and the fingers that by their exquisite touch were such unerring judges, are now only parts of a useless limb, which "is dead while it liveth." Its owner, who was once the prop and support of his family, is now a dependent pauper; and, instead of being a useful citizen, is a burden and excrement to society.

In other cases, where paralysis is not the result of drinking, the most excruciating pains have to be endured. Need we enlarge on gout, rheumatism, tic doloureux, pains in the head, stomach, intestines, kidneys, &c. &c.? How many thousands are fidgety with morbid sensitiveness? They cannot sleep or sit still. What a catalogue of woes might here be enumerated! We need not the inquisition in these days. Thumb-screws and racks are not wanting to torture mankind. The distiller, the wine manufacturer, and the brewer, produce what can inflict greater and more lasting torments. And what is worse, men are so bent on plaguing themselves, that they even beggar themselves, and their dearest and nearest kin, to procure misery, anguish, and death! Their bodies know no rest, and their minds no repose. The medical attendant who told them to *break their pledge*, and drink *poisons* for health, is now one of Job's comforters, and "a physician of no value." The only consolation he has now to administer to those he has misled, is to inform them that health and ease are gone for ever!

What a bane is STRONG DRINK! Touch, or feeling, is one of our most watchful guardian angels; but alcohol can either slay it, or convert it into a tormenting demon. Pains at first are the benevolent alarm-bell which Nature rings to warn of approaching danger; but we heed not its voice, and therefore procure for ourselves days and nights of woe, and in the end a premature sepulchre. Language is poor to describe the excruciating anguish of body that alcoholic drinks have brought, not merely on drunkards, but on those who have boasted of moderation.

And how long shall this scourge remain? READER, have you any philanthropic feelings? Do you love yourself, or revere the "royal law," which commands you "to love your neighbour as yourself?" Then we again, in the name of self-love, humanity, and religion, earnestly entreat you to abstain—and give to us your example and talent—to aid us in banishing from the world one of its greatest foes, and most malignant tormentors.

INDEPENDENT ELECTORS.—Sobriety is closely connected with true independence. Those who drink are slaves: they are easily bought or sold. For a mug of beer, or a glass of spirits, they will sell their birthright, or become the tools of designing demagogues.—*People's Almanack for 1850.*

## TEETOTAL OPERATIONS.

### GRAND TEMPERANCE DEMONSTRATION.

The first of a series of six aggregate meetings in advocacy of the principles of Temperance, took place at Exeter-hall on Monday evening, October 1st. Some time before the hour appointed for its commencement, the lobby of the hall was crowded with an intelligent and attentive audience.

At half-past six o'clock the chair was taken by JOHN CASSELL, Esq., who was supported by a formidable array of the advocates and friends of the cause of Temperance.

The proceedings were commenced by singing the 27th of the Temperance Hymns.

The CHAIRMAN, who was loudly cheered, said: You are doubtless aware that this is the first of a series of meetings intended to be held within these walls, for the purpose of presenting the temperance movement in those various aspects necessary to interest the different sections of the community. That the subject chosen for the first meeting should have especial reference to the working classes is to me a source of great gratification; for I may be permitted to say, that nothing affords me greater happiness than being associated with any movement which is calculated to promote the elevation of the people (cheers). And I flatter myself we have here this evening an audience who will sympathise and rejoice at the suggestion of any measures which are calculated to ameliorate the condition of the working classes. Allow me then at once to direct your attention to the topic announced for this evening—"*The Temperance Reformation, as a means to promote their moral, social, and political well-being;*" for I hesitate not to assert that it is my deep conviction—a conviction arrived at not from observation, as it were, from some elevated position, on the condition of the people, but from experience and observation in associating with the working classes—in fact, by being one of them—and the result of that conviction is, that nothing has a more powerful tendency to degrade the working classes than the drinking of intoxicating liquors (applause). That the drinking system has become a monstrous evil to the working classes none will deny. Its iron hoof has trodden upon their dearest rights and noblest privileges (hear, hear). Nothing has had a more powerful tendency to weaken and debase their minds, to paralyse every effort which has been made for their moral, social, and intellectual improvement. It has weakened the efficacy of the means intended to promote their benefit; it has cut them off from all sources of moral and intellectual enjoyment; and, in a great measure, has sunk them to that state of debasement which has brought upon them the appellation, so generally applied to them, of "the lower orders" (hear, hear). But we rejoice to see that a new era is dawning upon our country; that those who style themselves philanthropists are beginning to take the cause of the working classes into their serious consideration. Men who are struggling for their political emancipation now see that the temperance movement is more important, as far as the working classes are concerned, than any political or legislative enactment. I hold in my hand extracts of letters from two eminent individuals, who are labouring on behalf of the people, and who wish to see them politically elevated, which I will read. One is from *Sir Joshua Walsley* (loud cheers), who has contributed one guinea towards the holding of these meetings (cheers). He says:

"DEAR CASSELL.—In reply to your inquiry whether I feel any interest in the temperance movement, no man who has taken the trouble to inquire into its results can be indifferent to your efforts; indeed, so deeply am I impressed with the social, moral, and physical benefits it has conferred, and is capable of conferring on the people of this country, and the great effect it must have on the political condition of the masses, that it has my hearty concurrence; and did I think that by joining your ranks I could in any degree aid your objects, I should willingly do so."

I have an extract from the letter of another individual, who also has contributed his guinea towards the holding of these meetings. It is as follows:—

"Put my name down for a guinea to your excellent project. I don't know how it is that I have never made the plunge, and joined the teetotalers. Nobody has more faith than I in the truth of your doctrine, both in a physical and moral point of view. I have acted upon the principle that fermented and distilled drinks are useless for sustaining our strength; for the more work I have had to do,

the more I have resorted to the pump and the teapot (laughter). As for the moral bearings of the question, it is scarcely an exaggeration to say that all other reforms together would fail to confer as great blessings upon the masses as that of weaning them from intoxicating drinks" (hear).

This is from a letter written to me by *Richard Cobden* (loud and long cheering). Hence you see the greatest politicians of the day are becoming impressed with the importance of this movement—a movement which has not been set on foot by the great and noble of the land, like many other institutions intended to benefit the working classes, but has been put in motion by the working classes themselves (cheers). It has been sustained by the working classes; and already thousands and thousands who were sunk in the lowest depths of misery and degradation, are blest in themselves and a blessing to their families (hear, hear). We think it necessary at this time, when the public attention is so much occupied with the condition of the working classes, that meetings like this should be held, for the purpose of showing to philanthropists how powerfully their efforts may be aided by this movement. Without it, their exertions resemble the running of stage-coaches on the old roads; but let them adopt the temperance movement as a railway, and place on it their moral engines, or, if you will, their express trains, and then the motive-power of 1,000 will be made to go as far as 10,000 would go without it, in promoting the religious, moral, and social welfare of the working classes (cheers). We have heard a great deal of late on the subject of financial reform—the extravagance of governments has been depicted in glowing terms. It has been asserted that no other nation on the face of the earth yields such an amount of revenue as Great Britain; and that there can be no hope for our country unless by disbanding a large number of soldiers, reducing public burdens, and equalising taxation. The amount raised as revenue is upwards of fifty-four millions sterling per annum; and to show the importance of the trading and working classes, it is stated that upwards of forty-seven millions out of the fifty-four are contributed by those classes (hear, hear). It is not my intention to make a speech on financial reform, but I wish to present to you another picture of the extravagance of this nation, not on the part of its government, but on the part of the people themselves (hear, hear). You complain that such an enormous revenue is raised from you; but how much do you think the people of England spend annually in intoxicating liquors? The quantities consumed in 1847 were as follows:—

20,639,365 gallons corn spirits, at 15s. ....	£15,479,523
3,329,940 gallons rum, at 14s. ....	2,330,958
1,537,762 gallons brandy, at 36s. ....	2,767,971
28,830 gallons Geneva, at 30s. ....	43,245
6,310,536 gallons wine, at 22s. 6d. ....	7,099,353
613,900,976 gallons beer ..... } at 1s. 6d. ...	46,447,573
5,400,000 gallons cider, &c. ....	
Total .....	£74,168,623

Allowing for a little exaggeration in the statement, and taking the whole amount at but £60,000,000, this is a sum considerably exceeding the whole of the revenue. Talk no more of the extravagance of the government, but look at your own (hear, hear). You talk about a large standing army: look at your extravagance, which keeps up a standing army of 600,000—oh, that we could see them pass before us!—not of red-coats, but of ragged-coats, or no-coats-at-all (hear, hear). And there are not only the 600,000 drunkards, but their wives and children. What a picture of wretchedness and misery! Then there is also the large standing army of paupers and lunatics, of felons and convicts, kept up by this system (hear, hear). Look at the effect which this expenditure has upon the people. In the first place, it is not only the money actually spent upon these liquors, but there is the loss of time involved in spending the money. Men don't drink and work; they generally lose time in drinking; and working men who thus spend their money, when they are out of employ, or work falls short, become a burden to the parish. Consequently they make taxation more oppressive than it would have been but for the drinking system. That system tends to swell up the poor-rates, and the county-rates too. You recently had to erect another county lunatic asylum; and you may thank the drinking system for it. You are about to erect another large gaol in the neighbourhood of Holloway, for which you may thank the drinking system. This system not only tends to render the burdens of the people more oppressive, but to deprive them of the means of supporting them. Look at its effect on the trade and industry of the country. The drunkard gives no employment

to the tailor or the cloth manufacturer. Go to the drunkard's dwelling: there is a picture of misery and wretchedness! Does he bring the anvils and forges of Birmingham into requisition? Nothing of the kind. With the sixty or seventy millions now spent upon intoxicating drinks, what an impetus might be given to the trade and industry of the country, if these men would become sober! The amount thus saved and applied to the stimulus of industry would be greater than the whole of our present export trade put together. Why, every anvil would be put into requisition; we should hear the shuttle flying in every direction; all would be employed, and would receive good wages for it (cheers). We talk much of the moral condition of the people; but see how this is affected by the drinking system. The tendency of drink is to enlure the moral and intellectual faculties. The drunkard never thinks of going to a mechanics' institute to hear a lecture; he has no time (hear). Would the working men but devote as much time to the cultivation of their intellectual and moral faculties as they do to drinking, how different would be the moral and intellectual condition of our country! Then, again, conceive the effects produced by the drunkard's conduct on his family. If children inherit the organization of their parents, what must be the condition of those families? Are they educated? Nothing of the kind. They are sent to labour at an early age; and, when at home, become accustomed to the oaths and imprecations of their drunken parents. They constantly see their mother ill-used; their consciences become seared and habituated to the contemplation of sin; their moral and intellectual faculties are in a state of inactivity; no stimulus is given to their cultivation; and the probability is that they grow up drunkards, like their fathers, and prematurely come to a drunkard's grave. On the other hand, I would ask you to contemplate what would be the effect, and what has been already produced, in thousands of households by the adoption of our principles. Look at the men once wretched and degraded, whose very homes were hells upon earth, whose children dreaded the approach of their parent; what a contrast is produced by the adoption of our principles! Now you see the reformed drunkard returning from his labour, in coarse clothing, mayhap, but with intelligence beaming from his countenance; for reason has resumed her seat, and religion has taken possession of his soul. As he approaches his dwelling, his children, instead of fleeing his presence with dread, listen for his footsteps, run to meet him, and cling around his knees (cheers). Within, a good supper is provided for him; there is a glowing fire in the grate, and all appears comfortable and happy (cheers). He sits down, takes his chubby little boy on his knee, and hears him repeat a hymn, learned at the Sabbath-school, and for which he will have a ticket on the next Sunday (applause). Instead of assailing the household with imprecations, he takes down the Bible and reads its sacred truths to his children, then kneels down in prayer, the little ones blending their sweet voices, and adding to the prayer of their father their innocent amen (applause). I ask, then, if temperance is calculated so to benefit the working classes, shall we not be encouraged to go forward, and may we not exclaim, "Success to total abstinence!" Let us be more determined than ever to press forward in this glorious cause. We have now commenced the winter's campaign; it is our determination to hold six of these meetings within these walls, and we hope to have a concluding one in Drury-lane Theatre (cheers). But that cannot be accomplished unless we can raise sufficient funds. A number of friends have come forward liberally to aid us in convening this meeting, and I trust the teetotalers of the metropolis at large will come forward with their sixpences, shillings, and half-crowns, and be determined that we shall have not only the six meetings, but a meeting in "Old Drury" (applause). I trust the result of this meeting may be that we shall all receive a little fresh oil into our lamps, and that our zeal may burn the brighter in consequence (cheers).

The Rev. BENJAMIN PARSONS, of Stroud, was very cordially received. His theme was—"The importance of the working classes, and the duty of promoting their welfare." Ever since he had devoted himself to the study of man and his interests, and of the social, political, and religious relations of society, which as a minister he felt it his duty to study, no truth had impressed itself more on his mind than that on which he was to speak—the importance of the working classes (hear, hear). What could we do without them? Take the working classes out of

England, or France, or the world, and what would become of all other classes? (cheers.) Many boasted of their ancestry; but where would squires, nobles, princes, and kings find their ancestry but among the working classes (hear, hear). All ranks had sprung from the labouring population. The kings of antiquity were labourers, and mill-girls were the princesses, for they did the weaving and spinning, and attended to household affairs besides (cheers, and laughter). He disliked the term "lower orders," except it was used to imply that they were the foundation and support of all orders—the basis of the national pyramid, without which the whole structure must fall (applause). Historians ascribed great influence to the old ballads of this country in promoting its liberties, and he thought the two following lines had done much to raise the spirit of liberty among the working classes:—

"When Adam delved, and Eve span,  
Where was then the gentleman?"

(Cheers.) Let the masses be morally right, and then all else would be right; but this would never be so long as they were duped and muddled and destroyed by strong drink (applause). Many misapprehended the nature of national wealth. Let a country possess the richest mines in the world, the most productive soil, and the most genial climate—if it were inhabited only by lords and ladies, who knew not how to use a spade or pickaxe, or to drive a shuttle, all the natural wealth of the country would be useless (hear, hear). The ancients had wasted much time in trying to discover the philosopher's stone, supposing it would turn everything that it touched into gold: had they looked around they might have found the true philosopher's stone in the hard hand of the labourer, for everything he touched he left more valuable for the touch (cheers). What were fields of cotton or bales of silk, till the labourer had been at work upon them? Of what use were mines without men to sink the shafts, bring up the metal, take it to the various furnaces, smelt the ore, and then work it up into the various articles which ministered to the wants of man? Of what use were fields without hedges and ditches, and men who would plough and sow, and reap and mow, and grind corn, and afterwards make it up into bread, and carry it about from place to place to sell? These were the persons who were of importance to a country (cheers). He had no word to say against the higher classes, no word against capitalists. It was important to the prosperity of a nation that there should be persons able to live on their fortunes, and to give employment to labour. But he looked forward to the time when not only a few tradesmen here and there should be able to make their fortunes, and retire on an independence in their old age, but when every labourer should be able, by his honest toil, to provide for his old age, and not be compelled to work, but be simply a consumer of what was produced by others, thus aiding the trade and prosperity of the country even in his honourable retirement from the field of labour (cheers). When the teetotal movement arose, he had hailed it as the dawn of the light about to shine on the people in all its glory and blessing. They were now met for the purpose of hastening that period when the working men of the country should not merely minister to the wants of others, but to their own, and thus place themselves far above the frowns of overseers or parish officials, defend themselves from a gaol, and make themselves independent of charity (cheers). When astonishment and admiration were excited by the grandeur of the buildings in the metropolis, and when they gazed on the stocks of the different shopkeepers, it should be remembered that they were all the work of the labouring classes (hear, hear). This was well expressed in some lines he remembered to have read in a metrical description of the cries of London:—

"For birds, beasts, fishes, the worm and the whale,  
The elephant's tooth, and the ostrich's tail,—  
And even a thousand poor people must join,  
Before any lady can make herself fine."

(Loud cheers.) In accordance with that sentiment were the lines of one of our distinguished bards, who, had he been a teetotaler, would not have been so perpetually pestered with the poverty that tormented him. He had said:—

"Princes and peers may flourish or may fade;  
A breath can make them, as a breath can make;  
But a bold peasantry—their country's pride—  
If once destroyed, can never be supplied."

(Cheers.) In speaking of the people, we generally thought of men only—the women were often overlooked; but could the best arithmetician tell the value of women—of working

women—to the comfort of this civilized nation? (cheers.) Why should not they be raised to the highest degree of civilization and comfort? (hear, hear.) In his neighbourhood the girls received the same education as the boys. They had no idea that a man, when married, should have to run off to the Mechanics' Institute or Temperance Coffee-house to find an intellectual companion. Their impression was, he should never marry till persuaded that the most interesting and intellectual companion in the world was the lovely creature he was taking for better or for worse (cheers). There was no reason at all, because people worked, that they should be rude, vulgar, or ignorant—no necessity for it in the nature of things. Why should not the people be thus educated? and with the temperance principle prevailing such would be the case (hear, hear). "The duty of promoting their welfare" was the second part of this subject. What did this include? They ought to be well fed, well clothed, well housed, to have a good education, and to enjoy all their political rights (loud cheers). An excellent writer had said that taxation without representation was robbery, and to tax people without their consent was certainly political robbery (cheers). But the argument constantly urged against extending the franchise to the working classes was, that their intemperance rendered them unfit for its exercise. Let but that desolating and corrupting demon, strong drink, be driven from the land, and the working classes would then become the finest patriots the world had ever seen, for they would be Christian patriots (cheers). The people ought to be made religious; and it was in the power of the temperance movement to make them so. A man without religion was a man without character—of all creatures on the earth the most worthless (hear, hear). For this reason, laying in the working classes the most important part of the population, they were bound to see that they were well fed, well clad, well housed, well educated, and well instructed in religion. Nothing would so much increase the trade of the country, and consequently give labour to the people, and ample remuneration for that labour, as the adoption of total abstinence (cheers); so that all their duties to the working classes might be best performed by attending to this one. Let them sign the pledge, and the people would have work, wages, homes, food, clothing, schooling, and would be on the road to heaven (cheers). Without this they could not help the people. Give the drunkard the crown of Queen Victoria, and it would be pawned before next morning (cheers and laughter). Dress his wife and him in the robes of the Queen and Prince Albert, and his children like the Prince of Wales, and where would it all be before the next night? Swallowed in drink (cheers). Make him the master of an empire, give him a California, or a thousand Californias, and he would barter them all for strong drink (cheers). The people could only be benefited by setting them an example of detestation of strong drink (cheers).

Mr. THOMAS BRIGGS was loudly cheered on rising, to speak on the sentiment, "The drinking usages of the working classes destructive of their social comfort." He said he intimately knew the working classes, had been brought up amongst them, and had long laboured for their welfare. No one desired more than himself to see them occupy the position to which they were entitled. Why did they not do so? It was his honest conviction that this was attributable, not to this or that government, but to the defects and vices of the working classes themselves. Their elevation could not be produced by governments, but must be wrought out by themselves (cheers). If any one went through the cholera districts, and asked why the people living in those beclouded regions were so wretched, and why we have so large an army of paupers, criminals, and vagrants, living upon the fruits of honest industry, the answer was written on our whole social system, in unmistakable characters. That answer was, the people spent sixty-five millions annually in intoxicating drinks (hear, hear). Allusion had been made to the financial reform movement, but Mr. Robertson Gladstone and the other gentlemen who originated that movement ought to have been here; for the temperance movement was the greatest auxiliary of financial reform (hear, hear). No doubt the taxes were too heavy, but in advocating their reduction he was ashamed to reflect that by far the largest items were contributed out of the vices and immorality of the people. If their Chairman, or any other financial reformer, waited on government, to ask for a reduction of taxation, Lord John Russell might fairly meet them

with the answer, that the government only took fifty-four millions from the people, while they spent sixty-five millions in intoxicating drinks (hear, hear). He might also add, that to reduce the taxation would be of no benefit, as it would only give the people more to spend in strong drinks—additional means of making paupers and criminals (hear, hear). It was monstrous to know that, in addition to the millions paid as duty on spirits and wine, nearly five millions were raised by the duty on tobacco—actually paid for smoke—a stinking and intolerable nuisance, which ought to be put down (cheers). Temperance was absolutely essential to the financial movement; and he trusted to see Mr. Cobden in the chair at some of these meetings (hear, hear). While our exports amounted to not much more than fifty millions per annum, the people had it in their power to create a much larger trade, by abandoning strong drinks. Some years ago, when great distress prevailed in Nottingham, and the poor stocking weavers were driven to the utmost necessity, it was calculated that, were each individual in the country to wear one pair of stockings more in a year, it would more than employ all the stocking-weavers that could be found (hear). Political rights could not be obtained without temperance; and he had the utmost contempt for the men who clamoured for the franchise with a pint pot in one hand and a pipe in the other (cheers). He found that in Ashton-under-Lyne, while £26,000 was spent by the inhabitants in clothing, &c., and £2,000 in education, £14,000 was spent in drink, and the deposits in the savings' banks were about £2,000 (hear, hear). In one manufactory near that town, it had been calculated that upwards of a hundred men spent, on an average, £11 each per annum in intoxicating drink (hear). But the temperance movement was also an educational movement. The inhabitants of the metropolis spent as much every year in drink as would establish ten thousand industrial schools. It was the custom to collect subscriptions for new churches and schools; let them rather seek, by promoting temperance, to fill those already built. In a sanitary point of view, the temperance principle was most valuable. There were in London seventy thousand houses unsupplied with water; the sixty-five millions spent in strong drinks would furnish £10 per annum to each head of a family throughout the whole kingdom, and might be applied to many useful purposes—sanitary and otherwise (hear, hear). The glory of a people consisted not in its public buildings or national monuments, but in the peace, industry, and content which prevailed in its cottages (cheers). It was in the power of the working classes to secure this glory for our country; but to do so there must be no debauchee rolling about our streets (hear, hear). There were many cheering signs in the horizon for the progress of this and kindred causes; but to ensure their success, each individual must put these principles in practice, and strive to impress them upon their fellows (cheers).

The CHAIRMAN here announced that for the holding of these meetings considerable funds were necessary. A number of active and zealous friends of temperance in the metropolis were determined not to be apathetic in the cause, and he hoped they would be supported by the public generally. For this purpose a collection would be made.

Mr. J. W. GREEN then read a long list of subscriptions. The collection having been made, and a hymn sung,

Mr. ROBERT LOWERY addressed the meeting on the sentiment, "Strict sobriety essential to the moral and political elevation of the working classes." This, he observed, was a self-evident truth to every thinking soul, but unfortunately all had not learned to think. Strict sobriety was the lever by which, in great part, the elevation of the working classes was to be accomplished. The degraded and vicious were a drag-chain on the moral and industrious, who, when seeking to be treated as men, received a refusal which only applied to the former class (hear, hear). To elevate the working classes the help of those above them was needed. All who possessed good moral qualities ought to feel it their duty to become instructors of the ignorant; for the blind could not lead the blind, or both must fall into the ditch. If knowledge was power, and moral character wealth, and likely to become still more and more important, how could the working men acquire these but by strict sobriety? What was there in their drinking customs calculated to elevate or lift their souls above the petty meannesses of life? All who had distinguished themselves among the working classes and become their worthy mouth-pieces, had eschewed intemperance, and devoted

their leisure hours to conning the immortal pages of wisdom and literature (hear, hear). On the other hand, how many, after giving promise of a glorious harvest of truth, had become entrapped in drinking customs, which had proved an insurmountable barrier to their progress in knowledge and enlightenment? (hear, hear.) Intemperance had not only prevented the development of mind, but destroyed it after it was developed. If intellect were ever found in the tap-room, it was in an unwholesome atmosphere, and must sicken and fade. In this cause the great want was of men to do, not to talk—men who exemplified the great realities of character. Their mission was to make the world better than they found it, and none, however humble, but might, by the aid of determination and perseverance, effect inconceivable good (hear, hear). The working classes must be of immense importance, either for good or evil; to make them the former they must be elevated and trained to moral principles. This was a necessary step to their attaining their political rights. Mere money could not work this change (hear, hear). It was true that a great many millions were absorbed in taxation; but was that any reason why the people should spend still more millions in strong drink? He was an advocate of a fair day's wages for a fair day's labour (hear, hear); but it was more important still to take care of what was done with the wages (cheers). He had known men whose average wages were £2 to £3 per week; he had seen the law evaded by the establishment of truck-shops close to the works, and in some cases this had been done at the solicitation of the hands themselves, who said they should starve if this were not done, though their wages were so good. What degradation! (hear, hear.) Let them arise and work out their own elevation, as had been done by the Birmingham freeholders, 900 out of 1,000 of whom were teetotalers (cheers). In numerous instances temperance had led to domestic comfort, furniture, building societies, and small freeholds. The working classes alone spent twenty-six millions annually in drink: what a number of freeholds this amount would purchase! Some asked what the people could do for themselves? In God's name they could do everything. The world was as men made it (cheers). Thanks were due to all who aided the working men; but let them not be made to move through the world like cripples on crutches. Let them become kings in their own households—priests by their own firesides—instructors of their own families (cheers). Men, properly instructed, would deem themselves men, and demand to be treated as such. Vicious and ignorant men could not aid in the obtaining of any privilege, social or political: the reason was, they would not be trusted, for they dared not trust themselves (hear, hear). Skill, science, mind, must be linked with the hand's work, to produce any great effect. While ignorance was baffled or appalled by nature's works, or was only fit for mechanical employment, science and mind threw a light over all—linked noble ends with physical toil—and therein was the great excellence of labour (cheers). Mind had levelled the mountains, snatched the lightnings from the clouds, and moulded the elements to its wish; surely, then, it could overcome the obstacles which opposed the moral progress of the people. Let the working classes show themselves inferior to no class in manners, intelligence, or in wealth—possessing their own; let them remember that a people at once political and wise never could be kept in bondage (cheers).

Mr. T. A. SMITH spoke on "The popular delusions as to the real properties of strong drinks, and the great hindrance to the progress of the temperance reform amongst the working classes." Mankind generally might be divided into the alcoholised and the non-alcoholised portions. Those who were addicted to stimulants, whether in the shape of ardent spirits, of narcotics, as tobacco, or snuff, were greatly to be pitied. Nature at first revolted from these stimulants; then submitted to them; then loved them. A child would not take beer without persuasion; the taste was clearly artificial; but once acquired, the parties subject to it could not understand the arguments of teetotalers. They felt poorly, and could not believe that intoxicating liquors made them worse instead of better (hear, hear). The temperance movement had done infinite service by causing an inquiry into the precise effects of stimulating liquors, which were never known before, and were still unknown to very many (hear, hear). Malt liquor, the so-called national beverage, praised by poets, philosophers, and medical men, was supposed by all to be a good thing, not because they had

(Continued on page 128.)

## TEMPERANCE DEMONSTRATIONS.

WE direct the particular attention of our readers to the report of the recent meeting at EXETER-HALL, which will be found in another column. This is important not only on account of the facts and reasonings it contains, but as it is a plain indication of the interest felt in the Temperance Movement, both by Teetotalers and by general philanthropists. The testimonies borne to the utility of the movement by two eminent Financial Reformers, Mr. RICHARD COBDEN and Sir JOSHUA WALMSLEY, ought to be deeply weighed by persons of the latter class: it is high time they saw and felt "that all other reforms, if put together, would fail to confer as great blessings on the masses, as that of weaning them from intoxicating drinks." We could furnish the names of other gentlemen, intimately connected with popular movements, who entertain similar opinions, and who, we have good reason to believe, will, before long, connect the recommendation of strict sobriety with their other instrumentalities. Sanitary reformers—political economists—the promoters of education—and ministers of religion—now begin to perceive that formidable obstacles are presented to all their exertions by the drinking habits of the people; and, also, that the total abstinence principle has power to remove those obstacles, and to render their exertions easy and prosperous.

We augur much success from these large gatherings. They are not "got up" without much trouble and expense; but, considering the numbers that are thus collected, and the telling character of the addresses delivered, we believe this will prove the most efficient and the most economical plan that has yet been devised for Temperance advocacy.

The SECOND Meeting was announced for October the 29th. The subject—"The influence of the Temperance Reformation on the extension of religion at home and abroad, and the moral obligation of professing Christians to promote it." The speakers—the Rev. John Kirk, of Edinburgh; the Rev. Samuel Dunn, of Nottingham (late member of the Wesleyan Conference); and Mr. D. G. Paine, of Deptford. As this number will be put to press before that meeting takes place, of course no report of it can now be given.

The THIRD Meeting is intended to take place on Monday, December 3; the subject then to be considered is one of deep interest and importance, namely, "The claims of the Temperance Movement upon the teachers and friends of Sabbath-schools." This will, no doubt, secure a very crowded meeting, especially as it is understood that Dr. BURNS, the Rev. JAMES SHERMAN, and other eminent ministers and superintendents of Sabbath-schools, will be among the speakers. Our readers are particularly requested to make this known to all the secretaries, superintendents, or teachers of Sabbath-schools, to whom they have access, as well as to those gentleman and ladies who patronise those institutions.

## TO THE SECRETARIES AND COMMITTEES OF THE METROPOLITAN TOTAL ABSTINENCE SOCIETIES.

THE next meeting of the MONTHLY TEETOTAL CONFERENCE will be held at Mrs. Watts's Temperance Hotel, Catherine-street, Strand, on Wednesday evening, November 7th, at half-past seven o'clock.

## THE WIDOW MORRIS AND CHILDREN.

Received for the above:—

Temperance Society, Rosemary-lane .....	£5	1	7½
A Friend, by David Walters .....	5	0	0
Mr. John Cassell .....	1	0	0
A Friend .....	0	2	6
Dockhead Society .....	1	5	½
J. E. ....	0	3	0
Mr. Castleden .....	0	10	0
Mr. Woodhouse and friends .....	0	7	6
Friends at Fitzroy-hall .....	0	13	0
Woolwich Society .....	0	15	6
H. M. ....	1	0	0
Coal Porters' Association .....	2	2	9½
Harp Alley Society .....	2	3	9
Carteret-street Society .....	0	7	8
"Star of Temperance" do. ....	1	2	6
"Good Samaritan" do. (Hackney) .....	1	2	2
Dunlop-lodge, Shadwell .....	0	14	0
A Teetotal Carver .....	0	2	6
Working Men's Hall, Vauxhall Walk .....	0	10	5

Any further donations may be sent to the Treasurer, JOHN CASSELL, Esq., 80, Fenchurch-street, London.

## TEETOTALISM AND RELIGIOUS BODIES.

RESPECTFUL, but decided appeals, have recently been made to the ANNUAL ASSEMBLIES of various religious denominations, in behalf of the Temperance Movement. Patriotic, benevolent, Christian men, who have for some years past devoted a considerable portion of their time and attention to the causes and cure of great and prevalent evils, have seen that the drinking customs of the British community inflict very serious injuries on the physical, social, and moral condition of thousands. They have seen, too, that, in proportion as men are brought to abandon these customs, and to abstain altogether from intoxicating liquors, in such proportion they have been benefited physically, socially, and morally. Hence these reformers very naturally desire to perpetuate and extend the blessings of total abstinence. They find, however, that the practice of moderate drinking on the part of the great majority of religious professors, presents a most formidable obstacle to their success; and, well knowing the influence which ministers of religion are capable of exerting over their flocks, they have, year after year, set before these ministers at their annual conferences, assemblies, associations, or unions, such facts and reasonings as to the necessity and importance of the Temperance Movement, as were, in their judgment, most likely to secure the co-operation of men who profess to be very zealous for the good of men and the glory of God. Several such appeals have, as we have said, been presented this year to various bodies of Christian ministers. Judging from the specimens we have seen, we believe that these appeals, though urgent in their tone, have yet been courteous and respectful. Let us see how they have been received.

We take, first, the WESLEYAN METHODIST CONFERENCE—the preachers meeting in the annual assembly founded by the Rev. John Wesley, whose fiery denunciations of intoxicating liquors so frequently rang in the ears of all who made, or sold, or used them. Two or three circumstances occurred at the late memorable meeting of this body at Manchester, which are well worthy of note, in connection with the matter of strong drink.

First, the proceedings in the Missionary Committee of Review, when the affair of the intoxicating freight of the John Wesley missionary ship was again brought under notice. An attempt was made to qua-

lily, or rather to mystify, that affair, but the attempt proved wholly abortive. The statements made by us, and by other competent witnesses, were more than confirmed, and this frightful fact was brought out in addition, namely, that the missionary ship was converted into a spirit-store, and some of the missionaries or passengers into spirit-merchants, and that a portion of the fiery poison was carried to Auckland and sold! In this committee, further, Mr. Heald, M.P., a missionary advocate, stated that he took wine at missionary meetings, and thought it hard that any complaint should be made against him for so doing. And, finally, the renowned George Osborn made the not-to-be-forgotten declaration that "he would not be dealt with as a baby," that "he meant to do as he pleased in all matters of that kind," and that "he would take a glass of wine whenever he thought proper!"

It could hardly be expected that such an assembly would receive very graciously any memorial urging the support of the total abstinence movement. One circumstance, however, occurred which seemed to warrant such a hope. The extreme penalty of Wesleyan Conference law was pronounced upon one of its members, who had been guilty of various acts of profligacy and excess. In pronouncing this sentence, the President referred to the *jocular* and *drinking* habits of the rev. offender, and solemnly cautioned the preachers present, and especially the juniors, against the use of ardent spirits; observing that "the appetite for them might be easily formed, but could not be easily broken." This was somewhat cheering to the teetotal memorialists. Subsequent movements have, however, led to the belief that this Wesleyan Momus would not have been expelled for his drinking habits, if he had not added to his profligacy and excess the unpardonable sin of tampering with large portions of the Connexional funds! Then came that encouraging paragraph in the address of the General Conference of the Methodist Episcopal Church in the United States to the British Conference, as follows:—

"We have been gratified to observe that the cause of Temperance, on the principle of total abstinence from intoxicating liquors, is attracting attention in England; and we respectfully ask your attention to it, and your kind consideration of it, as intimately connected with the best interests of society in general, and greatly conducive to the success of the Gospel. Such is our experience in America, particularly where the Church enters heartily into the cause."

At length came memorials and addresses from various teetotal societies. Their arrival was announced by the president and secretary, and it was resolved that the receipt of them should be "respectfully acknowledged, and the memorialists informed that the subject should be duly considered." The receipt of them has been "*respectfully acknowledged*," it remains, we suppose, for them to be "*duly considered*," as we do not find that they were read to the meeting, and no record of them whatever appears upon the "Minutes of Conference," since published. Such is the infatuated conduct of this assembly of ministers of religion, and such we fear will continue to be their conduct, though one after another of their officials is brought into disgrace through the love of strong drink!

Memorials on the subject of Temperance were presented also to the CONGREGATIONAL UNION, at their Autumnal Meeting, recently held in the town of Sheffield. The Rev. A. WELLS suggested "that they should be read, and a resolution adopted, stating that though the Union was not prepared to adopt the principle, it

rejoiced in the success of all labours to diminish the vice of intemperance." Several ministers "urged the *inconvenience* of having the business of the meeting interrupted by memorials from any other body, and and objected, on principle, to reading what they could not stop to discuss."—"The Rev. NEWMAN HALL," a zealous and intelligent advocate of Teetotalism, "urged that these memorials should be read, and then a rule laid down for the future." He added that "not to read them would have a very evil effect."—The President, the Rev. JAMES PARSONS, put the matter to the meeting, and it was decided "that the memorials *should not be read*; but it was suggested that the receipt of them should be respectfully acknowledged." The Rev. Dr. CAMPBELL said: "Considering the assistance which the Temperance advocates had from the publications of the Union, they had *no right to complain* that the meeting could not hear and discuss their memorials. He undertook that they should be published." And so the matter ended.

Now we cannot, for the life of us, understand how the presentation of a respectful address or two, urging the adoption of an important instrumentality for the accomplishment of the grand purposes for which the Congregational Union, ostensibly, was formed, could be regarded as "an intrusion" or "an inconvenience." Whether the object of the Union be the political or spiritual emancipation and elevation of the community, its members must surely see and feel that intemperance presents fearful hindrances to their success. And if they had but patiently listened for about a quarter of an hour or twenty minutes, while the memorials were read, they would have learnt that the practice of total abstinence is the most appropriate and efficient instrumentality that can possibly be employed for the removal of those hindrances. The members of the Congregational Union profess to be feelingly alive to the condition of the working classes; and they have issued powerful addresses to their churches upon this subject. At their recent meeting they stopped to discuss, at considerable length, a certain meditated desecration of the Sabbath, and showed a proper determination to go the whole length on that question. But surely they cannot be ignorant of the intimate connexion subsisting between drinking usages and the desecration of the Sabbath, and the debased and degraded condition of the humbler classes. We cannot, therefore, admit that the time of this assembly would have been *unsuitably* or *unprofitably* employed, if the memorials in question had been deliberately and seriously discussed. We are glad to find that Dr. CAMPBELL has not lost sight of the magnitude and importance of the total abstinence movement, and that he occasionally gives it the aid of his powerful pen; but we conceive that the obligation is mutual; that if he has anything to record, it is because Teetotalers are not idle nor unsuccessful; and that, as a Temperance advocate lately observed, "the Congregationalists ought to be grateful to the Teetotalers for the numerous additions they have been the instruments of making to various Christian churches."

We think we have just reason to complain of this apathy and indifference, on the part of these large and influential bodies. Their cold "respect" and "due consideration" of such a subject amount to little short of opposition. Why are they so slow to learn, so unwilling to acknowledge that *our* success and *theirs* are identical? When will the British churches, of all denominations, awake to a due sense

of their awful responsibility in this matter? They complain that we so often indulge in *harsh* language—their conduct and condition provokes it. How long shall *Bacchus* triumph over CHRIST? How long shall sums be annually wasted—worse than wasted—which, if properly employed, would banish ignorance, sin, and misery far, far away? Was that an extravagant computation, made by Dr. BURNS the other evening, namely, “that there are, in Great Britain, at least three millions of professing Christians who expend not less than one pound sterling, per annum, in strong drink? Ought not this sentence to be printed in large characters of flame, and placed in every pew? THAT THE PROFESSING CHRISTIANS OF GREAT BRITAIN ANNUALLY EXPEND THREE MILLION STERLING UPON DRINKS WHICH DO THEM PERSONAL INJURY, AND THEIR USE OF WHICH PERPETUATES CUSTOMS AND HABITS WHICH ARE DESTRUCTIVE OF THE SOULS AND BODIES OF THOUSANDS!

While financial and political reformers are fully alive to the importance of this question, in reference to their movements, it surely does not become Christian philanthropists and patriots to complain of its introduction as an intrusion and annoyance.

The question meets with very different treatment in America; and in our own country we are able to record at least one pleasing exception. It was more kindly entertained by “the ministers and laymen composing the Annual Assembly of the Wesleyan Methodist Association. On an address being presented to them from the “British Association for the Promotion of Temperance,” calling upon them to give the Temperance Movement their *emphatic* support, the following resolution was adopted, and has since been published, together with the address, in their Minutes:—

“That this assembly, believing that intemperance is a great curse to mankind—being a most prolific source of nearly all the other moral and physical evils which afflict the human family—and being also painfully aware that intemperance exerts a most injurious influence upon the interests of religion, this assembly regards with much interest and approval the spread of the principles of Temperance, and most earnestly recommends all its preachers and members to give their countenance and support to all prudent means employed for the suppression of intemperance. It would also earnestly and affectionately entreat all the friends and advocates of the cause of Temperance carefully to endeavour to avoid giving unnecessary offence, and especially guard against causing dissensions in churches, as dissensions, wherever they exist, are likely to prove injurious both to the cause of Temperance and the interests of religion.”

Till resolutions like this are adopted and carried out in all the Christian churches of the land, we have little hope of a permanent or extensive revival of religion.

Since the above article was in type we have seen the *British Banner*, in which the Editor explains at length the circumstances in connection with the presentation of Memorials at the recent meeting in Sheffield. We take the explanation in good part, as far as it goes; but would suggest a ready way of getting rid of the annoyance or inconvenience—namely, *making the question of total abstinence an integral part of the proceedings of the Union*. In the mean time we rejoice exceedingly in the renewed assurance given us by the rev. Editor, that our cause shall still have the aid of his eloquent *tongue*—of his powerful *pen*.

## TEETOTAL OPERATIONS.

(Continued from page 125.)

inquired into the matter, but because they were under the law of stimulation. Most people thought beer nutritious, or feeding; but a pint of ale or porter, weighing a little more than twenty ounces, contained eighteen ounces of water, so that in ten pints of ale there were nine pints of water (hear, hear). Brewers were insulted if asked what their ale was composed of, and answered indignantly, “Good malt and hops, Sir.” They never mentioned water by its name, but called it liquor (laughter). The case was the same with the publican and the beer-drinker, who never spoke of anything but good malt and hops. Water, though absolutely necessary to our support, could not be called nourishing, and we need not go to the brewer for it. Beyond the water, beer contained a little less than an ounce of alcohol, and a little more than an ounce of extracted matter, which was a mixture of gum and sugar, and in addition there was a little carbonic acid gas—that gas which poisoned people at the bottom of wells and mines (hear, hear). Food was necessary not only to build up and repair the waste of the body, but to keep up the animal heat; the latter purpose was the only one subserved by the gum and sugar, or any other such substance. The popular belief was that strong drinks were strengthening; but that they were not so, the best physiologists agreed. A man’s strength depended on the bone and power of muscle; this strength was impaired by waste, and required to be renewed; but those who went to the brewer for that purpose were bamboozled and robbed (cheers). Were this not so, a man ought not to be called drunk, when laid in the street, but simply “over-nourished” (laughter). Brewers men were often pointed out as stout, powerful men. They certainly had large limbs and heads, but not great activity in moving them; neither could they endure so much as many spare men (hear, hear). Ale certainly made men fat, but that was not strength; it only served to tire men the sooner, whether working or walking. Another effect was to deaden the intellectual faculties. In all the great movements, philanthropic, social, or political, how many licensed victuallers were taking part? (hear, hear.) Whoever heard of a scientific brewer’s drayman, or an intellectual pot-boy? (cheers and laughter.) Men would gain nothing by being fat; but drinking beer alone would not even produce that: brewers’ men were fat, because they ate a good deal not because they drank beer. Intoxicating liquors were required neither for health nor strength. Even on board ship, when the rum was run out, they could live very well on beef, bread, and lemon-juice; but without water they could not live at all (hear, hear). Alcohol was not food; and those who went to the brewhouse for their dinners went to the wrong place. The friends of temperance wanted to see the people well clothed, fed, and instructed; and this could only be accomplished by the prevalence of temperance principles.

The Rev. J. W. C. PENNINGTON, of New York, an escaped slave, said that the temperance reform in the United States had called forth as large an amount of talent and influence as any other movement. Some years ago, it was found that a great amount of capital was vested in the manufacture and sale of intoxicating drinks; they saw that success depended on their attacking this point; and they succeeded in drawing off a large amount of capital from the trade, and turning it into other channels. The result had been to render the spirit trade one of less importance and character. The licensing law was next attacked; and then the teetotal pledge was introduced, which had been attended with the best effects.

The assembly broke up a little after ten o’clock, and at the close a number of individuals signed the pledge.

### WATERLOO-ROAD.

On Friday evening, October 19th, the first temperance meeting for the season was held in the new building, Hawkston-hall, so named in consequence of its being under the patronage of the friends at Surrey Chapel, whose founder, the late Rev. Rowland Hill, was born at Hawkston. The Rev. JAMES SHERMAN, the President of the South London Temperance Society, occupied the chair. The new hall was crowded to overflowing at a very early period, and the overflow was taken to a large room on the grand-floor and addressed by Mr. W. SPRIGGS, and others. After a hymn had been given out by Mr. J. W. Green, the

Rev. J. SHERMAN read the 67th Psalm, and then proceeded to congratulate the audience on meeting in a hall so commodious, so pleasantly situated, and presenting such an appearance of cleanliness and comfort. Drunkards were always uncleanly, both in their persons and in their houses. One of the greatest reforms effected by total abstinence, next to that of personal reform, was the improvement of houses, of clothing, and of furniture; he was glad that the committee had determined to hold a meeting in that hall once in every week, by which that reform might be promoted and extended. As to himself, he could state that for nearly fifteen years he had not taken any drink stronger than water, and he had experienced much benefit thereby. It was true that he was not always free from complaint; but he could testify that he was able to perform his labours, which were arduous, as easily and as comfortably as most men. As to the benefits resulting from the teetotal practice to labouring men, there could be no question; in every respect it was better for them. And if they were healthy and as comfortable without strong drink, he was quite sure their wives and children would say they were better too. Let all adopt the principle conscientiously, and they would find that what it had done for him and for thousands, it would do for them also.

The Rev. J. W. C. PENNINGTON, of New York, was then introduced by the chairman, who observed that the flag of America was ornamented with stars and stripes—the stars were for the white men, the stripes for the blacks; his brother Pennington was one of the latter.

Mr. PENNINGTON then furnished a brief account of the rise and progress of the Temperance cause in the United States of America, and concluded by declaring his belief, and that of Temperance men generally, that there was no cause upon which they could reckon so confidently as a means of elevating the masses and blessing them with happiness and peace, as that of entire abstinence from strong drink.

The Rev. JAREZ BURNS, DD., was glad to find that hall again occupied by a large, intelligent, and respectable audience. Two years ago, when in New York, he listened with delight to a person who stated that, while an intemperate man, he had strolled into that hall while Dr. Burns was speaking, that he had become a teetotaler, and was now settled in New York in circumstances of prosperity. As the old hall had not been opened in vain, he trusted the new hall would be yet more eminently useful. As to himself, he had been a teetotaler for about fourteen years; his labours had been abundant; he had travelled many thousand miles by sea and by land in all sorts of weather, and under a great variety of circumstances, and he found teetotalism to be a very good thing for him. His family also found it good for them. It was good for his congregation, about half of whom were teetotalers. Wine had long been banished from his vestry. In his Sunday school many of the children are teetotalers. Much had been done, but there remained very much to do. It was lamentable to behold so much misery and degradation, the result of the use of intoxicating drinks. It was especially lamentable to see this in a Christian country—a country in which there was so much benevolence—so many endeavours to benefit the population. Upwards of one million sterling per week was devoted to the purchase of strong drink, while there were crowded districts, abounding with persons out of work, ragged children, and paupers? A nation called Christian ought to promote the glory of God and the good of men; yet it spent more than fifty millions sterling every year upon drinks, by the use of which God was dishonoured and souls destroyed! Better throw the money into the depths of the sea than so apply it. Would that the religious portion of the public, at least, could be induced to adopt the total abstinence principle! He supposed, on a very moderate calculation, that there were three million persons, religious professors, who used strong drinks in moderation; and he supposed, further, on a very moderate calculation, that each of these persons spent one pound a year upon such drinks; that amounted to three millions sterling per annum—THREE MILLIONS YEARLY LAID ON THE ALTAR OF BACCHUS! Oh, if that religious world would but pass a bill of divorce as to strong drink—if they would leave it to be drunk only by people of the world—if they would but devote those three millions per annum to the cause of religion and benevolence, most of the ignorance and misery which now prevailed would soon be banished from this country. Dr. Burns here read a list of important institutions, for the instruction of the ignorant and relief of the distressed, all of which might be

amply supported, were the funds, now worse than wasted on strong drinks, but properly applied; and concluded by expressing his confident hope that great good would result from the re-opening of that hall.

The Rev. I. DOXSEY observed that the re-opening of that hall with its numerous improvements, demonstrated teetotalism to be a living principle, and it lived because it had truth for its foundation. He lamented the apathy of professing Christians in reference to the temperance movement, and wished that they were forced to stand in some of the gin-shops and beer-houses of the metropolis, and witness the squalidness and misery of those who came for the destructive liquids; and that he could take them to the homes of these wretched beings, and mark the poverty and misery of their wives and children. Surely they would then become teetotalers, or find a better plan for the reclamation of drunkards! Some public Christian professors said that teetotalers ought to be content with occasional praise or notice in magazines and newspapers; but as the success of religious societies was so intimately connected with the success of the total abstinence cause, surely faint or occasional praise was not sufficient. Mr. Doxsey pointed out the pleasing results which would be sure to follow consistent and persevering exertions, and encouraged all present to make such exertions.

JOHN CASSELL, Esq., dwelt with much energy on the benefits which he had known result to the working classes from the adoption of teetotalism—a system which, he was bold to say, would do more to elevate them physically, politically, socially, and morally than any other system which had been devised. He lamented that so few ministers of religion had assisted in the movement; till they took up the cause, and proved plainly that they sympathised with the working classes, the cause would not greatly prosper, nor would the ranks of Christian professors be very greatly enlarged. He often wondered how some ministers could stand up in their pulpits and express the grief with which they beheld the multitudes going on in a course of ignorance, sin, and misery, while, at the same time, they neglected to employ this most important instrumentality. Did they not know that by the use of strong drink men were destroying their own bodies and souls, and inflicting want and misery upon their wives and children? He appealed also to patriots and philanthropists. Did they pity factory children? Would they lessen female labour? Then let them urge the practice of teetotalism upon the husbands and fathers; for it was because they spent their wages, or so large a portion of them, upon strong drink, that the wives were compelled to labour, and the children deprived of education. Let Lord Ashley and his worthy coadjutors exert themselves to put down intemperance, and their factory and sanitary labours would be light indeed. Political reformers, too, should avail themselves of the instrumentality of teetotalism; for nothing tended so much to debase men, and to deprive them of their political privileges, as the passion for strong drink. There could be no true liberty, no real elevation, without sobriety. Men complained of despotism, and of being ground down with taxation, while they played the despot in their own families, and taxed themselves far more heavily than the most despotic government would think of taxing them. Mr. Cassell concluded with a brief recital of his own history, for the purpose of encouraging the working men present to become sober and industrious.

The CHAIRMAN expressed the pleasure with which he had listened to his friend Cassell's address. He honoured alike the principle which had conducted such a man to his present elevation, and the grace which enabled him to come forward in public to make the acknowledgment.

Mr. G. C. CAMPBELL moved, and Mr. J. W. GREEN seconded, a resolution of thanks to the chairman, which was most cordially adopted and suitably acknowledged. The proceedings were marked with much spirit, and the respective speakers were much cheered. At the close several persons signed the total abstinence pledge.

#### Huddersfield.

The sixteenth anniversary of the Huddersfield Temperance Society commenced its celebration on Sunday evening, September 23rd, with a public prayer-meeting in the Philosophical-hall. On Monday evening, a Washingtonian, or reformed drunkard's, meeting was held, on which occasion addresses were delivered by Messrs. Jessop (chairman), Matthewman, Whiteley, senior, Baker, and Gladhill.

It was delightful to see the effects of teetotalism in bringing a number of individuals on the platform of sobriety, who once were degraded below their fellows, but now clothed and in their right mind. On *Tuesday* the chair was occupied by Mr. John Andrew, junior, of Leeds, and the meeting addressed by Messrs. Bormond and Glover. On *Wednesday* Frank Crossley, Esq., of Halifax, presided, and speeches made by Messrs. Jabez Inwards, Glover, and Bormond. On *Thursday* afternoon a public tea-party took place, at which a goodly number of ladies and gentlemen patronised the bountiful repast, gratuitously provided by ladies zealous for the temperance and well-being of mankind. The Hornfirth temperance brass band enlivened the tea-party at intervals with their musical strains. After tea the annual meeting of the society was held, *Lawrence Heyworth*, Esq., M.P., in the chair. After some excellent remarks from the chairman, Mr. Dawson read the report of the society; Mr. Inwards moved, and Mr. Stott seconded, the adoption, printing, and circulation of the report. Mr. Glover moved, and Mr. Firth seconded, the 2nd resolution:—"That the thanks of this meeting be presented to those ladies who have kindly provided trays and otherwise contributed towards this evening tea-party; and, considering the importance of female training in the formation of character, and the untiring labours of the ladies in this and other important movements, this meeting is of opinion that the organisation of a *female committee*, for the purpose of forming a Youth's Band of Hope, is most desirable, and pledges itself to co-operate with the general committee in effecting this important object." At this stage of the proceedings the chairman was obliged to leave, to go by train. *F. Schwann*, Esq., was unanimously called to the chair. The Rev. W. Pattison, of Northwich, moved, and Mr. S. Glendinning seconded, the 3rd resolution, to the effect:—"That, looking to the results of medical science, the living testimony of thousands, and the experience of the United Kingdom Temperance and General Provident Institution, in which the deaths have been less than half the number of those in other assurance offices, this meeting is of opinion that the moderate use of intoxicating drinks is a violation of the laws of Nature, and therefore pledges itself to urge total abstinence upon all classes of the community as an important step towards the physical, moral, and intellectual improvement of mankind." Mr. Mellor moved, and Mr. Burnett seconded, the 4th resolution:—"That, considering the important fact, that an immense loss of life, a large amount of crime and pauperism, are directly traceable to the drinking customs, and the deplorable influence but too commonly exercised by British seamen in countries in other respects less civilized than our own, this meeting is of opinion that the entire abandonment of the use of inebriating beverages would be such a boon that it becomes the duty of all who desire the weal of mankind, to remove the cause of so much evil by this simple but efficient remedy." After a few complimentary resolutions the meeting separated, highly pleased with the celebration of the sixteenth anniversary, the result of which is an increase to the society's numbers.

In conformity with a resolution passed at the Conference of the British Association, to hold simultaneous meetings during the 1st week in October, two meetings were held in the Philosophical-hall, on Monday and Tuesday, October 1st and 2nd. The first was presided over by Mr. *W. Dawson*, junior, president of the society; the meeting was afterwards addressed by the Rev. John Stock, of Longwood, and Mr. Thomas Whittaker, of Scarborough. The second was presided over by the Rev. *J. Cummins*, of Kirkenton, and addresses given by Messrs. J. C. Booth, of Bradford, and Thomas Whittaker.

#### MACCLESFIELD.

On Monday evening, October 1st, the members and friends of the *Band of Hope* Temperance Society held their usual quarterly evening party in their Meeting-room, Duke-street. The room was tastefully decorated with temperance mottos. The entertainments consisted of recitation, singing, &c. The room was crowded, several being unable to obtain admission. Suitable refreshments were provided.

THOMAS OLDHAM, Secretary.

#### COVENTRY.

On Monday, October 15, the annual festival of the Temperance Society was held in St. Mary's Hall. After tea the chair was taken by George Cruikshank, Esq., who, in the course of his introductory address related his experience as follows:—"I am ashamed to say that for many

years I went on following the ordinary custom of drinking, till I fell into pecuniary difficulties. I had some money at a banker's; he fell into difficulties, took to drinking brandy-and-water, and ended by blowing out his brains. I lost my money, and in my distress applied to friends who aided me for a time, but themselves fell into difficulties, and I was forced to extricate myself by the most extraordinary exertions. In this straight I thought 'the best thing I can do is to take to water,' but still I went on for some time before I quite weaned myself from my old drinking habits. I went to take luncheon with my friend Dickens (who I am sorry to say is not a teetotaler); he asked me to take wine, but I told him I had taken to water, for, in my opinion, a man had better take a glass of prussic acid than fall into the other habit of taking brandy-and-water; and I am happy to say that Charles Dickens quite agreed with me, that a man had better wipe himself out at once than extinguish himself by degrees, by the use of that soul-degrading and body-destroying enemy (cheers). However, I happily escaped myself; I left off drinking wine altogether, and became a total abstainer—became a healthier and stronger man, more capable of meeting the heavy responsibilities that were upon me, and for the following two years I had my life renewed, and all the elasticity of my schoolboy's days came back to me. Domestic afflictions then came upon me, ending in death, and my spirits and health were crushed down. In this extremity I applied to my medical adviser. He said, 'Medicine is of no use to you; you must drink wine again.' I refused, and my medical friend called in some others of his profession; he told me they had had a consultation, and the result was, that all of them agreed it was necessary I should drink wine to restore my sinking constitution. I replied, 'Doctor, I'll take your physic, but not your wine. Let me try everything else first, and only when there is no other chance give me wine, because I feel there is a great principle at stake in this matter.' I have said, and I believe that wine is unnecessary even as a medicine, and I do not wish to do a single act which would tend to weaken or destroy the weight and force of that conviction. And here I stand; I have not tasted the vile and destroying enemy, and I am almost restored to health, without having risked the violation of my principles (cheers). I call this a triumph; and I stand here as an evidence that wine is totally unnecessary, even as a medicine' (cheers).

Mr. T. A. SMITH delivered a powerful address, containing an outline of the physiological portion of the Temperance question, with numerous pertinent illustrations.

Mr. J. REED showed how much required to be done to raise the habits and prospects of the people, and the need there was of laborious exertion in the cause.

The Rev. L. PANTING spoke of the contempt in which he had formerly held the Temperance Society, but observation in his position as minister had convinced him that intemperance was the greatest evil against which he had to contend. He asserted that God's laws were consistent in his works and his word—that his dispensations were merciful and good—that that which produced so much misery and sin could not be called a good creature of God, but simply a perversion of God's best gifts. He then quoted the opinions of Dr. Carpenter and Dr. John Forbes in favour of total abstinence, and the reasons for so many medical men persisting in recommending wines, &c.

Mr. J. SEBREE, M.A., looked forward to the time when all, artist and minister, would join the Society, and think their talents well employed in striving to save the drunkard. He referred to the history of the Society in the past year, and the formation of the Juvenile Association, and expressed his desire that the future efforts of the Society might be directed towards providing amusements for the people, as a substitute for the degrading attractions of the public-house.

After a few words from the Rev. F. FRANKLIN,

The CHAIRMAN, who was received with great applause, said, that though some men had not expected anything very serious from him as a humourist, yet, while he had been sitting alone for hours in his study, serious thoughts had forced themselves upon him; he had reflected that every instant a crime was being committed through strong drink, and though at times he had thought it was as easy to stay the torrent of crime by his efforts as to stop the violence of the wave by the pebbles he had thrown upon the beach; yet he was convinced that this Society had truth on its side—that it was a cause much greater than the world thinks of—and though his efforts were humble, he felt

that he was called by duty to serve it in the best way he could.

The proceedings of the evening were enlivened by several pieces sung by the Temperance Choir in a highly creditable manner.

### RECENT PUBLICATIONS.

**THE CHRISTIAN PHILOSOPHER TRIUMPHING OVER DEATH.** A narrative of the closing scenes of the life of the late William Gordon, M.D., F.L.S., of Kingston-upon-Hull. By NEWMAN HALL, B.A. London: J. Snow.

We have read this volume with intense interest. Its contents have at once reproved, instructed, and encouraged us. Dr. Gordon was no ordinary man; and his family, and the circle in which he moved and which he was permitted for a season to adorn, have sustained no ordinary loss. Dr. Gordon was born in August, 1801. When sent to school, he distinguished himself by the proficiency he made in various studies, as he did afterwards at college. After some time spent in successful professional practice, in 1841 he took his degree as M.D. He continued to "intermeddle with all wisdom," allowing no topic of public interest to escape his investigation.

"He was soon known as a public man; was elected a councillor for the Borough; and in various political movements took a prominent part, always promoting what he thought to be the cause of popular progress. Freedom in trade, education and religion, parliamentary and financial reform, extension of the suffrage, peace, and other kindred questions, found in him an earnest advocate. To the cause of Temperance he devoted much of his time and energies. He saw how great were the evils entailed on his country, and especially on the working classes, by intemperance. To this baneful source he traced most of the poverty, wretchedness, disease, and crime, which prevail among us to such an alarming extent. His benevolent disposition prompted him to do all in his power to check this great evil. The total abstinence movement could not escape his notice; he studied it with impartiality, and becoming convinced of its truth on physiological as well as moral grounds, he at once adopted and advocated it.

"In 1845 he was chosen the president of the Hull Christian Temperance Society. In connexion with this Association he laboured most indefatigably to promote the physical, intellectual, and moral welfare of the working classes. He delivered courses of lectures on various subjects, devoting much time to their preparation; but always delivering the results of his investigations in terms so simple, and a style so lucid, that the most unlettered could understand him." "He delivered, during several years, a succession of temperance addresses, in which all the stores of his highly-gifted and richly-furnished mind were laid under tribute, and illustrations were drawn from every branch of learning, as well as from the objects of nature, and the occurrences of daily life, to give interest to the theme.

"As a speaker, Dr. Gordon was distinguished for the clearness of his statements, the force of his reasoning, the chasteness and vigour of his language, and the manly elegance of his delivery.

"Though he was abundant in his acts of private benevolence, yet he saw that far more good would be done by enabling the poor to help themselves, than by any act of individual charity, and therefore he laboured to elevate their condition intellectually and morally. In this important work he spared no pains, grudged no time, and shrunk from no sacrifice. Night after night he attended crowded meetings of the labouring classes, at which, till a late hour, he toiled in imparting information, and cultivating a relish for intellectual enjoyments in preference to the degrading pleasures of the dram-shop; in instilling those ennobling principles of freedom and independence, which might make them industrious, prudent, and self-denying, and in cherishing that love of virtue and benevolence which might preserve them from the evil influence of vice, rendering them happy in themselves, and the promoters of happiness in others."

Mr. Newman bears a high testimony to the loveliness of Dr. Gordon's character at home, and amongst his intimate friends. The principal portion of the volume, however, is

occupied with particulars as to his illness and death. Here are passages of touching interest. In the spring of 1848 the first symptoms of disease made their appearance, and, after much severe suffering, he died, triumphing over death, February 7, 1849.

Notwithstanding his acute sufferings, the good of the poor was the frequent theme of conversation. Nor was the total abstinence cause forgotten. His faith in the principle remained unshaken. To Mr. Smithard, a devoted temperance missionary, he said,

"I took wine for a few days, as it was urged upon me. I complied for the satisfaction of my friends. I wished to perform my duty. *But it did me great injury*—my testimony is against it—it always was—but my friends would not have been contented, and now I feel more satisfaction myself. I am perfectly happy—anxious to go to that blessed country."

Limited as is our space, we cannot omit his dying testimony to the truth and importance of vital religion, which he most solemnly and emphatically delivered:—

"All human learning is of no avail. Reason must be put out of the question. I reasoned, and debated, and investigated, but I found no peace till I came to the Gospel as a little child, till I received it as a babe. Then such a light was shed abroad in my heart, that I saw the whole scheme at once, and I found pleasure the most indescribable. I saw there was no good deed in myself. Though I had spent hours in examining my conduct, I found nothing I had done would give me real satisfaction. It was always mixed up with something selfish. But when I came to the Gospel as a child, the Holy Spirit seemed to fill my heart. I then saw my selfishness in all its vivid deformity, and I found there was no acceptance with God, and no happiness, except through the blessed Redeemer. I stripped off all my own deeds—threw them aside—went to him naked—he received me as he promised he would, and presented me to the Father—then I felt joy unspeakable, and all fear of death at once vanished."

Mr. Newman, son-in-law of the deceased, and a distinguished advocate of the "Scriptural Claims of Teetotalism," has executed a very delicate task with great ability. His "Narrative" deserves a place among the most select records of the wise and good. We hope it will find its way into every Temperance Library and Reading-room, and into many Temperance families. It will tend greatly to confirm Teetotalers in their practice, spite of the misjudged advice of medical friends; and it will also, we trust, instruct them as to the supreme importance of the religion of the Gospel to fit for usefulness in life, and to secure happiness and triumph in death.

**ORIGINAL VIEWS ON DIET;** with remarks addressed to consumptive patients on the Water-cure. By ONE OF NATURE'S SCHOOL. London: W. Horsell, Paternoster-row.

THIS little brochure advocates Vegetable Diet in preference to flesh diet—abstinence from stimulating liquors—industry—healthful exercise—and plenty of cold water, applied internally and externally—as the best means of preventing diseases, and of preserving and restoring health. We do not subscribe to the writer's opinions as to Vegetable Diet, and we greatly question the truth of his position, that "gluttony has killed more than alcohol, the pestilence, and the sword." At the same time we approve of his directions as to *simplicity* in diet, dress, and general habits. As to the possibility of curing Consumption and Diseases of the Chest by the Hydropathic process, we are not sufficiently skilled in physiology or pathology to express a decided opinion. Many of the author's directions, if followed, would, no doubt, secure large portions of health and strength.

**THE MECHANIC'S ORGAN, or Journal for Young Men and Women.** Vol. II. London: B. L. Green, Paternoster-row.

THERE is much in this cheap volume calculated to promote the interests of the working classes. But considering how

essential *strict sobriety* is to their individual and social comfort, and to their attainment of an honest independence, we are surprised to find so little said in favour of total abstinence from intoxicating liquors. There is, however, a powerful tale which illustrates the fearful consequences of indulging even in a moderate glass, and the power of total abstinence to reclaim and render respectable a man once wretched, outcast, and, well nigh, a murderer and a suicide.

THE CHRISTIAN PHILANTHROPIST. No. 1. London: C. Gilpin, Bishopsgate-without.

THIS is a new monthly magazine, published at Newcastle-upon-Tyne, and to be devoted to the advocacy of Evangelical Religion, Temperance, Peace, Sabbath-schools, and General Education; all of them subjects of deep interest, the progress of which must be dear to every "Christian Philanthropist." We wish the projectors much success.

THE CHOLERA: *The Duties and Interests of the Working Classes as to Cleanliness and Temperance; with Hints on the choice of a Home, and how to improve it.* By THOMAS BEGGS. London: C. Gilpin.

MR. BEGGS was for some time Secretary of the Health of Towns' Association; and this, together with his other researches and inquiries, has qualified him to give excellent practical "Hints" on all subjects connected with the elevation of the working classes. As his former tract, noticed in our last, admonished the rich as to the responsibilities of their station, this teaches the humbler classes that it is their duty, as it will be to their interest, to do all that they are able to do to promote their own health and happiness. There is so much sound sense and practical utility in the hints contained in this tract, that we could wish a copy of it put into the hands of every working man, and of every working man's wife, in the kingdom.

#### TEETOTALISM AND REVIVALS OF RELIGION.

IN the course of the last month some special "revival services" were held at Netheringham, near Lincoln, during which a great number of persons were added to the Wesleyan Methodist Society. In the course of the week the preacher persuaded several drinkers who had obtained mercy, to bid good-bye to their besetting sin of drinking, by signing the temperance pledge. He also assisted in holding a temperance meeting in Netheringham. The room was excessively crowded, besides a large number who could not get near the door. The lecturer said, "If souls get converted through my instrumentality, they shall never backslide through my drinking example. I am a confirmed teetotaler. I can serve God and be useful *without alcohol*, and so can you." He then asked, "Will you religious people sign the pledge? Drinking is the sin of the church—will you give it up? Will you people who have given your hearts to God this week at Dunston, give up your drink?" The point was gained, and before the meeting broke up *fifty-five* signatures were obtained. "Keep your pledge," exhorted the preacher, "not merely for the sake of being teetotalers, but because it will save you from many temptations, help you in your religion, and make you worthy examples for others to follow."—*Wesleyan Times*.

STRONG DRINK AND IGNORANCE.—North Carolina reports 2,802 distilleries, and over 56,000 persons who cannot read or write in a population of 750,000. Massachusetts contains 37 distilleries, and of nearly a million of people there are no less than 5,000 who cannot read or write. When we see the fires of the still put out we may hope to find education universally prevalent.

HORRIBLE!—A single case has just come to our knowledge in the town of Lisle, New York, where a miserable father, who lay drunk in the furrow, had his head severed from the body with an axe by his little boy; the boy assigning the reason, that, the day before, his father, the drunken wretch, as he called him, had chastised, and compelled him to drink rum. This rum was sold by a man "licensed by law" to do it, and that man in good standing in a Christian church.—*Journal American Temperance Union*.

#### HYDROPATHIC ESTABLISHMENT FOR THE MILLION.

To the Editor of the Teetotal Times.

SIR,—I am a cold-water-man, inside and out. I have abstained from all intoxicating drinks *nineteen* years, and the advantages to me, individually and domestically, have been incalculable. For nearly six years, I have washed all over every morning; and to this I attribute, exclusively, the great amount of labour I have been able to perform, and the renewed health which I now experience. I have had during that time the privilege of visiting several hydro-pathic establishments, and have myself enjoyed the pleasure and comforts of the cold water treatment. It is a blessed discovery for sickly, suffering humanity. There is this great drawback, however, which connects with its present mode of being administered, that *the poor*, and even those a little above the poor, are almost excluded its benefits. This is greatly to be lamented. Very few, comparatively, can afford to pay three guineas a week, or half that sum, and hence the masses cannot, if they wished, get the benefit of this invaluable treatment. It is true there are charity patients, and there is also a species of treatment sometimes adopted with persons living in their own lodgings. But these, in my opinion, do not come nearly up to the advantages of being together in an establishment.

Now, keeping utility alone in view, I could never see a reason why an Hydropathic Establishment could not be erected on a *cheap* principle; so cheap, indeed, as to admit all classes. A plain building, in an airy, mountainous situation, well supplied with good water, and in a neighbourhood admitting of extensive license for pedestrian exercise, are what are principally required; and as for the food of the patients, it cannot be too plain and too wholesome. An establishment of this character could be raised, I conceive, for a very moderate amount; and if taken in shares would, I think, not only extend the blessing of the water-cure to thousands, and act as an auxiliary to the Teetotal Cause, but would return to the proprietors good interest for their money.

I am most anxious to see what I may call, *A Working Man's Water Establishment*, where all could afford to come to wash away their complaints. I have been for some time making inquiry and looking out for the best situation, but I have found no place so suitable, and combining every advantage, as on the hill-side east of *Windermere Lake*; say near, or rather above, the pretty village of Bowness, and about fifteen minutes' walk from the terminus of the Kendal and Windermere Railway. Here is the best water, the purest mountain air, splendid scenery, and free walks and pathways to any extent. From this spot might be diffused the streams of health to the vast ailing working population of England, but especially to the operatives and humbler classes in Lancashire, Yorkshire, and the adjoining counties. The establishment could be commenced on a limited scale; erected so as to admit of extension as the number of applicants increased.

I hope there are hundreds in this country who take the same view that I do upon this subject; persons, too, whose means will allow them to join in this project. My object in this letter is to appeal to all such. Suppose it could be matured, and a prospectus agreed upon for commencing a plain establishment, the charges of which to each patient to vary, say from 10s. to 20s. a week, I am ready to take a share to the amount of £100—the management to be under the direction of the shareholders. I do trust all the old-water-men, and other friends to the system, will give this proposal cordial consideration. In making this offer myself I make no sacrifice, as I feel no doubt of its being a good pecuniary speculation, besides being the means of diffusing immense good among the people. I shall be glad to receive any communication from those friendly to the object.

Yours truly,  
J. LIVESSE.

Preston, October 18, 1849.

#### TO CORRESPONDENTS.

Advertisements, and articles intended for insertion, should be addressed to the Editor, 80, Fenchurch-street, London; also, all orders for the Stamped Edition.

The TEETOTAL TIMES AND ESSAYIST may be had of E. L. Green, 62, Paternoster-row, London; Ward, 54, do.; Abel Heywood, Manchester; Kershaw, Leeds; Menzies, Edinburgh; Gallie, Glasgow; and all Booksellers.

## ANOTHER WARNING TO MODERATE DRINKERS,

FROM THE SUICIDE OF THAT DISTINGUISHED MEDICAL PRACTITIONER, MR. MORTON, FELLOW OF THE COLLEGE OF SURGEONS, SURGEON TO QUEEN'S BENCH PRISON, AND SURGEON TO THE UNIVERSITY COLLEGE HOSPITAL.

BY BENJAMIN PARSONS.

IT is the unalterable determination of the God of Heaven that the great principles of humanity, truth, and religion, shall be illustrated and enforced; and all men, whether they will or no, are doomed, by an inexorable decree, thus to fulfil the divine purpose. Obey, if you please, the statutes of JEHOVAH, and the result shall prove their purity, justice, and goodness; but, if you prefer it, trample them under your feet, and the thousand evils that must follow shall abundantly prove, that no one can rebel against the physical and moral laws of the Eternal without having to suffer the consequences.

Facts to confirm these assertions might be adduced by the thousand; but, in the present instance, we shall confine ourselves to Teetotalism. We lay it down as a great principle that *Total Abstinence* is a natural and a christian duty. "*Do thyself no harm*" is a command binding upon every human being; "*Thou shalt not kill*" enjoins self-preservation as well as a regard for the health, safety, and life of others. Poisons violate this law. If we take them ourselves we shorten our own days, and are guilty of suicide; if we give them away to others, those who partake our bounty are sent prematurely to the bar of their Judge. Now, *alcoholic drinks* are poisons, and cannot enter our bodies without opposing those benevolent laws of health and life which the Creator has established in the human frame. To drink beer, wine, or spirits, is to send a murderer into our veins; and all who do so, sooner or later, pay the penalty. Mercy, we are told, flies with swifter wings than those of light; while Justice travels tardily and with leaden footsteps: in a word, "*God is slow to anger.*" But still the day of retribution must come. Sign our pledge, gentlemen, if you think proper, and you shall taste the sweets of Total Abstinence; but spurn our advice, and continue, though in *moderation*, to imbibe the drunkards' drink, and your nerves, your brain, your poisoned frame, and shortened days, shall prove that Teetotalism was a duty you owed to yourself, to society, and to God.

These sentiments have had within the last few days a most remarkable verification in the suicide of Mr. THOMAS MORTON, of Woburn-place, Russell-square, London. This gentleman was an eminent member of the medical profession. According to the testimony of the Coroner, J. WAKLEY, Esq., M.P., "he was a young man, 36 years of age, of great promise in his profession; a man of fine mind and of fine feeling, and universally beloved by all who knew him." This eulogy we had confirmed by some who knew him. The *Morning Chronicle* of November 3, in an admirable article, written expressly on the case of this unhappy gentleman, has said that he was "apparently strict in conduct, diligent in the exercise of his calling, of religious feelings, moderate desires, and well off in worldly comforts." All seem to agree that, in the common acceptation of the word, he was by no means a drunkard, or even a hard drinker. Among other ties that bound him to earth were a wife and daughter, whom he appears to have tenderly loved; for, in a letter written to the former, only the day before he took the fatal draught, he concludes by subscribing himself, her "*ever affectionate husband*;"

and yet this unhappy individual, the morning after he had penned these words of love, deliberately swallowed a quantity of prussic acid, and was found stretched a lifeless corpse upon his bed, with his eyes half open, and a Bible in his hand!

It appears that for some time past he had been labouring under that most distressing of all complaints, "*lowness of spirits.*" The writer of this article could fill a volume with the woes which he himself endured from this very cause, and therefore can sympathize with any poor sufferer who may be afflicted with this scourge, and is not at all surprised to find that, under its influence, life should be sacrificed. *Abstinence from all stimulants is the only remedy*; and the fatal termination, in the case of Mr. Morton, has, with more than common emphasis, enforced this sentiment. No one was more aware of this than the profound medical practitioner who has so rashly terminated his career, and precipitated himself uncalled for into the presence of his Judge. We accept most cordially of the statements made by his friends, that he was not a drunkard. We are quite willing that every evidence of his *moderation* should be received. We are ready to allow that his mind was affected with a *monomania* respecting drink, and that this monomania might be traced to "*the opacity which was found in the arachnoid membrane which envelops the brain.*" Truth may even compel us to admit that many distinguished professors of Christianity and Ministers of the Gospel, who stand high in the church, and are eminent in the pulpit, drink far more than Mr. Morton; still the stronger you make the case in favor of the temperance of Mr. M. the more deeply and immovably you establish the duty of Total Abstinence.

Perhaps we cannot discuss this subject better than by taking up *seriatim* the opinions just stated: I. The Temperance of Mr. Morton; II. His supposed Monomania; III. The opacity of the arachnoid membrane of his Brain; and, IV. His skill as a Medical Practitioner, and the consequent weight of his own testimony.

I. THE TEMPERANCE OF MR. MORTON. This seems to be a matter which most parties zealously maintain, we therefore grant it; but our readers will perceive that if *moderate* drinking could induce those nervous affections which brought this distinguished individual to so melancholy an end, then it is the duty of all to abstain. It was not drunkenness, but the fashionable temperance of the day that tormented him with almost constant "*horrors*," and at last made life itself such a burden that he threw it away with his own hands. We want the medical men who recommend *beer, wine, brandy, &c., in moderation*, to look at this fact. The draught they prescribe is death to thousands. "*The horrors*," here and beyond the tomb, is too often the consequence. We have passed through years of torments from their commendation of stimulants, and should perhaps have fallen as Mr. Morton did, but for teetotalism. We have known numbers who were harassed day and night with *ennui*, and owed all their morbid affections to the doctors. Bleeding, cupping, leeches, shower-baths, all sorts of nauseous draughts and filthy pills, the most opposite and contrary dietetic rules are often enjoined in such cases; but all to little purpose; the poor hypochondriac is still a martyr, and will be a martyr to his feelings until he abandons stimulants of every description. Demons could hardly desire a more potent or efficient physical tormentor of the human family than the exciting liquors of our day,

especially when taken in moderation as recommended by the medical profession and the ministers of religion.

You may tell us, reader, that you use these liquors and escape these ills; there was a time when Mr. Morton would have said so too, but the day of reckoning was even then at hand. Probably it has already begun with you. Not perhaps with "low spirits," or "ennui," though few of you are strangers to these, for until you have taken your glass, you admit that you cannot pursue your callings. But there are other ways in which these poisons may work, and never perhaps more surely or fatally than when the wretched victim boasts of his immunity from the consequences of drinking them. ALCOHOL, like some of the fabled giants, or magicians of old, has his hundred hands, and ten thousand devices, by which to smite and destroy his votaries, and there is no safety for any one but in total abstinence. No one can live out all his days and yet be a moderate drinker of stimulants. The danger of moderation has been written with tears, or rather in lines of blood, by the death of Mr. Morton. When will our medical men, and professors and ministers of religion, put an end to this carnage?

II. We are told that Mr. MORTON was afflicted with "MONOMANIA." Monomania, as most of our readers know, is mental derangement, induced by some disease or disorganization of the physical frame. The term comes from two Greek words, "*monos*," one or alone, and "*mania*," madness; and signifies that the patient has one idea that preys on his mind and drives him to distraction. But it must be remembered that the source of this aberration is in the body. The soul, without corporeal organs to obstruct the free exercise of its powers, would never become mad on one idea. Heaven made it capable of receiving a countless number of thoughts, and has constructed the universe, and revealed himself, to supply it with an infinite variety of mental occupation and pleasure. Every bird, beast, fish, insect, weed, flower, shrub, tree, atom, rock, planet, star, sun, &c. &c., is not only a thought, but an inexhaustible volume of thoughts. Every dispensation of Providence in all its chequered mazes, every phase of human character, as well as every word of revelation, are intended by the Creator to prevent the possibility of "*monomania*," and therefore, wherever it exists, the cause must be traced to the body of the sufferer, and especially to the nervous system. Our physiologists all know this. All our physicians are metaphysicians enough to subscribe to this fact. When, therefore, a medical gentleman informs us that Mr. Morton was afflicted with "a monomania" respecting drunkenness, he only informs us that the bodily constitution of Mr. M. was diseased or disorganized, and that his nerves and brain were especially deranged.

But then the question returns, "*What produced this nervous affection?*" And the only rational answer in the case before us is, that the unhappy individual alluded to had his monomania induced by "*a moderate use of stimulants*." Tell us not "it was trouble;" for he was "in comfortable circumstances." Tell us not, "it was weakness of mind," for Mr. M. was a person remarkable for the vigour of his intellect. It is useless to say, "that it was hard study," for the mind, provided the nerves and brain be shielded from the exhausting influence of stimulants, can bear an incalculable amount of labour, and especially such a mind as Mr. Morton's. Granted that this gentleman destroyed himself through monomania, then it must

also be granted that the monomania arose from a diseased brain, and the diseased brain from the "temperate" use of stimulants. Yes, those very drinks, and that very moderate use, which medical men recommend, brought, in the case before us, one of the most distinguished of their profession to a most awful and premature end.

In these remarks we have spoken as if the "*monomania*" was proved. This we by no means believe or admit. The papers produced at the inquest would never suggest the idea to any impartial observer. There is no appearance of madness in them. They all contain the plain wholesome words of "*truth and soberness*;" and the construction put upon them could only have been suggested by the benevolent wish to save the suicide from the reproach of intemperance, or prevent the spread of those "tacetotal principles" which Mr. Morton so cordially believed in secret, and by which he had more than once determined to regulate his conduct. But allowing that a real case of monomania was made out, that one fact speaks volumes in favour of Total Abstinence, and against the moderation which our physical and theological doctors so highly applaud.

III. The post mortem examination speaks of the "OPACITY OF THE ARACHNOID MEMBRANE." Our readers will observe that the brain is covered with a tunic, or coat, and that this coating consists of different membranes or thin parchment-like substances. The outer one is called the "*dura mater*," or hard mother;" the inner one is termed the "*pia mater* or soft and tender mother." But between these two there is a thin lining called the arachnoid membrane. "*Arachne*" is the Greek word for a spider, and "*arachnion*" is a spider's web;" and therefore an "*arachnoid* membrane," or tunic, refers us to a substance resembling the web of a spider. In the healthy state of the brain, this arachnoid tissue is transparent; but in certain cases of disease it becomes dark, or "*opaque*," which was the case with the arachnoid membrane of Mr. Morton; and to this "*opacity*" the medical men attribute his committal suicide.

But the question returns. Was not this "*opacity*" produced by the moderate use of stimulants? We believe that an impartial inquiry into the matter would lead to no other conclusion. Mr. Morton used his brain as a student—perhaps he may have overworked it; but then if he did so, how much more necessary was it that he should have shunned every stimulant. Study exercises the brain; stimulants also agitate the brain; and therefore the student who uses the latter has to perform double work, and shattered nerves, perhaps an "*opaque arachnoid membrane*," indigestion, &c. &c., ensue. To a studious man "*kind nature's sweet restorer, balmy sleep*," is salvation. "*Lord*," said the disciples concerning Lazarus, "*if he sleep he shall do well*." No philosophers or physiologists could have spoken better. Now, one of the baneful effects of stimulants is their preventing that sweet, natural, salutary repose which restores the perfect equilibrium and health of the body, and consequently nerves, and invigorates the mind. We query whether a moderate drinker ever obtains a perfect night's rest of natural sleep. The stimulants work on his brain and nerves even during his supposed repose, and a dreaming, feverish, restless night is the result. By this everlasting excitement, when in bed and up, the arachnoid membrane may become opaque, and a thousand other ills may ensue, leading to lowness of spirits, monomania, suicide, or

premature death. Such are some of the deadly effects of moderate drinking on many studious, scientific, and religious men.

IV. THE SKILL OF MR. MORTON AS A MEDICAL PRACTITIONER, and the consequent weight of his own testimony. All parties agree that Mr. M. was no common-place man in his profession. His judgment on most questions respecting physiology or pathology would have been received with great deference by his own body; and this was the case up to the day of his death. None of his associates perceived any defect in his intellect, or would have hesitated to intrust patients to his hands. Here, then, we have a person of correct information respecting the character of stimulants. His judgment also was formed not more from what he had witnessed in others, than from what he had experienced in himself. The *memoranda* which have been found among his papers since his death, inculcate rules which he prescribed for his own conduct, in which he determines to avoid beer and wine. The following are a few:—

"I fail for want of sufficient firmness, and from running into temptation to try myself; also from an opinion that I can stand a good deal of beer. Let me not forget my dreadful sufferings in the morning after taking two or three pints of ale. It is the system, 'well, one glass more,' which breaks a man down. Let me remember my dreadful sufferings in the morning—lowness of spirits—suicidal feelings—despondency—gloomy thoughts—pulse 100 to 120—limbs tremulous—pains about the heart—flatulency—eructation—incapacity for duty—irritable temper."

Another paper said, "Never take beer or wine in the morning; never take beer and wine together under any circumstances. Let me drink no beer, and only water. Remember the happy lightness of a water drinker. I am better on water; I never was so happy as on water, and so was Law; the health, temper, and character of a beer drinker are undermined."

These, remember, are the statements of a temperate man, a distinguished medical practitioner, and an eminent physiologist; of a gentleman who not only dissected other men's bodies, but registered his own experience of the baneful effects of stimulating liquors; and more than all, they are the words of one who fell a victim to his own neglect of what he knew to be the only means of preserving health of body and cheerfulness of mind. He tells us that "beer and wine drinkers" have "dreadful sufferings in the morning;" are "oppressed with lowness of spirits"—"suicidal feelings"—"despondency"—"gloomy thoughts"—"tremulous limbs"—"pains about the heart;" &c. &c.; while on the other hand, "water drinkers," he assures us, enjoy "a happy lightness;" and adds, "I am better on water; I never was so happy as on water." Here then we have an individual, an ornament to his profession and to society, whom water drinking would have saved; who fell a victim to his want of resolution to join the teetotalers; and we believe no small portion of that irresolution was traceable to the effects of stimulants on his nerves and brain, and consequently on his mind and will.

We said at the beginning of this article, that truth must live and be supported, and that men are doomed to yield it a cordial or reluctant and involuntary confirmation. Mr. Morton's death, by his own hands, has done more for the progress of total abstinence than the lectures of a thousand advocates; and has spoken louder and more emphatically to the country than any meeting at Exeter-hall or elsewhere could

have done. Ever since we have studied teetotalism we have felt convinced that drunkards are not the greatest sufferers from strong drink. Their woes are awfully numerous, but those of moderate drinkers are far more so; and we may boldly assert, that while drunkenness kills its thousands, moderation kills its ten thousands. Not long since we had to drop the tear of sympathy over the premature death of the Rev. Dr. Hamilton, one of the greatest and noblest spirits of the age. He was slain by moderation; and now Mr. Morton, an eminent medical practitioner, dies from the same cause; and between the funerals of these lamented geniuses, born to bless their age, how many have fallen; and yet this vile cup, worse than the supposed "cholera fungi," is distributed with as much glee as if it had never slain a single soul, and is commended with all the zeal of the physician, and consecrated with all the piety of the saint; and thus the hands, from which blessings alone ought to flow, are scattering, like the madman of Solomon, "fire-brands and death."

We cannot better conclude this article than in the words of the *Morning Chronicle*, alluded to above:—"To men of Mr. Morton's temperament, the 'abstinence pledge' is of infinite service." Here "no debauchery, no midnight orgies, no vice, in the common acceptance of the word, disgraced this unhappy man. Nothing but weakness against small temptations, and a facile yielding to the desire of the moment. These led but too surely to self-destruction. All was cast away—fame, place, fortune, friends, the love of his wife and young child—every thing was staked on a paltry gratification, and life, with all its beauties and all its pleasures, was lost for half a bottle of wine. It is a fearful subject to think of—more so because the instance is not a solitary one."—"We hope that this mournful event, one of the most melancholy that has ever been recorded in our columns, will prove a warning to many; and that from fear, if not from virtuous will, men may become more temperate than heretofore. We hope to see the day when our gin palaces shall be the silent and deserted monuments of a bygone vice; or, better still, converted into workshops of industry, instead of being, as now, filled with unhappy wretches to whom they are the portals to the madhouse or the grave! Take the strictest pledges—abstain even from social pleasures—cut out this horrid vice by the deep-lying roots; do anything rather than make humanity, so divine as it is, worse than bestial; abstain from what is allowed, rather than wallow in the excess of what destroys health, virtue, reason, and manhood, more effectually than the foulest and deadliest of plagues ever inflicted upon man!"

#### ALE FOR EVER!

A SONG FOR A DRUNKARD.

Though I go bare, take ye no care,  
I nothing am a cold;  
I stuff my skin so full within,  
Of jolly good ale and old.  
I love no roast but a nut-brown toast,  
And a crab laid on the fire;  
A little bread shall do me stead,  
Much bread I nought desire.  
No frost, no snow, no wind I throw,  
Can hurt me if I wold;  
I am so wrapt, and thoroughly lapt  
In jolly good ale and old.  
Back and side, go bare, go bare,  
Both foot and hand go cold;  
But belly, God send thee good ale enough,  
Whether it be new or old.

BISHOP GIBSON, 1656.

## THE DRINKING SYSTEM.

BY DALMOCAND.

THE PRINCIPLE OF TOTAL ABSTINENCE in its numerous bearings, and the good accompanying its adoption, have been so much dwelt upon among us, that it were wonderful if any could be met with wholly unenlightened on the subject. So much knowledge has been spread abroad regarding the moral and physical advantages flowing from the entire disuse of alcoholic beverage, that it is matter of regret to behold men so unwilling to give the question a close investigation. Let men but exercise themselves in endeavouring to determine, each for himself, whether or not Teetotalism possesses any of the virtues which its advocates award it. If found actually possessed of soundness, and conducive to the happiness of men, let it be heartily embraced; if proved unsound and injurious, let it be rejected. This is all Teetotalers demand in favour of their system, and if this trial be accorded to, they fear not the result.

What, I ask, are the benefits which intoxicating stimulants confer on such as use them? Does the drinking system tend to the increase or maintenance of wealth, or health, or happiness? Spirituous indulgence bestows little benefit that we can see. Instead of collecting or retaining *wealth*, it scatters it with prodigality; instead of promoting or preserving *health*, it swears alliance with disease; and instead of bringing or consolidating *happiness*, it induces misery temporal and everlasting. Did men take into mature consideration the desolating influence of alcohol upon its votaries—how it sinks multitudes in crime and wretchedness—how it disables such from serving any master save vitiated appetite and Satan—and how it, finally, if they repent not, consigns them over to horrid torment and unavailing wailing—think you so many would be witnessed treading heedlessly the slippery path of *moderation*?

To attempt describing the progressive way in which the unsuspecting moderationist becomes a derision to the wicked, and an eyesore to the godly, would be superfluous. You may have heard about and wondered at the infatuation of the fabled rustic, who, on perceiving in his path an adder, torpid or benumbed with cold, did, dreading no evil, kindly place the reptile in his bosom to revive it; and you may remember how he smarted for his foolish confidence in a thing so base. But why should the poor adder-bitten rustic's case be deemed improbable or strange? Do not men exhibit daily conduct as absurd and reprehensible, by taking into their confidence an adder infinitely more poisonous and dangerous? Moreover, the countryman, we read, cast away his treacherous bosom-friend with detestation—not so do alcoholic-stung men. They, on the contrary, in general, hug their deceiver the more closely, and allow it to feast upon their very souls!

But, not to horrify you farther, let us glance at a few absurdities of the drinking system. Has a man a head-ache or a heart-ache; cracks he his skull, or scratches he a finger; straightway a little of the favourite liquid is prescribed. Should one visit an acquaintance: "Come," says the latter, "will you taste?" Meet two friends in joy or sadness, can they congratulate or sympathise until the efficacious remedy be freely taken? Then, oh, marvellous! in the first case, the friends wax vehemently merry; or, in the second, mournful, "*greetin' fou*." In every variety of situation, warm or cold, sick or well, still the bottle is applied to: with strict propriety may alcohol be named, **PHYSIC FOR THE MILLION**. Again, how *generous* and *noble* does it seem for men to drink health and happiness to others, and be, at the same time, the destroyers of their own!

Most moderationists excuse themselves from entering the ranks of abstinence by urging that *they* run no danger of becoming drunkards, and that *a glass* can do no harm. What, no danger! no probability, no possibility of becoming drunkards! Whence, then, in the name of wonder, do drunkards come? Are they born drunkards? Fall they full-grown from the moon? Or spring they up, like mushrooms, in a shower? No, no. If we ask our powers of observation, they will at once declare that the drunken are not born so, nor become full-blown in a trice; but that sots come into the world, as all men do, drink-haters, and acquire proficiency in drinking just as those skilled in other arts, namely—by successive stages and continued practice. That the poor drunkard did, whilst a moderationist, deliberately *intend* yielding to intemperate habits, we cannot for an instant fancy—nay, in all likelihood, he shuddered at or scouted the idea of his ever transgressing decency, or being transformed into an idiotic

libel on humanity, or an incarnate demon. Yet, notwithstanding, alcoholic fascination proved too mighty, and he fell as thousands fall. How, therefore, can it be with truth alleged, *there is no danger*? In fact, the fallacious argument that a glass can do no harm, is the prolific source of all the drunkenness that now debases our unhappy land. Instead of a glass doing no harm, who can calculate the amount of injury it does and may inflict both upon oneself and others—*upon oneself* by the unwarrantable waste of time and substance, and by the unnecessary risk of the glass forming in process of time a mine whereby the interests of his body, and perchance his soul, may be demolished; and, *upon others*, were it only by the powerful influence of example. Then how can moderationists affirm their hands are clean, and assume they run no danger of falling at some future day into the meshes of intemperance? A child of God, I know, will have grace given him to rise; still he may fall, as did those holy men of old whose shame is placed on record that Christians may be warned, and led unremittingly to watch and pray, that they "enter not into temptation." But even were men unmistakably assured that, in *their* case, inebriety would not ensue, yet, I submit, it behoves them, for the sake of religion and their country, to abstain. What opposes more the advancement of religion than strong drink, and what casts blacker reproach upon the British name? Let every Christian attempt, with energy, the removal of whatever may be seen presenting itself a barrier to the spread of Heaven's truth; and let every Briton do what in him lies to redeem the glory of his nation, and exalt it in the moral scale: it is from the virtuous conduct of its united units that the true glory of a nation springs.

See, I beseech you, reader, in these days of arithmetic, that you are not paying "*too much for your whistle*." You need no cipher-building HUME or CORDEN to assist you in the financial department here. Just muster self-reliance for a few minutes' honest balancing of loss and gain, and you will probably discover that you have been spending your money for that which profits not—for that which costs your country many times more than its naval and military equipment, and which might be given up at once, without danger of invasion by Frank or Cossack.

But you answer, that our drinking customs yield a deal of *pleasure*, and that when a sufficiency is taken, you desist. The alcoholic coinage, although so prized, has, I suspect, an over-quantity of alloy, and, like the recently-issued florin, lacks the impress "D. G."—verily, *God's favour* rests not on the drinking usages. The portcullis-divided charger of the famed Munchausen drank and drank without its thirst being slaked, and in complete unconsciousness of the injury it had sustained. Into a similar undiscerning state does the dram-fancier pass when outraged nature becomes dumb. Now, as to the "pleasure" derivable from drinking, be certain that no error has crept into your calculations, otherwise your own experience may furnish an illustrative comment on the sacred proverb—"Bread of deceit is sweet to a man; but afterwards his mouth shall be filled with gravel."

Such as are now Teetotalers at one time considered Teetotalism a very foolish thing, and Teetotalers very foolish people; but ever and anon an arrow of conviction smote us, till at length "a change came o'er the spirit of our dream." We became convinced that, after all, the abstinence plan was not a bad one, that it contravened no principle of nature or of revelation, and harmonised entirely with the law of Christian love. Many professors of religion still retain the views we years ago discarded, pleading inability to see in our way; yet we must grant them the same credit for sincerity to which we ourselves laid and lay claim. Let us, however, as teetotal marksmen, endeavour to have our quivers stocked with arrows, and continue to discharge them. If they be barbed with *truth*, and dexterously directed, we shall sooner or later gain a bloodless victory. The measure of success hitherto attained affords small room for dissatisfaction or despondency. Permanent reforms are always gradual; and the lofty structure hastily upreared is apt to topple over. As liquids must be poured gently down a narrow opening, through which *airy* matter can rush unhindered, so the human mind admits reforming essences but slowly. True, when novelty first sounds her trumpet, a mob is soon in waiting; but curiosity relieved, it melts away, with the exception of those earnest souls to whom things true, once proved, are ever precious. Than a sluggish, uninquiring mortal, or rather immortal, no greater



wonder can be mentioned. Life's problem he leaves over unexamined till eternity, and plods on his purposeless career, heedless of the angel-voices whispering in his ear—"This is the way; walk thou in it." The abundance of such lethargic individuals sadly obstructs the abstinence movement—far more desirable an active antagonist of an inquiring intellect, who, listening to argument, may be won over, than a stagnant-minded "neutral." No marvel that, at sight of such indifference amid a world of suffering, the indignant advocate should sometimes unwisely lose his self-possession, and shoot an arrow dipped in gall.

Before uttering a cordial farewell, I again affectionately press on all that have not hitherto seen it your duty to embrace our cause, to weigh the subject carefully, and, having done so, to come forward with your aid. Waste not your faculties in dreamy sloth. Why invite the doom of Meroz? Neither to tittle nor to countenance the tippler, were you sent into this world: but in every contingency to glorify your SENDER. To those who do experience the substantial joys of abstinence, I shall simply say—"Plinch not; persevere." By God's blessing, the teetotal system has accomplished much, and under his approving smile it will accomplish much more.

## CORRESPONDENCE.

## TAVERN DINNERS AND TOASTS.

To the Editor of the Teetotal Times.

DEAR SIR,—I herewith send you a copy of a letter which was duly forwarded to the office of the Society (the New Asylum for Infant Orphans, Stamford-hill). My letter was dated July 5; on September 21, I received an acknowledgment of the receipt, in which the Secretary says,—“I am desired by the Board of Managers to acknowledge the receipt of your letter of July 5th, the subject of which will receive their best consideration.”

So I suppose the subject must be dropped at present.

Yours respectfully,

GEORGE MILLER.

33, Duke-street, Grosvenor-square, Nov. 15, 1849.

To the Board of Directors of the Infant Orphan Asylum.

GENTLEMEN,—As a subscriber to the funds of the Infant Orphan Asylum, and feeling interested in its well-doing, I am urged by a sense of duty to make a few remarks on a feature in the management of that Institution, namely, the holding of its anniversary by a public dinner, and drinking of toasts after said dinner; and it is to the drinking of toasts I would specially refer.

Having been surprised at the prevalence of this custom at the anniversaries of our benevolent and religious Institutions, I have naturally asked for a reason, and have received the answer, that *more money* is got by this means than by the ordinary methods. I am struck at the lameness of the reply; for the money spent in buying tickets (in this case a guinea each) would, if given to the funds instead of being paid to the landlord of the tavern, be a very considerable sum. But I object altogether to the *means* employed as neither honest nor scriptural. I assume the more money to be given, but given under the influence of intoxicating drinks, and the excitement necessarily resulting from swallowing those drinks—which drinks have been certified by hundreds of medical men, and proved in the experience of thousands, to be not only unnecessary, but injurious to persons in health. Such a plan for raising money for any Institution is not *honest*, inasmuch as it is said that such and such sums have been given by Mr. So-and-so for the benefit of a certain Institution, out of regard and admiration for that Institution; when, in fact, the money could not have been got purely out of love for the cause, else why have a public dinner and drinking of toasts, and, just in the nick of time, when the liquor is diffusing its pernicious influence through the system, that money is drawn forth from the pockets of the guests, and paraded next day in the public newspapers as the munificent donations of certain individuals.

Nor is the plan *scriptural*. I quote only from one passage—"Not to do evil that good may come." The *evil* is, religious men drinking intoxicating liquors; thus injuring their own bodies, and setting an evil example to others; sanctioning and perpetuating the drinking customs of our country (without exception the greatest curse in the land). Thus evil is done that good may come—that is, the money is forthcoming as the result of this practice. I will take

one toast which was given at the conclusion of the dinner—"Prosperity to the Infant Orphan Asylum!" on which I will say a few words as regards the meaning conveyed by the words, the medium through which the toast was given, and the place and company in which it was given; and, to me, the common sense of the toast is, "prosperity to the increase of orphans." It will be objected to that this was not meant. I do not say that it was; but how can the "Asylum" prosper, unless there be subjects provided for its care? If there were no destitute orphans, the society would not be in existence; and but for the drinking customs of our country, which you have assisted to perpetuate, three-fourths of those now destitute of guardians would not have been. With the sums spent in the moderate use of these drinks by parents, invested in a life assurance office, a sum might be secured for the education of orphans. Then look at the medium through which the toast was given—intoxicating drink. Ministers and other influential men, in the year 1849, *toasting in a public tavern* the success of an asylum instituted to provide for and educate destitute children, many of whom have been made so through these drinks—in a liquor which is at this moment causing more improvidence, doing more harm to morality and Bible Christianity than all other causes; and not only leaving children without protector or guide, but poor helpless beings with vitiated and drunken appetites inherited from their parents' course of life, thrown on the support of the public to be a source of misery to themselves while in existence, and, at last, drop uncared for into the last resting place of all! Look, further, at the *place and company*. A house licensed by law to dispense these drinks to all and sundries who may call and pay for them, without ever asking whether the state of their bodies be such that alcoholic drinks can be taken with ordinary impunity, and among ministers and religious men—for this society boasts the names of such, and professes to be guided by the religion of Jesus Christ!

Gentlemen, reflect for a little on your example in this case, and the influence it will exert. I say a stronger hold is given to the drinking customs, a more lasting impulse to drunkenness and its awful consequences is spread around, than all the acts of excess committed by drunkards could accomplish. Look at it: every Sabbath-day, as it comes round, sees at least 40,000 men employed in turning barley (one of God's gifts) into malt (an invention of man) useless for nutrition, and injurious when taken into the body; at least 100,000 more are employed in selling these drinks every Sabbath-day; and yet ministers and professing Christians use the drinks made in this way, and publish their example to others, while they know at the same time that a large number of their countrymen and countrywomen are doing what they can to stop the progress of this vice and disease, by personally abstaining from all that intoxicates, and recommending the same course to others. Some noble-minded man or woman may be struggling with the dominion of this habit over them, but seeing the names of individuals present at the London Tavern, and reading their drinking of certain toasts, have thrown to the winds their desperate resolve, and gone back to old habits. Tell me what is to be the end of that man or woman, and if your example has not tended to send him or her away, reckless and regardless of consequences?

In whatever spirit these remarks may be received I cannot tell; I have partially done my duty. It is now more than ten years since I abstained from all intoxicating drinks, and they have been years of health and hard work, and I earnestly recommend the practice to all who may be influential in deterring others from falling into a drunkard's grave, and leaving diseased children to be a burden to the public. The old proverb is as true as ever, "Prevention is better than cure." "Whatever ye would that men should do unto you, do ye even so unto them."—Your humble servant,  
GEORGE MILLER.

[This toasting, drinking system—especially at the annual meetings of benevolent and religious institutions, at ordinations and settlements of pastors, and at the founding and opening of churches and chapels, is, we are glad to see, assailed from a variety of quarters. Some of the LEADERS of these institutions seem to be partly ashamed of the system. This is, so far, encouraging. A great moralist has said:—"Where there is *shame* there may one day be *VIRTUE*."—Ed. Teetotal Times.]

## MONTHLY TEETOTAL CONFERENCE.

The next meeting will be held at Mrs. Watts's Temperance Hotel, Catherine-street, Strand, on Wednesday evening, December 5. The attendance of Secretaries of Societies or Members of Committees is highly desirable, as the subjects usually discussed at this Conference are eminently calculated to promote the prosperity of the cause.

"THE EXAMINER" *versus* THE TEMPERANCE REFORMATION.

MANY of our readers may have read or heard of a violent attack upon Teetotalism which appeared, a few weeks ago, in a weekly newspaper, the *Examiner*. A most able exposure of the extreme defectiveness of this Examination appeared in the *Standard of Freedom*, of November 24. We regret that our space will not admit of our quoting largely from this excellent article. We understand, however, that it is reprinted as a four-page tract, and may be had at the office of the *Standard of Freedom*, at such a price as will put it into the power of our friends to circulate it by thousands.

## CENTRAL TEMPERANCE ASSOCIATION.

WE have to announce the resignation of Mr. R. Wakelin, as Secretary of the Central Temperance Association, and that Mr. Cornelius Newcombe has been elected to the vacant office. Mr. Newcombe is well known in connexion with the Coventry Temperance Society, of which he has been the active and enterprising secretary for a considerable time past, and has greatly contributed to the success of its operations. We trust that he may be the means of restoring the Central Association to the like vigorous action.

## MRS. HARDWICK.

WE understand that a number of the Metropolitan Total Abstinence Societies have united for the purpose of inviting Mrs. Hardwick to London to deliver a series of Lectures. Societies wishing to avail themselves of her services had better communicate with Mr. J. H. Esterbrooke, 2, Upper Crown-street, St. James's-park. This should be done *immediately*, as the series of meetings is nearly completed.

## VERY IMPORTANT.

THE following will be read with interest, especially by teetotalers. It forms a portion of the concluding page of a very interesting and important pamphlet, written by W. B. CARPENTER, M.D., F.R.S., F.G.S., &c. &c., entitled "TEMPERANCE AND TEETOTALISM," a notice of which will be found in another page:—

"The whole medical art is based upon experience; and the value of any remedy can only be fairly tested by the omission of it in some of the cases in which it has been reputed to be most successful. Nothing can be stronger than the reputation which alcoholic stimulants have acquired, as affording efficient aid in the maintenance of the bodily strength under circumstances calculated to exhaust it; and yet the most unimpeachable testimony has shown the fallacy of this opinion, and has put 'universal experience' quite in the wrong. So it has sometimes happened that medical men have assured staunch teetotalers that they would die unless they admitted alcohol into their system as a medicine; but the patients, being obstinate, did neither, thus falsifying the prediction in a very unexpected measure, and proving that the experience of doctors is not more infallible than that of the public."

## THE WIDOW MORRIS AND CHILDREN.

Received since the last announcement:—

£	s.	d.	
Mr. Smithies	0	2	6
Stoke Newington Society	0	12	1
Temperance Hall, Fox's-lane, Shadwell	2	12	3
Coal Whippers' Meeting	0	8	10½

Any further donations may be sent to the Treasurer, John Cassell, Esq., 80, Fenchurch-street.

## INTEMPERANCE IN CARLISLE.

WE have great pleasure in making the following extract from the Report of the *Public Health Inquiry*. The public are greatly indebted to Dr. Lonsdale for his spirit in bringing forward this important subject. It appears that Mr. Rawlinson, the Government Inspector is now engaged in Carlisle, and at one of his courts the following conversation took place:—

Dr. LONSDALE said there was another subject in which the inspector would no doubt feel interested—the number of public-houses in Carlisle.

Mr. RAWLINSON, in reply to a question from the Doctor, said that he had not any return of that description put in.

Dr. LONSDALE then said he had an opportunity of pointing out that Carlisle stood on the very lowest scale of temperance as far as public-houses were concerned. The Doctor here read over a number of returns from various towns in England, which, by comparison, showed that there were more public-houses in Carlisle, in proportion to the population, than in any other place. He differed with Mr. Steel in saying the population was twenty-seven thousand; twenty-five was more like the number; but he would take the medium, twenty-six thousand, and showed that there was a public-house for every 180 persons in Carlisle. He hoped the inspector would advert to this subject in his Report.

Mr. W. RICHARDSON asked if Dr. Lonsdale had got from the towns he had mentioned the number of "drunk and disorderly" that had been brought before the magistrates, as that was the real criterion whereby to judge of the temperance of a town. He was one of those who thought that drunkenness was not to be estimated by the number of those who sold drink.

Mr. RAWLINSON said that the matter was highly important to the whole community of Carlisle. It was a question which he might or might not enter into in his report, as it formed a portion of the act under the clause "General condition of the Inhabitants." He thought that when a proper drainage had been effected, and a thorough system of cleansing adopted; that when the poor man's home became more comfortable; when those evils which drove him to the public house no longer existed, but in their place a cheerful fireside and cleanly habitation, there would be a silent and imperceptible passing away of this habit of intoxication. He did not believe that Englishmen, especially the lower classes, when they were surrounded by the blessings of a comfortable home, would have the disposition to go away to the public-houses: when they were no longer beset by dirt, and heaps of loathsome accumulations; in fact, when a better state of things was brought about, the temptation to indulge in intoxicating liquors would be almost if not entirely removed. It might do good to contrast one town with another, but unless they traced the evil to its source, and pointed out and applied a remedy, not much could be effectually done by such comparisons.

Mr. GEORGE COWEN observed that the existence of many of the public-houses in Carlisle might be accounted for by the great number of travellers who passed through the town on their way to other places, as it was a sort of central point for all parties. In addition to this, the markets drew a great number of country people hither, and he believed that in no other place could there be found so extensive a market with such small accommodation.

Dr. LONSDALE merely contended for the fact he had stated; the inference to be drawn from it, and the discussion which would arise, might be inconvenient on an occasion like the present, therefore he had confined himself simply to the statement of the fact.

Mr. ROME dissented from Dr. Lonsdale's argument respecting the number of public-houses and the consequent insobriety of Carlisle. He believed that the number of houses had no influence upon drunkenness, in the same way that a great number of shops did not increase trade. Where there were fewer houses the greater was the attraction, for

many went, not only for drink, but also to have the news of the day, and for the sake of company. He thought there was less drunkenness in Carlisle than in any other manufacturing town of the same population in the whole country.

Mr. FAWCETT mentioned that last Saturday was a fair day—and there was perhaps a larger fair than there had ever been before—and it was generally the case that after fairs a number of drunken characters made their appearance before the magistrates. On that day (Monday) there were only three (hear).

The MAYOR thought that the immorality in Liverpool was much greater than in Carlisle.

Mr. STEEL said that in Lancashire they would find men and women mixing up together and drinking together in public-houses; such a thing was never seen in Carlisle.

Dr. LONSDALE thought the reasons assigned by the Mayor were extremely imperfect, and he could successfully combat them if he were to argue the question; but he only wished to draw attention to the fact that there were such a number of public-houses in Carlisle, and when that statement went abroad people would draw their own inference. Dr. Lonsdale also stated, referring to Mr. George Dixon, in corroboration of what he said, that many of these houses were used for most improper purposes, and he hoped that the borough magistrates would on the next licensing-day carefully inquire into their character.

The MAYOR said he did not rise to differ with the doctor, but he had had much experience on the police committee, and he was fully convinced of the correctness of what he had stated.

Mr. RAWLINSON said he did not wish to interfere with the discussion, for he was quite satisfied that when public attention was directed to this subject it would be productive of good. He was quite satisfied the doctor could have no desire to misrepresent, and the difference of opinion appeared to arise out of a kind of local pride as to the character of their fellow townsmen (hear, hear).

Mr. COWEN observed that on the last licensing day the Borough Bench did not act upon the principle of increasing the number of public-houses. He believed that not a single additional license was granted.

Mr. W. RICHARDSON considered that the discussion had nothing to do with the sanitary inquiry, but was simply an argument as to whether the present licensing system was good policy or not.

Dr. LONSDALE observed that he had wished for no argument at all. He had merely brought forward facts.

Mr. W. RICHARDSON: You draw an inference.

Mr. STEEL: It does not belong to this inquiry at all.

Dr. LONSDALE: Decidedly it does.

Mr. RAWLINSON: It belongs so far to it that we have always tried to get the returns of the consumption of liquors from the officers of excise, but from some causes or other they have always been unable to furnish us with them. The inspector then went on to say that he should represent to the General Board of Health the anxiety expressed in Carlisle that no delay should occur in the application of the act, and he could state on their part that the General Board in London were equally anxious to receive these inquiries, especially when they had the support and encouragement of so large a community as Carlisle. It was much to be regretted that a work calculated to do such immense good should meet with obstruction, and this obstruction had in several instances been offered even after a petition had been sent up to London praying for the application of the act.

Many important considerations are suggested by this report; but we have not time to pursue the subject this month. In our next number we purpose to make some inquiry into the truth of the observation made by Mr. Rawlinson, that—"When a better state of things was brought about (this better state of things being sanitary arrangements) the temptation to indulge in intoxicating liquors would be almost if not entirely removed." As we think this involves some fallacy, we shall make it the subject of a special article next number.

WINE AND WATER DRINKERS.—My whole experience assures me that wine is no friend to vigour or activity of mind. It leaves body and soul in a state of listless indolence. In a survey of my whole acquaintance, I find that the water-drinkers possess the most equal tempers and cheerful dispositions.—*Dr. Trotter.*

## RAGGED SCHOOL AND TEETOTALISM.

From public announcement I felt constrained to attend a meeting of the "*Juvenile Band of Hope*," and Cake Soiree, held in the lecture-room of the Working-man's Institute, Pear-street, Strutton-ground, Westminster, on Friday, November 2. The place was crowded as soon as the doors were opened. A large number of children of all ages was present, besides parents, hard-working men and women, benevolent ladies, ministers of the gospel, and several warm-hearted missionaries and advocates of the glorious cause. About one hundred and ten juvenile teetotalers were judiciously arranged on the platform and most conspicuous seats. Although some were bare-footed, they were remarkably clean, and their behaviour highly commendable—especially when we consider that most of them are the offspring of intemperate, improvident, and reckless parents, surrounded by every species of depravity, wretchedness, cruelty, and starvation.

T. B. SMITHIES, Esq., a distinguished friend of the rising generation, occupied the chair, and commenced the important and novel proceedings of the evening by reading a portion of God's word; afterwards a suitable prayer was presented at a throne of grace by *Mr. Terence Smyth*, of Canada.

The Chairman then delivered a very impressive address on the importance of such meetings, and the great and paramount influence they are calculated to exert in the world and the church in a few coming years; he exhorted the young to keep their pledges, and pray to heaven for strength and guidance. Excellent recitations were spoken by girls and boys with becoming simplicity and touching pathos, all of which were so admirably arranged as to depict the evils of intemperance in all their horrible phases and consequences, and the charms and blessings arising from the Total Abstinence principle. During the evening some pieces of sacred composition were sung by girls of the "Refugee and Schools of Industry" with good taste and sweetness, among which were "Flowers that never die," "Babel's fall," "Christmas-day," "Temperance band," &c.

About the middle of this intellectual and cheering enjoyment, the secretary, Mr. John H. Esterbrooke, founder of this recently-established temperance station, presented each member, on rising and producing their card of allegiance, with a good-sized currant cake, which they accepted with pleasing politeness and inexpressible delight. To our surprise and delight, this distribution was carried on with the utmost order and quietness. The secretary afterwards took a rapid and vivid glance at the consequences of the drinking customs of the land, and the imperative duty of all to abandon at once the vice of drinking. He was loudly cheered on retiring.

After a few excellent well-timed observations from the esteemed chairman, "Praise God" was sung by the dense assembly with solemnizing effect. Votes of thanks were passed to Mr. Smithies for his valuable services; to the governesses, school-masters, and teachers, for their kind and efficient aid; and also to the secretary for his persevering zeal in identifying the cause of Teetotalism with the Ragged-school movement of this large neighbourhood, and for the blessings of peace and morality which he has carried into man's wretched home, and for rescuing many a harrowing specimen of blasted humanity.

The poor children before they left were supplied with a pictorial book on "Temperance;" with a beautiful engraved card, with the following expressive motto—"Thou God seest me," with a piercing eye above.

The greatest enthusiasm prevailed throughout the evening. Some of the reclaimed mothers were so affected while listening to their children reciting, as to burst into tears, and at the close embraced their ragged offspring. Such an imposing spectacle of rescued children from the iron grasp of intemperance and vice, with

joyous countenances, cleanly-clad apparel, and hearts brimful of gladness, through the angel influence of teetotalism, associated with the hearty affections they manifested towards their young benefactor, the secretary, the guardian of their present and future interests, have made impressions upon my heart which time will never remove, and which I will recollect with the most pleasurable feelings of emotion when seated at my own cottage fireside, in my native land, thousands of miles from this glorious land of Christian benevolence, temperance, energy, unbounded liberality, and feeling of universal brotherhood. — *Notes by a British North American.* T. S.

## TEETOTAL OPERATIONS.

LONDON.

The second great public meeting in furtherance of the diffusion of temperance principles among the people of this country took place on Monday evening at Exeter-hall. The hall was exceedingly well filled. The 117th Psalm having been sung by the meeting,

JOHN CASSELL, Esq., took the chair, and proceeded to open the business of the evening. He said: The subject to be considered that evening was one of vast importance, and deserving the serious consideration of every one who felt interested in the moral and spiritual welfare of his fellow-men (hear). There was no class of individuals engaged in any benevolent enterprise who had been called upon to endure such an amount of obloquy and contempt as the temperance reformers. He did not allude to the hostility of those who were interested in the manufacture of alcoholic drinks, for from such persons opposition was to be anticipated; but to those who were classed with the wise and good fathers and "leaders in Israel;" men who preached against the evils of intemperance, but yet frowned upon those who were anxious to remove the cause (cheers). Even at that day, when the triumphs of total abstinence were so manifest, learned individuals, doctors of divinity, thought it consistent with their high character, so to step out of their course and assail teetotalism, not upon the ground that it was impracticable, for that they could not do in the face of the million of teetotalers in England and Wales and the four millions in Ireland, with millions in the United States, comprising men of all ages and moving in every grade of society, but they assailed it on the ground that it was false in principle, that it was unscriptural, and that consequently it had no claim upon Christians to unite for the purpose of propagating it (hear, hear). Learned and eloquent divines upon that platform, while lecturing to young men, had dragged in teetotalism, for the purpose of directing a philippic against it (hear, hear). When they saw such an impression existing in the minds of the religious community, it was deemed desirable that one evening of the series of meetings should be devoted to the purpose of showing the connexion between total abstinence, and the extension of religion, and above all to show that it was strictly in harmony with the gospel (cheers). To say that total abstinence was unscriptural, that it was not in accordance with the Bible, was unreasonable and absurd. Their country was deluged with drunkenness—drunkenness was the great cause of crime, and teetotalism offered a direct and effectual remedy (hear, hear). Apply it, and drunkenness would be crushed—reject it, and continuous iniquity would be the lot of that and every succeeding age (loud cheers). He would ask, did not the religion of the Bible call upon them to exercise their reasoning faculties, to bring into exercise their benevolence, for the purpose of doing good whenever the opportunity presented itself? (hear, hear.) They were not, it was true, expressly commanded to establish teetotal societies; but, nevertheless, the religion of the Bible called upon them to resist everything that tended to arrest the progress of the kingdom of God, or to injure the morals of the people. If they went to the Bible they would find that teetotalism, as it was technically called, was no new thing; they would find that the most eminent individuals that had ever figured in the world's history had been abstainers from intoxicating drinks (here Mr. Cassell demonstrated this truth from numerous scriptural examples). Still they met individuals well versed in Hebrew and Greek, who talked learnedly about the wines of the ancients. To such his answer was, that he could not argue the question with them, because he

did not understand Hebrew or Greek. He looked at the case as a Christian, a patriot, and a philanthropist; and at the evils caused by the use of intoxicating drinks among the people at the present day (hear, hear). And if such individuals proceeded to contend with him that such drinks were given to man as a blessing, he would answer that, supposing they were originally given to man as a blessing, what were they in their later days (hear, hear). "We have nothing to do with what the ancients drank. We have to deal with modern times and our own country, and we hesitate not to say, that the greatest curse ever inflicted on a nation is the use of intoxicating liquors" (cheers). Mr. Livesey, of Preston, had estimated that the quantity of alcoholic liquors consumed in Great Britain in a year would make a river three feet deep, thirty feet wide, and 163 miles in length. And yet they wondered at the spread of dishonesty, prostitution, and crime (hear, hear). When he thought of the way in which intoxicating drinks were spreading desolation on every hand, making wives widows, and children fatherless, in fact ruining the working class, he could not but shudder at the result. Why, the judges on the bench stated that, in four out of every five cases brought before them, intoxicating drinks had been the first incentive to crime (hear, hear). And the evil was not confined to our own country, for we were the means of spreading it far and wide over the world (hear, hear). Our ships carried it to distant islands, and with it poisoned the inhabitants. They were simple savages. What had they done that we should introduce the fruitful cause of so much sin amongst them? (hear, hear.) Professedly our missions were for the extension of civilization, but we introduced intoxicating drinks among people who had heretofore been innocent and ignorant of their use. By this means youth was cut off in its vigour, and manhood in its strength, and misery was created in many a previously-smiling land. He asked, then, of the Christian men and Christian women, when they saw their country with its 600,000 drunkards, and were told that 60,000 fell victims to drunkenness every year, whether they should not resist this curse, and say, "Stay, hold thy hand, is it not enough?" (hear, hear.) Should they not do everything in their power to root out from the land this gigantic upstart, until every drunkard had been cured of his sin? (loud cheers.) Their principle had already effected much; it had not only reclaimed the drunkard, but had, in many cases, turned his attention to the contemplation of eternal things. Still it was found no small difficulty to convince the people of the evils of intemperance and of the efficacy of teetotalism. They said, "We know this is a monstrous evil, but we differ with you as to the remedy. What we want in this country is more places of worship. Let us erect more churches and chapels and schools; let us have the gospel more faithfully preached; and if that will not effect the reformation of the drunkard, we are sure that your system will fail." Now it was his decided opinion that the religious people did not understand the nature of the evils of drunkenness, or they never would introduce such an argument. What was intemperance or the passion for strong drink? It was not only a moral, but a physical evil; and not one which was a necessary consequence of our fallen nature. It was an acquired passion, and was added to all our other evils (hear). They were told by physiologists that the brain was the organ of the mind, and how important, then, was it that they should not introduce into the system anything calculated to derange its functions. Alcohol was dangerous not only to the liver, lungs, and stomach, but it mounted to the brain, the port royal of the soul, and there committed its dreadful ravages (hear, hear). The rational communication between mind and matter was suspended and the man fell into a state of absolute insanity. It was no use preaching the gospel to a drunkard any more than it would be to an insane man (hear, hear). The gospel was never intended for a remedy for physical evils, and it was a physical evil which they sought to remedy. The founder of that gospel had been compared to a husbandman, and the gospel was his seed. But if they wanted the seed to be sown successfully, there must be an adaptation between the soil and the seed. Suppose the Government had allotted to him (Mr. Cassell) some bog land in Ireland on the condition of his cultivating it, and that he commenced at once sowing broadcast without any previous preparation, would not his labour be in vain? (hear, hear.) Should he not first drain his bog, and then no doubt it would bring forth fruits in abundance. So it was with the mind of the drunkard. If they attempted to sow gospel-

seed in his unreformed mind these would be no adaptation, but let them go to work with the machinery they had created. Let them dig drains, so to speak—let them dig the dykes of total abstinence, and drain his brain of the alcohol, and then he would be prepared to receive his intellectual and spiritual food ("Hear," and cheers). Then they might sow the precious seed of the gospel; it would be sure to take root and would bring forth fruit in abundance. They had the evidence of ministers in various parts of the kingdom to testify that, since the principles of teetotalism had been broached, they had witnessed many instances of drunkards not only cured of their vice, but turned to spiritual ways. He asked them, as Christian men and Christian women, to think of the 600,000 drunkards in this country, and not to let them go down to the bottomless pit crying out, "No man careth for my soul" (hear, hear). They (the Society) were determined to persevere. They would knock at the door of the Conference, and never stand still until they made all Christian people awake to the evil. He trusted that ministers and laity, Christian men and Christian women, would come forward and show to the world, by their example in abstinence, that they considered the lives and souls of their fellow-creatures of more importance than any gratification they could experience from the use of strong drink (cheers).

The Rev. W. MORTON, late of Calcutta, then addressed the meeting. He said that after spending thirty years as a missionary in a foreign country, he felt a deep and growing interest in the abstinence cause. That cause was one of great importance—an importance extending to eternity. Facts were stubborn things, and those in favour of abstinence could only be met by opposing facts (hear, hear). His own observations abroad supported the experience of the missionaries whose names had been mentioned by the chairman. The inhabitants of India, as a nation, were professedly and actually water drinkers (cheers). The Brahmin, in whom centred all the dignity and importance of his race, on the authority of the sacred books, abstained on principle from intoxicating drinks. British customs, however, had operated to introduce the use of strong drinks among the lowest class of the population. This was attributable partly to the example of the British residents, and partly to the efforts of the Government to obtain revenue from the use of intoxicating liquors (hear, hear). To such an extent had Christians—even Christian missionaries—thus injured the Indian population, that within the last few years a temperance movement had been headed by the millionaire native of Calcutta, a heathen to the fullest extent of the word, and of the grossest kind, for the purpose of stemming the tide of drunkenness which Christians had introduced. It was objected to abstinence that it was nowhere spoken of in scripture as a virtue, though temperance was declared to be one. Whatever might be said as to the abstract lawfulness of using intoxicating liquors, if all the best authorities united in declaring that the use of strong drinks was filling the land with crime of every kind; if experience showed that legislation, education, and the best moral efforts had failed to effect a cure for the prevalent evil, the disease being desperate, they were driven to the adoption of a desperate remedy (cheers). The necessity resembled that which occasionally existed for the suspension of the Habeas Corpus Act. One startling fact was admitted by all well-informed persons, that the present rate of evangelisation did not overtake and was not even proportionate to the increase of population. To what, then, but abstinence could ministers look as a means of effecting a change? The principle of adopting a pledge had been followed by some clergymen who had proposed a pledge as a means of withstanding Puseyism. [The speaker here read the pledge to the meeting.] St. Paul declared, that if meats or strong drinks made his brother to offend he would not take either. Here was the principle of total abstinence admitted and sanctioned by the apostle of the Gentiles. The same apostle said further, "I will not be in the power of anything;" that is, he would not be the slave of his nose or his palate (cheers). By far the larger number of exclusions from the Indian churches had arisen from intoxication. It could not be wrong to arrest such an evil in its course (cheers). As regarded the religious effects of temperance, he had known many instances of persons who having been in misery and rags, under the practice of temperance had, after taking the pledge, not only formed improved general habits, but had become regular attendants at a place of worship (hear, hear).

Mr. D. G. PAINE, of Deptford, was the next speaker. The word unscriptural was very effectual against any cause

to which it was opposed, and that word had been much employed against temperance. The principle of temperance appeared at once calculated to produce good effects. But it was asked whether temperance was scriptural, and that question was one in professing which the profane joined with the religious. They must come to a clear and satisfactory understanding on this point. Was the adoption of abstinence as a principle defensible by scripture? If they searched in the Bible for examples on either side the investigation would be fruitless; examples might be found both for and against, and they could therefore only arrive thus at a negative conclusion. This mode of searching failing, they must turn from example to principles. Suppose that not a single instance of the practice of abstinence could be produced, still, if it were found that a great principle, interlinked with Christianity, was infringed by the use of intoxicating drinks, nothing more should be required to induce abstinence. If it were the testimony of scientific men that such drinks were dangerous to the constitution, introducing a desire which threatened the healthful action of the body inimical to the welfare of the soul, that was sufficient to establish the principle of abstinence. The precept, "Thou shalt love thy neighbour as thyself," was a virtual condemnation of intoxicating drinks (hear). Christians, doubtful of the consistency of total abstinence should look around them and observe the effects of drunkenness (cheers). They should visit dwellings in towns, in which all the inmates, young and old, were the subject of its power. They should visit spots in the country, in which they would learn that the peasant, living under the influence of drink, was not the innocent rustic whom poets had portrayed (hear, hear). The Bible bade them "look not every one only on his own things, but also on those of others;" and thus seconded conscience when it whispered the command, "Deny thyself" (cheers). He concluded with an earnest appeal to professors of religion, who were not yet total abstainers, to meditate calmly on the spirit and tenor of scripture, declaring his belief that the result of their doing so would be the adoption by them of the principle of total abstinence.

The Rev. S. DUNN, of Nottingham (late member of the Wesleyan Conference), on rising to address the meeting, was received with loud and reiterated cheers. He said he believed that, notwithstanding all the attacks which had been made on the cause of abstinence, it was rising in public estimation. It was a satisfaction to himself to be able to declare that he had never drunk a glass of brandy, rum, or gin, had never smoked a pipe or a cigar, and had never taken a pinch of snuff since he was born (laughter and cheers). He had now passed his fiftieth year. In the course of his life he had, perhaps, travelled as many miles, preached as many sermons, delivered as many lectures, seen as much public service in various climes, under various circumstances, by night and by day, on the sea and on the land, as most ordinary men; and though he had never tasted ardent spirits, he had never yet had one day's bodily sickness or pain (cheers). He then proceeded to relate his missionary experience for the purpose of illustrating the practicability of total abstinence under the most trying circumstances of missionary life. He observed that his friend the late Adam Clarke had told him that more Methodist preachers had been destroyed by strong drinks than by any other cause (hear, hear). For a quarter of a century he had been exposed to great temptations to cease from abstaining, but whatever faults might be attributed to him by his Wesleyan brethren, none could say that he had ever put the poisonous cup to his lips. He had been subjected to some ridicule by the firm stand which he had made personally, and by his remarks on temperance in the pulpit. He had never before attended a temperance meeting. A rule of the Conference prohibited the use of Wesleyan chapels for total abstinence meetings, a subject of much regret to him, if only on account of the many expulsions which he had himself been compelled to enforce (hear, hear). It was to his expulsion from the Conference as a Wesleyan minister that his presence that evening was attributable. In conclusion, he entreated the friends of total abstinence to put forth increased energy in seeking its extension.

The Rev. J. KIRK, of Edinburgh, delivered the concluding address, choosing as his special topic the influence of the drinking customs of society on the spiritual interests of those who were engaged in the trade of strong drink. He knew of no men whose case was more fitted to move the heart of benevolence than those who daily prepared or delivered strong

drink for the use of their fellow-creatures. He then narrated several cases which had come within his own knowledge in illustration of the foregoing remark. A friend of his once had occasion to seek the use of a room for a temperance meeting. The person with whom the power principally rested happened to be himself engaged in the spirit trade. On going to him his friend found him busied with a number of customers, and he remarked to him, "You see I am very busy; we must be diligent in business, fervent in spirit, serving the Lord." So delusive was the effect of his occupation that he actually imagined that in pursuing it he was doing God service (hear, hear). Strange to say, the spirit-dealer acceded to the request for the room, observing that he was a great friend to temperance (laughter). In their individual capacity they were bound to regard the interests of men engaged in this trade. He concluded by calling upon all who were not then total abstiners to become so at once (cheers).

A vote of thanks was given to the chairman.

#### HARP-ALLEY, FARRINGTON-STREET.

We understand that BENJAMIN ROTCH, Esq., one of her Majesty's Justices of the Peace for the county of Middlesex, has become the President of the above society, and that he will take the chair at the forthcoming annual festival, to take place in the usual place of meeting, the British School-room, Harp-alley, on the 27th inst. This has usually been a season of deep interest, and is not likely to be less so on this occasion.

#### HAWKSTON-HALL, WATERLOO-ROAD.

The meetings in the new hall continue to be held every week, under very encouraging circumstances. The committee, we understand, intend getting up a festival on the evening of New Year's Day, in a style not hitherto attempted by any of the Metropolitan Temperance Societies.

#### THE TRIUMPH OF TEETOTALISM AT A RAGGED-SCHOOL.

In order to commemorate the laying of the foundation stone of a church in Westminster, a few days since, J. Carter Wood, Esq., brewer, of that neighbourhood, sent a quantity of good beef, bread, potatoes, and a large barrel of beer to the children of the Ragged school, who were seated before a long table and supplied with the solid nutritious substances, the sight of which made their eyes beam with joy and their hearts beat with gratitude. A mug of beer was also placed before each poor child, but the members of the Westminster Juvenile Band of Hope, as if touched by an electric wire, simultaneously and fearlessly pushed away the mug of beer, exclaiming, "We will not drink the drunkards drink;" and this noble and cheering devotedness was manifested in the presence of their governesses, masters, and others, who are not Teetotalers! How powerfully does this circumstance speak in favour of juvenile temperance societies, and their probable influence in accelerating the triumphs of the hallowed cause of sobriety and virtue. The gentleman referred to is one of the committee of the "Westminster Improvements," and to exhibit his Christian benevolence and good taste, is erecting a large public-house facing our ragged-schools, and just by stands his black looking brewery, as if in mourning for the myriads murdered by the poisoned drinks there manufactured—drinks made from the people's bread, while numbers are perishing in loathsome cellars and dreary garrets, for the want of the common necessaries of life, and our alleys and courts are teeming with ragged children and drunken parents, resulting from such curses of our land.

JOHN H. ESTERBROOKE.

#### CONGREGATIONAL TEETOTALISM.

On Monday evening, November 12, the members and friends of the Association for the Diffusion of Total Abstinence Information in the Church took tea in the Fitzroy Temperance-hall, in commemoration of its third anniversary. Nearly one hundred persons sat down to the social feast; after which a meeting was held, Mr. ROBERTS, treasurer of the association, presided, and in a few pointed remarks spoke of the perpetuation of the drinking system depending in a great measure on the position and practice of professing Christians.

The SECRETARY read the report, which stated the society to have been the result of the World's Temperance Convention. Its operations were chiefly confined to the distribution of tracts among professing Christians. Among other encouraging circumstances narrated was the follow-

ing:—A Christian man through the perusal of one of the tracts became an abstainer, shortly after he visited his native town carrying the tract with him, which was made the means in leading several to pay attention to the subject of Temperance, and inducing a malster to give up his occupation from conscientious convictions. Nearly 10,000 tracts including pamphlets had been circulated during the twelve months.

Mr. G. CAMPBELL demonstrated that while Sabbath Schools and Missionary Societies might be injured by drinking, it was not possible for them to be benefited by it; and, on the other hand, each of these might be benefited were those connected with them total abstiners. The object of teetotalers was, not to put teetotalism in the place of Sabbath-schools, or of missionary societies, or of the Gospel, but in the place of drinking, so that the question was not whether teetotalism was better than either of these, or any other mode of Christian operation, but is *teetotalism* better than *drinking*.

Mr. MANN referred to the position for usefulness a Christian who was an abstainer occupied above those who were not; and advanced the following fact:—A man had several times been cut off from the church in consequence of drinking; his wife applied to an officer in the church to visit him, urging that if he would make her husband a teetotaler all might be well; he not being a total abstainer his conscience would not permit his enforcing what he did not conform to, he consequently excused himself by sending the woman to Mr. M. Therefore he thought he had opportunity for Christian usefulness which it was impossible those who drank strong drink could have.

The Rev. W. MORTON stated several cases of individuals who had occupied high and influential stations losing property and character through drink. In an appeal to mothers he proved the education given in childhood to be the implanting of principles which would grow with their growth, illustrating this by the manner in which idolatry was perpetuated in India; the mothers taking their children from the earliest period to the shrine of the idol gods, and instructing them in the obscenity and follies connected with that devotion, to which afterwards they become desperately attached.

A hymn was then sung, and this refreshing meeting terminated. A. S. D.

#### BRIXTON AND CAMBERWELL.

The newly-formed Temperance Association of the above places made a successful *debut* on Wednesday, 7th Nov., at Camberwell. This first public meeting was attended by about 300 respectable tradesmen and others, and was by far the most influential meeting ever held in this locality in favour of the Total Abstinence cause. B. ROTCH, Esq., was in the chair, and was well supported by the speeches of the Rev. Dr. Burns, Thos. Beggs, Rev. J. Doxsey, and Rev. A. W. Keritage. Mr. Prebble, the hon. sec., read a report, of which the following is an abstract:—In this parish there are two lunatic asylums, generally containing eight or nine hundred unhappy inmates. Lord Ashley has publicly stated that at least two-thirds of the lunatics of this country are bereft of reason by strong drink. Upon this calculation, five or six hundred of these unfortunates are victims of the drinking habits of society. Some competent authorities reckon as many as nine-tenths, resulting from the daily use of intoxicants, which will give above 750 residents in two asylums in this parish in whom drink has darkened or destroyed the noblest endowment of our race. There are said to be 300 paupers in the workhouse, and a careful attention to the history of English pauperism will render probable the conclusion that 250 of these have been cast on the parish through drinking habits, and the extravagance, indolence, and neglect usually produced. The desecration of the Sabbath by the drinking practices is awful to relate. On an examination of 13 public-houses and 19 beer-shops one Sabbath evening, during divine service, 201 men, 13 women, and 2 boys were found. Drinking, swearing, smoking, and singing, were their Sabbath amusements, and in several instances drunkenness had set its mark upon its victims even at that early hour. The examination occupied one hour and a half, and was necessarily hasty and superficial, but in that time these melancholy facts were ascertained. If it were necessary, the names of several respectable tradespeople and other parishioners might be given from the recollection of the committee, of the ruin occurring to the parties by the wide-spread temptations of drinking usages. It was but the other day a tradesman returned home in a state of degradation from

over-drinking, and fearfully swift was his destruction, for in nine hours he was a corpse. Another, a few months back, fell down stairs, and died from dislocation of the neck. This was a drinking man. Opposite to him we have the case of a wretched death in the hospital, from disease proceeding from drink. Nine companions in debauchery were seized with delirium, and were under medical treatment at one time; six were cut off from this horrid cause. Several are at this moment roaming like unsettled spirits over the parish, to the utter neglect of their families, to say nothing of society. It may be predicted of them, that they will follow the steps of many, very many, of those who end their day in the work-house or lunatic asylum. Who, then, shall say that Camberwell needs no enlightenment upon the subject we have taken up—viz.: the adoption of true temperance. Many annoyances and dangers arise from the drinking habits of drivers and conductors of omnibuses; and it is surely of importance to put a stop to the present recklessness, caused by a glass *above*, or the sullenness of a glass *below* par. A few months back a gentleman fell from the box while "vinous," and though after some weeks he recovered, he will never be the same man again. Another died instantly, under a similar accident. In our street more than thirty could be named who have either died or been ruined through this disease. Many falling from honourable positions in society—many mothers made wretched by their sons' enlistment into that slavery of slaveries, the military profession. Drink, the insatiable monster, the invariable cause. The subjects allotted to the different speakers were listened to with interest, and several pledges were given during the proceedings, as well as at the close.

THOS. PREBBLE, Hon. Sec.

#### CLAPHAM AND STOCKWELL.

A public meeting was held in Lark-hall school-room on Thursday, 15th inst., when a lecture was delivered to young persons "on the evils of the Drinking Customs" by Mr. John H. Esterbrooke. Notwithstanding the stormy state of the evening, the attendance was respectable, and the greatest attention was paid to the lecturer. At the close sixteen persons signed, including two local preachers. A society will shortly be formed in this place.

#### BRENTWOOD.

The friends of the Temperance cause in this place have begun their winter campaign. On the 1st of November Mr. T. A. SMITH, of London, delivered a lecture in the National School-room, to a respectable company. In the lecture Mr. Smith explained the nature of the various kinds of intoxicating liquors, and their physiological effects. On the following evening a social tea-party was held in the school-room of the Independent chapel. The Rev. Mr. Hall, the minister of the chapel, presided, and on taking the chair stated that, though he had not been much among them of late, yet he felt a deep interest in the cause. Addresses were then delivered by Mr. Allen, from Glasgow; Mr. T. A. Smith, and Messrs. Gibson and Butler. The East India Company's barracks being near this town, a considerable number of the soldiers were present at the tea, and at the close of the meeting *ten soldiers* and four civilians signed our pledge.

#### EPSOM.

On the 6th and 7th of November, Mr. T. A. SMITH delivered two lectures in the British School. The lectures were illustrated with drawings of the stomach, liver, bowels, lungs, heart, and blood-vessels, and also with a real human stomach. In the first lecture he described the processes connected with the analysis of animal and vegetable substances; the composition of the various kinds of intoxicating liquors; the changes these liquors undergo in the human system; and their effects on the function of digestion. In the second lecture he described the composition and uses of the blood; the structure and uses of the heart and blood-vessels; the effects of alcohol on the heart's action; on the function of respiration; and in the production of disease; and concluded by an appeal to all who were present, to assist in reclaiming the drunkard; preserving the temperate; and banishing intemperance from the face of the earth.

#### ASHTON KEYNES, NEAR CIRENCESTER.

A tea meeting was recently held in the Independent chapel by the Temperance Society of Oaksey, and some friends from the surrounding neighbourhood. After tea a public meeting was held; Mr. Newman, from Cirencester, was called to the chair. The speakers on the occasion were Messrs. H. Alexander, A. Knight, T. Cornley, W. Hall,

J. Packer, and James Jefferies. Some appropriate hymns were sung by the members and choir of the chapel. At the close of the meeting eighteen signed the pledge and since then the number is augmented to nearly forty.—H. COX.

#### MIDDLEWICH, CHESHIRE.

The above-named place is a small market-town, containing about 3,500 inhabitants. The society owes its origin to the visits of Messrs. Collins, Barlow, and Gorst, of Northwich. Their first visit was on the 6th of May, 1849. Thomas Thompson, a distinguished teetotaler, having been apprised of their second visit, which was on the 10th of June, gave them a hearty reception; and as the result of this and their subsequent visits, a committee was formed, and the society established July the 19th.

The society held its first festival on Tuesday, October 16th, being Wake-Tuesday. A procession, headed by the "Middlewich harmonic brass band," marched through the principal streets of the town. A numerous company sat down in the Town-hall, after which a public meeting was held. The chair was taken by Mr. Thompson, of Northwich. The meeting was addressed by the Rev. E. Britain, Primitive Methodist of Sandbach; the Rev. Mr. Metcalf, Wesleyan Minister; and Mr. Collins, of Northwich.

On Wednesday evening, October 17th, a public meeting was held in the Primitive Methodist Chapel; John Nixon, Primitive Methodist local preacher, in the chair. The meeting was addressed by John Tench and John Leech, of Middlewich; Messrs. Gorst and Barlow, of Northwich; and Ellis, of Betyl. The number of signatures gained from the commencement is 154.

#### SCOTLAND.

We are much pleased to find that our highly-respected friend, J. S. BUCKINGHAM, Esq., in addition to the popular and instructive lectures which he has been delivering in various towns in Scotland, has found opportunities for advocating the important principle of total abstinence from strong drinks. At *Inverness*, "a soiree was given by the Total Abstinence Society, in honour of Mr. Buckingham, and for the purpose of hearing an address from that gentleman. The attendance was numerous, and a large portion of the audience were children. The Rev. Mr. Clark, who filled the chair, introduced Mr. Buckingham, who entertained the audience with an interesting sketch of his own experience in connection with the Temperance cause, concluding by an earnest appeal to those present to act upon Temperance principles, and do what they could in their several spheres for the promotion of the cause. A vote of thanks was proposed by Mr. Clark for the able address with which Mr. Buckingham had favoured them; and, in acknowledging the compliment, Mr. Buckingham insisted that, if they were sincere in returning thanks for his address, they should follow his advice, and humorously adverted to the powerful influence which sweethearts and wives could exert in behalf of the Temperance cause upon their admirers and husbands. Mr. Buckingham was listened to with great attention, and was frequently and loudly applauded in the course of his address." At *Banff*, also, "Mr. Buckingham having been requested by the Committee of the Total Abstinence Society to deliver a lecture on Temperance during his stay in Banff, acceded at once to this request, and generously gave a lecture without any other remuneration than the enjoyment of that gratification which a benevolent mind feels in being instrumental in doing good to others. The lecture was of the first order in every respect. The sentiments were logical and convincing—beautifully expressed, and breathing forth the spirit of purest philanthropy. The audience, which was both large and respectable, listened, for about two hours, with breathless attention to facts and arguments which were presented, illustrated, and enforced, in such a way as to rivet attention and plant conviction in every breast." A similar course has, we understand, been adopted in other towns.

#### CAPE TOWN.

To the Editor of the Teetotal Times.

RESPECTED SIR,—Though separated by thousands of miles, we are united, I believe, in one great work—the promotion of the principles of Total Abstinence; and a gratifying report of the proceeding of a Total Abstinence Society, though in this distant part of the world, will, I doubt not, be received by you with pleasure, as affording another pleasing testimony that the supporters of this glorious cause are steadily increasing. Should you consider it worthy of a place in your periodical, you would confer a favour on the friends of Total Abstinence here by its insertion.

On Tuesday evening, the 1st May last, the members and friends of the Cape Town Abstinence Society assembled at the Orphan-house Chapel, Long-street, which the minister thereof, though not a member of our society, had kindly placed at our service; and notwithstanding the unpropitious state of the weather (for it rained almost incessantly for some hours during the afternoon), upwards of 200 individuals partook of a plentiful supply of cake and tea, at the first meeting of this kind (viz., a teetotal tea meeting) ever held in this part of the colony. After the tables had been removed, a public meeting was held, at which a report of the proceedings of the past year, &c., was read, a copy of which is enclosed herein. Several interesting addresses were also delivered, and at the close of the meeting several additional signatures were obtained. The greatest harmony and good humour prevailed throughout. A more interesting spectacle than was presented on this occasion it would be almost impossible to describe. Joy seemed to fill every heart, and beam in every countenance; and we think that the remembrance of it will be one of the last impressions that will be effaced from the minds of many that were present.

Our society is still prospering. We hold public meetings twice every month, at the close of which additional signatures are *always* obtained. May this and all similar institutions continue to prosper under the direction of Him whom we trust we gratefully acknowledge has guided us hitherto, is the earnest desire of

Your obedient servant,

CYRUS JAS. MARTIN, Secretary.

Cape Town, 13th August, 1849.

From the report read at the annual meeting of the Cape Town Total Abstinence Society, we find that the Society has recently been reorganised, and that 364 persons had signed the pledge since that period; 217 of these were military members, and the total number on the book was 534. Several instances of reclamation from habits of intemperance were on record.

#### RECENT PUBLICATIONS.

**TEETOTALISM DEFENDED.** *An Examination of the "Confessions of a Convert from Teetotalism to Temperance."* By A. W. HERITAGE. London: W. Tweedie, Falcon-street.

This sober, serious, candid "Examination" is admirably calculated to settle the minds of any who may have, for a moment, wavered, in consequence of the fallacies and misrepresentations contained in Thomas Smeeton's "Confessions." To such persons we strongly recommend it.

**THE BENEFITS OF TOTAL ABSTINENCE FROM INTOXICATING LIQUORS, in reclaiming the intemperate, and restoring the backslider.** By WILLIAM SPRIGGS. London: C. Gilpin, Bishoppate-street.

The principal portion of this tract was originally published in the form of a letter to the late lamented William Cash. It contains a thrilling relation of the writer's experience, both as a lover of strong drink and as an abstainer therefrom; interspersed with many useful observations and advices. To this, the *third* edition, is added a short tribute to the memory of Mr. Cash—a friendly address to Teetotalers—and remarks on capital punishments. The earnestness which characterises Mr. Spriggs' oral addresses is seen in every page of this tract, and from its perusal various classes may derive information, encouragement, or caution, as their circumstances may require.

**ON THE MANAGEMENT OF INFANCY.** With Remarks on the Influence of Diet and Regimen. By CHARLES HOGG, M.R.C.S., &c. London: J. Churchill.

HEALTHY, honest, affectionate children, are the noblest bequest we can make to posterity. Learning and wealth may, under wise guidance, achieve some worthy purposes, but their continuance cannot be insured for one generation; whereas a healthy constitution is transmissible by poor as easily as by rich, if they will resist the temptations of perverted appetite, and not deprive themselves of the lessons of experience and honest science. "As the twig is bent the tree is inclined." If every infant entering into life

were to be well and wisely treated in regard to its physical nature only, an important point would be gained towards future good. The popular sanitary movement commenced in the *sewers and gutters*; it then reached the human *skin*, and baths were furnished to keep the surface clean. External purifications must on no account be neglected, but upon *inward* rectitude even more depends.

The advocates of total abstinence have popularised much scientific truth in respect to *fermented liquors*. Mr. Hogg fully ratifies all their assertions, and proceeds to the no less important ground of a *salutary diet*. Above and before all things he demands that infancy shall be rescued from the mistakes of unwise affection, and that the most tender of relationships shall not, as it now frequently is, be rent asunder or rendered unhappy. He is anxious that children should pass through the ordeals of measles, teething, scarlet fever, and the other trials of infancy, without danger, on the simple principle of giving only mild, bland diet, and strictly forbidding all irritating and stimulating substances. His work is full of excellent practical advice, and is perfectly intelligible by the general reader. We quote a passage or two from the "Appendix":—

"Ardent spirits are destructive of the energies of both body and mind. When taken, even in moderation, a powerful preternatural action is produced throughout the whole system; the pulse is rendered full and quick, the mind is exhilarated, and the muscular strength increased for a time; but the lassitude, languor, and other symptoms of debility, which speedily follow the reaction, prove how hurtful the repeated effect must be; and those who indulge in dram-drinking are, of all men, the most to be pitied. A greater curse cannot be inflicted on a nation than the easy purchase of spiritous liquors. This monster of iniquity is not confined to large towns alone; the surrounding villages are wallowing in the same moral turpitude, poverty, political discord, and oppression.

"The bad effects of ardent spirits on the constitution of those who indulge in them, are no less apparent; the long train of stomach complaints, of which dram-drinkers are the subjects, ought to be a warning to the young and inexperienced. The deceitful exhilaration of a few hours is a poor compensation for the suffering from indigestion, flatulence, and the gnawing pains which tempt a recurrence to the fatal dose. This pernicious habit gives rise also to various affections of the liver, particularly that hardened state of it, which often ends in dropsy, and other symptoms of a broken-down constitution. The use of spirits predisposes likewise to inflammatory attacks of various organs, to erysipelas, and disorders of the head, ending in apoplexy and palsy."—P. 132.

Good, as far as it goes. We should, however, have been better pleased if Dr. Hogg had included in his category *all distilled and fermented liquors*.

**THE DRUNKARD'S LIBERTY.**—When first I got acquainted with strong drink, it promised me *liberty*—and I got liberty. I had the liberty to see my toes poke out of my boots—the water had the liberty to go in at the toes and get out at the heels; my knees had the liberty to come out of my pants; my elbows had the liberty to come out of my coat; I had the liberty to lift the crown of my hat and scratch my head without taking my hat off. Not only liberty I got, but *music* also. When I walked along on a windy day,

"The crown of my hat  
Would go flipperty flap,  
And the wind whistle—'How do you do?'"

#### TO CORRESPONDENTS.

Advertisements, and articles intended for insertion, should be addressed to the Editor, 80, Fenchurch-street, London; also, all orders for the Stamped Edition.

The TEETOTAL TIMES AND ESSAYIST may be had of B. L. Green, 62, Paternoster-row, London; Ward, 54, do.; Abel Heywood, Manchester; Kershaw, Leeds; Menzies, Edinburgh; Gallie, Glasgow; and all Booksellers.

1850

THE  
TEETOTAL TIMES  
AND ESSAYIST.

THE MANNINGS AND BRANDY;  
OR THE MURDEROUS QUALITIES OF STRONG DRINKS.

[BY BENJAMIN PARSONS.]

IN one of the reports of the "Confessions" of Manning, given in the public papers, he stated that when the murder of O'Connor was contemplated, his wife laid in a store of brandy—twelve bottles, if we remember rightly. He says that, generally, she was rather sparing in providing these liquors; but now, all at once, she became very bountiful. This shows that she had great faith in alcohol as an inhuman, a corrupting, and destructive beverage. She knew her husband well; and from some points of his character—which, in spite of all efforts to conceal them, have become prominent—we should conclude that he was not over-squeamishly humane, or that at any time he very much stuck at trifles when a question of interest presented itself. Still, his wife feared that some relic of humanity might remain in his bosom, and that he might shrink from shedding blood; and, therefore, to make doubly sure of transforming him at once into a brute and a demon, she resolved to ply him with strong drink. Brandy, she may have reasoned, can do wonders in the way of drying up the last drop of the milk of human kindness from the souls of men and women. She was, doubtless, competent to judge of this experiment, for she had kept a public-house. The scenes she had there witnessed of the almost omnipotent character of these liquors to degrade mankind, and render them fit for any crime, must have inspired her with an unshaken confidence in its power to thoroughly equip herself and her husband as murderers; and therefore she laid in a good supply of these mental and moral poisons.

To ascribe mental and moral influence to a physical beverage may seem contradictory, if not absurd. But "facts are stubborn things;" and facts, rather than theories, must be our guide. True physics and metaphysics cannot wage war with veritable history; or, if they do, by that very act they transform themselves into science and "philosophy falsely so called." Alcohol is a physical and metaphysical plague. It first effects the nerves, then the brain, and finally the soul. It can do this with such rapidity that the different stages of the operation may not be observed; as, in the feats of the juggler, the manner of the performance may escape detection. Still the result is evident and palpable. Strong drinks taken in large quantities can produce temporary paralysis of the nerves, muscles, and brain, so that under their curse the giant is reduced to a helpless infant and drivelling idiot. In more cautious draughts, it can inflame the passions, and nerve the arm, for the most cruel deeds; and thus it possesses a power beyond any other substance with which we are acquainted. It especially arms men and women for cruelty, and renders them hard-hearted, and reckless of results. If, as phrenologists say, there is an organ of destructiveness in the brain, alcoholic drinks possess the cruel art of quickening it into the most deadly vigour and virulence; and

thus these liquors are a bane to the physical, the mental, and the moral constitution of man.

Mrs. Manning could not have kept a tavern, an ale-house, or a gin-palace, without being well versed in these truths. She had probably seen the husband, under the influence of beer or gin, destroy his wife and family by the most cruel process. In these cases, the barbarity of the inquisitor, with his vast and tremendous apparatus of torture, or the exquisite brutality of the Indian savage, who dissects his victim alive, and takes his body to pieces a joint at a time, while he carefully guards the vital part that pain may reach its climax, had all been thrown into the shade. She sold and dispensed a liquor which made "woman forget her sucking child," which rendered husbands more brutal than brutes, and sank fathers and relatives below tigers, wolves, vipers, or dragons. The newspapers almost daily informed her how skilful and heartless men and women could be made by the tankard and the bottle; and therefore she had no doubt that her husband, had he been as tender-hearted as an angel, could be transformed by ardent spirits or beer into the image of a murderous demon. The death of O'Connor was, as a consequence, planned without the least fear of a failure. Brandy! BRANDY! could do it all. She tried the experiment, and how awfully she succeeded is now a matter of history. The unhappy victim, without a moment's warning, and in the midst of his crimes, is sent into the presence of his JUDGE. In one instant, the pistol—in the hand of a WOMAN!—fixes his doom for ever. The dying man dripping with gore, and perhaps casting the last look of indignation and despair upon his treacherous destroyer, has his pockets rifled of his keys. That last look was one which might have paralysed a vandal or a fury, but brandy! brandy! can brave anything. She gives him the last blow with the crowbar, and hastens to his lodgings for his treasure; while her husband, in sight of the corpse, smokes his pipe! On her return, they bury the uncoffined body, and cover it with quicklime to hasten decomposition. Finally, the cruelty of the Mannings is more than imitated by our laws; and now, O'Connor and his barbarous destroyers have met face to face on the awful shores of eternity!

The tale is one of the most melancholy that has been written for a long time; and is perhaps as tremendous an example of the potency of strong drink to destroy the bodies and souls of men as we have on record. And, alas! the case is not solitary. Every week, and almost every newspaper, proclaims the doings of alcohol. Executions are on the increase, and the spectators of this barbarous custom in a Christian land depart from the gallows more steeped in vice than before. What myriads have been corrupted by the crime and execution of the Mannings! In these awful facts there is A MORAL, which all ought to study with the deepest seriousness.

Our age is one in which not a few profess to aspire to the extreme of spirituality. To those members of our churches, and ministers of religion, who use and commend intoxicating drinks, we might say: "Ladies and Gentlemen, you have attained to the climax of your vows. With the same mouth and hand with which you recommend the omnipotent grace of JEHOVAH to save, you extol another power, which is almost as omnipotent to destroy; and thus, 'from the same lips proceed blessing and cursing.' You seem to be as much delighted with Mount Ebal as with Mount Gerizim, and for every single soul that you save by the Gospel, thousands are destroyed by the liquor that you use, and so heartily commend. Yes, this insinuating, material demon, which lies concealed in your beer, wine, &c. &c., has destroyed millions of souls! You are fully aware of this fact, and stand ready to admit it, while you lift the deadly draught to your mouth. If you continue to use this bane, it will shorten your days. The assertion that you cannot do without it, is ample proof that it has already committed dreadful havoc on your body and mind. What was at first a luxury is now a want; and you are in the condition of the most pitiable voluntary slave. Indigestion, nervousness, depressed spirits, &c. &c., proclaim that you have fallen by the potent influence of this arch-deceiver.

But alcohol may go further than even this. It has cast down many mighty men wounded, and many strong men have been slain by it. Not a few ministers of religion have been degraded from their holy office; myriads of members of churches have been dismissed, and we should not exaggerate if we said that millions of the young have been decoyed and destroyed by these drinks, multitudes of whom were once hopeful children in our Sabbath-schools. We have seen whole families of professing Christians demoralised and beggared by these poisons; and what hosts of ministers' children have been thus rendered a bane to themselves and society!

You have no excuse for using these drinks. Millions now have abstained, and have reaped from the pledge incalculable benefits; while impaired health, debauchery, murders, and every description of woe, have arisen from their use. In drinking, or in commending them, you endanger your own health, intellect, and morals; you put in jeopardy the temporal and eternal prospects of your offspring, and you encourage one of the greatest physical and moral plagues that has visited the world. Let facts speak. Let the fate of the Mannings warn. Let self-interest, domestic affection, patriotism, and religion, have a voice in your conscience, and then we are sure that you will join our ranks and TOTALLY ABSTAIN.

#### MORE BRANDY! ATTEMPT AT PARRICIDE!

On Wednesday, December 19, *Henry Bathurst Monkhouse*, aged 29, was arraigned at the bar of the Old Bailey, upon an indictment charging him with the capital offence of discharging a loaded pistol at his father, John Farmer Monkhouse. The evidence against him was clear and decisive. The defence set up was, that the prisoner, who was addicted to habits of intemperance, made the attack upon his father *while in a dreadful state of intoxication*, and was therefore, to a great extent, irresponsible for the act he had committed. Witnesses declared that, on the afternoon in question, the prisoner had visited several public-houses, and had drunk *from twelve to fourteen glasses of brandy*. At the time he visited his father's house he was in a very drunken and excited state. The counsel for the prosecution, in reply, considered the defence set up as "an

affront to public justice." The jury returned a verdict, finding the prisoner guilty upon the count charging his intent to be to do grievous bodily harm to the prosecutor. They, at the same time, strongly recommended him to mercy, on the ground that the act had been committed by the prisoner *while under the excitement of liquor*. Mr. Justice Coleridge, in passing sentence, remarked that the jury had founded their recommendation to mercy upon the ground that the prisoner had committed the act while under the influence of liquor; and his duty compelled him to say that *the Court could not allow that fact, in any way, to operate as an excuse*, and that they could not for a moment permit it to be thought that it was any palliation of an offence, that it was committed under the influence of drink. He could not help thinking that in the present case, the prisoner, having formed the desperate design which to some extent he had carried out, had endeavoured to *qualify himself to commit it by the excitement of drink*.—The prisoner was then sentenced to be transported for fifteen years.

#### CONFESSIONS OF A GIN DRINKER.

THE following appeared in the *Morning Chronicle* of December 11. It is the result of an examination of a journeyman tailor, by one of the gentlemen appointed by the proprietor of the *Chronicle*, to inquire into the condition of the labouring classes; and occurs in an examination of a man who was pointed out to him as one who could furnish much information as to the trade in question. This statement is most extraordinary:—

"I work at coats generally, and for one of the best houses. I am reckoned one of the most skilful hands in the trade. I might be always in work *if it were not for my love of drink*. Most of the foremen know me, and object to give me work on account of my unsteadiness. I am only casually employed. I might be a leading man *if it were not for my love of drink*. The intemperance for which the casual hands are distinguished arises chiefly from their being 'called on' at public-houses. The men of trade, and seeking for employment, are kept knocking about at the public-houses all the day through. The consequence of this is, that the day is passed in drinking, and habits of intemperance are produced which it is almost impossible to withstand. Those who have got money treat those who have none; and such are the inducements to drink, that it is almost impossible for the tailor who is not constantly employed to remain sober. In the slack season there must be from 500 to 1,000 people out of employ, *who pass their days continually at the public-house*. They can't spend much, because they hav'nt got it to spend; but every penny they can get goes in drink, and many of them pawn their coats and waistcoats in order to get liquor. I myself have duplicates enough to make a pack of cards for things that I have converted into gin!

"Ah! I like gin—you can see through it. Beer is like a fish-pond. What I hang on to is 'Old Tom.' A glass of that neat is my weakness: to mix it spoils it, to my fancy. I drink a tremendous lot. I can drink *twenty glasses in the course of the day* easy. I drank more than that yesterday, I am sure; I know that by 'the shakes' I have got to-day. I have them 'rattling bad' this morning. When I get another glass, or two, or three, I shall be all right. If I was to try to lift a glass to my mouth now, I should spill half of it before I got it there. One barman, who knows me, always puts it into a large tumbler for me when I go to him the first thing in the morning. I have tried to give it up, but I never shall be able. *The scars on my face* do not arise from small-pox, but solely from drink. When I take a great deal it flies to my nose, and breaks out; and about five years ago my face was one mass of sores, of which these 'pits' are the scars. When I can get it, I will drink as much as *three pints of gin* in the course of the day. Upon an average, I think I drink about half a pint of raw gin every day; and if I could get the money I should drink double that quantity. I am sure *it costs me five shillings a week in gin*. I used to be a very lucky chap at the 'Derby sweeps' that used to be held at the public-houses. I have won as much as £8, £6, £5, and £4 twice; and *whenever I got a prize I never did a stitch of work until I had drunk all the money away, and then I was*

sure to get the sack from my employer. The £8 did not last me above two or three days. I was 'roaring drunk' all that time, and afterwards I was ill for a week. I made all my companions in the same state. The public-house got all I won. I generally spend *half my wages* in drink (unless my missus comes and catches me); and on several occasions I have squandered away in liquor *all* I had earned in the week. My missus knows my infirmity, and watches me of a Saturday night regularly. She was waiting outside the public-house where you picked me up; and there were three or four more wives of journeymen tailors watching outside of the tavern besides my old woman. The intemperate operative tailors *seldom take half of their earnings home to their wives and families.*

"I know the evil and misery of this love of drink; it is the curse of my life; but I cannot keep from it. I have taken 'the pledge' four or five times, and broken it just as often. *I kept it six weeks once, and was quite a little king at that time. I had always money in my pocket; and my wife got me a watch out of my earnings as well.* Dr. Wormwald told me, when my face was bad, I should *lose my nose, if I continued drinking; and I said, I would have my drop of gin if I had no nose at all!* Any person who could prevail upon me to take the pledge, and make me keep it, would be the saviour of me. My wife is a hardworking body, and is *obliged to keep me half the year round.* I am a civil and well-disposed person when I am sober; but when I get a drop of drink, I am a madman. I break open the doors, and smash the teapot and tea-things; and, indeed, break or disfigure everything I can lay my hands on."

The reporter adds:—

"The man has given me his solemn promise that, 'for the honour of his craft,' and 'for the sake of his wife,' he will keep from all intoxicating drinks for the future."

Such is the sad confession of this unhappy man! It needs no comment. We have underlined a few sentences, to fix the attention of our readers more fully upon them. It reads solemn lessons to those who drink gin, or any other intoxicating liquor; and lessons of activity and zeal to total abstainers. Thousands are addicted to the same fatal practice; thousands more are in a course of regular training?

#### "THE WORKING CLASSES AS THEY ARE AND AS THEY MAY BE."

A lecture on the above subject was delivered to a crowded audience in Tailors'-hall, Broad-street, Bristol, by EDMUND FRY, Esq., of the Peace Society, on Monday, Nov. 19. After commenting on the vast importance of the working classes, and their right to the enjoyment of a fair share of the comforts of life, he proceeded to observe that a most fearful amount of distress and misery prevailed among the labouring classes. He adverted, briefly, to the alleged causes of this distress, but maintained that much of it was caused by the habits of the working classes themselves, and that they possessed the means of most speedily bettering their condition. The causes of their depression were, chiefly, *Ignorance, Vice, and Intemperance.* The means of cure, therefore, must be *Intelligence, Morality, and Temperance.* It was indeed strange that the working classes had not long ago discovered that they had heads as well as hands—brains as well as muscles—and that God had endowed them with intelligence as well as physical strength. Ignorant men were little better than living machines; and if the working classes were content to remain in that condition, and voluntarily put themselves into competition with the steam engine, the human machines being the weaker, would of necessity go to the wall. They might depend upon it, their mental powers were not given them for nought. God intended that they should cultivate and use them for their own benefit, and that of the world at large. He therefore looked upon the growing intelligence of the working classes—the increase of schools—the rise of mechanics' institutes, ragged schools, &c., as one of the most hopeful signs of the future. One great disadvantage resulting from the non-use of the intellect was, that the working classes had allowed others to think and act

for them instead of doing so for themselves. Thinking and acting had been too much done by proxy. Now, when he heard his working friends uttering complaints against government taxation, &c., he was disposed to say to them—"What else can you expect?—you never think or act for yourselves." There was a vast deal of truth in the saying that every country has as good a government as it deserved. If all used their powers as God intended them to do, England would soon have the most beautiful government possible. They might desire universal suffrage, but that and its accompanying blessings could only be attained by the right exercise of their moral and intellectual powers. If they did what was right towards themselves and each other, and so engender a healthy public sentiment in the country, they would have no need to threaten government with 10th of April demonstrations, or to bind themselves into societies to oppose and denounce the government, for such a powerful influence would emanate from the people as would be irresistible. Then the people would have the true charter, the endorsement of which was "Glory to God in the highest, on earth peace and goodwill towards men." But although ignorance and vice had much to do in causing the present moral and political degradation of the labouring classes, *intemperance* had much more. The cost of intoxicating liquors was enormous. In Bristol alone it amounted to nearly £300,000 per annum. But it was not money alone that was wasted. What was more valuable to the working man than time? and yet what a vast amount was spent in the gratification of mere animal passions, which could and ought to be spent in useful labour in the improvement of the intellect. Now this was an evil which they could rid themselves of. They need not stop to petition Parliament, but could set about it at once, and that with incalculable advantage. Few could deny the benefit it would be to the drunkard, and the moderate man would at least save his money and be enabled to devote his time and energy to the improvement of his fellow-countrymen. He wished every man and woman to value his or her influence—all had influence. God never sent them into the world for sixty or seventy years, endowed with various faculties, without intending that they should use those faculties for their own advantage and that of their fellow-creatures. It was only when every one did justice to himself and recognised the true value of his opinions, practice and example, that there would be realised in society all these improvements—all those blessings—that true equality of sentiment—and that happiness which he believed God had in store for his people, when they walked according to His rules and sought to obey all His commandments. The speaker resumed his seat amidst much cheering.

A few appropriate remarks were made by the chairman, Mr. JOHN RUSSELL, both in introducing the lecturer, and at the close.

#### INFLAMMATION OF THE STOMACH.

LET us examine a case of inflammation of the mucous membrane of the stomach, from the habit of drinking alcoholic drinks. This inflammation does not come on at once; it does not occur at the commencement of the habit. At first the membrane and the whole system are only excited, and this excitement subsides during the night, and the injury is repaired by the curative principle. But by time and by degrees the general health suffers, the nervous energy is weakened, the secretions are suppressed, the blood is defiled, the organs become congested, and the curative principle is enfeebled. The drinking goes on, but the enfeebled curative principle is no longer able to repair the mischief which daily drinking daily inflicts. There is now, therefore, as it were, an accumulating mischief. The excitement and subsequent nervous exhaustion produced in the stomach on Monday is not repaired by Tuesday; and thus the Tuesday's mischief is added to the Monday's mischief; and this goes on until *permanent* chronic inflammation is set up.—The foregoing is extracted from a volume just published, entitled, "The Domestic Practice of Hydropathy," by Dr. Edward Johnson. It is a powerful argument against MODERATE DRINKING.

### AMPLE FUNDS FOR BENEVOLENT AND RELIGIOUS PURPOSES.

A LETTER has recently been addressed to DR. COOKE, of Belfast, on the subject of the pecuniary difficulties which embarrass the General Assembly of the Presbyterian Church of Ireland. The author repudiates the idea of appealing to the Government for more *Regium Donum*, and recommends a system of *self-support*. Having sketched out a plan by which a very large increase might be made in the funds at the disposal of the Assembly, namely, by establishing the principle of a common fund, the writer proceeds to make another bold proposal, in the following terms:—

“By instituting an association based on the principle of ‘Total Abstinence from all Intoxicating Drinks, and the use of Tobacco.’ Such drinks and such a weed have done more harm to the members of the congregations of the Assembly, and have prevented more good being done, than any human mind could calculate, or pen describe. I know that much has been said and done by imprudent men to prejudice the ‘Reformation from all Intoxicating Drinks’ in the minds of those who cannot make, or who do not wish to make, the ordinary allowance for human imperfection, necessarily connected with the organising or the working out of almost any institution. But an organisation of this character, superintended by a responsible committee of Christian men, carried out in a Christian spirit, and for moral and religious objects, would separate the members of the Church from two of the principal sources of social, intellectual, and moral defilements, and prove a corresponding source of power for good that eternity alone would unfold; and the means thus economised by the members of the Church would be more than sufficient for all the expenses connected with a liberal support for her ministers, missionary operations, and educational and benevolent enterprises. In the year 1847—the year of famine—the following amount of money was expended in intoxicating drinks in Great Britain and Ireland:—

Gallons.		Per Gallon.	
20,639,365	Whisky,	at 7s. 6d.	— £7,739,761
3,329,940	Rum,	at 14s. 0d.	— 2,330,958
1,537,762	Brandy,	at 36s. 0d.	— 2,767,971
28,830	Geneva,	at 30s. 0d.	— 43,245
6,310,536	Wine,	at 22s. 6d.	— 7,099,353
613,900,976	Beer,	} at 1s. 6d.	— 46,447,573
5,400,000	Cider,		
651,147,409 in all.			£66,428,861

“This calculation is confined to the drinks that pass through the hands of the Government officers, and does not embrace the great quantity of intoxicating drinks that are smuggled; neither does it include the direct and indirect losses that result from their use. It may be observed, that a large quantity of the whisky taken at the above average of 7s. 6d. is sold in England at 15s. per gallon, which would increase the amount considerably.

“If the population of the United Kingdom be taken at 27,000,000, and the amount expended by that number for those drinks be £66,000,000, it gives an average of £2 8s. 10d. for each individual in the British Empire annually.

“If the number connected with the General Assembly be taken at 500,000, it shows an expenditure by them for these destructive drinks annually to the amount of £1,220,833 6s. 8d. But as the Scotch drink more whisky, and the English more ale, than the Irish, it might be well, so as to put the matter beyond the possibility of dispute, to cut down the average to £2 for each adherent of the Assembly, or £10 for each family, allowing an average of five to a family. That would still make the total annual expenditure £1,000,000.

“This amount expended annually by the adherents of the General Assembly would enable her to support—

2,000 Ministers in Ireland (an average of 500 for each Province), at a salary of £200 per year	£400,000
200 Missionaries to the Jews, at £300 per year	60,000
200 Do. to the Heathen, at £300 per year	60,000
400 Do. to the Colonies, at £300 per year	120,000
2,000 Schoolmasters for Ireland, at £50 per year	100,000
64 Professors for 4 Colleges, at £1,000 per year	64,000
Bursaries for Students of same	8,000
Expenses for Deputations, Committees, Secretaries, Treasurers, Assistant Clerks, Printing, &c.	6,000
“It would enable her to build, in 10 years, 4 Colleges—one for each Province—at £30,000 each	£ 120,000
1,500 Meeting-houses—500 for each of the other three Provinces—at £1,000 each	1,500,000
2,000 School-houses—500 for each Province—at £100 each	200,000
	£1,820,000
This amount divided by 10 would give an average for each year of,	182,000
	£1,000,000

On this proposal the editor of the *British Banner*, in a recent number, remarks thus:—

“What say our Irish Presbyterian readers to these things? Is not the matter very clearly put? Is there any error in the statement? If there be, let it be pointed out. Is there any flaw in the conclusion? If so, let the objector put his finger upon it. Granting, then, what it will be difficult to disprove, that it is, in the main, correct, and rather under than over-stated, what a picture does it present of the Irish Presbyterian Body! We say, the Irish Presbyterian Body, simply because, for the present, we confine it to them; but the case, as here put, applies, with various degrees of force, to every unendowed portion of the Church of Christ in these lands. Here, then, a plan is set before the Irish Presbyterians, whereby they may, in the short space of a single year, raise the magnificent sum of a million of money!

“We like to contemplate the subject of Total Abstinence, in the light of our author. The idea of a great community giving up the use of intoxicating drinks, simply for the sake of the gospel, is transcendently grand. Let the case be calmly considered—What is the thing to be done? Simply to abstain from intoxicating drinks, which can only be viewed in three lights, as a luxury, a beverage, or a medicine. *As a medicine*, they cannot be required by a large number; nor by them in large measures, which were to kill rather than to cure. *As a beverage*, a thing not necessary to the maintenance of health and strength, they cannot be contended for; the idea is alike repudiated by science, experience, and observation. There is no fact in human affairs more fully established; the mass of the people, actually in the enjoyment of health, and who use such drinks, are so, not through but in spite of them. This brings us, then, at once to the matter of *luxury*, a point on which few will feel disposed to contend, in the face of virtuous and reasonable men, and one that we shall not dwell upon.

“Is this all, then, that the Reformer has to encounter? If so, his hopes are bright. But it is otherwise: there stands in his way a threefold power, which it will be difficult to overcome—that power comprises custom, habit, and appetite—*custom*, which is tyrannical; *habit*, which

is second nature; and *appetite*, which is insatiable. These three elements combined constitute a power which can be broken only by bringing to bear upon it the most potent resources of reason, religion, and humanity; but by these every man may be more than a conqueror. We are satisfied the more the matter is looked at, investigated, weighed, and reasoned, the more will the conviction grow, that since, in this way, so much might be done, something ought to be done.

"The path to immortal fame is now before the Rev. Dr. Cooke. If he will take the lead, as he is invited, in this movement, and work it up to the pitch here set forth, and thereby realise a million per annum for the purpose here stated, he will achieve a renown which will transcend all Greek, all Roman fame."

#### DENMARK AND BRITAIN CONTRASTED.

MR. ROBERT CHAMBERS is giving a series of interesting papers in *Chambers's Edinburgh Journal*, entitled, "Tracings of the North of Europe," an extract or two from which will not be out of place in the pages of a temperance publication.

After referring to the appearance of the Danes in Copenhagen, their habits, and so forth, Mr. Chambers remarks:—

"While, however, I remark an inferiority to England in so many respects, I am forced to confess in one important particular a comfortable superiority, and this is in the aspect of the humbler classes. Here, as in most other continental towns, there is scarcely any trace of that horde of abject miserables which is so prominent in every British city. The labouring people are generally clad decently, many of them, particularly the peasant women, gaily. As a matter of course—as, indeed, the *grand cause of this peculiarity—there is no drunkenness seen amongst them*. On the whole, the Danes, as seen in their metropolis, appear an innocent, amiable people—a little stolid, perhaps, but remarkably inoffensive and respectable."

Mr. Chambers describes a Sabbath evening in Copenhagen as follows; and while the statements made regarding the scenes of amusement there witnessed may surprise the religious portion of society in this country, yet, when the circumstances are explained, those scenes will contrast favourably with the scenes of *drunkenness* beheld on the same day in England and Scotland, which, alas! awaken no painful emotions in the minds of many, very many:—

"A Sunday evening which I spent in Copenhagen, on my return from the north, afforded me an additional insight into the habits of the Danes. Sunday, it must be premised, is held all over Scandinavia much less strictly than in England, and its religious character is considered as terminating at six in the evening. What I had seen in Norway made me not quite unprepared for what I found at Copenhagen; nevertheless it was somewhat startling. The evening being fine, the whole of the broad, shady walks between the west gate of the city and the palace of Fredericksberg, two miles off, were crowded with groups of people in their best clothes; not merely peasants and artisans, or even shopkeepers, but persons of superior condition, though perhaps not in such great proportion. The peasant women, with their gaudy gold-laced caps and ribbons, gave a striking character to the scene. *There were no drunk or disorderly people—all perfectly quiet and well-behaved*. Along the side of the road are numerous tea-gardens, some of them having little theatres, others merry-go-rounds and nine-pins, and so forth. These were all in full operation. It was astounding to see old women, identical in aspect with those who in Scotland sit on pulpit-stairs, and spend the Sunday evening over 'Boston's Fourfold State,' and 'Crook in the Lot,' here swimming along in the circular railway to the music of a band. I tell, however, but a simple fact, when I say that such was the case. Scores of little parties were enjoying themselves in the recesses along the walks. I observed that many of those were family parties, whose potatoes consisted only of tea.

"As the only variation to a laborious life for a whole week it must have been intensely enjoyed. In one garden connected with a third-rate tavern there was a dancing

saloon, with a clarionet, two fiddles, and a bass, to which a few lads and lasses were waltzing; and this seemed no solitary case. There was evidence of enjoyment everywhere, but not the slightest symptom of a sense that there was anything wrong in it. All seemed to be done openly and in good faith. I could not help contrasting the scene with the Sunday evenings of my own country. There the middle classes spend the time at least quietly, if not religiously, at home, and having the power, use it to forbid all public or acknowledged means of amusement to their inferiors. It is well known, however, that *the taverns frequented by the common people are very busy that evening*.

"It has been stated that in Glasgow, on the evening of the Sunday on which the Communion was administered last winter, *one thousand and eighty public-houses were found in full business*. The difference, therefore, between Denmark and Britain is mainly this: that in the one country amusements of a comparatively innocent nature are partaken of without a sense of guilt, while in the other *enjoyments of a degrading kind are enjoyed clandestinely*, and with the feeling of a reprobation hanging over them which must add to their *anti-moral* tendency. We must pause, then, I conceive, before we express the feelings which are most apt to arise in our minds regarding the Scandinavian mode of spending the Sunday evening."

#### TRUTHS FOR THE YOUNG.

MY DEAR BOYS AND GIRLS.—I want you all to become *Teetotalers*. I want you all to become *Christian Teetotalers*; and in order to induce you to sign the pledge, I shall tell you a very shocking, but very true, story.

I was visiting some time ago in an alley which few respectable people would like to venture into; they would be afraid of being insulted or robbed; but the people there have known me so long that the worst amongst them look upon me as an old acquaintance, and would not allow me to be insulted. A drunken man caught hold of me roughly, and wanted me to treat him; but four costermonger women came round him, and abused him so that he was glad to retreat. The next time I found him sober he was very sorry for it. Be kind to the worst of people, as your Saviour was, my dear young friends, and the very worst will respect you. One reason why many professing Christians are not more respected than they are is, because they do not live up to what they profess. They care more about *being imposed upon* than about *getting Christianity a good name*. I am very sorry to say it, but some people who do not profess to be Christians are more humane and charitable than some who do. If you know any such, show them Matt. xix. 16-22, and respectfully ask them to explain the verses to you. You must mind and not only say you are Christians, but *be so in spirit and in truth*. Well, to my story, and a sad one it is!

In the alley I have mentioned, I once was sent for to visit a poor woman who was very ill. I did so, and read the Scriptures and prayed with her. The next time I visited her she was much worse; she could not lay still, and had a dreadfully bruised eye. Her husband was earning very good wages, but he was a great *drunkard*. She laid upon a few rags on the floor. It was cold weather, but there was little fire; the children were crying for bread, but there was none to give them. The next time I visited her, cold and heat, want and plenty, were one to her—*she was dead!* Whilst dying, her husband came home drunk and beat her dreadfully; I suppose I might say—*killed her*. The poor little children now have no mother to care for them or send them to school, and they are growing up like little savages.

Now, listen! if all were *Teetotalers*, such dreadful doings could not happen. *Beer* is one principal cause of drunkenness amongst such people. Some mix *beer* and *gin*, which they consider a quicker way of getting drunk; but many prefer to get drunk with *beer* alone, because they *think* it does not hurt their stomachs so much.

The next time your fathers or mothers offer you *beer* think about this poor woman and the little children (all covered with dirt—no relations to kiss them and love them on earth—no mother to teach them their prayers), and tell your fathers and mothers about it. I hope they will not then force you to drink. Pray to them not to do so. When I see *spirits, wine, or beer* near me I seem almost to shudder; I can't help thinking about *HELL!* Thousands of people *die* drunk. Shall I tell you about one? Another time perhaps I may, for I would not distress your little hearts too much.

### THE MONTHLY MEETINGS IN EXETER HALL.

THOSE friends to the Temperance movement who have kindly sent in their names as Subscribers to the above meetings, are requested to forward the promised amount to Mr. John Cassell, the Treasurer, 80, Fenchurch-street. The sum required to complete the whole project is not yet provided for. Additional subscriptions will be thankfully received. The large audiences that have hitherto attended, and the extensive circulation given to the proceedings through the medium of the London daily and weekly Press, as well as a large portion of provincial papers, have rendered these meetings at once an economical and effective mode of diffusing information as to the principles and tendency of the Temperance movement. In addition to the hire of Exeter-hall, and the expense of advertising, posting-bills, &c., many hundred copies of the Reports, as furnished in the daily and other papers, have been forwarded to ministers, magistrates, Sunday-school superintendents and teachers, and others, whom it was thought by the Committee desirable to interest in the Temperance movement. The example thus set in London has exerted a beneficial influence, not only on the local metropolitan societies, but on many societies in various parts of the kingdom.

Particulars of the next meeting will be seen in an advertisement on the first page of this number.

### MONTHLY TEETOTAL CONFERENCE.

The next meeting will be held at Mrs. Watt's Temperance Hotel, Catherine-street, Strand, on Wednesday evening, January 2. The attendance of secretaries of societies or members of committees is highly desirable, as the subjects usually discussed at this Conference are intimately connected with the prosperity of the Temperance cause. The members of country societies will always be welcome.

### IMPORTANT PHYSIOLOGICAL ESSAY.

WE are informed that the premium of ONE HUNDRED GUINEAS, offered by Joseph Eaton, Esq., of Bristol, for the best Essay on the Physiological Properties of Alcoholic Drinks, has been awarded to W. B. CARPENTER, M.D., F.R.S., F.G.S., &c., and that it will speedily be published. Those who are in the secret speak of it as a first-rate performance, and one eminently calculated to confirm and edify Teetotalers, to convince the sceptical, and to promote the Temperance reformation.

### TEMPERANCE ALMANACK FOR 1850.

THIS very cheap Almanack is already in great demand. It is spoken of in terms of unqualified praise by numerous reviewers.

HOW IS THE PLEDGE TO BE VIEWED? 1. As an assent to principle. 2. As an acknowledgement of obligation. 3. As a bond of union. 4. As a proof of sincerity. 5. As a promise of co-operation.

THE WAY TO PAY RENT.—A blacksmith, in the city of Philadelphia, was complaining to his iron merchant that such was the scarcity of money, he could not pay his rent. The merchant then asked him how much rum he used in his family in the course of the day? Upon his answering the question, the merchant made a calculation, and showed him that his sum amounted to more money in the year than his house-rent. The calculation so astonished the mechanic, that he determined from that day neither to buy nor to drink any more rum or spirits of any kind. In the course of the ensuing year, he paid his rent, and bought a new suit of clothes out of the savings of his temperance. He persisted in it through the course of his life, and competence and respectability were the consequence.

### THE DRINKING SYSTEM AND SABBATH-SCHOOLS.

THE *Standard of Freedom* of Dec. 8, besides giving a tolerably full report of the recent meeting at Exeter-hall, has an able article, nearly four columns in length, upon the above subject. A portion is here subjoined:—

"We do not pronounce Sabbath-schools, or the mode of instruction adopted by their conductors, as perfect; but we cannot forget the boon which they have conferred upon society. Let those who look coldly on, or speak of their inefficiency, reflect upon the condition of society when the first Sabbath-school was opened. The people, neglected alike by the Church and the Government, were in a most degraded and abject state. They were not only left in ignorance, but actually considered as too vile and mischievous, or as having too little capacity to be instructed.

"Let us go down to the manufacturing population, and we shall find that thousands have had no instruction but what the Sabbath-school afforded. Many we could, if necessary, point to—men of intelligence and position both in the Church and the world, who ascribe all they possess of usefulness and character to the aspirations awakened in their young minds by the zealous, often ill-taught, but sincere, self-denying, and devoted Sabbath-school teacher. We glory in these institutions for the good they have done, and for the proof they have furnished of the practical efficiency of voluntary effort!

"We admit that the Sabbath-school is not so efficient as it might become. We have had repeatedly to express our sense of the evils which impair its usefulness and which blight the ripening fruit. Again and again have we felt it our duty to show that the Christian Church, which has exerted fond and parental care over the school, has also given countenance and encouraged practices which have pulled down much of what they have built up. They have tended and nurtured the flower, but they have also fed the worm which was eating at the core. We have one more admonition and exhortation to offer. It shall be given in plain argument and fact.

"First, as we believe the Christian world have no adequate conception of the amount of evil following in the train of our drinking system, we will present our facts in relation to Sabbath-schools. The question that would naturally occur to every well-wisher of these institutions is simply, what is the future fate of the youth educated in them? The importance of the question will at once be felt when we look at the numbers of pupils and teachers—usually estimated at one million of children, and above 200,000 teachers. These comprise the flower of our youth. This juvenile population are placed under the care and guidance of maturer age at a time when the mind is facile, and the disposition tractable. They have to become the parents of another generation. They have the opportunity of reading or hearing the Scriptures—the admonition of the teacher, the counsel of the pastor. From such a field of labour we should reasonably expect a rich harvest for the Church. The mind will be startled by looking at the results of inquiries made on this very head. We can only present examples of the evidence before us. The governor of the Edinburgh prison thus writes:—

"That of 170 juvenile prisoners who were examined on admission, it was ascertained that 121 had been connected with Sabbath-schools."

"In a letter addressed to Lord Ashley, by the committee of a London Temperance Society, the following instances are given:—

"A warm friend of Sunday-schools and the temperance cause stated some time ago, as a solemn fact, that, in a town in Lancashire, no less than four "unfortunate females" were seen together in the street, every one of whom had once been a TEACHER in a Sabbath-school. In another place they refer to the great number of scholars who are dragged from our Sabbath-schools. The first instance they quote is from the "Temperance Intelligencer,"

where, out of one hundred boys taken from the school register, *ninety-one* were known to be open drunkards.

"A similar investigation took place in Launceston, and the result proved, that, in a well-conducted Sabbath-school, one hundred names of boys were taken as they stood on the register, and, out of that hundred, twenty-six had left the neighbourhood and were unknown; of the remaining seventy-four, *forty* had been overcome by drunkenness.

"A Sunday-school teacher of York, Mr. T. B. Smithies, recently visited one of the prisons in York Castle, in which were fourteen convicts, principally young men under twenty-five years of age. On conversing with them, he found that thirteen of them had been Sunday-scholars, and ten out of the thirteen had acknowledged that "drink" had brought them there.

"A schoolmaster took the names of one hundred and thirty of his old scholars, then grown up and living in the village, and, upon inquiry, found *ninety-one* open drunkards.

"Of sixty scholars in a Sabbath-school, thirty were found to have been ruined through drink.

"Out of a list of eight Sabbath-school teachers, seven were found to have been ruined through drink.

"Out of fifteen young men professing piety, and teachers in the Sabbath-school, nine were ruined through drink."

The statistics furnished by Mr. Smithies, which will be found in our report of the meeting, then follow, and the writer proceeds:—

"We cannot add to the force of these naked figures. We turn to the correspondence which accompanied the statistics. Mr. Field, of Reading, remarks upon the defective character of school education—heads; 'I find that many reported to have been at school (either at Sunday or day schools) were there only for a few months, and very many left before they were ten years of age. I lately reported that of 686 persons committed within a certain time 394 had either never been at school at all, or had been for a shorter period than two years. I pray that God's blessing may attend your labours to improve our Sabbath-schools; at the same time, I trust that they are very great means of good at present. When I consider the numerous temptations to crime in our country, and the awful extent to which vice has been propagated within our prisons, I thank God for his forbearance in sparing us as a nation; but I cannot wonder at the wickedness of our people, even those who have been to some extent instructed in Sunday-schools.' Mr. David Price, of Brecon, says that 'The statements of prisoners, for the most part, are calculated to mislead rather than to enable us to arrive at any satisfactory conclusion as to their previous habits and manners.' The Chaplain of the County Gaol, Cambridge, says: 'No one can suppose that a sound moral structure can be raised by devoting three or four hours on the Sunday to that purpose, when during the whole of the remainder of the week influences are at work of a directly opposite tendency.' The Rev. John Clay, of Preston, says: 'I have long been aware that even the best Sunday teaching is of little avail when opposed by the bad example at home for the rest of the week.' The Chaplain of the County Gaol at Bury St. Edmund's says: 'I fear that the cause of crime will not be found so much in the deficiency of Sunday-school education as in the want of domestic training, or the seconding Sunday-school instruction by parental discipline and example.' The Chaplain of the House of Correction at Brixton says: 'Almost all the instruction which the prisoners have received has been received at a Sunday-school. . . . Notwithstanding the painful fact that so many should fall, yet the Sunday-schools are productive of the greatest good, as those who have been in them are much more easily and more frequently led to repentance.' These extracts represent the views of nearly all those who have written on the subject. They prove that children are more generally prevented from going to school by the indifference or vicious habits, than by the poverty of their parents. Those who are sent there—so feeble is the sense of duty as to the education of children—are withdrawn on any

slight pretext; and, in the case where they continue at school for any lengthened period, the few hours once a week devoted to mental, moral, or religious culture, are insufficient to contend with the evil influences to which they are exposed under the parents' roof, or among their companions in the street. What conclusion does this lead to? Simply that we need other instrumentalities in addition to the machinery of the school. Such facts teach us that we not only need an enlargement of the quantity, but an improvement in the quality of education; and that we have not only to combat the ignorance of the child, but the carelessness, the selfishness, and the vice of the parents. The majority of parents spend more upon drink than would pay for the education of their children; and many others send their children at an early age to toil, while they spend more than their earnings in the gratification of this pernicious appetite. This will not be disputed even by those who contend that intemperance is the result of discomfort, ignorance, or neglect, rather than the cause. But, besides depriving the child of the chances of instruction, the drinking system has the direct effect of destroying the fruits of what education the poorer classes of children have been able to procure. Nor is it confined to the working classes. Those who will take the pains, as we have done, to ascertain the growth of habits among our skilled workmen, will need no illustration of the subject; those who look merely at the surface may profit by a few instances:—

"In the valuable Report of the Rochdale Total Abstinence Society, for the year 1847, this is made a prominent feature in the report. It will supply at once a commentary upon the startling fact stated above:—"A few months ago a member of committee visited one of the *singing-saloons* in Rochdale, and on a Saturday evening, about eleven o'clock, he observed sixteen boys and girls, seated at a table in front of the stage; several of the lads had long pipes, each with a glass or jug containing intoxicating liquor, and no less than fourteen of the number were members of Bible classes in our different Sunday-schools. There they sat, listening to the most obscene songs, witnessing scenes of the most immoral kind, and spending the interval in swallowing liquid fire." It is added:—"These sinks of iniquity are thronged with old Sunday-scholars, especially on Sabbath evenings, and not unfrequently until twelve o'clock." Still further it is said:—"The appalling results of the drinking system are not wholly confined to the children in our schools; many a promising teacher has fallen a victim."

"Look at the operation of this one species of enticement—our drinking-houses and singing-saloons. In every large town they have multiplied of late, and while they indicate some improvement—inasmuch as they show a decline of that sottish drinking which was the disgrace of the last generation,—they have surrounded drinking-houses with an attraction infinitely more mischievous than ever known before. One of the serious evils of the day is that of protracted hours of business. A youth is confined to a manufactory or shop for undue hours, with little to employ the mind or excite the fancy. He breathes a tainted atmosphere, and issues forth at an hour when the members of well-regulated families are gathering round the evening fire. He is exhausted in body and mind. He looks out for excitement. On passing along the streets he is invited by an announcement, 'A concert here;' and, while attracted by the glare of light, the sounds of music greet his ear, and in a few minutes he is in the midst of the bustle and gaiety of a dancing or singing saloon. From an occasional visitor he sinks into a regular attendant. Employers who have to complain of the dishonesty of their servants would find, on inquiry into all the circumstances, that habits of dissipation, begun by attendance at these houses, have led thousands of well and honestly-disposed boys to ruin. An employer, the other day, in a populous part of London, said to us: "I never had to complain of any irregularity until two or three of these saloons were established within a short time of each other in the neighbourhood. Since then my young men have kept late hours, and shown other

symptoms which are painful and embarrassing to me." If these attractions are sufficient to seduce the youth of the well-educated and the better disposed, is it not certain that the effect will be infinitely worse upon those who have neither had the tender care of parents nor the kind counsel of the teacher—who have had few opportunities of any kind. In imitation of the larger houses, the beer-shops adopt every kind of attraction suited to their means and the tastes of their customers. We give the following from a great mass of evidence of a similar kind:—

"In Sheffield.—The Rev. Mr. Livesey, the minister of St. Philip's, having a population of 24,000, consisting almost exclusively of the labouring classes, gives in evidence—"Moral condition of children...in numerous instances most deplorable....On Sunday afternoons it is impossible to pass along the highways, &c., beyond the police boundaries, without encountering numerous groups of boys, from twelve years and upwards, gaming for copper coin....the boys are early initiated into habits of drinking. But the most revolting features of juvenile depravity is early contamination from the association of the sexes. The outskirts of the town are absolutely polluted by this abomination; nor is the veil of darkness or seclusion always sought by these degraded beings. Too often they are to be met in small parties, who appear to associate for the purpose of promiscuous intercourse, their ages being apparently about fourteen or fifteen." The Rev. Mr. Farish states, "There are beer-houses attended by youths exclusively, for the men will not have them in the same houses with themselves." Hugh Parker, Esq., a justice of the peace, remarks:—"A great proportion of the working classes are ignorant and profligate,....the morals of their children exceedingly depraved and corrupt,....given at a very early age to petty theft, swearing, and lying: during minority to drunkenness, debauchery, idleness, profanation of the Sabbath, dog and prize fighting." Mr. Rayner, the superintendent of police, says, lads from twelve to fourteen frequent constantly beer-houses, and have even at an early age their girls with them, who often invite them to commit petty theft,....vices of every description at an early age,....great number of vagrant children prowling about the streets....these corrupting other children,.... The habits of the adults confirm the children in their vices,....George Messon, a police officer, adds: There are beer-shops which are frequented by boys only,.... As early as thirteen years of age,.... The girls are loose in their conduct, and accompany the boys. Mr. Abraham remarks: "There is most vice and levity and mischief in the class between sixteen and nineteen. You see mere lads between seventeen and nineteen with dogs at their heels and other evidences of dissolute habits." Mr. James Hall and others of the working people say: "The morals of the children are tenfold worse than formerly,....There are beer-shops frequented by boys from nine to fifteen years old to play for money and liquor." Charlotte Kirkman, a poor woman of the operative class, aged sixty-eight, observes: "I think morals are getting much worse, which I attribute in a great measure to beer-shops,....There were no such girls in my time as there are now; when I was four or five and twenty my mother would have knocked me down if I had spoken improperly to her.... Many have children at fifteen." The evidence, says the Sub-Commissioner, with very few exceptions, attests a melancholy amount of immorality among the children of the working classes."

"In addition to this, we may quote the following passage from one of the letters on Labour and the Poor, now publishing in the *Morning Chronicle*:—

"Another evening I went to a favourite musical place in another part of the town, at the corner of the Oldham-road. Unhappily I had mistaken the harmonic night; but the landlord, to whom I explained my business, showed me the curious arrangements by means of which he manages to have the same performance in two rooms at once. There are two spacious apartments directly over each other. The floor of the upper, and the ceiling of the lower, are perforated with a great square aperture like a hatchway in a deck. This vast trap can be covered or revealed by two flaps, which, when they are lifted, are secured back to back in the centre. In the upper room, upon a little platform on the brink of the gulf, the vocal performers stand, so as to be seen by all the audience in their own room, and by about one-half of those in the lower room, in which again,

just beneath the feet of the artists, is placed an extremely handsome barrel organ, the front consisting of plate-glass and exhibiting its musical snuff-box-like machinery, and which can be seen by all the guests in the lower room and a few of those in the higher room. Thus the musical attractions are made as impartial as possible. The organ cost £194. The landlord wound it up for my benefit, and it went off with good effect into the overture of "William Tell."

"On my way home that night, I looked into two additional places of popular amusement. One was a sleight-of-hand exhibition in a small room up a rickety flight of stairs. The charge was 2d., and the benches were occupied principally by young men and women, evidently mill hands. One boy, not above sixteen, sat between two girls, with an arm round each of their necks; while the Sultan, who were evidently jealous, exchanged scowling glances as they cracked the hazel nuts which all three were occupied in demolishing. The others of the company sat quietly enough. There were two elderly women, in faded shawls and limp bonnets, gravely discussing how the magical tricks were performed. Near them sat two young women, nursery maids apparently, with young children on their knees; and a sprinkling of grown-up men, with folded-up carpenters' rules protruding from their pockets, and bespeaking their occupation, formed a party of their own. There was music, in the shape of a flageolet and fife, blown by two men seated at the end of the audience benches, while a lout of a boy in shoes, with wooden soles an inch thick, danced a Lancashire clog hornpipe, keeping up a monotonous rattle with his wooden-shod feet. At first I looked upon the young gentleman as an amateur, his performance being conducted in the audience part of the room; but, from the unvarying clatter which he produced during any interval between the sleight-of-hand, I found he was one of the artistes of the establishment."

The subject is to be resumed in the *Standard of Freedom*, with a practical application of the facts adduced. We shall make further extracts.

#### TEETOTAL OPERATIONS.

The third monthly temperance meeting was held on Monday, December 3, in Exeter-hall. The subject appointed for the evening's discussion was, "The claims of the temperance movement upon the teachers and friends of Sabbath-schools." A portion of the 172d hymn of the Temperance Society was sung; after which a letter of apology from the Rev. Dr. Campbell was read, regretting his absence from the meeting, expressing his high approbation of the objects and importance of the movement, and suggesting that the temperance principle should be incorporated with the education of teachers and others in Sabbath-schools.

The CHAIRMAN (Mr. Cassell) then addressed the meeting. The object of temperance reformers, both under the moderation system and the total abstinence system, had been the removal of drunkenness. The total abstinence movement went a step higher—they sought to prevent the moderate from becoming immoderate, as well as to reclaim the drunkard. It was to the Sabbath-school teachers to whom they looked for the accomplishment of the former object. The fact was, that now one day in the week the children of the labourers imbibed religious instruction; but on the other six they were exposed to the disgusting scenes of drunkenness and vice. In workshops the younger apprentices were continually sent out for intoxicating drinks, and at the public-houses and gin palaces became inured to scenes of a most ugly character. The usages in workshops were such as to lead young men into drunken habits, by which the Sabbath evening, too, was polluted. He had personal knowledge of many instances of the complete degradation of Sabbath-school teachers, entirely traceable to drinking in public-houses on a Sunday evening. It was in the power of Sabbath-school teachers to do immense good by bringing the total abstinence principle well before the minds of those whom they taught. At present the habits of many of the working classes were such as to frustrate the efforts of Sabbath-school teachers. Upon them much must depend, by making the temperance principle a part and parcel of the education of the children committed to their care. Many of the teachers, who were teetotallers, were engaged in workshops, and he besought

them to exorcise the same influence there which they had in the Sabbath-schools.

The Rev. Dr. BURNS, who was most cordially received, said: There were a few questions which he thought would assist them in showing the absolute importance of introducing the principle of temperance into the Sabbath-schools. From whence did the necessity for Sabbath-schools arise? He believed the Divine law meant that parents ought to train up their own offspring; therefore it was that in Holy Writ they found no mention or account of Sabbath-schools. But the fact was, there were thousands of the young who were in the track of vice, and they must be lost if it were not for the exertions and examples of others, because the parents had not taught or instructed their children in the fear of God. Then came the question, how was it in this country, enlightened as it was, that so many parents should neglect the education of their children, and throw it upon the Sunday-schools? The answer to this was, that the parents were unfit for their duty—many of them were mentally and morally prevented from bringing up their children religiously; and whence did this unfitness arise? He had no hesitation in saying that, so far as the want of pecuniary means was concerned, the parents of these children daily spent several times more in drink than would give their children a respectable and moral education. The great source of the evil was the drunken habits of the people. It might be said that parents generally could not afford the expense of instructing their children during the week, and yet if they examined they would find that the parents of the children at Sabbath-schools spent more money on drink than would suffice to give them sound moral and intellectual education (hear, hear). There was nothing so calculated to harden the heart, pollute the soul, and defile the conscience, as drink. And if Sabbath education must be continued, could it be said that it was a full and soundly-moral education if the teachers did not warn the children against the evils and snares, not only of drunkenness, but even of moderate drinking. They all knew that the evils of idleness, lying, swearing, and filthy communications, follow in the wake of drunkenness; and unless the Sabbath teachers warned their pupils against the cause as well as described the effects, they could not be said to be fully discharging their sacred duty. But in order that he might inculcate the principle of total abstinence, he must establish it by example as well as precept; otherwise he would not thoroughly fulfil his duty to the children under his care (hear, hear). If he drank a little his pupils would be justified in drinking a little. There was no reason why the pupil should be better than the teacher. Sabbath teachers, therefore, must become total abstinence men (hear, hear). He believed there were as many as 253,000 Sunday-school teachers; but he would take the number at 250,000. Supposing all these teachers to be what were termed moderate drinkers—he meant to say men who were so moderate as to drink only one pennyworth per day—this penny a day consumed by 250,000 Sunday-school teachers would amount in one year to £375,000. Suppose there were 750,000 children required to be instructed, this penny a day consumed by the Sunday-school teachers in drink would employ 6,000 teachers at £75 per annum, by which the 750,000 children would be educated every week.

The Rev. J. SHERMAN, of Surrey Chapel, began by declaring his high respect for Sunday-school teachers as a body in three great characteristics. First, they were a generous body—they were unpaid. In the next place, they were a devoted body, who were seldom to be found in the upper ranks. They were composed, generally, of those men and women who worked hard the six days, and devoted the seventh to the instruction of children. And another thing which entitled them to great respect was the fact that they were chiefly spiritual persons, who were devoted to Christ's interest, and were firmly attached to his cause on earth. He thought it was a matter of great importance that they should gain over to the total abstinence cause such a valuable body of individuals. Let it be recollected that the Sunday-school teachers necessarily had great influence on the minds of those whom they taught; and, in proof of this, it was only necessary to see the attention which the children paid to their teachers if the teachers would attend to them. Then, next to the Sunday-school teachers, the hope of the world must be with the young children especially. Upon them depended the hopes of the teetotallers (cheers). A great effort must be made to emancipate those children from the thralldom of strong drink. The question had been asked—

what became of the senior scholars of these schools? In the schools belonging to his own church the number of scholars was 3,000, with 400 gratuitous teachers; but he was bound to say that few of those children became members of his church after leaving the schools. Where did they go? Many of them would be found, as soon as they arrived at the age of fifteen or sixteen, to become apprentices: and, by the pernicious system which prevailed among the working classes so situated, they grew up, many of them, to be drunkards and to be a disgrace to themselves and the neighbourhood. A teacher of a class which was called the vestry-class, had collected the statistics in respect to that class, consisting of 46. He was induced to examine what were their habits in regard to temperance during the preceding seven years, and the result was—drunkards, 13; occasional drunkards, 9; steady characters, 13; unknown, 3, &c. Other calculations were read by the rev. gentleman, showing the great amount of drunkards, of persons of decidedly intemperate habits, and the number of deaths from drinking intoxicating liquors. These young men were driven to the public-houses, where they found a comfortable fire and warmth which they could not find in the house afforded them by their drunken parents. Now, if the Sunday-school teachers were not convinced of the efficacy of the teetotal principle, let them take care how they spoke of it—let them pause a little and examine for themselves before they dared, in the presence of their classes, to ridicule men who adopted it or the system which was adopted. He thanked heaven this teetotal movement had taken a strong hold on public opinion, and people might as well attempt to lift Clifton rock and throw it into the Severn, as to attempt to stifle that movement (cheers). He conjured the Sunday-school teachers to join in this movement for total abstinence from all intoxicating drinks. If they did this could there be any doubt but that their example must have a most blessed effect on their pupils?

Mr. SMITHIES (late of York), after stating many important facts which had come under his own knowledge as to the close connexion between intemperance and crime, said that he had the week before addressed letters to the governors of 100 prisons in England, Scotland, and Wales, requesting to be informed how many prisoners they had at the present time under their charge, and how many of them had been Sunday-school pupils. Some of the returns he had received were as follows:—

Prison.	Number of Prisoners.	No. who have been taught in Sabbath-schools.
Bath .....	88	47
Banff .....	9	6
Beaumaris .....	18	14
Bedford County Prison.....	100	68
Reading .....	184	106
Brecon Gaol.....	21	14
Bucks County Prison, Aylesbury..	144	83
County Gaol, Cambridge.....	99	57
Cardigan .....	28	23
Carmarthen Gaol.....	32	21
Carnarvon Gaol.....	24	22
Cornwall County Prison.....	121	63
Derby County Gaol.....	210	127
Derby Female Prison .....	28	22
Devon County Gaol and Bridewell, Exeter .....	257	140
Dorset County Gaol.....	1,057	723
Durham County Prisons.....	220	95
Chelmsford (Springfield).....	203	127
Flintshire Gaol. ....	27	19
Hereford.....	88	50
Huntingdon County Prison.....	70	45
Maidstone County Prison.....	475	191
Preston House of Correction.....	266	181
New Bailey House of Correction, Salford .....	63	58
Middlesex House of Detention... ..	90	50
Monmouth County Gaol.....	63	45
Montgomery Gaol.....	32	20
Oxford Castle.....	172	98
Haverfordwest County Gaol.....	37	19
Salop County Prison .....	130	12
Stafford County Gaol.....	302	166
Bury St. Edmund's County Gaol..	97	51
Ipswich County Gaol.....	120	67
Horsemonger-lane County Gaol..	167	93
Brixton House of Correction.....	253	106

Prison.	Number of Prisoners.	No. who have been taught in Sabbath-schools.
Kendal.....	16	11
Kingston-upon-Hull.....	144	107
Cupar Prison.....	63	38
Glasgow Prisons.....	749	414
Stirling.....	99	71
Rothsay.....	6	4
Dundee.....	203	160
Dolgelly.....	6	6
Inverness.....	38	23
Edinburgh.....	553	399

Mr. Smithies had also addressed the authorities of the various asylums for unfortunate women, and the following is a resume of the replies:—"How many of the unfortunate women at present under your oversight were ever either teachers or scholars in Sabbath-schools?"

Institution.	No. of inmates.	No. who were Sunday Scholars.	No. who were Teachers.
Magdalen Asylum, Birmingham.....	20	12	0
Bristol Penitentiary.....	22	19	2
Exeter.....	28	26	2
Gloucester Magdalen Asylum.....	28	17	4
Huddersfield Workhouse.....	2	2	0
Hull.....	30	23	0
Benevolent Institution, Liverpool.....	15	11	0
Guardian Asylum, Leeds.....	15	14	1
Refuge for the Destitute, Hackney-road.....	36	22	0
London Female Penitentiary, Pentonville.....	87	68	3
Female Aid Society and Home for Penitent Females, Pentonville.....	55	27	0
Guardian Society Asylum.....	32	22	1
Norfolk and Norwich Magdalen Newcastle-on-Tyne Penitentiary.....	11	9	0
.....	27	23	0
Nottingham Penitentiary.....	13	8	0
York Penitentiary.....	10	8	0

To this might be added the observation of Judge Pattison to the jury, at the Norwich assizes, a few years since: "If it were not for this drinking, you and I would have nothing to do!" (cheers.)

The CHAIRMAN said he believed that when these statistics went forth to the world, they would produce a profound impression (hear, hear).

Mr. ASA MAHAN, President of Oberlin College, United States, said he did not know how many of those present were Sabbath-school teachers; but he presumed there was no one present who did not now feel that every Sabbath-school teacher ought to be a teetotaler (hear, hear). If a Sabbath-school teacher ought to be an example to children, all present ought to be examples to Sabbath-school teachers; and if the evening were one for resolutions, he would move the following:—"Resolved—That it is the duty of every man, woman, and child, in this meeting, never again to touch an intoxicating beverage" (loud cheers). No one could be neutral in this great cause, if he would. He who was not for it was against it. No one, he presumed, could contemplate the condition of this country—its poverty, its misery, and its crime—without feeling his responsibility in reference to it; and that the existing evils were owing, in a very great degree, to intemperance, was almost universally admitted (hear, hear). The only real question, then, was, what was to be done. What had been witnessed in this country during the past year? An expenditure of at least £52,000,000 on intoxicating liquor. There had been 600,000 drunkards; and of these, 60,000 would probably, by the close of the year, be in the drunkards' grave. Let them suppose the 600,000 men and women collected together; let them imagine the treasures expended on drink heaped before them, as well as the 90,000 licensed breweries and distilleries;—what impression would a view of all this make upon their minds? Would they not all exclaim that something ought to be done? (hear.) There were two courses before them: one, that of total abstinence—the other, that of temperate drinking. He maintained that total abstinence was the only effectual principle. Until that principle were adopted nothing effectual could be done. If the Government decreed temperate

drinking, the drunkard could not obey the decree. The drunkard must become a teetotaler, or he would die a drunkard. What would be the influence of such a decree upon temperate drinkers? They would reply, that they acted already upon the principle of temperance. Thus no effect would be produced upon either of the classes concerned. But suppose the ministry and the church took the opposite course and became teetotalers; suppose Sabbath-school teachers and church members became teetotalers—they would then plant themselves on ground which would support the feet of the drunkard himself (hear, hear). The question had often been argued, whether the Bible sanctioned the use of intoxicating drinks. There was one passage which, to his mind, settled the question. He would admit, for the sake of argument, that, under some circumstances, wine might be a good thing. He did not believe it (cheers); but still he would suppose it. Inspired wisdom told them that it was good neither to eat meat, nor to drink wine, nor anything whereby a brother was offended, or stumbled, or was made weak (hear, hear). If they stood in a relation to a fellow creature in which they could not drink without tempting that fellow creature to his ruin, it was their duty to abstain (hear, hear). Such was, he maintained, the relation in which the church stood to the world in general (cheers). They ought not to set an example to the 600,000, the following of which would ruin them. On this ground teetotalism was the true principle of action. Drunkenness would be diminished in proportion as the principle of teetotalism was carried out by the nation. If there were no temperate drinking, there would be no drunkards; and so long as it continued it would be impossible to arrest this tide of death. The ranks of drunkards, however they might be thinned, would soon be filled up; the evil would be interminable. Let them, therefore, resolve as Christian men and women, that thenceforth they would not touch or taste intoxicating beverages (cheers). He concluded by moving the resolution which he had stated to the meeting.

The Rev. I. DOXSEY seconded the resolution, and expressed his conviction that an influence would go forth from that meeting which would tell upon all teachers of Sabbath-schools and ragged-schools. Within five miles of the General Post-office there were 12,000 persons, male and female, engaged in Sunday-school teaching, having about a quarter of a million children under their instruction. Did all these persons pledge themselves to total abstinence, it could not be doubted that a vast impression would be made upon the drinking part of the community (cheers).

The CHAIRMAN briefly expressed his belief that if Sabbath-school teachers generally adopted the principle of total abstinence, an impression would thus be produced on the ministers of religion, many of whom, he regretted to say, were even hostile to the movement. As regarded the resolution proposed and seconded, though it had been determined not to have any resolution, he should have no objection to put that which had been submitted.

The resolution was then put and carried, with one dissentient, the party dissenting being a female.

The meeting then dispersed.

#### HARP-ALLEY, FARRINGTON-STREET.

On Monday evening, Nov. 19, the twelfth anniversary meeting of the Farringdon Temperance Society was celebrated in the London Mechanics' Institution, Southampton Buildings, Holborn. The chair was occupied by GEORGE CAWKSHANK, Esq. A report of the operations of the society, and an address founded upon it, was read by Mr. J. W. GREEN, and was received with very decided marks of approbation.

The CHAIRMAN, after pronouncing an eulogy on the report, as recommending a practice which would contribute greatly to the happiness of the community, remarked on the influence of intemperance to render the community unhappy. Evils of the most fearful kind were constantly occurring, crimes the most frightful were constantly committed, and that in a country called Christian. Murders and suicides were events of common occurrence; and it could not escape notice, how strong drink was employed as an excitement or auxiliary. Rush could not go out at night to watch for his victim till he had taken gin or brandy in his tea. The Mannings were constantly drinking themselves, and plying their victim with drink. An eminent surgeon (Mr. Morton) had recently committed suicide—he was evidently

another victim to strong drink. He had got hold of the glorious idea of abstinence, but could not muster sufficient moral courage to adhere to the only practice which could have saved him. His life was a constant struggle against temptation, and a constant overstepping of the bounds he had prescribed to himself. The result was a lamentable suicide. Those were a few of the public cases that were made known; but if the private history of individuals could be made known, the public would start astonished at the disclosures. The Chairman referred to the subject of private executions, and to the letter of Mr. Charles Dickens on that subject. He pronounced a warm eulogium on Mr. Dickens; but as it was evident from the accounts given of the recent executions, and of executions which he (the Chairman) had witnessed, that drink was the cause of most of the crimes which brought men to the gallows, as well as the cause of gross indecencies at executions, he would say, *Do away with the drink, and then you will have few or no executions*, and, of course, no drunken mobs to witness them. Two persons who had been found guilty of murder, recently, were recommended to mercy by the jury, on the ground that the crime was committed under the influence of strong drink. Judge Colman gave the jury credit for humanity, but said that he could not recommend the prisoners to mercy on that ground. "Drunkness," the judge said, "was a crime in itself, and that which led to the commission of almost all the crimes of which society had to complain." The address of the Chairman was much cheered.

R. KEMP PHILP, Esq., moved the adoption of the report. He said that a man who could say he had abstained from strong drinks for ten years, and was still attached to the principle, was a speech in himself; and that was his case. He had ascertained the principle to be sound. It was not necessary to turn over a number of ancient pages to ascertain its truth; it was a matter of fact and of experience; and if men could be brought to think about it, they would very soon adopt it. But the temperance principle had not had fair play, either from the pulpit, the press, or the pencil. To the latter, however, there was one glorious exception. The chairman had treated the subject in his best style, and his delineation of the evils of intemperance would remain as a monument to his genius and benevolence when he was laid in the grave (much cheering). After further remarks on the soundness of the total abstinence principle, Mr. Philp referred to the case of Mr. Morton, observing that there seemed to be more of the medical profession addicted to the use of strong drinks than of any other profession, showing that it was not quite safe to rely upon doctors for the formation of an opinion. Doctors might do abundant good by bringing science to bear on the practice of using strong drinks—much more good than they could effect by all their medicines. Mr. Philp concluded an excellent address by presenting a sovereign to the funds of the society.

Mr. T. B. SMITHIES, in seconding the resolution, referred to the state of his own health, which at present was somewhat impaired. A medical adviser at York had recommended the use of wine. To this he objected, and on coming to London and consulting another doctor, he was told that his habits of abstinence would greatly facilitate his cure. Mr. Smithies proceeded to illustrate the connexion between the use of strong drink and crime, and especially murder, by relating some cases which had come under his own knowledge. He concluded an impressive address by expressing his belief that the time was come when the total abstinence advocates must direct their battering-ram against the pulpit and the press, and bring them to adopt and recommend the beneficial practice.

The CHAIRMAN confirmed what had been said about the injudicious advice of medical men by a reference to his own experience. He had refused to follow the advice to take wine, &c., and he stood before them that evening in better health, and with clearer powers of perception, and greater enjoyment of existence than he had ever before known. He believed that many doctors, though unintentionally, were doing much harm; and therefore such cases as had been referred to that evening ought to be extensively published.

Mr. SMYTH, from Canada, supported the resolution, and furnished some interesting instances of firm resistance of temptation on the part of some Red Indians, total abstainers.

The Rev. J. DONSEY moved a resolution expressive of the duty of all genuine philanthropists to promote the Temperance movement in every possible way. This he enforced with much eloquence by a variety of important considerations.

The Rev. W. McCREE seconded the resolution. He thought that the advocates of the temperance principle had not availed themselves of the strongest argument in its favour. They had dwelt too much upon it in reference to the mere *temporal* benefits it conferred. It was true that the practice was eminently calculated to better the condition of those who adopted it, but those advantages were as nothing compared with the spiritual good it was calculated to communicate, and to prepare for. The principle was valuable, as it gave the Christian philanthropist greater power over the drunkard. No moderate drinker of strong drink could exert such influence over a drunkard as the man who totally abstained. Besides, self-denial for the good of others, was a duty enjoined by the Saviour, and enforced by his example, and by that of his most devoted followers. If the advocates of temperance took the cause up on those grounds, they would remove a host of objections from the minds of Christian professors and ministers, and the cause would advance with far greater rapidity.

Mr. J. H. ESTERBROOKE moved, and Mr. J. W. GREEN seconded, a resolution of cordial thanks to the Chairman for his kindness in taking the chair that evening, and for the eminent services he had rendered the temperance cause, both by his able advocacy and by his inimitable pencil. This vote was carried with great cordiality, and was acknowledged by the Chairman in an address replete with humour, and with kind and courteous feeling.

#### READING, BERKS.

We have had an excellent meeting in our Town-hall, Nov. 21. It was not announced as a temperance meeting; the chief subject being the "Model Parish," and the speakers announced being the Rev. W. Wight, B. Rotch, Esq., and Major Hughes, a very large company was attracted, who were taken by surprise at finding that temperance was not the chief theme of discourse. B. Rotch, Esq., occupied the chair. Mr. Wight then explained that the object of the projectors of the "Model Parish" was to form a sort of colony, free from all the evil which resulted from the use of strong drinks. He went into the details of the proposed scheme, and stated that the improved health, the superiority of the Model Parish over the people of other parishes, in their physical, social, moral, and religious condition, would afford a practical proof to the country at large of the great advantages of abstinence over the drinking system. Major Hughes, late Deputy Judge-Advocate of the general army in Scinde, followed in an excellent speech on the evils he had himself witnessed to have resulted from the use of intoxicating drink, and the meeting was finally addressed by Mr. Rotch on the same topic. At the close, a collection was made in aid of the funds for carrying out the project.

#### WORKING MEN'S DEMONSTRATION, BRISTOL.

An interesting meeting, numerously attended by the working classes, was recently held at the Tailors'-hall, when several addresses were delivered on the excellency of teetotalism, by men of various trades and occupations.

SAMUEL CAPPER, Esq., being called to the chair, said, the object contemplated by holding that meeting was to furnish several working men with an opportunity of giving their testimony in favour of total abstinence from intoxicating liquors; and it afforded him peculiar pleasure to attend such a meeting, inasmuch as he had always taken an interest in the welfare and prosperity of the fundamental and practical classes of the community. It appeared to him of great importance that men who worked hard, at their different callings, should be able and willing to testify to the advantages which they had experienced in abstinence from those drinks which were so injurious to vast numbers of their fellow men. It was from such testimonies that others were induced to try the principle, and prove the benefits which resulted from its practice.

JOSEPH HIGNELL, steam-engine maker, said that though he had only been a teetotaler for sixteen months, he had derived much benefit from being such. He had been a great drinker all his life, and a drunkard for forty years. He had been twenty-three years a soldier, and had greatly indulged, especially in the West Indies, in the use of intoxicating liquors. During the period in which he had abstained, he found that he could work a great deal better without strong drink than he could with it. He was much better in every way than he used to be, and his only regret was that he had not signed the pledge many years ago.

JAMES WEBB, plasterer, had been a drunkard for twelve years, respecting the misery and wretchedness of which

he could say much; he rejoiced now in being a teetotaler, and as such he could testify that he was better able to do his work without beer than with it. He felt he was a very different man since he had sustained, healthier in his body, calmer in his mind. He was convinced that teetotalism was, to many, the stepping-stone to morality and religion. He had experienced it to be such in his case.

THOMAS OLIVER, shoemaker, observed that teetotalism had benefited both his body and mind, and had enabled him to follow his employment better than when he was in the habit of drinking.

CHRISTOPHER WEBLEY, collier, said, that in his time he had drunk too much strong drink.—His labour underground was hard, but he could do easier without beer than he used to do with it. Had he always been a teetotaler he was convinced that he would, in every way, have been a far better man. He had given up drink, and had attended to the welfare of his soul, which he now saw was of more value than he used to think it was, and his determination was never to taste intoxicating drink again.

CHARLES SCOTT, fireman, was a teetotaler of four years' standing, and could testify to his ability to do his work, which was of an exhausting nature, better than when he was a drinker. In the works where he was employed there were twenty-one teetotalers. When he used strong drink he often had a great difficulty in walking home at the end of his day's labour, he was so much fatigued, but now he could go home cheerfully, wash himself, and go to a teetotal meeting, or attend some place of worship, with much pleasure.

HENRY CAVIL, plasterer, said that during the years he was a drunkard he never knew what happiness was, but it was different now. He could now go to a place of worship and listen to the word of God with delight. He could follow his calling better, and with more comfort to himself and satisfaction to his employers than when he was a drinker. His son, who had been a teetotaler eight years, though only twelve years old, used to say to him when he was sick after some debauch, "Father, why don't you sign the pledge and be a sober man?" Thus his little boy presented to him an example which, as a parent, it was his duty to have manifested to his child.

HENRY HARMER, labourer, after being a drunkard for nine years, thought it was time to turn about and follow a different course, and hence he became a teetotaler, and it was a good thing he had done so. He had been delivered from the delusion that strong drink was beneficial to his body, and was now in excellent health without it. It was his conviction that had he persisted in his former courses he would not have been there to tell of the advantages connected with a sober life. He advised every working man to give up the drink, and he would find to his joy that its use was a delusion, and that the money which he earned would be better spent in providing the necessaries of life than in the purchase of intoxicating liquors.

Mr. J. RUSSELL observed that the temperance reformation had, in its commencement and progress, met with opposition from various quarters, and amongst others, with not a little from the working classes of the community. It had been objected that abstinence from intoxicating drinks might do very well for some persons, but it would not suit men who worked hard. This notion had, however, been again and again refuted; and the refutation had been repeated that evening. Experience supplied us with abundant proof that all kinds of work could be done without strong drink. Men of sedentary occupations, others of more active employments, the sailor on the deep, the traveller in the torrid or frigid zones, the peer of the realm, the commoner, the divine, the magistrate, the old and young, the rich and poor, the hardy and feeble, men and women, numbering thousands, nay, millions, testified that strong drink was not essential to health, strength, comfort, happiness, or usefulness. From the statements which they had heard that evening, all reasonable persons must be convinced of the desirableness of promoting the extension of principles which conferred so many blessings upon their fellow-men, and which produced so much of comfort to their families, and increased their usefulness to the community.

Mr. S. NAISH, commercial traveller, confirmed several of the statements which had been made by the preceding speaker.

The CHAIRMAN concluded this interesting meeting with some appropriate observations, after which several signed the pledge.

#### HUDDERSFIELD.

Mr. T. A. Smith, of London, delivered two lectures in the Philosophical-hall, on the 10th and 11th ult., to a numerous and respectable company. In the first lecture, Mr. Smith began by stating that our knowledge of Nature was acquired by observation, experiment, and analogy. It was by these means only that we could acquire a knowledge of the properties of intoxicating liquors. By observation we might learn the colour, flavour, and odour of these liquors; that they produced peculiar effects on those who drank them; that they produced poverty, crime, disease, and death. But if we wished for further information, we must have recourse to experiment. By chemical analysis we may learn the composition of these drinks, and their operation on animal bodies. It was by a carefully-performed quantitative analysis alone that a correct estimate of the amount of nourishment contained in any article of diet could be ascertained. It was absurd for a medical man, or any one else, to talk of the nutritious properties of articles of the constituents of which they were ignorant. The lecturer then stated the various uses of food and drink, in supplying materials to form the body, compensation for waste, producing heat, and generating electricity. An abundant supply of materials for all these purposes could be obtained without intoxicating liquors, whilst these liquors could not be used without producing physical and moral evils. The lecturer proceeded to describe the structure and functions of the organs of digestion, referring occasionally to a number of large drawings, which were hung up behind the platform, as well as to a human stomach which he held in his hand. In this part of the subject he also exhibited drawings, illustrating the effects of different poisons on living animal substances; and, after tracing the effects of alcohol on the various processes connected with digestion, concluded by adverting to the many advantages resulting from teetotalism.—The second lecture was on the circulation of the blood. The principal points of the lecture were: the uses of the blood; the organs for its circulation; the forces which cause it to circulate; the effects of alcohol on the action of the heart exciting and depressing, and also retarding the decarbonizing action in the lungs, and thus producing disease. The lecturer also briefly adverted to the effects of alcohol on the brain and nervous system, and concluded by appealing to all classes to co-operate in the work of temperance.—The society in this town has engaged a missionary, and will begin the new year with increased energy.

#### MALTON.

Two lectures on the physiological properties of intoxicating liquors were delivered here on the 13th and 14th Dec., by Mr. T. A. Smith, of London. The lectures were illustrated with anatomical drawings of various organs of man and other animals. The subjects embraced in the lectures were, the nature of intoxicating liquors, and their effects on digestion, respiration, and nutrition. In this town we have many difficulties to encounter, but our friends are resolved to persevere.

#### GUERNSEY.

We have lately been favoured with a second visit from Mrs. Stamp. As on her former visit, the meetings, religious and temperance were well attended; hundreds have hung with delight upon the truths advanced by her. During her stay, two public tea-parties were held, at each of which about 300 persons partook of tea, &c., by which £18 clear profit to the society was realised. Guernsey is indebted to this lady for such of its teetotal prosperity, and we can conscientiously recommend her to societies who have not had the pleasure of hearing her.

WHAT IS TEMPERANCE IN THE USE OF DRINKS? The free use of such as promote health, and entire abstinence from all that intoxicate.

WHO SUPPORT INTEMPERANCE? Six classes, namely: 1. The consumers of strong drink. 2. The vendors. 3. The manufacturers. 4. They who furnish the materials. 5. They who legalise the traffic. 6. They who remain silent and inactive.

#### TO CORRESPONDENTS.

Advertisements, and articles intended for insertion, should be addressed to the Editor, 80, Fenchurch-street, London; also, all orders for the Stamped Edition.

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DRUNKENNESS, MADNESS, MODERATION,  
AND MR. WAKLEY, THE CORONER.

BY BENJAMIN PARSONS.

A REMARKABLE REPORT of an inquest held by Mr. WAKLEY, the Coroner for Middlesex, appeared in the *Daily News*, of January 7, 1850, stating that on the previous Saturday the jury sat in the Thatched House, Lower Road, Islington, to inquire relative to the death of *Edward Wilkinson*, aged 49; who was evidently brought to his end by drunkenness. His wife stated that he had been a drunkard for more than *twenty years*. Previous to his dissolution, he behaved in such a strange manner that his wife became alarmed, and desired to have him under control. Probably he was labouring under *delirium tremens*, but the surgeon would not certify, and therefore he was kept at home, where he soon died.

The following conversation occurred between the coroner and *Mr. Pearse*, the parish surgeon who attended Wilkinson:—

MR. WAKLEY (seeing that medical gentleman present): "Why did you not give a certificate of the unsoundness of the man's mind?"

MR. PEARSE: "I never noticed a deficiency of intellect, although I saw him almost daily during his illness."

MR. W.: "His wife has sworn that he was a drunkard, and I hold that all such characters are *mad*, and ought to be placed in confinement. No one possessed of a rational mind will get intoxicated."

MR. P.: "If I were called on to certify, in such cases, there would be a clearance of half the neighbourhood."

MR. W.: "The evil is great, and to be sorely lamented. However, I have no hesitation in saying, that such unfortunate individuals ought to be confined and treated as lunatics."

MR. P.: "I don't know what sort of building you would construct, or where you would find space enough to erect one."

MR. W.: "Punish them for a few days, and diet them on salt and water."

MR. P.: "You must bear in mind that if I were to certify unjustly in a case of insanity, I should make myself liable to a penalty of £100; which I am sure would be enforced were I to do as you wish."

MR. W.: "I contend that you would be justified."

Here we have several startling opinions and facts:—1. That drunkards are mad. 2. That they ought to be confined as lunatics. 3. That they should be dieted on salt and water. 4. That if this were done half the neighbourhood of Lower Islington would be confined. And 5. That you could not find space to erect a building large enough to hold the vast multitude that would have to be incarcerated.

1. "ARE DRUNKARDS MAD?" Such is the heading which the *Daily News* gives to the report of this remarkable inquest; and were all the follies, cruelties, and crimes committed by men and women under the influence of drink to be recorded, we should have an array of facts which would far surpass the deeds of common lunatics and madmen. To the question asked by the *Daily News*, and so confidently affirmed by *Mr. Wakley*, no one will demur. *Every drunkard is mad*. His reason is gone, his passions are on

fire, and, in a vast number of cases, it is dangerous for such a man to be entrusted with his liberty. No one would think of reasoning with him. To attempt such a thing would lay one open to the charge of corresponding insanity. Here, then, is a fellow-immortal needlessly, recklessly, and willfully bereft of that divine lamp which our bountiful Creator placed in the soul to guide its footsteps. All the divine attributes of the mind are, for a while, destroyed, and the man is sunk infinitely below the beasts that perish. But this is not all. In many instances you have, instead of reason, all the rage of a fury. No one is safe in the presence of the inebriate. The wife of his bosom is levelled to the ground with a blow, and then cruelly beaten and kicked, so as perhaps to be disabled for her domestic duties, and sometimes crippled for life. His children flee at his approach, and are not only deprived of food and clothing, but most unmercifully handled. The furniture of his house is smashed to pieces;—in a word, nothing is safe in his presence. You cannot trust him with anything. Who would give him a purse, a razor, or a candle? He is just ready, with the madman of Solomon, to cast abroad firebrands, arrows, and death. Tigers are no where found maltreating tigresses; furies wage no war with sister furies, nor demons with demons; but here is a being, "created in the image of God," so far maddened by liquor as to surpass the wild monsters of the wood, the furies of heathen pandemoniums, and even the malignant spirits of the bottomless pit. If this is not madness, where shall we find any? What, then, must we say of the wickedness and cruelty of those who manufacture, or sell, or give away, or use, or recommend, a beverage which is thus capable of completely defacing the image of God from the soul, and transforming it into a compound of folly, fury, cruelty, sensuality, and madness, unparalleled and unequalled in the records of the universe! Hardly a moment's thought, then, is necessary to furnish an affirmative answer to the query, "*Is drunkenness madness?*"

2. MR. WAKLEY asserts THAT DRUNKARDS OUGHT TO BE CONFINED AS LUNATICS, and that a medical man would be justified in giving a certificate accordingly. We will presently say a word or two about the almost insuperable difficulty of this proceeding; here we shall merely notice its absurdity and folly. The simple fact is this:—We most gratuitously and wickedly manufacture and dispense a liquor which robs our fellow-creatures of their reason, and then we talk about confining them for being mad! Every person who makes or distributes intoxicating drinks is a "*lunatic manufacturer!*" This, we have said, is done most *gratuitously*, *wickedly*, and *wilfully*. That intoxicating drinks are *superfluous*, is now demonstrated by the fact that millions live without them, and do so with immense advantage to their health, their pocket, and their comfort. These Teetotalers have the same constitutions as other people, and in their number may be found all ages, occupations, professions, and conditions in life; and therefore it is now as clearly demonstrated as any question in physics, that these drinks are *not necessary* to any persons either in health or sickness, and therefore it is a *gratuitous* work to manufacture or use them. But it is also a most *wicked* employment to produce drink or distribute them. If it is wicked to injure our own health, intellects, and morals, and to poison the bodies and minds of others, then it is a wicked thing to make or dispense what will produce these

mischievous effects. The more we look at this subject the more convinced do we feel, that there is not a more crying sin in the country than that which is involved in the production and use of these poisons.

The *Mannings* are hung without mercy. They committed murder for the love of money. Why are strong drinks made, but for the love of filthy lucre? And who destroy the most bodies and souls, the *Mannings* and *Rushes*, or the distillers and brewers? We tremble at the thought of the interview that in eternity must take place between Rush and his victims; but surely there is a more awful meeting coming, when your large brewing and distilling firms must face the thousands who have been slain by the poisons which, for the love of gain, had been generated in their vats, and hoarded in their cellars! The crime now also is most *wilful*. The alarm has been sounded, the temperance trumpet has been blown through the land, and those who will not take warning must bear their iniquity. It is no use to say, "It will be a loss to give up the traffic;" all persons who set their minds on the money of others, deem it a loss to be deprived of the object of their wishes. *Rush* felt it a loss not to have the estate of *Mr. Jermy*; *Mrs. Manning* was very uneasy at the thought of not securing the property of *O'Connor*; and brewers and distillers may think it desirable to have in the hands of their bankers the wealth which ought to be spent in procuring food, clothing, comfort, and education for the people; but then, without a large amount of self-sacrifice, there can be no humanity, patriotism, or religion. No one can follow CHRIST unless he is willing to deny himself. All great philanthropists have made great sacrifices. *Howards* are not produced without immense cost. *Fowell Buxton* owes none of his fame to his brewhouse. The fact that his drinks made thousands of slaves, detracts not a little from his reputation as the friend of Africa. Columns will never be erected to the heroes of the mash-tub or the still.

Seeing then it is both *unnecessary* and *wicked* to make a liquor that drives men to madness, why not give up producing, selling, and using the poison, instead of proposing to lock up in lunatic asylums those whom, for caprice or the love of gain, we first drive to madness? What an infatuation, to make our fellow-mortals maniacs, and then, as a remedy, incarcerate them in madhouses! We have never heard that *Mr. Wakley* is a Teetotaler, though the facts that have come before him should have induced him long ago to join our ranks. Every Coroner has had before him the most appalling examples of the deadly effects of intoxicating drinks, and therefore has had more warnings than most men; and instead of proposing so dire a cure as the lunatic asylum, ought to *practise* and *preach* TOTAL ABSTINENCE. Only let these beverages be abandoned by all, and then we shall no more hear of the madness, the cruelties, and suicides of drunkards.

3. MR. WAKLEY'S "DIET ON SALT AND WATER" would be but a poor remedy. We query whether it would not increase the thirst of his patients, and when liberated, the poor culprits, in most cases, would return to the bottle. However, the disagreeableness of the prescription may remind us of those nauseous draughts which drunkards and moderate drinkers are so often compelled to drink. The pleasure of the glass is not without alloy. Many a bitter phial has to be emptied, powders and pills of the most unpleasant taste have to be swallowed, to patch up

the frame which stimulants are destroying. The dose of strong drink at night must be followed by bitters in the morning, or else there is no appetite for breakfast; and a nauseous dinner pill must be forced into the stomach to torment it into activity to do anything towards digesting the meal that is to follow. Every drinker of any standing, if he would speak the truth, must own that the pleasures of his favourite beverages are more than counterbalanced by the pains. And now, forsooth, "salt and water" are to be used! Why not give up the bane? And then the physic, the confinement, and the regimen proposed to counteract its ravages or cure its madness, might be dispensed with.

4. MR. PEARSE tells us that *if drunkards were to be sent to lunatic asylums half the neighbourhood of Lower Islington would be confined*. There may be some exaggeration in this; but still this medical gentleman is doubtless a man of some knowledge and experience; and, from his words, we may safely conclude that the number of inebriates in the locality is awfully great. According to his showing, you have hosts of persons whom strong drinks periodically afflict with the worst kind of madness. We have always heard that ISLINGTON is a highly-favoured district for Gospel truth. Churches, chapels, and evangelical ministers abound; yet crowds of the inhabitants are maddened with liquor! We have reason to believe that the worshippers of Bacchus are, after all, more numerous than the worshippers of CHRIST, and destroy many more souls than the ministers of religion save. And we need not wonder at this, seeing so many of the professing people so regularly, two or three times a day, pour out their libations to the God of drunkards! CHRIST and Bacchus are now sought to be reconciled; and though the Christian professors may not be actually inebriated, yet, in using the poisoned chalice, they commend a liquor which is death and everlasting destruction to thousands! ISLINGTON is a proof that the Gospel can be most effectually opposed by strong drinks! When will ministers of religion and others feel this truth, and ABSTAIN?

5. It was said by MR. PEARSE, that *you could not erect a building large enough to hold these insane culprits*. For ISLINGTON alone, it seems, you would want a larger edifice than any that at present exists in the country. And if for Islington so much space is required, what sort of an asylum would be necessary for the drunken maniacs of London, and, still further, for the country at large? What myriads of madmen reel home every night from the beer-shops, gin-palaces, and taverns of the land; and how many of these daily enter an eternity for which they are unprepared! Could one assemble in some vast plain all the drunkards of the country, and bring with them their miserable families; could we only witness the blasphemy, vulgarity, filthiness, rage, and madness of this wretched throng of men and women created "in the image of God,"—what a counterpart this living hell would be of the place of torments! and what man, after beholding this scene of crime and woe, could dare lift the glass again to his lips, without feeling in his conscience that this one act deprived him of all right to call himself a Christian?

True, MR. WAKLEY! *drunkenness is madness, and moderation is the high road to this soul desolation; and our DOCTORS, CORONERS, MINISTERS OF RELIGION, and PROFESSORS OF CHRISTIANITY, do more than any other persons in the land to make this path to death and destruction PLEASANT and inviting.*

## CONSUMPTION.

BY H. MUDGE.

THIS name is given to a disease which is in reality a slow inflammation of the substance of the lungs, because there always accompanies it a remarkable *wasting* of the body. "Its amazing prevalence and almost uniform mortality entitle it to the fullest attention," says Dr. Gregory, of whose article on the malady, in his "Elements of Medicine," we shall avail ourselves in the present paper. The deaths throughout England by consumption are calculated at one in five, or about fifty-five thousand annually: they constitute one in four of all the deaths in London.

We shall select some of the observations recorded by physicians, and see whether they fairly lead to the conclusion that alcohol is a suitable drug in the treatment of this disease, and whether we can rationally expect its administration to prevent or to cure it.

1. Note its distinguishing appellation—Phthisis, *Consumption*, or *Decline*. Here of course there is a wasting of the solids of the body, and the question arises, Can alcoholic drinks repair this waste? An answer to this question may be found in the popular works on physiology, recently published, where it is asserted and proved that alcohol *cannot* minister to any of the solids of the body (if we except fat and possibly nervous matter), because it is a non-azotised substance, and so supplies no nitrogen, which is believed to be the basis of the animal tissues.

2. Consumption is a febrile disease; but spirituous stimulants excite feverishness, rather than allay it.

3. It occurs in the *scrofulous* habit of body, which is characterised by a delicate organisation of blood-vessels, and exhibits, therefore, a strong disposition to the spitting of blood. Alcohol, when drunk, soon finds its way into the blood; and, being there, it is of course applied all along the inner surface of the delicate blood-vessels: thus it injures their coats, and leads to such fissures in them as allow the blood to ooze through, and the red fluid is soon recognised in the matter coughed up from the chest.

4. The great and peculiar feature of consumption is its connexion with *tubercle* of the lungs. Tubercles are rounded, firm, white bodies, varying from the size of a pin's head to that of a garden pea, frequently found interspersed through the whole substance of the lungs. They soften, become cheesy, coalesce, and the lung breaks down, and is spit up, mixed with pus, till not enough is left to support life. What tubercles are, and where they come from, is much matter of speculation; but the chief causes are thought to be improper diet, impure air, and deficient out-door exercise. Now, alcoholic liquors contribute to these causes, both directly and indirectly. In themselves they help to make up an improper diet; they blunt the feelings which otherwise would prompt *instinctively* to the admission and inhalation of the purest atmosphere; and they destroy, by enervating the system, the disposition to get out, while they consume time, in luxury and dissipation in-doors, which is needful out of doors for health.

5. *Hectic fever*, with expectoration of pus, designates *confirmed* consumption. There is a daily paroxysm of hectic, beginning with chill and ending with profuse sweat. Now, as alcohol passes (in part, at least) out of the body undecomposed, it accompanies the perspiration in its passage through the skin, and *increases its quantity*. Nature thus striving to eject it, just as a purgative will pass off by the bowels, and

carry liquid matter along with it, it cannot surely be right to add an alcoholic sweating to the already too profuse one of fever.

6. Internally there is irritation too; the lining of the stomach and intestines reddens, inflames, ulcerates, and sends on their contents by what is technically termed *colliquative diarrhoea* (two words which mean looseness of bowels *melting away* the body). Alcohol irritates and annoys the alimentary canal, and greatly adds to the "inward heat" of which the patient complains.

7. The *pulse* will commonly be found at the earliest period somewhat too frequent, while later they will keep at from 120 to 150 beats in a minute for weeks together; the natural standard being between 70 and 80. Alcohol is a stimulant, exciting the heart and arteries to a more rapid pulsation than would occur without it; in fact, these *vital parts* strive to eject the offensive matters which are in the blood from diseased lungs; and when fiery, spirituous particles are thrown into the already vitiated current, of course there is more work to be done to get it out.

8. *The patient dies with the senses entire*; but alcohol in the brain is apt to interfere with this desirable state, and to give rise to distressing hallucinations, gloomy forebodings, and trying fretfulness. In fact, a tendency is set up, and a perceptible, though it may be slight advance is made towards the "horrors" of the drunkard! I stop here this month, as I think the *treatment of consumption* will supply materials sufficient for another paper.

## THE CONTRAST.

A TEMPERANCE MELODY, BY J. H., HEXHAM.

AIR—"Mary's Dream."

Young Day peep'd o'er the eastern hills,  
And Night fled o'er the western sea,  
While Riot stagger'd to his lair,  
And Temperance op'd her healthy e'e:  
A drunkard dozing in the ditch,  
His BETTER REASON all at sea,  
When, loud and clear, a voice he heard  
Sing, "Filltub, brew no more for me."  
His dizzy head he wildly rais'd,  
And blink'd from out his bloodshot e'e;  
When, lo! a blythe Teetotal chiel  
Tripp'd lightly o'er the flow'ry lea;  
His face was fair, his voice was clear,  
And aye he sang sae merrily—  
While echo answered, far and near—  
"O Filltub, brew no more for me."  
"Beast that I am!" the toper cried,  
"How wretched I—how happy he!  
Can I God's image thus degrade,  
Nor fear a dread eternity?  
Then, henceforth let me be a MAN,  
And let these words my motto be,  
Though landlords frown, and drunkards ban,  
'O Filltub, brew no more for me.'"  
'Tis said—'tis done—he signed the Pledge,  
An alter'd man I trow is he;  
No more he sleeps behind the hedge,  
Nor wakes in felon's dormit'ry;  
His step is firm—his eye is bright,  
His head erect—his reason free,  
And friends now hear him with delight,  
Sing, "Filltub, brew no more for me."

WINE AT DINNERS.—A custom has long prevailed in this country of drinking wine while at dinner. This is downright pampering. It vitiates the taste, and destroys healthful appetite. The custom ought to be proscribed among all religious people immediately.—*Wesleyan Methodist Magazine*.—This recommendation seems to imply that wine may be innocently taken at other times. Teetotalism "proscribes" the use of wine, not only "while at dinner," but before and after dinner, both in the parlour and in the vestry.

## TEETOTAL OPERATIONS.

## EXETER-HALL.

The fourth monthly meeting in advocacy of the temperance cause, was held on Monday evening, January 7. Mr. Joseph Sturge, of Birmingham, was voted into the chair on the motion of Mr. Charles Gilpin, seconded by Mr. George Cruikshank. The attendance was exceedingly numerous, owing, in part, to the fact that the speakers announced for the occasion were all teetotalers of the working classes, who could, from their own experience, advocate the principle which was to form the subject:—"Intoxicating liquors not necessary for working men, either to assist them in their occupations, however laborious, or to promote their health or happiness."

In opening the proceedings Mr. STURGE said: If I were as well qualified to address a public meeting as I am deficient, it would be very much out of place in me to occupy your time at a meeting convened for the express purpose of hearing working men's opinions as to the necessity of intoxicating liquors; and especially as I find there are no less than thirteen speakers of that invaluable class on the list to address you this evening. Had I been invited to take the chair at a meeting where the speakers were to have been of the aristocratic, or even of the middle class, I should not have hesitated in declining to come; but when I heard they were to be all of the labouring classes I did not hesitate to come upwards of 100 miles to be present. Indeed, I feel it to be a great privilege to preside at such a meeting as this, and although having been a teetotaler more than twenty-one years myself, and having declined to give intoxicating drinks to my guests for more than seven years, still I have not given teetotalism so full a test under hard labour as some of our friends who will address you; I have tried it by sea and by land, and in different climates. In the West Indies, where the use of intoxicating drinks is generally considered indispensable, I found I could sustain bodily and mental labour for twelve or fourteen hours a day on cold water; and am convinced that the proverbial unhealthiness of the climate is more to be attributed to the drinking habits of Europeans than anything else. It is, however, to the silent and all-powerful effects of example that we must look for the progress of this great cause. He then stated an instance of an acquaintance of his, who was a moderate drinker himself, but who had two or three of his sons who gave way to intemperate habits; and on their father's becoming a teetotaler, an abstainer from intoxicating drinks, the whole family had followed his example. He impressed upon the audience the importance of using every exertion to induce all the rising generation to adopt the practice, and said, it was to them that we must look for the support of the cause when we were "gone to that bourne from whence no traveller returns;" that at Birmingham, for the last three or four years, they had adopted the practice of assisting the juvenile teetotalers to go on an annual railway excursion together; that they had commenced with about 1,000, but this year there were more than 2,000, and that, though some were supposed to take the pledge for the sake of the excursion, on a careful investigation they were found not very ready to break it; indeed, experience had proved that the juvenile teetotalers had kept the pledge more faithfully than the adult. We justly condemned the Americans for holding near 3,000,000 of their fellow-countrymen in slavery; but on the question of abstinence from intoxicating drinks, they were now far in advance of us. Twenty years ago he believed even in the Northern States intoxication was more prevalent than it was here; but in 1841, when he was there, some of the largest hotels in cities he had visited, entirely excluded intoxicating drinks from their houses. This was not the place to make any political allusions, but he might state that one of the dearest wishes of his heart was to live to see the day in which all his fellow-countrymen, irrespective of the possession of property, would enjoy equal political rights, because he believed it would greatly promote their moral elevation; but there was a reform of far more importance than this within their reach—that of becoming a strictly temperate people, and he could hardly desire political equality without this, for if the windows of heaven were opened to pour out its blessings upon Britain until it became a Garden of Eden, an intemperate people would soon convert it into a desolate wilderness. He then observed that since he had entered these premises, a French friend of his, who was then on the platform, had told him,

that at the present moment the use of intoxicating drinks in Paris was the greatest obstacle to the progress of true liberty there. He then read a letter from Mr. Mayhew, of the *Morning Chronicle*, which was received with great applause, and the substance of which will be found in the resolution subsequently proposed by Mr. Cassell.

Mr. PARKER, a coach-joiner, next addressed the meeting. Theirs, he said, was no mere political movement; they put forward no religious theory, no religious dogma. On such points they had agreed to differ, but in one thing they were unanimous. They all believed that intoxicating liquors formed their worst political enemy, their greatest religious antagonist. He had been twenty-six years in one employ—that was a guarantee for his sobriety. Why, then, it might be asked, was he a teetotaler? Because he wished to keep his mind clear for thinking, his body in health for working. He once loved water-drinking. He gave it up, but the year after—the year 1836—he returned to temperance. He attended a working man's temperance meeting in that year, and ever since had been in principle and practice a staunch teetotaler. Having always been a temperate man, he could not say that any material improvement had taken place in his circumstances, but he had a happy home. He owed no man anything. He had a library of useful books, which cost him about seventy pounds. He advised all drunkards to become teetotalers; and then, instead of wanting amusement away from home, they would convert their homes into an earthly paradise.

Mr. M'CORMACK, blacksmith's hammerman, a particularly strong, hearty-looking man, next addressed the meeting. He said he was the son of very humble parents in the West of Ireland, and he had had no opportunity of obtaining education, so they must excuse him if he made a blunder; but if he had been making blunders all his lifetime, he had made a good one when he signed the pledge (cheers and laughter). Some sixteen years ago he had the honour of knowing their chairman, as it happened that when he left his native home, Birmingham was the place where he put up. He was then a very temperate man; and, even two years ago, little did he think that he should ever be addressing a temperance meeting. When he took intoxicating drinks he was bad—he wasn't able to do his work; but he didn't get drunk now—he never had since he had signed the pledge, and he was now able to do his work as well as any blacksmith's hammerman in London, he didn't care who he was. Some friends who used to know him said, "What! is that M'Cormack, that used to get so drunk?" Yes, that's the very man—teetotalism had done for him beyond all imagination. The man that had not a place to lay his head, had now a good house of his own. He owed to teetotalism such a debt of gratitude as he could not find words to express. He used to think that he had nothing to do but to work, drink, and sleep; but now he had found that God had given him a mind, and that it was his duty to cultivate it (cheers). He could not write his own name when he joined the teetotalers, about eighteen months ago; but since then he had sat up night after night to improve himself; and now, what did they think the teetotalers had done for him? Why, they had made him a secretary to a teetotal association (cheers). He had been working hitherto for the publican and the publican's wife; but now he worked for himself, and for the beautiful system of teetotalism, and there was not a happier man in England that day than their humble servant, M'Cormack (loud cheers). After alluding to the laborious nature of his occupation, and the alternations of heat and cold to which he was subjected, M'Cormack wound up by expressing his conviction that work, and hard work, too, could be much better done without intoxicating drink than with it.

Mr. WEST, fellmonger, or skinner, next presented himself. He owed, he said, a deep debt of gratitude to teetotalism, not for reclaiming him from intemperate habits, but for preventing him from ever becoming the subject of intoxication (cheers). He signed the pledge eleven years ago, not because he was a drunkard, but because he feared he might become one, and because he saw the benefit of temperance. As a husband, he felt that he was bound to provide as good a home for his wife as that from which he had taken her. He viewed the question, too, in a pound, shilling, and pence light, and finding that his wages would not allow him to keep two houses—one for the publican and one for himself—he resolved to become a teetotaler (cheers). He wished to direct the attention of the meeting to the odious system of "fines" and "footings" which pre-

vailed in workshops of almost every description where a number of men were collected together. Let them endeavour by all means in their power to abolish that horrible system, for he believed that it presented one of the greatest obstacles which they had to encounter (cheers). Before the people of England cried out for reform, let them reform their own bad habits. The government had never imposed such bad laws upon them as they had imposed upon themselves in the shape of fines and footings. He called upon the working men of England to abstain from intoxicating drinks. They would then learn to respect themselves, and just in proportion as they respected themselves would be respected by those above them (hear, hear). He remembered to have heard a bacchanalian song sung at Nottingham, and at the close of it the singer hiccupped out the following toast or sentiment, as it was called: "May poverty ever be a day's march behind us." He could not help thinking that if they wished to realise that sentiment they must ever keep teetotalism in advance (cheers). Another toast he remembered to have heard the same evening, which puzzled him a good deal at first: "May the three best friends of the working man fall never to rise again." He was naturally surprised at this toast, and he inquired what were the three best friends alluded to. He was told that they were bread, beef, and beer. As far as the bread and beef went he heartily responded to the toast, but the beer had, in his opinion, much better have been left out. He was glad that there was a financial reform movement going on throughout the country; but the first financial reform for the working classes must be teetotalism. They had only to sign the teetotal pledge, and they would have financial reform on the very first Saturday night afterwards, and they would pocket the benefit (cheers).

Mr. M'LACHLEN, glass-blower, then addressed the meeting. He stated that he was a native of Scotland, that he was the offspring of low and humble parents, and that he had had to struggle with the world ever since he was nine years of age, wherefore his education had been extremely limited. When he arrived in London at the age of about eighteen, he launched out into the drinking customs of society, and was taught to believe that unless he took a certain portion of strong drinks he never should become a man or a workman. He had now been a pledged teetotaler six years. The business he belonged to was a very hot one, and of course the throwing off of perspiration engendered thirst; but he worked harder and for more hours now than ever he had done. He did not wish to make a boast, but he would state the fact, that since he had been a teetotaler he had worked sixty hours at a stretch, without once laying his side upon a bed (cheers); and his wife, thank God, and his family, seven in number, were all teetotalers, and he did not know that there was a man in that assembly who had greater cause to be thankful than himself. His circumstances were materially improved under the water system, and he called upon his fellow-creatures, as they wished to be happy, to be free, to be philanthropic, to do good for themselves and their families, to set their seal to the principles of total abstinence (cheers).

Mr. PETERS, a tailor, had no doubt that, after the statements of those engaged in laborious pursuits that they needed not the aid of strong drinks, it would appear far less called for that a tailor should drink. He was often told by working men that it was all very well for him to abstain. He was not exposed to the changes of the weather. He underwent no exhaustion. His employments were sedentary and not fatiguing. But to this a drinking tailor might reply, I am compelled to drink. Here am I sitting in an unnatural position, breathing an impure atmosphere, taking no exercise; does not all this make me the man most in want of stimulants? And so was this vice defended on all hands, whilst those who talked of "bad ventilation," might be seen hurrying from their workshops to enjoy a purer air—in the tap-room! He owed his own adhesion to the cause of temperance to the circumstance that the wife of a friend of his had once, when her husband was inquired for, replied, "that she could not say, for he was out with a drunken tailor." He was determined no longer to deserve the epithet. He attended the meeting at Kennington-common, and was the first to receive the blessing of the Rev. Father Mathew. He enjoyed strong health. His home was more comfortable. His fortunes were improved. He owed all this to temperance.

Mr. Mc CURRIE said he had been a bricklayer forty years, and at one time was very intemperate, and in very sad plight

indeed. He used to work hard, drink hard, lived hard, and if it had not been arrested by the principle of total abstinence and the grace of God, he should have died hard, and have gone to hell at last. He had now been a teetotaler twelve years, and fortune had smiled upon him. From being a journeyman bricklayer, he took to building houses—first one, then two, then four, then eight, and at last a whole street. In addition to that, he had now got a good house of his own; he owed no man anything; he had £500 to lay his hand on when he wanted it; and he had all the comforts which health and a good conscience could impart (cheers). Well might he exclaim at this season of the year, when he reflected how many poor masons were out of work, and who, though they had been earning 30s. a week during the whole summer perhaps, had not now a feather to fly with—

"When winter, with its frosts and snow,  
Sheds darkness o'er the scene,  
I feel how happy I am now  
To what I once have been.  
And when I hear the orphan's cry,  
Or the craving of the poor,  
I give as much as I can spare—  
I cannot well give more.  
Now surely this is better far,  
Than drinking ale or wine;  
And, if you wish for happiness,  
I pray you come and sign."

(Great applause.)

Mr. JOHN CASSELL next addressed the meeting in an interval allowed for a collection. He had a resolution to propose, which he thought would be unanimously adopted:—"That the thanks of this meeting are due to the proprietors of the *Morning Chronicle*, for the investigations they have set on foot in reference to the influence of teetotalism to improve the physical, social, and moral condition of the working man, and pledges itself to promote the object recommended by Henry Mayhew, Esq., namely, to aim at the abolition of the system of subjection to publicans by which ballast-heavers and others are held in such miserable bondage, and by which the labourer is degraded and his family made wretched." He was sure that those teetotalers who had read the *Morning Chronicle* could not but feel gratified that this investigation had been set on foot, for it not only demonstrated the efficacy of teetotalism for elevating the labourer in the Metropolis, but the Correspondent in the manufacturing districts also bore testimony to the fact that teetotalism was there raising the artisan. He recommended his hearers to look at the *Morning Chronicle* of last Friday, and there learn the abject state of slavery to which ballast-heavers were subjected by the publicans, who allowed them long scores in the week, only to send them home with sadly-diminished wages at its close. There never was a publication more likely to awaken the sympathies of the upper classes for the lower than the letters of Mr. Mayhew, a man who evidently sympathised with the Temperance Movement because it had a tendency to elevate the working classes morally, socially, and politically. The ballast-heavers laboured hard for the wages which should support their families; but on Saturday night, when they went to the publicans to be paid, they would not have more than five shillings. What could be done for them? If they became teetotalers, they lost their employment. Then, he said, all at the meeting must back up the efforts of the proprietors of the *Morning Chronicle*, and unite with them, or any one who would assist them in the emancipation of the working classes from the bondage in which they were held. Their thanks, then, were due to the Proprietors, as they were to the Special Correspondent of the *Morning Chronicle*; and he would further propose, that the resolution before them should be advertised in the columns thereof.

W. JANSON, Esq., seconded the motion. He was glad to see a newspaper throwing off the character of Whig or Tory, and giving up partizanship, to devote itself to the promotion of social reforms and the good of mankind at large.

On the resolution being put, instead of the ordinary holding up of hands, three cheers for the *Morning Chronicle* expressed the unanimous approbation of the audience.

Mr. STEARNE, shoemaker, then addressed the meeting. He worked in a stall under a public-house window, and he had worked there for the last twenty-four years—for the last twelve as a staunch teetotaler. He had been one of the bitterest opponents of total abstinence; but since he had signed the teetotal pledge he had found it a most beautiful thing; and truly glad he was that he had given up for ever

(Continued on page 20.)

## LABOUR AND TEMPERANCE.

THE LONDON COAL-WHIPPERS.

AMONGST the men employed in this branch of labour drinking usages prevail to a terrible extent. By some of them it is declared to be an absolute necessity of this kind of work, that men engaged in backing coals from the hold of a ship, though only earning twenty shillings per week, should spend at least twelve shillings of that sum in intoxicating drinks, to stimulate them for the work. Nay, this is said to be a moderate amount to be thus expended, most of the labourers devoting fifteen shillings of their wages weekly to the purchase of beer and spirits. If this representation is a correct one, it follows as a melancholy fact, that the men engaged in this, the most severe and trying of all labour, and that which most speedily cripples and lays them aside, are able only to carry home to their families, or devote to their own actual support (if they have no families), and preparation against old age, which comes on them prematurely after an average of from twelve to twenty years' labour, the miserable pittance of from five to eight shillings weekly.

The necessity for drinking is described by those amongst them who say it is impossible to do without beer, to arise from the profuse perspiration which streams down their foreheads so rapidly, that it often gets into their eyes before they have time to wipe it off—and frequently runs into their shoes—and especially from the excessive thirst occasioned by the coal-dust entering their throat, and nearly suffocating them; this dust they say can be scraped off the tongue with the teeth, and such is its effect that it is impossible to get the least moisture into the mouth. Such is the excessive fatigue, too, induced by this labour, that many of the men are scarcely able to crawl up the ladder out of the hold after the day's work is over. The words employed by an advocate of the drinking customs were, "Our labour is peculiar. The air is always full of coal-dust, and every nerve and muscle of the body is strained, and every pore of the body open, so that we require some drink that will counteract the cold."

Now, seeing the terrible consumption of wages involved in this practice, and (looking at it only in one point of view) the sad and fearful influence this must have upon the material comforts of the poor man's home and family; it becomes a question of unspeakable importance to him and them, whether the view is a correct one, borne out by experience and facts, that stimulating drinks are necessary for the performance of severe labour. If in the case of the coal-whipper of London, evidence can be adduced to prove the contrary, evidence of the the most satisfactory and unquestionable character, there is no other class of labourers in the kingdom who will be able to plead necessity as an excuse for drinking, for there is no other class whose toil is more, or perhaps equally severe. These men have to carry up on their shoulders from the hold of a vessel, by an almost perpendicular ladder from thirty to forty steps high, continuous loads of two cwt. and more, throughout the hours of a long summer's day. What evidence, then, on this subject will be esteemed the most convincing? We presume the testimony of men engaged in the work, whose occupation it has been for many years—who have been accustomed to it under all its vicissitudes, and who are also extensively acquainted with the circumstances and experience of their fellow-workmen. Some such witnesses were examined by the commissioner of the *Chronicle*, and we have briefly given above the substance of their views—men who drank, and who declared that with the work they had to do they could not do without drink. But there were others—men who had experienced the self-denial of forsaking the public-house, who had steadily abstained for years, and who in their uninterrupted health and strength, and in their happy and cheerful homes, found reason to bless God that they had done so. We feel a pride in transferring to our pages some extracts from their testimony.

Our readers will recognise in it the simple language of humble but intelligent and honest-minded men. One said: "I can say this from my own experience, that it is not necessary for a working man, during the very hardest labour, to drink fermented liquors. I was an up and down man for two years without tasting a drop of beer or spirits. I have helped to whip 189 tons of coal in one day without any, and that in the heat of summer. What I had with me was a bottle of cocoa, and I took with that plenty of steak, potatoes, and bread. If the men were to take more meat and less beer, they would do much better. It is a delusion to think beer necessary. Often the men who say beer is necessary will deliver a ship, aye, and not half a dozen half-pints be drank on board. As far as I am concerned, since I have been a teetotaler, I have enjoyed a more regular state of health than I did before. I have got a ship "in hands" going to work on Monday morning. I shall have to run backwards and forwards on a one-and-twenty foot plank, and deliver 300 tons of coal, and shall do that upon water. "That man," pointing to a teetotaler with him, "will be in it, and he'll have to help to pull the coals twenty feet above the deck, and he'll do it all upon water. Water allays the thirst more than anything. If it didn't allay the thirst I should want to drink often; but if I take a drink of water from the cask I find my thirst immediately quenched. Many of the men who drink beer will take a draught of water afterwards, because the beer increases their thirst and heats them,—that, I believe, is principally from the salt-water in it. In fact, it stands to reason, that if beer is half brine, it cannot quench thirst."

The evil effects of the habits of drinking are seen not only in the quantity of beer taken by the men during the hours of labour, under the impression of its being necessary to support their strength, but in the pints drunk on shore after the day's work is over, merely to gratify the appetite for drinking or for the sake of convivial companionship. Thus the man whose words we have last been quoting, says—"The great quantity of drinking is carried on ashore. The men generally drink twice as much ashore as they do afloat. Those who drink beer are always thirsty. Through drinking over their work aboard a thirst is created, which they set to drinking when ashore to allay, and after a hard day's labour a very little overcomes a man. One or two pots of beer and the man is loath to stir." The houses of some of these men, whose testimony against the necessity of stimulating drinks was so clear and decisive, were visited, and presented pictures of cleanliness and humble comfort, which were a sufficient proof of the advantages of temperance. How different the following scenes to those presented in the dwelling of a labourer of the same class who spends twelve or fifteen shillings of his weekly wages in drink! "Choosing an hour when there could have been no preparation, I found the whole family assembled in the back-kitchen, that served them for a parlour. As I entered the room, the mother was busy at work, washing and dressing her children for the day. There stood six little things, so young that they seemed all to be about the same height, with their faces shining with the soap and water, and their cheeks burning red with the friction of the towel. They were all laughing and playing about the mother, who, with comb and brush in hand, found it no easy matter to get them to stand still whilst she made the parting."

Next, the sleeping-room was examined. "I was much struck with the scrupulous neatness of the apartment. The blind was as white as snow, half rolled up, and fastened with a pin. The floor was covered with patches of different coloured carpet, showing that they had been bought from time to time, and telling how difficult it had been to obtain the luxury. In one corner was a cupboard, with the door taken off, the better to show all the tumblers, teacups, and coloured glass mugs, that with two

decanters, well-covered with painted flowers, were kept more for ornament than use." Shells and China shepherdesses and lambs, a stuffed canary in a glass case, water-coloured drawings of the husband and wife, pictures of bright-coloured ducks, and a print of Father Moore, the Teetotaler, were amongst the other ornaments that attended the power of temperance to make the working man healthy and happy, and his home cheerful and attractive, however severe the kind of labour in which he is employed. The facts and testimony we have quoted are indeed significant. No witnesses could be better qualified to speak, no evidence more clear and decisive.

Another man, who is described as having been an inveterate drunkard in his time, made a long and interesting statement, from which we make a few selections. After a most affecting description of his previous habits, and the misery and destitution to which it reduced himself and his family—his rags, his pawning everything he could get at, and withal, his being always thirsty, his mouth dry and parched, as if a burning fever was on him—he says: "Now my home is happy, all my children are teetotalers. My sons are as big as myself, and they are at work carrying 1½ to 2 cwt. up a Jacob's-ladder thirty-three steps high." Witness continues: "When I was drinking beer at my employment, I used seldom to exceed three pints of beer a day—that is what I took on board. What I had on shore of course was not to help me to do my labour. . . . The great quantity of drinking is carried on on shore. I should say the men drink, generally, twice as much on shore as they do afloat. Those who drink beer are always thirsty. Through drinking over their work aboard a thirst is created which they they set to drinking, when ashore, to allay, and, after a hard day's labour, a very little overcomes a man. . . . What I should do if I drunk I don't know. I got £1 for clearing a ship last week, and I shan't get any more till Monday night, and I have six children and a wife to keep out of that. For this last fortnight I have only made 10s. a week, so I am sure I couldn't spare 1s. a week for drink without robbing my family."

GENERAL LAFAYETTE.—EXTRACT FROM HIS LIFE, BY M. JULES CLOQUET, M.D., HIS PHYSICIAN.—"He dined at home as much as possible, and his frugal meal invariably consisted of a little fish, and the wing of a fowl; *he drank nothing but water.* I have not the least doubt that his sobriety and temperance, and the regularity of his regimen greatly contributed to exempt him from the infirmities of old age." In another place he says: "Lafayette had banished from his table silver covers, and rare and expensive dishes, and wines; his habits of temperance forbidding him to waste his time and destroy his health in protracted and sumptuous dinners." A.

BEER-SHOPS.—Houses have been legalised to traffic in a commodity which ever produces pauperism and crime to multitudes, and the neighbourhoods of such houses have been surrounded with an atmosphere strongly impregnated with a moral malaria. And how long is this polluted current to send its fetid waters into the midst of society, to the destruction of property, character, home, and every think else worthy of retention, and even of life itself? It cannot surely be said, that that which works private ill can be productive of public good. That can never be good for the whole that rots the parts of which that whole is composed. No! assuredly not.—*Russon's Prize Essay.*

THE ENEMY TO EVERYTHING GOOD.—Every intelligent and discerning person must admit the demoralizing influence which beer-houses exercise upon their keepers as well as upon such as frequent them; and our streets, our newspapers, our courts of justice, our workhouses, and our prisons, are ever ready to supply abundant and painful proof of the evils engendered by these dens (beer-houses) amongst vast numbers of our countrymen. No one will now attempt to deny that poverty, misery, disease, crime, and often premature death, are the sad fruits borne by this upas tree. To change the figures for a moment, it must be confessed that this enemy to everything good has not only overpowered the outposts, but has entered even into the citadel of society, and is vigorously using its dreadful power to destroy the entire fabric.—*Russon's Prize Essay.*

## AN OFFER TO SOCIETIES THROUGHOUT GREAT BRITAIN.

A FRIEND to our cause, anxious to promote amongst members of the faculty the circulation of the excellent tract, entitled "Temperance and Teetotalism" (being an essay on the use of alcoholic drinks in health and disease, which appeared some time back in Dr. Forbes's "Medical Review"), makes the following offer:—

Any secretary of a society or other individual sending the names of members of the medical profession, in any district, may be supplied, gratis, with a copy for each of them on application to Robert Rae, 30, St. Enoch-square, Glasgow. The party so applying to arrange about forwarding the same, and to pay the carriage. In most parts of England they could probably best be forwarded through the London booksellers. In cases where only a small number may be wanted, it is suggested that the work had better be sent through the post, the cost of which will be two-pence each; in nearly all cases, it is believed, the essay would be better received when thus forwarded anonymously, and this mode of transmission is earnestly recommended. Two postage-stamps to be forwarded for each essay so ordered, to pay the expense of postage. It is also suggested that the several societies, forming an association, would have their parcels made up into one large parcel, and thus greatly reduce the expense of carriage.

## HOUSELESS WANDERERS AND STRONG DRINK.

THE City Missionaries of the *Field-lane* and *Cow-cross* districts, Messrs. Tomkins and Vanderkiste, both staunch teetotalers, have lately been instrumental in the formation of a very excellent and philanthropic institution, an account of which appeared in the "Ragged-school Union Magazine" for December last.

It appears that large numbers of houseless lads were found by these missionaries congregated under arches in the line of new street leading from Holborn to Saffron-hill. Several inspections of these strange sleeping places and their wretched tenants were made at night, on one occasion accompanied by Lord Ashley. The result has been the formation of a *refuge* in Fox and Knot-court, Snow-hill, a house having been taken, and these poor wanderers employed in wood-chopping. Previous to these exertions being made, several lads were found in a state of insensibility under these arches, from the combined effects of hunger and foul air, from which by medical aid they were with difficulty recovered. We are informed by one of these missionaries, that from the particulars of the history of between thirty and forty lads which were taken down, *strong drink* appears to have had *much* to do, directly or indirectly, with their ruin.

The refuge alluded to, which is conducted by the committee of the *Field-lane* Ragged-school, supplies fire-wood in bundles, in any quantity, delivered at the residences of customers, at the ordinary charge; and our readers would be doing a very great act of charity to many houseless wanderers by favouring the institution with orders.

A SUITABLE TEXT.—A distiller in a neighbouring State went to hear a reformed drunkard, thinking to browbeat him by his presence. The reformed man, with much eloquence, compared alcohol to Juggernaut, and said he had a temple in that place (pointing to the distillery), whose floor was strewn with human bones, and if he had a chance he should like to preach a sermon there. On coming out, the distiller said, "So, old fellow, you would like to preach a sermon in my temple, would you? When will you come?" "As soon as you get a congregation together," said the reformed man. "And what will be your text?" was asked. "Out of the belly of hell cried I, and thou heardest my voice." The distiller was posed.—*American Temperance Journal.*

## TEETOTAL OPERATIONS.

*(Continued from page 17.)*

that drink which caused his head and his heart to ache, and his mind to wander (cheers). He was now twelve years older in point of age than when he signed the pledge, but he did not hesitate to say that in elasticity of temper and feeling he was twelve years younger than then (cheers). Not only was he himself, but he rejoiced to say that his wife and family also were all teetotalers (cheers).

Mr. WOOD, stonemason, said he was twenty years of age when he signed the pledge. He was now thirty-three, and during those thirteen years, he had never been professionally attended by a doctor. He had been married more than half a score years, and he said that the best thing a husband and father could do was to set his children a perfectly sober example (cheers). He wished his father had been a teetotaler, and then he might have walked about with a coat on instead of being obliged to tuck up his sleeves to work. But he was not too weak to work. (He is an extremely muscular man, and this observation caused considerable merriment.) Neither was he too proud or too lazy to work; and if he were possessed of anything in the world, his horny hands had caused it, and he had to thank no man for the bread he ate (cheers). He was not an employer, nor did he suppose that everybody could be an employer, else where would be the journeyman? As Southey had expressed it—

"When Adam dug and Eve sown,  
Where was then the gentleman?"

He was not the advocate of teetotalism because it enabled men to do more work. He was one of those who wished to shorten the hours of labour. He wished to see mind-developed—see man walk erect, displaying all the magnificent and transcendental powers of his soul. Some people thought that men who worked for their bread and cheese had no souls. But he felt that he had a soul. He loved liberty—he hated tyranny and despotism; and if every man would become a teetotaler, despotism and tyranny of every shape and form would reel to its very centre (great cheering).

Mr. ROBINSON, paper-stainer, delivered a very sensible and telling address. He had been a hard drinker for many years, and had brought himself and his family into circumstances of deep misery. He was often visited with strong remorse of conscience, and had fits of *delirium tremens*. During one fit of illness, while upon his bed, his children amused themselves by playing at "father and mother." The boy, who personated "father," began to imitate the reeling and staggering of a drunken man, upon which his sister, who personated "mother," said, "Oh! but fathers shouldn't be drunkards." That expression cut him to the heart, and he resolved to be a drunkard no longer. From that time happiness began to dawn upon him. He removed from a miserable dwelling, and had now a comfortably-furnished one. His wages had been increased. He had applied himself diligently to the cultivation of his mind, and had a number of useful books. He now felt that he was a man, and was endeavouring to act as became a man. It was utterly impossible for him, he said, to describe the feelings of gratitude and joy with which he contrasted his present happy condition with his former state of misery and degradation (much cheering).

Mr. MANN, a farrier, expressed himself with great energy and eloquence in favour of the teetotal system. The labour he had to perform was great. He was exposed to great heat, and had to do with powerful horses, who were not always very easily managed. But he was stronger and better in health than when he used strong drink. After walking to and from his place of labour, and working very hard, he frequently went some distance to speak at some public meeting, and when he got home late at night, he often spent a couple of hours in reading and writing, with a view to the improvement of his mind.

Mr. REYNOLDS, a native of Ireland, was announced as a "bricklayer's labourer," but he stated, in very racy style, that soon after becoming a teetotaler he had abandoned the hod, and had engaged in something more profitable. He had been a very hard drinker for many years, during which period he lived in a miserable hovel, and had only a little straw to sleep upon. During that period, also, he might often be seen leaning against a public-house wall with a short pipe in his mouth. Now he had a comfortable house, a good bed, a spring wagon with two horses, he had men under him, and was, in more senses of the word than one, a respectable man.

He accounted the day he was induced to take the pledge from Father Matthew, the happiest day of his life. That pledge had made a man of him (cheers).

Mr. GROVE, formerly a mariner, but now a coal-whipper, gave a pleasing account of the results of his adoption of teetotalism as to himself and family. The coal-whippers, he said, had charged him to state to that meeting how completely, under the present system, they were at the mercy of the publicans, who accounted him the best man who spent most of his wages in strong drink. By that drink they were not only made drunkards, but, such was its quality in general, they were seriously injured in their health, at the same time that their families were kept in a state of destitution. Those who had the courage to become teetotalers were exposed to great persecution, and it was their earnest prayer that, on their own account, and on account of their fellows who were in bondage, an effort might soon be made for their emancipation.

A vote of thanks to the chairman was then passed with acclamations, and the meeting separated.

Fair reports of the above meeting appeared in the *Morning Chronicle*, the *Daily News*, the *Patriot*, the *Standard of Freedom*, and several other papers.

## WATERLOG-ROAD.

A very interesting meeting was held in Hawkstone-hall, Waterlog-road, on the evening of New-year's day. Tea, coffee, and other refreshments were laid out with considerable taste, and a crowded party partook of them with evident satisfaction. At the head table were the Revs. Dr. Burns, J. Sherman, J. Stevenson, A.M., and Messrs. Cabell, West, Green, Campbell, Dr. Lovell, Purvis, &c. While the tables were being cleared, Mr. T. A. Smith delivered a familiar lecture in the room below, to a crowded audience, on "The Chemistry of the Tea-table," with numerous illustrations and experiments. At seven o'clock the company were arrayed in the hall, and, in the unavoidable absence of John Cassell, Esq., who had been announced as the chairman, the Rev. Dr. Burns was called to that office. On taking it, he humorously remarked that he had to take the chair on the site of a *castle* (Cassell). A temperance hymn was then sung by a powerful band of vocal and instrumental performers, composed of one of Mr. Hullah's upper classes, and some gentlemen and ladies, members of the Sacred Harmonic Society. A musical entertainment then commenced, according to a published programme, in three parts, consisting of recitatives, airs, duets, and choruses, selected from Hayden, Jarman, Calcott, Horne, Rossini, Webbe, Reading, Grast, Lee, &c., concluding with the National Anthem. The whole were executed much to the satisfaction of the audience, at whose urgent request many of the pieces were encored. The performers received the very cordial and unanimous thanks of the audience at the close. Between the first and second part, an address was delivered by the Chairman. Remarking on the concert, he said, it was gratifying to him to listen to such a sweet demonstration of the power of the human voice. He had heard of the notes of a doting drinker's voice, and the still less pleasing notes of a raving drunkard's voice; the screams of an abused wife and the cries of his starving children; but not all the voices brought into exercise by drunkenness could ever produce harmony. He thought, however, that teetotalism would set all these voices right. Men would then speak rationally—the madman would become reasonable, kind, and benevolent; the screams of the wife would no more be heard; and the wails of children would cease. Thus an end would be put to much misery, and a source would be opened of real and pure pleasure. It was that evening demonstrated that teetotalers were able to get up an interesting meeting without any aid derived from strong drink, and he thought it would be well if similar meetings were got up more frequently. If they would put down a vile and dangerous excitement, let them try to produce an excitement that was pleasant and salutary. Dr. Burns concluded by reciting some lines which he had written in answer to the question, "Can it be right to use intoxicating drinks?" The second part of the concert was then given; and at its close Mr. T. A. Smith delivered an address on the influence of the drinking customs to injure society; on the influence of moderate drinking to perpetuate those customs; and on the influence of teetotalism to abolish those customs and to benefit the community. The third portion of the concert was then given; and the meeting broke up about ten o'clock, all parties appearing to be well pleased with the engagements of the evening.

## WOOLWICH.

Believing that *juvenile* Total Abstinence societies are eminently calculated to accomplish results of momentous importance in the moral and social regeneration of our land, the committee of the Woolwich Temperance Society established a "Juvenile Band of Hope," on the 6th of December last, which has already enrolled upwards of 400 members, and given an impetus to the spread of Total Abstinence principles throughout this town and neighbourhood. In many instances parents have been influenced by their children's example, and have connected themselves with the adult Society. Great was the delight experienced by our Band of Hope at their first general meeting on New Year's-day, which event was celebrated by a tea-festival. Long before the appointed hour, groups of smiling children, clean and neatly clad, with the Band of Hope medal suspended from their necks, came to the Temperance-hall, where 250 members partook of tea. After tea, the public being admitted, several gentlemen delivered addresses, to which the children listened with attention. During the evening several melodies were sung. All children under sixteen years of age are eligible as members of this Band, the consent of their parents being first obtained. In the case of infants, the parents sign the pledge on their behalf, and promise to see it kept until of age to act for themselves. As many hundreds of the children of this garrison town are destined to become soldiers and sailors, and may visit, for good or evil, the four quarters of the globe, the importance of early indoctrinating their minds with the principles of morality and religion, and especially that of total abstinence from all intoxicating drinks, will at once be seen. A. STEVENSON, *Secretary*.

## BLACKBURN.

On New Year's-day a festival was held in St. James's School-room, by the members and friends of the Temperance Society. A principal object of the meeting was to present Dr. R. B. GRINDROD with a testimonial of esteem for his laborious and successful exertions to promote the Temperance principle. The token of esteem was decided to be a splendid anatomical model of the human body. James Simpson, Esq., of Foxhill Bank, ascended the platform, in James-street Chapel, followed by Joseph Brotherton, Esq., M.P.; the Rev. Thomas Simpson, M.A., vicar of Parmal, near Arrogate; Alderman Beaumont, of Bradford; the Rev. J. H. Bayley, of Accrington; Mr. H. S. Clubb, of Accrington, &c. In the body of the meeting we also recognised friends of Temperance from Colne, Burnley, Clitheroe, Bolton, Manchester, Accrington, Preston, and other places in Lancashire. The model was placed on the left hand of the chairman. It is five feet nine inches in height, and stands on an iron pedestal, in an erect position. On one side the figure represents the muscles and vessels of the superficial layer, on the other the muscles and nerves of the inner layer and portions of the bones laid bare. The organs are also shown with great accuracy and distinctness, coloured as in their natural state. The calvarium or skull-cap is easily removed, and the brain displayed, which may be taken into a variety of pieces, exhibiting its more minute structure, as for example its cavities, bloodvessels, and the origin of the spinal marrow. The cavities of the chest and abdomen can also be exposed with great facility. In the chest you can perceive the heart *in situ* and the lungs—the one lung in its complete form and the other with the bloodvessels—displayed in their minute ramifications. In the abdominal cavity, the stomach, the liver, the gallbladder, the pancreas, the small and large intestines, and other organs, are exhibited with beautiful precision. Most of these organs and parts can be removed from their natural position and examined in their more minute details, as for example the heart. The model, which is a very remarkable specimen of artistic skill, was prepared under the direction of an eminent physician in Paris, Dr. Auzoux, member of "the Legion of Honour," and of various learned societies. It is composed of papier maché, and is consequently comparatively durable in its texture.

JAMES SIMPSON, Esq., having taken the chair, delivered an excellent introductory address, in the course of which he contrasted the sums spent in intoxicating drinks with those spent on philanthropic and Christian objects.

The Rev. F. SKINNER, of Mount-street Chapel, followed in an eloquent speech, at the conclusion of which he proceeded to present the testimonial to Dr. Grindrod, who had, he said, laboured hard for many years in advancing the

Temperance Movement, and had been instrumental in bringing many thousands to sign the Temperance pledge.

Dr. GRINDROD acknowledged the gift in an appropriate speech.

JOSEPH BROTHERTON, Esq., M.P., bore testimony to the successful exertions of Dr. Grindrod, and proceeded to enlarge on the folly and wickedness of the people of this country in spending such large sums upon intoxicating drinks. He believed that the sum spent in Lancashire alone amounted to, at least, one pound sterling per head for the whole population.

Mr. ALDERMAN BEAUMONT, surgeon, of Bradford, expressed the pleasure he had in attending that meeting, because it was convened to do especial honour to one of the greatest benefactors of the human family. For while by continuing to devote himself to "private practice" he could only benefit a very limited number, by his noble and disinterested devotion of his life to the advocacy of the principles of Temperance, he was not only removing disease from the multitude, but he was prescribing health for the masses! His friend, Dr. Grindrod, had magnanimously sacrificed himself, and all professional and personal interests, to avert one of the most awful and desolating of human calamities—intemperance! But whence did the love of strong drink arise? Not from the tavern or the beer-shop; the appetite for intoxicating drinks was not acquired at the public-house. It was acquired AT HOME, where, through a dangerous error in the training of families, by the ordinary process of domestic and dietetic education, our children were initiated in the drinking of intoxicating liquors; and the appetite having been created at home, its gratification was sought at the tavern or the beer-shop! The origin of the entire evil was, therefore, to be found in the homage which is paid to intoxicating liquors by all ranks and classes of society. To turn the tide of public opinion by moral and physiological arguments has been the incessant and arduous occupation of his learned and estimable friend, and all honour be awarded! He then entered upon a consideration of the nature and properties of alcoholic liquors; showing by argument, and proving also by reference to facts and the highest practical illustrations, that they are unnecessary for persons in health; that in cases of disease they are of very rare and equivocal advantage; whilst, from the consideration of their actions upon the human system, they not only did produce an immense amount of disease, but that in the very nature of things it could not be otherwise. Mr. Beaumont expressed his deep regret that, as a class, medical men had neglected to give that serious attention to the subject of Temperance, as carried out by the "Total Abstinence" principle, which its importance demanded of them; and on this account, although he should have been proud to have congratulated the learned author of "Bacchus" (cheers) on again carrying away the prize on this momentous subject, yet he was rather glad that a man so eminent as Dr. Carpenter, who is known throughout the empire of medicine as the most eminent English physiologist, should have proved the successful competitor, as from this fact he argued the most favourable results, in diffusing sound information through all grades of the medical profession. He had not failed to bring this subject under the notice of his medical brethren in Bradford; and on one occasion, at a meeting of the Medical Society, he had startled some of his friends by the views which he felt it his duty to propound, not only on the ravages inflicted by the agency of alcoholic preparations, but also on the injury done to society by the ignorance and prejudice of the medical profession upon a subject which they were bound to investigate, whether as philosophers or as philanthropists; and especially denounced the conduct of those medical practitioners who so far tampered with the welfare and happiness of reformed drunkards as to prescribe to such the use of intoxicating liquors! No greater cruelty could any medical man be guilty of! Mr. Beaumont referred to a long and interesting discussion which followed his reading a paper on the "Actions of Alcohol" before the Royal Medical Society of Edinburgh, and also to conversations with the most eminent physicians of that city on the subject of Total Abstinence, and he had no doubt but the time was not very distant when this subject would be understood and supported by every practitioner of the healing art. The delivery of this speech occupied nearly an hour and a half.

The Revs. J. BAYLEY and E. JUKES, and others, moved and seconded resolutions of thanks, which were duly acknowledged, and the meeting broke up about eleven o'clock.

## YORK.

The second anniversary of the Bond of Hope was held last month in the Lecture-hall, Goodramgate, when upwards of 700 children were assembled in the body of the hall; the boys on the right and the girls on the left hand. The gallery was occupied by the parents and friends.

Mr. T. MONKHOUSE, in an excellent address, commenced the meeting, and on resuming his seat, he called on

Mr. JOHN LEAK, the secretary, to read the report, which stated that monthly meetings of the children are regularly held, and addresses delivered. The number of members at present on the registry exceeds one thousand.

Appropriate addresses, interspersed with anecdotes, were delivered by Mr. T. B. SMITHIES, late of this city, Mr. CRATHORNE, and Mr. HOOD, which were listened to with marked attention. During the evening fruit was distributed to the children, and at intervals recitations were delivered by the juveniles, and Temperance melodies sung. After singing the National Anthem the meeting separated highly delighted with their evening's entertainment.

## SHEFFIELD.

NEW-YEAR'S DAY SOIREE.—Sheffield has been visited by that talented advocate of Temperance, E. Grubb, Esq., late of Belfast College. He has been addressing delighted audiences, in a course of four lectures, in a manner peculiarly his own, and in a style unequalled by any living orator. On Tuesday a soiree was held at the Athenæum, at which nearly 1,000 persons partook of tea and other refreshments. During the evening powerful addresses were delivered. The chair was taken by J. Cassell, Esq., who spoke to the relation of temperance to the moral and social progress of the people. He was followed by Laurence Heyworth, Esq., M.P., J. Teare, and E. Grubb, Esq. The speeches produced a powerful impression, and the meeting did not break up until past eleven o'clock. Altogether it was one of the pleasanter and most telling meetings that have been held for some time in Sheffield, and no doubt that the result will be a fresh impetus to the cause.

## CROMFORD, DERBYSHIRE.

The Cromford Temperance Society have had a course of lectures given by Mrs. Theobald, of Ochbrook, near Derby, and four hundred and forty have signed the pledge. A great deal of good has been done by this lady's exertions in that neighbourhood.

## DUNSTABLE.

On Christmas-day the friends of the Temperance Society held a meeting and tea festival in the Temperance-hall. In consequence of the liberality of R. Gutteridge, Esq., many were gratuitously provided with tickets for the festival. The juvenile portion were in high glee, and their friends and parents clearly evinced that they could spend a merry Christmas without the use of intoxicating drinks. In the evening a public meeting was held, when the hall and platform were crowded in every part. The chair was taken by R. Gutteridge, Esq., who expressed his pleasure at seeing such a large and respectable assembly. He avowed his firm attachment to the temperance cause, and recommended all parties to give it a fair and candid trial.—Mr. Adams, of Luton, gave one of his peculiar speeches, which contributed to the mirth of the assembly.—Thomas Room, a hard-working man, gave his testimony in favour of temperance, and declared that he could work better in the hay and harvest time without any kind of intoxicating drinks.—After this testimony, the Chairman said that if such would not convince parties, he was at a loss to understand what would. He had now the pleasure, though he could not describe his feelings, of calling upon his grandson, Mr. R. Gutteridge, student of Stepney College, to address the meeting, who commenced by passing a high eulogy upon the principles of temperance. Though young, he was happy to say he was older than his grandfather, he having signed the pledge first. He dwelt upon the duties we owe to each other, and warned the tectotolers not to entangle themselves in useless argument. The evil was before them, and we are commanded to love our brethren; and that love should induce us to abstain from those drinks which are doing so much mischief and causing so much misery. We are all responsible for our actions; drinking was a dangerous practice. All those who drank were in danger; and, therefore, he would urge them at once to fly from the temptation.—Mr. J. Inwards then addressed the meeting for a considerable time, during which the attention was unremitting. Altogether the society is making progress, and

many have been reclaimed. The disuse of strong drink would give an impetus to commercial enterprise, improve the morals and exalt the minds of the people; for before the people can be happy or truly independent they must be sober. Altogether this Christmas gathering was an exceedingly happy one in the neighbourhood.

## LEICESTER.

After fourteen years of persevering effort, the cause of Temperance here has attained an attitude which distinguishes it as one of the most successful and useful of the philanthropic institutions of the borough. The number of enrolled abstainers is between three and four thousand; and it is believed that there are in the town an equal number unpledged who adopt the abstinence practice. Two meetings are held weekly in the Town-hall, which is generally crowded. For the more popular occasions and festivals there is not a hall in the town capable of accommodating the vast numbers that throng together; and this fact led to the consideration, at the commencement of last year, of a scheme for the erection of a Temperance-hall on a very large scale. An appeal has been submitted for subscriptions and shares, which has resulted in a gratuitous fund of £450, and shares to the amount of upwards of £4,500. A site, embracing 2,800 yards of ground, in the most public thoroughfare, has been purchased, and ere long a hall, capable of seating some 1,800 persons, is to be erected. The cash account of the past year shows an income and expenditure amounting to near £400 in the general operations of the society. On Monday, the 24th ult., George Greig, Esq., of Leeds, delivered a lecture on the ravages produced by strong drink, and the means by which those ravages may be repressed, and their effects removed. On Wednesday about 500 of the friends of the movement assembled for tea in the largest public hall of the town. Tea was served from a large and beautiful plated urn, the property of the society, which is capable of providing simultaneously for 1,000 persons. The urn is placed at the head of the party, and from it a tube of about seventy feet, with taps projecting from either side, extends to the bottom of the hall. The tea is made in the urn, and by a valve and index the party in charge of it can regulate the supply to almost any extent; and the great advantage of this tea-making machine, is, that the strength and heat of the liquid are uniformly secured to the whole party, besides which there is no loss of time nor perplexity in the supply of hot water to a hundred teapots; the cups are filled from the taps by ladies who have charge of them, and the rate of supply is quite equal to the demands of the most rapid consumers. After tea the hall was crowded almost to suffocation, and a running fire of speeches, songs, glees, and performances by an excellent brass band, was kept up for about four hours. A man of colour, of the tribe of Narragauset, the son of a chief of that tribe, was unanimously voted to the chair; and another coloured man of African pedigree, who effected his escape from New Orleans at the age of fourteen or fifteen, also addressed the meeting. The chairman, Mr. Benjamin Benson, proved himself to be a man of considerable mental power, and his statement elicited much applause. Mr. Thomas Irving White, the Temperance town missionary, made a speech, in which he warmly extolled the ennobling and elevating tendencies of the Temperance movement. He was followed by Mr. Greig, who showed the unity of the Temperance movement with other popular movements of the day, urging in an especial manner the claims of this cause upon the attention of those engaged in promoting Peace, Sanitary Reform, Financial Reform, and kindred agencies. On Thursday evening a meeting was convened in the Town-hall, for the especial purpose of affording to the two men of colour an opportunity of fully detailing the circumstances of their lives. Long before the hour appointed for commencement, every nook and corner of the hall and the Mayor's parlour, a sort of wing to the hall, in which the council meetings are held, was filled. Mr. Greig occupied the chair, and, with a suitable address, introduced to the meeting Mr. John Williams, who, in broken English, with great modesty and evident truthfulness, narrated the principal events of his life. He told of what he had seen and what he had experienced, of the bitterness of American slavery. The circumstances of his escape, by the aid of British sailors, were interesting, and tended to show, forcibly, how extremely difficult it is to fly from the vigilance of cruelty and oppression. Mr. Benson followed, and gave a variety of particulars of his tribe, the means employed to evangelise them, the destruction wrought amongst them by

the 'fire-waters,' their renunciation of strong drink after its deplorable effects had been made apparent, his own career as a sailor in an English man-of-war, the prevalence and ruinous effects of drinking habits in the navy, and the deplorable state of English seaport towns. On Friday evening another meeting was convened in the Town-hall, for the purpose of affording to Mrs. Carlisle, of Dublin, an opportunity of addressing children and parents on the claims of Temperance. Saturday evening brought to a close this series of engagements, and the large public hall was again filled. Mr. Jabez Fryer was called to the chair. After giving information of the commencement and success of Washingtonianism amongst the reformed tipplers of Baltimore, Mr. Fryer called successively on several persons present to furnish their testimony in favour of the cause by which they have been so signally benefited. The various statements of the speakers were listened to with much interest.

#### HRYESBURY, WILTSHIRE.

The sixth annual tea-meeting of the Total Abstinence Society took place here at the Wesleyan Chapel, on Christmas evening, when Mr. Edward Muspratt, late of London, occupied the chair, and opened the proceedings by an excellent address; after which Messrs. B. Jennings, J. Shepherd, William Ellaway, Wm. Barns, and T. Wiltshire, addressed the meeting, and we are happy to say that at the close several names were entered in the pledge-book.

#### DEVONPORT.

We are informed that Mr. SIMON SMITHARD, late of Hull, has accepted an engagement with the Devonport Society as missionary for that town, in conjunction with Stonehouse, and that he has already entered upon his labours. We trust that he will be the means of effecting great good in that important district. He held a similar situation in Hull for four years, and a number of competent judges bear testimony to his high excellence as a temperance advocate and missionary, as well as to his general character and deportment. The sincere good wishes of those among whom he has lived for the last six years follow him to his present field of labour.

#### MORLEY.

On Wednesday, December 26, 1849, public services were held in the Rehoboth Chapel, Morley, in connexion with the recognition of the Rev. Jonah Reeve, late of Uppermill, Saddleworth, as pastor of the church.

The Rev. R. Martin, of Heckmondwike, introduced the morning service by reading a portion of Scripture and prayer.

The Rev. Thomas Scales, of Leeds, delivered a very luminous discourse upon the constitution of the Christian Church.

The Rev. H. Bean, of Heckmondwike, asked the usual questions, and offered the designation prayer. The Rev. G. H. Condor, of Leeds, delivered a very beautiful discourse upon "The distinguishing characteristics of the Christian ministry."

A very excellent dinner was provided by some friends of the church and congregation, to which all ministers and friends from a distance were invited, and about 150 partook of the hospitality. The newly-elected minister being a total abstainer from all intoxicating drinks, no beverages but water were to be found upon the well-furnished tables, the absence of which gave an additional interest to the deeply interesting engagements of the day.

It will be a happy time for the Church of God when everything like intoxicating drink is abandoned, and all occasion of offence from this source is taken out of the way.

In the evening, the Rev. R. Skinner, of Huddersfield, delivered a very appropriate discourse from 2 Thess. iii. 1.

#### TEMPERANCE IN SCOTLAND.

MY DEAR SIR,—I have just read, in the *Daily News* of yesterday, the report of your Fourth Monthly Meeting in Exeter-hall, and I cannot go to bed without expressing my delight at the success which has attended your wisely-conceived and admirably-executed Great Meeting Scheme. Such meetings give our cause its right place among the noble movements of the day, and shed the light of temperance across the entire empire. Even in this northern region its vivifying influence is felt. May you be sustained by all the right-hearted friends of the cause; and, as I heard it expressed at a missionary meeting to-night, "may faith be no longer held in bondage to finance;"

—that is, may the want of the means no longer deter us from the measures which the times demand, but, assured that the cause is of God, rest in the conviction that He, who has given forth from the bowels of the earth the implements of husbandry, will give forth from the hearts of his people the means of tilling the moral soil.

I am happy to say that the cause of Temperance advances most satisfactorily in Scotland. The Scottish Temperance League is doing its part admirably in supplying literature and lectures. The three greatest religious bodies in the country have taken the subject up. The Church of Scotland has just issued a Report, received at the last meeting of their assembly, on the subject of intemperance and its remedy. It contains returns from 478 parishes, and confirms the worst things that have been said as to the mischief drinking customs are doing everywhere. Not a few of the returns bear testimony to the efficacy of total abstinence, but others exhibited the most lamentable ignorance and prejudice with respect to true remedial measures. The report will, however, direct the attention of the Established Church to the subject, and that is no small end gained. The Free Church is also moving. A society has been formed with the view of promoting abstinence within its bounds; and already fifty ministers, with the Rev. Drs. Grey and Guthrie of this city, have headed the movement. They are issuing admirable publications on the subject. The United Presbyterian Church is, however, foremost. A society, consisting of ministers and elders, has lately circulated 25,000 of an able address on "The Harmony of Total Abstinence with the Spirit and Design of Christianity." In addition to the names of 238 elders, it has also appended to it the names of 130 ministers, which is a fourth of the entire number connected with the body. In this city we have a society, consisting of church members, the object of which is to bring the subject under the consideration of religious people. Last week we had a most effective meeting, a large audience being present, consisting of the class whose influence is most potent. By employing only the best advocates, we are doing not a little to secure for our principle a candid hearing. As to myself, I am doing all for the cause that the limited time I can command will allow. On Sabbath evening I preach (D. V.) in Dr. Wardlaw's chapel, Glasgow, on the subject. Perhaps you may have seen the prospectus of a new work. I am engaged with it. I have long felt the need of a thing of the kind, and it promises to take well. Our general society here is in a most healthy condition. They now employ three missionaries in visiting the drunkards in their houses, and their weekly meetings are crowded and enthusiastic. I suppose it is to you I am indebted for the London papers, giving reports of your Exeter-hall agitation. Many thanks for your kindness; and believe me, my dear Sir, most cordially yours,

WILLIAM REID.

7, Montpelier, Edinburgh, Wednesday, Jan. 9, 1850.  
To John Cassell, Esq., London.

#### AMERICA.

MY DEAR SIR,—It has been with much interest and thankfulness to our Heavenly Father that I have watched and followed you in your recent movements; especially in your great meetings at Exeter-hall. I hope and trust you will rouse the British nation to a sense of the wrongs she is suffering from manufacturers and venders of alcoholic drinks; and I hope you will have a grand Cobden reform, extending to all classes—I cannot but feel that it is to be so. It seems to me that England cannot go on under her present burden, three-fourths of which come from the use of intoxicating drinks. Be of good heart, my friend. You are taking in your speeches noble and expansive views of things, and you have but to persevere and you will see the overthrow of the drinking usages and the curse of Britain.

In the good providence of God we are holding on to the good cause in America, and rather reviving; though our labours are not, as with you, appreciated fully and rightly by many of the influential classes. I receive regularly the *Teetotal Times*, and make copious extracts from it for my journal. I received also, by last steamer, the *Standard of Freedom*. It would much gratify me if I could receive it regularly.

When will you come to this country? or are you too deep in business to think of it? We should be very happy to see and hear you at our anniversary in May next, second week. Please let me hear from you. Yours in the good and great cause,

New York, Jan. 8, 1850.

JOHN MARSH.

To Mr. John Cassell, London.

### IMPROVEMENT OF THE DWELLINGS OF THE WORKING CLASSES.

A VERY large meeting was held in Hull last month, convened by the Mayor, on a requisition, signed by upwards of 200 of the gentry, magistrates, bankers, clergy, professional men, merchants, tradesmen, and other inhabitants of the town, "deeply impressed with the injury to the health, morals, and social condition, which results to the labouring and indigent classes from the defective arrangements and overcrowding of their dwellings, and anxious to apply a remedy to the great and increasing evil."

The chair was occupied by the Mayor, who explained, at considerable length, the objects of the meeting, and enforced the claims of the working classes to the sympathy and exertions of their richer brethren.

The Rev. J. H. Bromby, M.A., remarked on the evils physical, social, and moral, which resulted to the labouring and poorer classes, from the defective arrangements of their dwellings.

Dr. H. Sandwith followed on the same topics.

The Rev. Newman Hall, B.A., while enlarging on the evil complained of, and urging the application of suitable remedies, said: There is another great cause—the chief cause of poverty, disease, and wretchedness among the working-classes, and little will be the advantage of model lodging-houses and improved dwellings if this is not checked. A drunkard can make a hell of a palace, and I think the very chief exertions should be put forth for the moral reformation of the people. But what is the fact? A larger number of low dram-shops are licensed in Hull in proportion to the population than in any other town in England save one. I highly approve of the object of this meeting; most heartily I hope it may be carried out; yet I also say, that unless we are consistent in our benevolence, and assail the chief foes to health and sobriety—unless fewer licences are granted to those centres of demoralisation, pauperism, and disease—unless the upper classes come forward more heartily to discourage intemperance—and unless other reforms are promoted in connection with this one, I much fear that model lodging-houses alone will be regarded as the puppet and the plaything of a benevolence more spurious and ostentatious than real.

The meeting was further addressed by Dr. Cooper; Mr. Jalland; Mr. J. Beeton; Mr. Tottie, of London; the Rev. C. Prest; Mr. H. Blondell; Mr. L. West; Mr. G. Thompson; the Rev. J. Scott, and other gentlemen. The meeting lasted nearly six hours.

### RECENT PUBLICATIONS.

THE SCOTTISH TEMPERANCE LEAGUE REGISTER, and *Abstainers' Almanack* for 1850. London: Houlston and Stoneman.

THE Register and Almanack for 1849 we strongly recommended, as the best thing of the kind ever published; the one now before us is in every respect superior to the last. The Register relates chiefly to Scotland, and gives the professions, trades, and residences of the members of the Scottish Temperance League, 1,888 in number—including, however, members, by subscription, who reside in various parts of the kingdom. In addition to this Register, there are nearly fifty closely-printed pages of valuable statistical matter, historical notices, opinions, testimonies, &c.; twelve pages of the calendar, full of chronological notices, with valuable foot-notes, all bearing more or less on the Total Abstinence question. It is compiled with great care and industry, and is a valuable compendium, either for the use of Teetotalers and teetotal advocates, or for the information of those who know but little of our principles and operations.

THE TEMPERANCE CYCLOPÆDIA. By the Rev. W. REID, Edinburgh. London: Houlston and Stoneman.

WE have before us the first number of this Cyclopædia. The name of the compiler will be regarded by most Teetotalers as a guarantee for its utility and excellence; but, so far as we can judge from this first number, it may well be allowed to rest upon its own intrinsic merits. We believe it will be, when completed, all that it promises to be, namely, "an assistant in the public and private advocacy of Total Abstinence from intoxicating liquors." It will form a neat pocket volume, describing the nature and properties of strong drinks; the causes, history, and evils of intemperance; the remedies proposed for its cure; and a copious account of the principles and operations of Total Abstinence. We sincerely wish the rev. author health and strength to complete this important undertaking.

TRACTS, LETTER-PAPER, BROADSHEETS, &c., for *Wesleyans*. London: W. Symons, New Bridge-street, Vauxhall.

WE cordially recommend these for circulation among Wesleyan Methodists, though they are equally suitable for circulation among professing Christians of any denomination. The tracts are nearly forty in number; the topics discussed in them are all of high importance, and well calculated to convince Christian professors, and ministers, of the necessity that is laid upon them to promote the Total Abstinence movement. The letter and note-paper is very neat, and has a portrait of John Wesley, and some appropriate sentences for a heading. The broadsheets also have a portrait of John Wesley, and are very suitable either for posting, or for the walls of schools, factories, workshops, &c. We should be glad to see one of these posted in every vestry.

ABSTINENCE FROM THE ORDINARY USE OF INTOXICATING DRINKS A CHRISTIAN DUTY, in the present state of *British Society*. Edinburgh: Zeigler, South-bridge.

THIS tract is specially addressed to office-bearers and members of the Free Church of Scotland, by some of their brethren. But it contains such an admirable compendium of all matters connected with intemperance and Total Abstinence, that we cordially recommend its circulation throughout the religious community.

BRITISH FOLLY; or, the Patchwork Institutions of Great Britain. By a CLERGYMAN of the Church of England. London: Wertheim, Paternoster-row.

WE wish that a copy of this remarkable tract could be placed in the hand of every would-be patriot and philanthropist. It demonstrates the folly of those who aim to relieve the physical, political, or moral distresses of their countrymen, and yet at the same time oppose, or neglect to advocate, the principle of Total Abstinence from those drinks, the use of which is the chief cause of the evils they deplore.

### TO CORRESPONDENTS.

Advertisements, and articles intended for insertion, should be addressed to the Editor, 80, Fenchurch-street, London; also, all orders for the Stamped Edition.

THE TEETOTAL TIMES AND ESSAYIST may be had of B. L. Green, 62, Paternoster-row, London; Ward, 54, do.; Abel Heywood, Manchester; Kershaw, Leeds; Menzies, Edinburgh; Gallie, Glasgow; and all Booksellers.

## BREWERS AND RAGGED SCHOOLS.

[BY BENJAMIN PARSONS.]

As we were walking through some of the streets of a large city, the other day, there was a handbill announcing that a meeting to support *Ragged Schools* was to be held in a certain school-room, and that a *brewer*, who was carrying on an immense business, was to take the chair. A friend who was with us was scandalized at the announcement. "Is it right or decent," said he, "that a brewer should preside over a Ragged School Society, or, indeed, any other moral or religious institution? These men," continued he, "with their eyes open, manufacture a liquor which produces nine-tenths of the poverty, crime, and disease in the land; and, therefore, it is almost like inviting Beelzebub to take the chair at a missionary meeting, or Tom Paine to be the president of a Bible Society."

I told my friend that I greatly differed from him as to the brewer and the Ragged School meeting, because the brewers have always been, not merely the patrons, but the producers, of raggedness. This they know full well. It is true their fathers may not so well have understood the matter, because there had then been no Mr. Buckingham to institute a "Parliamentary Committee on Drunkenness;" nor had there been any "*Course of Britain*," "*Temperance Tracts*," or "*Prize Essays on Drinking and Total Abstinence*" published; and the brewers were rather in the dark on the subject. We say "*rather in the dark*," because we cannot help thinking that if the great anti-slavery philanthropist, FOWELL BUXTON, had given one tithe of the attention to the *white* slavery produced by his vats that he did to *black* slavery in the colonies, he would have perceived that the former is the greater scourge of the two. Who would not rather be a Teetotaler in chains than a free Englishman under the tyranny of strong drink? And we have a strong impression that a Christian of the enlarged benevolence of the late Fowell Buxton, had he turned his mind to the evils occasioned by his brewery, would have abandoned the traffic, and preferred dying in the union, to being the cause of so much misery, crime, slavery, and ruin. Coaches-and-four, livery servants, large wealth, and lofty titles, weigh as nothing when we have in the opposite scale criminals, old and young, male and female, gaols, wretched homes, wives and children starved and houseless, husbands, fathers, and mothers, changed into demons, homes into living hells, and souls sent prematurely to the bottomless pit. 'Tis a poor apology for a man to say, "I obtained my carriage, my fortune, my title, by this desolation, and therefore I demand that while you weep for the woe of these victims, you will sympathize with my gains and ambition!"

But whether we excuse our fathers or not, there is no shadow of extenuation now. The evils are brought forth in the light of day, and "God commands all men everywhere to repent." However, we must not forget the Ragged School meeting and the brewer. Breweries, we have said, have always been productive of rags; and ragged people, in drinking countries, have generally been the patrons of brewers. We should like for another Hogarth to give us a modern "*March to Finchley*," to consist entirely of brewers and distillers in their coaches-and-four, as the leaders, and their poor, miserable, poverty-struck, bloated, emaciated, quarrelsome, swearing, low, vulgar, obscene, debauched, uneducated, demonised supporters, in the rear. What a

ragged regiment there would be! Perhaps we might say, that on this side perdition it would be difficult to produce such a moving mass of wretchedness, crime, profanity, and desperation. The inflamed and haggard looks—the filthy and tattered garments—the coarse and polluted tongues—the vile and malignant tempers and passions—would present such a series of portraits and pictures, that, we believe, it would be impossible for any one but Lucifer to produce their counterpart. We should like to hear one of these gentlemen harangue these outcasts, thank them for their disinterested support, and dwell with becoming pathos on the depth of that affection which led the infatuated creatures to clothe themselves in rags and their destroyers in robes, to go bareheaded and barefoot, and, with their fool's pence, provide mansions, luxuries, and titles for the men who have opened gin-palaces and ale-houses to decoy them to death. To any man with a very small portion of commiseration, would not such an assembly be the most heart-rending that we can imagine? And perhaps, also, our pity should be the deepest for the man who, with a callous soul, could look on all this woe and wickedness, and say, as Demetrius of old did, "Ye know that by this craft we get our gain!"

The Ragged School chairmanship filled by the brewer may appear to some to have one redeeming quality. We love to see men acknowledge their obligations; and a very small sum, when paid, is sufficient to prove a debt. The brewers, we have said, owe a large portion of their wealth to their ragged regiment, and therefore seem quite in their place when presiding at "a Ragged School." On such occasions they pay back a *peppercorn* rent of what they owe. Nothing could be more easy than for one of these gentlemen to make a speech at such a time. He might say: "Ladies and gentlemen,—I never felt more happy\* or more at home than now. The ragged people of this great city are my best supporters. The ultimate end of brewing and distilling, as far as multitudes of our customers are concerned, is disease, poverty, and rags. The history of drink is as marvellous as it is ancient. Under its influence, men, in the olden time, dared the Eternal to the face when he threatened the earth with a deluge; for 'they drank until the very day' that the patriarch entered into the ark. Noah even surpassed these dear ragged people of your city; for he, under the influence of intoxicating liquor, refused to be clothed at all. You all remember the words—'*He was uncovered in his tent*.' Our friend Lot went still farther. But I will not tire your patience with details with which you are all so perfectly familiar. In modern days, history is full of the narratives of persons who have been brought to rags by our liquors. Many a lady well educated, and born to a fortune, is now in rags through these beverages. Thousands of promising youths, members of Sabbath-schools, some united to churches, and there have been even those who have preached the Gospel, who by the potency of our wares have been brought to poverty, disgrace, and rags. I had almost said that ours is a ragged history indeed; and therefore you may suppose that these Ragged Schools are especially dear to my heart, and, as I said at the beginning, that I feel especially at home here. Drinking has always led to rags. Rags, therefore, have contributed, if not directly, yet indirectly, to my present honourable position among my fellow-citizens. My wealth has placed me in this chair to-day; for you all know that in this era of respectability, even

an archangel would not be invited to fill the post I fill, unless backed by wealth or the wealthy. And, therefore, you may suppose that I feel no common degree of interest in these ragged children;—they are the offspring of my best friends. Thousands of their fathers and mothers have stripped themselves of everything and every hope here and hereafter, and thus have enriched me; and, therefore, long as memory holds her seat in this not distracted, but grateful, brain, you will find me the patron of Ragged Schools. Indeed, after having spent so many thousands on our drinking palaces, to make the outside fascinating by plate glass, classic architecture, and other tasteful expedients; and, with the venerable drinking people of antiquity, having added the harp, the viol, and all kinds of sweet music, to induce people to spend their money, and bring themselves and their families to rags, you may justly suppose that we cannot withhold our patronage and humble mite from Ragged Schools. It is allowed that we do more than any other class of tradesmen to obtain the wealth of the land. The butcher, the baker, the grocer, the draper, &c. &c., employ no fiddlers, pipers, harpers, box-organs, and hurdy-gurdies, to sell their goods. These charms to enchant their customers are chiefly confined to brewers, distillers, and the men that traffic in their drinks; and, how well they have succeeded, is now demonstrated by the thousands that attend Ragged Schools. I am, ladies and gentlemen, most happy to meet you to-day, and very cordially thank you for uniting with us brewers in patronising Ragged School Institutions!"

We cannot enlarge on this topic, or else we could show that all who *sell*, all who *buy*, all who *distribute*, and all who *recommend* intoxicating drinks—whether professing Christians, ministers of religion, doctors in divinity, doctors of physic, or common sinners—are all the patrons of RAGGED SCHOOLS; and until Total Abstinence shall prevail, they will be needed in great abundance.

\* \* It is stated in the *British Banner* of February 20, that Mr. Beaufoy, the great distiller of South Lambeth, has erected, at his sole expense, at a cost of upwards of £3,000, a magnificent school, covering an area of 1,230 square yards, affording ample room for the instruction of one thousand ragged children.

**SUICIDE.**—Drunkenness is nearly allied to suicide. It is an equally certain means of shortening life. What is appropriately called suicide, is a sudden and *immediate* termination of life; drunkenness brings it *gradually* to an end. The destruction in both cases is equally certain, and not materially different in the degree of turpitude. — *Dr. Dwight.*

**TESTIMONY OF A MISSIONARY.**—We glean, also, from the example of Mr. Williams, a pattern of total abstinence from all intoxicating drinks. "Having satisfied himself by the experience of many laborious years," says his friend and biographer, Mr. Prout, "that such stimulants were not essential to health or energy, and having seen at the islands of Borabora and Raiatea, their fatal influence in frustrating the objects which he most ardently desired, he could not in after years be induced to make terms with what he deemed and denounced a *fell destroyer*. Hence, while he resided in the islands, and after his return to this country, both in public and private, he avowed his convictions in favour of total abstinence from these beverages, because he accounted them inimical to human happiness, and a grievous impediment to the Gospel of Christ." I shall, perhaps, be pardoned in adding, that the last eight years of my life have been years of total abstinence from all intoxicating beverages, and that those years have also been esteemed by me the happiest and most useful portion of my existence.—*From a Lecture on the Life and Martyrdom of the Missionary Williams, by R. W. Vanderkiste, Missionary.*

## THE WIFE'S INTREATY, AND THE HUSBAND'S RUIN.

A THRILLING NARRATIVE.

MR. WILLIAM D— was a young man of promising character. As his parents were in good circumstances, he received a liberal education, and was called from school at the age of eighteen, to assist his father, as clerk to his business. Two years and a half after this, he received a heavy stroke by the death of his father, who was addicted to drink to excess, and was found dead in bed one morning, being drunk the night before, and thus met a drunkard's grave! As William was the only son, he succeeded to his father's business, which he conducted with order and propriety; and the business flourished and increased. Being pious and generous, and a superintendent in a Sunday-school, he built a school at his own expense. He married a pious young lady, who was also a teacher in the Sunday-school. As I had business to transact in the town where he resided, I arrived there one morning very early, and as I was going to his residence I met him with his fair companion on their morning's walk; and the thought struck me that if ever a couple on earth had good prospects before them, it was they; for he was religiously, morally, and intellectually wise, and his companion was in no sense behind him. I stopped with them as long as I could conveniently, and left them with the impression that I had never seen two human beings enjoy more felicity.

Alas! this fair picture had to be blurred; and now it must be shown in all its deformities.

A short while after I left them I went to Spain, where I continued for eight years. On my arrival in England, I made my way towards the place where they resided, and arrived at a town within 27 miles of it, one Saturday night. As I made it a practice not to travel on Sundays, I put up at the Temperance Hotel. The Sunday morning was a sharp, frosty morning, and the people were muffled up in their winter costumes. As I was going to the House of God, my thoughts fixed on my friend; I saw him, in imagination, in the Sunday-school, with a number of young men and women who had been trained up in the fear of God by him, and who were now his assistants as teachers; when my attention was suddenly drawn to a wretched female, with two children, sitting on the stone steps of a warehouse, shivering with cold, and asking charity of the people who chanced to pass; her two little children were crying for bread, and when I approached her she asked me for a trifle, to get some bread for the children, for they had not had anything to eat for nearly twenty-four hours. She was in such a wretched condition that I could not speak, but stood looking her firmly in the face. She burst into tears and fainted; I immediately procured assistance; conveyed her and the children to an adjoining house, and got a medical man to attend to her. As soon as she recovered, and saw me enter the room, she hid her face in her hands and wept. I approached her and told her, not to make herself uneasy, but to tell me how she had become such a wretched object. She said it would be ingratitude in her to deny my request, after behaving so kindly towards her. She then asked me if I had no remembrance of her? I answered that I had never seen her before that I knew of; and I asked her name. Judge of my surprise, reader, when she told me her name was Mrs. D—, the wife of my former wealthy and generous friend. She stated that for four years after they were married they lived, as I had seen them, in peace and happiness. "My husband," she said, "had always a strong aversion to intoxicating drinks, and I often rallied him about it, and told him it was a foolish notion he had got into his head, and that a little wine would cheer him and make him more fit for business; but he always refused to take any. One day, however, as he was out of the town on business, it rained heavily, and he came home wet through. I again rallied him, and told him that I would not take any

supper with him, unless he would take a little wine! Alas! I succeeded. He drank until he was quite drunk, and I gloried in conquering his foolish notions, as I called them. But when I retired, and reflected that I had made a kind husband and father drunk, and that I had no guarantee that he would not become a *confirmed drunkard*, my mind shuddered at the prospect before me. Everything in the future looked gloomy, and I for the first time in my life felt the awful responsibility I had incurred. I cannot tell you all my sufferings for a period of five years; my husband turned out, as I had that night feared, a confirmed drunkard; his business was neglected, and he was prohibited from teaching in the very school which he had built. His character was no longer esteemed, and he was shunned by the very men who before courted his society. When he saw himself thus an outcast, he gave himself up entirely to drink, and for the space of seven weeks he was drunk every day. One night, after we had put him to bed, he grew delirious; and he who before this, and even in his drunken state, had never spoken a cross word to me, now cursed me, and called me a fiend from hell, crying that I had been his ruin to all eternity! Alas! alas! I had to drink the cup of bitterness to the dregs. I immediately sent for our medical man, who told me that he was fast approaching his end; and in about two hours after he died in a state of delirium. From the commencement to the end it was a scene past all description. I had ruined a kind husband. I made him drink the first glass; the first glass gave him a thirst for more; and I made him a drunkard."

She now broke out again into a flood of tears, and the emotion of my mind was so great that I shed tears with her. I consoled her as well as I could; and after a pause she proceeded:—"At my husband's death the business was sold to meet the demands of our creditors, which were so great that the furniture and every article of value in the house was sold before they were satisfied. This so much affected me that I made up my mind to beg my bread from door to door, in some strange place where I was unknown, for I could not think of living in the town where I had enacted this fearful tragedy: I thought that I was pointed at by all who knew the circumstances; and I accordingly left the town one fine summer morning, and I have wandered about ever since. I came to this town on Friday, and I and the children had been without food from Saturday morning till you saw and relieved us so kindly."

Reader, my tale of misery and woe is finished. I might enlarge and comment on it; but it needs no comment, the facts are sufficient to induce any reasonable person to become a total abstainer. You may think that you will never become a drunkard; but who on earth would have thought that the subject of this narrative would have found a drunkard's grave? Oh! take warning, ye females! Your influence is irresistible, either for good or for evil. Oh! let it be for good; shun all intoxicating drinks, and fail not to let your principle be known. If you would have sober and good husbands, set them an example worthy of imitation; and you who have unsteady husbands, reason with them and aim to wile them over to the cause of total abstinence. But bear in mind that before you can consistently persuade your husbands, you must sign the pledge yourselves.

W. BROWN.

#### THE DRUNKARD'S CHILD.

'Tis strange that man, of all the brutes the head,  
Should pine and languish for his daily bread.  
The panther mother, in the forest wild,  
Finds a sweet morsel for her shaggy child.  
Daughter of England! pale with want and care,  
Her cubs would scorn thy wretched infant's fare.  
Poor child of woe! I mourn thy bitter lot,  
Too oft the wretched starveling of a sot;  
Thy sire, at once to sense and power a slave,  
Lives but to feed the pothouse, gaol, and grave!

HENRY MENCKE.

#### "I CANNOT DO WITH TEETOTALISM."

The following is the substance of a letter recently addressed to a friend:—

"You once said to me, '*I cannot do with teetotalism.*' I never think of you but these words appear like a dark shadow hovering around you wherever you go, and filling my mind with fearful forebodings respecting you. I wish I knew *why* you cannot do with teetotalism. I cannot conceive of any good reason you can have for so saying. I have carefully viewed for many years the evils resulting from the use of strong drink, and the blessings resulting from total abstinence, and I think that I have good reason for saying, *I cannot do with drunkenness*, nor with the custom of using strong drinks. It is a daily snare to young and old, rich and poor, learned and illiterate; and all, more or less, sustain injury from its use. Personally, you may believe you shall never be a drunkard; but how many have thought the same who have gone to a drunkard's grave! 'Let him that thinketh he standeth take heed lest he fall.'

"Let me remind you of the influence you exert on society. You are a family man: permit me to hope that you will not allow your children to grow up with the idea that you cannot do with teetotalism. Can you bear the idea that they should fall into the snare of the devil through the use of strong drink. You would not like to see your child playing on the brow of a dangerous mountain; much less would you like to see it play at rolling down that mountain, if a fearful gulph yawned at the bottom. Nor would you wish the experiment to be tried, in the uncertain hope that some bush on the brow might *perhaps* stop its fall before it had rolled down too far. And why will you allow your children to play with the drinking customs, to learn to drink, to get a taste, a liking for strong drinks, which may some day bid defiance to all those safeguards in which you fondly trusted!

"When we pray, 'Lead us not into temptation,' shall we at the same time wilfully expose ourselves to temptation? What shall be thought of the man who takes the intoxicating cup into his hand, and then prays, 'Lord, keep me from getting drunk!' While he swallows the intoxicating poison, is he sincere? And how can we teach our children to pray to be kept out of temptation, while we are leading them into it by our example?

"Let us beware how we allow our prejudices to hold us in thrall, preventing us from recognising and acknowledging truths of such intense interest to ourselves and those around us. "L. WHITE."

**A DRUNKEN FOOL.**—Among the "drunk and disorderlies" brought before the magistrates last week, was one *Alfred Byng*, described on the police sheet as "a gentleman." Among other mischievous pranks was that of breaking the crockery of a woman who kept a coffee-stand. It appeared that he had bargained with the woman for 2s. 6d. to have a smash at her cups and saucers. He had been drinking freely at some Scotch stores, and had treated various persons with drink. He was fined 20s. for being drunk.

**A DRUNKEN LIBERTINE.**—Last week *Robert Legget*, a leather merchant, of Bermondsey, was charged with having assaulted, and used very indecent language to a young lady of unquestionable respectability. The charge was fully proved before Alderman Carden. The defendant said, "I assure you, Sir, I was so drunk as to have no idea of what took place. A friend and I had dined, and taken four bottles of wine, in the tavern near the spot." The alderman remarked on the atrocity of the case, and sentenced him "to be imprisoned seven days in the House of Correction." The defendant appeared shocked at this judgment, and offered to apologise to the lady, and to pay any amount of fine the court might think proper to inflict. His friends interceded for him, but the alderman refused to make any alteration in the sentence, and he was removed to the House of Correction. It is to be hoped that this justly-merited punishment will induce this "four-bottle" man to become an abstainer.

## JOTTINGS ON ANGER.

[BY DALMOCAND.]

THAT which involves our common interest demands our common study; indeed, if we diligently employed ourselves in looking into those things which tend to our elevation or debasement, happiness or wretchedness, much mutual advantage might result.

In order to revive attention to one enormous evil, I shall offer a few remarks on ANGER. Our subject may possibly give greater uneasiness than pleasure, but that affords no reason why we should forbear the scrutiny;—it is only by probing to the quick, that the surgeon often can arrive at a proper understanding of the malady, and it is by similar dealing with the conscience that we can attain due knowledge of a spiritual distemper and its cure. Whence prevails such rampant ignorance? For the most part, from dislike to the contemplation of unpalatable truth. Now, this is injudicious acting: men should not fear the truth, but look at it, and, looking at it, love it.

In a social point of view, ANGER is undeniably a scourge, a pestilence, pervading every age and clime. Who would willingly possess a *bombshell* friend or consort? With an individual prone to anger, one must be always on his p's and q's, as, even in the most trivial matter, offence is taken when actually none was intended; but to attempt persuasion of this at the time seems well-nigh needless;—he storms and will not hear.

ANGER truly is, as the youthful classic gleans, a *gust of madness*; for, during its duration, reason faints, and the defences of the mind are broken down. The maniac speaks and acts foolishly, degrades himself, and injures others: so does the wrathful man, but without excuse—he *chooses* madness. Yet, overlooking this, how often do men urge, in extenuation of misconduct, that it was committed under the influence of drink or rage! Very frequently, too, the one excess is made to serve as scapegoat to the other. "I was tipsy, and thus became outrageous;" or, "I was angry, and so got drunk!" Let us ever hold in remembrance that neither inebriety nor passion legalizes sin, as will be found at heaven's tribunal. The effects of anger on the framework of society are as easily perceptible, would men but look, as those of lightning on the crackling forest. If we trace its ravages at the family hearth alone, sorrowful alarm will seize us. Rumour acquaints us with an animal—the salamander—which, once let loose, spreads devastation in its course. Is it hardihood to hint that of this terrific creature the furious man proclaims himself vicegerent?

Then, by the mouth of physiology, we learn that anger is the *parent of disease*. This single fact might teach us to beware of giving way to angry feelings, lest while we scheme the chastisement of others, we, Haman-like, chastise ourselves. Under the indulgence of this passion the human system is entirely shaken; the brain is stimulated and deranged; the heart palpitates, and circulates a darker fluid; the lungs refuse to play, except with irregularity; and the liver, by producing a vitiated quality and an excessive quantity of bile, sometimes causes jaundice to step forth and embellish the complexion with a *golden smile*. This is an imperfect table of the ordinary dues, or tribute, which the choleric subject has to pay. How frequently does a passionate explosion hurry its victim through the Pass of Death! "Envy and anger," warns the proverb, "shorten life;" and a small amount of observation attests its truthfulness.

Another startling, though inferior, motive why an irritable temper should be dreaded, is the *distortion which it gives to the features*—a distortion, mark you, apt to remain after the departure of the ruffling breeze. Physiognomists affirm that the face, in general, supplies an index to the mind; that those things in which the latter habitually engage leave their impress on the former. Now which of us, my reader, would like to have his or her countenance *stereotyped* in anger?

Really if a person in a wrathful state chanced to behold his visage reflected in a mirror, he would, if he had any remnant of decorum, be constrained to question his identity, and, horror-struck, re-echo the bewildered woman in the song: "*Ou! this is nae me!*"

Moreover, how exceedingly uncouth in speech and gesture is the fiery will! Discarding reason, he makes use of wind for argument, and enacts gratuitously the part of a buffoon. While in this condition, that he may perceive his folly, and that corresponding conduct from infection may be prevented, ought he not to be accounted dangerous and avoided? Were the passionate man thus treated, he would probably soon learn the policy, if not the virtue, of restraining anger. Many will lament that they have used restraint so laxly, and that they have on more than one occasion uttered unadvisedly harsh words they would recal; but, alas! these poisoned shafts too often lodge in the wounds they make, and will not come away. Some, however, cling to the strange idea, that without outbursts of anger things would not prosper—that their dignity, honour, and veracity could not be upheld; therefore they articulate as through a speaking-trumpet, and to invest an opinion or command with weight and power, employ majestic oaths or imprecations. Monstrous delusion! it is only by exercising courtesy, honesty, and kindness towards all, whatever be the relative position, that esteem possessed of any value can be looked for or retained. Oh, yes; it is in governing one's spirit that true dignity consists; for "mightier," says the wise man, "is he that does so than he that takes a city"—yea, than he that conquers nations, rides in a triumphal car, and drags unnumbered captives in his train.

The vice of passionate indulgence, whether in thought, or word, or deed, receives but a slender portion of that consideration to which it is entitled. Even when its consequences are, in some measure, seen and felt, men seem apt, at least in their own case, to regard it as a little failing, and to excuse its presence as a necessary evil, forgetting all the time its dread malignancy, and the fact that, how good or bad soever the natural disposition may be, still culture is essential to promote and to repress. How can that be a small thing which, if unchecked, embitters all the streams of happiness? Men may look upon the matter as they please, but the sin is nowise less for being thus lessened, nor its punishment less sure for being doubted. If we duly meditated on the mischievous effects of anger, both on its indulgers and on those who come within their circle, we should be impelled to seek its overthrow in every heart; and the likeliest way to impress others with our sincerity as to its odious character, would be to abstain from harbouring it ourselves: precept without example is like a charge of powder without ball. Yet what a huge proportion of those by whom "years of discretion" have been reached, might, for their wrathful ebullitions, if still in pinafore, have to renew acquaintance with the properties of birch! To repeat the common ejaculation, "*Drunk as a beast!*" is to utter an unthinking slander on the brute creation, for they are models of sobriety; but "*furious*" may be substituted with melancholy truth—an infuriate bull, or a snappish cur, presents a striking simile. Two gentlemen, it is told, once rode in company—the one upon a horse of mettle. The animal's high spirits being thought rather troublesome, its hot-headed rider began to spur and lash, and the horse to plunge convulsively, till the other equestrian, fearful of a serious termination to the scene, called to his companion: "Be quiet, be quiet, and show yourself the wiser creature of the two." Certainly a piece of counsel worth remembering, and capable of extensive application on this brawling planet.

In order to discern aright the impropriety of a passionate career, let us go to the clear light of *Scripture*. If it is base and unseemly in the worldling, how much more so in the professed disciple of that heavenly Teacher

whose commandment is, to bless when cursed, to love when hated, and to forgive when used despitefully! True, all anger is not sinful; for we have permission to be angry, in some cases, if we sin not. But considering that sin, eager to combine, presses so closely in the wake of anger, that sinful anger is the general rule, and anger free from sin the rare exception; and that we are so liable to err, is it not prudence to endeavour, with divine assistance, *to curb all angry feelings at the outset?* Though anger occasionally arises in the bosom of a wise man, only in the bosom of a "fool" is it allowed to dwell. Such is the plain doctrine of the Bible, which also gives a solemn warning that the votary of *spirituous* or *passionate* indulgence need not look for an inheritance above. Ye who "nurse your wrath to keep it warm," ponder the apostolic message to the Galatians. Beneath the rays of the meridian sun, ice soon changes into water; so, under the influence of a more effulgent sun, the Christian's anger is, as with the martyred Stephen, speedily converted into sorrow. Forgiveness is indeed a noble exercise to which the Christian is daily called, seeing that he is taught to pray and hope for mercy in the same measure that he metes it. Besides, what has a worm to do with thoughts of vengeance? God claims it as his own, and will not suffer his prerogative to be invaded.

If testiness of temper is thus prolific of danger and of woe, how intently should all *guard against it!* In the discussion of disputed points this caution is especially needful; for the cause of truth cannot in the least degree be served by rage and clamour. These may confuse, inflame, disgust, but not convince. Therefore, amid every provocation, let the advocate of *right* ever cherish charity and patience, guided by the Psalmist's precept: "Cease from anger!" Falseness may shelter in violence; but truth should dwell with gentleness.

The following anecdote vividly illustrates the unloveliness and inconsistency of peevishness. A fond mother was attempting to imbue the infant mind with thoughts of heaven, when the child, naming a religious but crusty relative, inquired, with evident anxiety, "And will he be there?" "I hope so, my dear; but what troubles you?" "Oh! I'm afraid grandpapa will be angry if he sees me in heaven, and ask *my* business there!"

Many are the badges of distinction, many the professions, with which men covet to invest themselves, and smooth their path through life; but let us prize above all that ornament, in the MASTER'S sight so precious—a *meek and regulated spirit*, and seek it at a throne of grace.

#### WHAT CHILDREN HAVE DONE.

A little girl in the town of C——, in the State of New York, aged six years, went one day to a neighbour, and said, Mrs. N., I want to join the Temperance Society. Thinking her too young to understand the subject, Mrs. N. told her as well as she could what she would be expected to do if she joined. She said she knew all that and was willing to do it. Mrs. N. having obtained the consent of the parents, put her name upon the constitution. The child then procured a copy of the pledge, and in a few days she obtained to it the names of more than one hundred of her mates and companions.

The child has not lived in vain, even if she should die now. Her efforts will doubtless save many feet from falling, many eyes from tears, and many souls from death. Her example, the example of a mere child, ought to put to the blush, thousands of the members of temperance societies. They have been members for years, have talent and influence, and time and opportunity, and yet they never have been, perhaps, directly instrumental of a single individual's taking the pledge of total abstinence from ardent spirits.

A little boy in the village of R——, recently united with the Temperance Society, since which he has procured the names of one hundred and forty children to the pledge of total abstinence from all intoxicating drinks. The example of this little boy, too, is worthy of imitation, and

affords also a reproof to those who are his seniors in years, but not equal in active exertions and persevering labours.

Many persons have doubted the utility of encouraging or soliciting children to join in the temperance reform, alleging that they were not able to comprehend the nature of the pledge, and understand the meaning and force of the covenant. But we think the objection gratuitous; for it require no very great maturity of mind, or strength of intellect, to comprehend that ardent spirit is a poison, and that its use is both injurious and unnecessary.

In the whole subject of temperance there is nothing abstruse, metaphysical, or difficult to be understood. Children can understand that poison will kill. They can understand the obligation of a promise. They can comprehend why it is that a man who drinks ardent spirits, becomes a drunkard, and why a drunkard becomes poor and disgusting, and his family wretched; and they can *perfectly* understand that the man who uses no strong drink will never disgrace himself and his friends, and his country, by becoming a sot.

And then their influence over others—it is immense—often irresistible. Indeed we doubt not that the children alone, provided no counteracting influences were exerted, could in ten years time complete, or nearly complete, the temperance reform. This may appear extravagant; but let us consider that in ten years' time, the children who are now six years of age, will be coming on the *active* stage of life—that the present race of drunkards will nearly all be dead; that temperate drinking will scarce be known; that if the temperance reform is ever completed, it must be done by those who are now children, and finally, if the evils of drunkenness are ever perpetuated, these same children will be the means of perpetuating them. Train up the present generation of children in the practice of total abstinence, and when they come to hold the stations, possess the influence, and fill the places of their fathers, the woes of drunkenness will cease to exist. Let boys and girls do all they can for the cause of temperance.

#### THE BLOOD OF AN INEBRIATE.

Dr. George Stephens Jones, of Boston, communicates to the *Medical Journal* the following singular, though not unprecedented case of the transformation of the blood of an inebriate:—"I was called upon in great haste to see a patient who was represented to be in a dying condition, and on my arrival at the house, I really found him sick, but far from being as bad as was represented. My patient had a severe attack of pleuritis. The symptoms being very urgent, I thought proper to take blood. The peculiar odour emitted by the blood while running from the vein, together with the singular appearance it presented after remaining in the bowl some few minutes, led me to a further examination of it. One-half (that is lateral half), was of the normal appearance when drawn from a patient labouring under an inflammatory affection; the other half had the appearance of milk upon the surface, so much so, that I questioned my assistants of the fact, although I was quite positive of the vessel being perfectly clean when handed to me. I gave the bowl a rotary motion, yet the fluid would not mingle, remaining just the same as when first observed. What is still more interesting, and to which my attention was attracted, were the fumes of *alcohol*, which were so strong, that one would have supposed that article to have been thrown in among the blood. I did not apply a lighted taper to it, but had not the least doubt, that if I had, I should have seen it ignite, burning with its lambent flame. Is it at all strange that we find in autopsies of those persons who are in the habitual use of alcoholic liquors such depositions and concretions? Why should not their tissues be transformed when their blood has been so charged with carbon and hydrogen, which is entirely foreign to its vitality? Disease with all its concomitants, must needs make its ravages; the stomach suffering first, the functions of assimilation destroyed; the brain, from continued narcotism, softens, breaks, and the creature dies. My patient, I learned, drank New England rum in large doses, often repeated."

## TEETOTAL DEMONSTRATIONS.

WE request particular attention to some announcements which appear on the front page of this number. The first refers to the SIXTH of the SPECIAL MONTHLY MEETINGS in EXETER-HALL, intended to be held on Monday next, the 4th inst. The preceding meetings have been very numerously attended, and a large gathering is confidently anticipated for the sixth and last of the present series. These meetings have proved most efficient, and have fully answered the expectations of those by whom they were projected. Suitable opportunities have thus been afforded for the promulgation of the important and salutary principle of teetotalism. Not only have the comparatively dormant energies of the metropolitan societies been roused, but in consequence of the ample reports furnished by the daily and other portions of the press, societies in various parts of the kingdom have been induced to make similar efforts, which, in all instances, have been crowned with similar success. The friends who have generously contributed to the carrying on these meetings, will, we have no doubt, consider this an ample remuneration. It now remains, however, to be considered, whether such demonstrations are to cease with the present series, or whether means ought not to be immediately devised for strengthening and perfecting the system of public advocacy which has been so auspiciously commenced. The public are evidently disposed to listen; there ought to be no lack of suitable advocacy; and the larger the scale on which this advocacy can be conducted, the greater will be the attraction, and, we have no doubt, also, the success. From the liberality with which the present movement has been supported, we have good reason for believing that the funds necessary for this purpose will not be withheld.

The second announcement refers to a meeting of a still more social and attractive character—namely, a SOIREE, to be held on GOOD FRIDAY, March 29th, in the large hall in Farringdon-street. The names of the gentlemen who are to address the company are not announced; but we understand that the committee are likely to secure the attendance of those who will be sure to interest the audience. We look forward to this meeting with considerable pleasure, as one likely to bring together many old acquaintances, at the same time, that it will introduce us to many new ones.

## MONTHLY TEETOTAL CONFERENCE.

THE next Meeting will be held on WEDNESDAY EVENING NEXT, March 6, at Mrs. Watts's Temperance Hotel, Catherine-street, Strand, at eight o'clock precisely; when the attendance of every member of the Exeter-hall Committee is particularly requested, together with that of any of the Secretaries or Committee-men of the Metropolitan Societies.

\* \* \* As the first series of Temperance Demonstrations in Exeter-hall is now completed, those friends who kindly sent their names as subscribers to the fund raised for that purpose who have not yet paid in the amounts, are requested to forward them to the Treasurer without delay.

## RYDE, ISLE OF WIGHT.

A CORRESPONDENT informs us that the Rev. W. Tilson Marsh, Incumbent of St. James's Church, Ryde (late the Rev. Waldo Sibthorpe's), has determined to devote ONE POUND *per month* towards the purchase of Temperance publications, for distribution among various classes of persons resident there. An example well worthy imitation.

## CONSUMPTION: ITS TREATMENT.

[BY H. MUDGE.]

WE have already glanced at the most prominent symptoms of Consumption, endeavouring, as we went over them, to show that they gave indications that spirituous stimulants were injurious in this fatal disease.

What is to be done? Is the case to be relinquished as *entirely* hopeless? By no means. Where the *scrofulous* constitution prevails in families, or manifests itself in individuals, *preventive* plans are to be *uninterruptedly* pursued; and where the disease is actually present, *alleviating* measures can be beneficially adopted.

My business is not here to describe the medicinal treatment of *phthisis*, but rather to show that the administration of alcohol should not be a part of it.

*Tubercle*, the grand seed of the malady, is foreign matter deposited in the lungs; the absorbents, therefore (or vessels which help to carry off refuse matter), must have become careless or tired (so to speak), and so have left part of their burden behind them. Now what is more exhausting or distracting to the myriads of vessels incessantly occupied in building up, taking down, and repairing the body, than a spirituous poison mixed with the vital current of the blood?

Judging from consumption being rare in mild climates, and almost unknown between the tropics, we may infer that the *grosser* living of our temperate latitudes is a predisposing cause, and probably light will break in some day, from the discoveries of chemistry, whereby we may be guided to a more simple diet, and be restricted, more than now, to the products of the earth for the eradication of scrofula. Added to an unstimulating diet, *light* and air would seem to be desirable. Experiments on animals and vegetables, *kept from the light*, go to show that scrofulous matter is deposited in bodies which are not exposed to its beams, and that exposure to our sun all the year round is best for destroying certain refuse in our system, which, if unconsumed, is deleterious; this is particularly the case *during the period of growth*; hence subdued light from veils, parasols, venetian blinds, window-curtains, window-blinds, &c., is detrimental to children, who should have the full blaze of light early and late, and be browned by the summer's sun, that the seeds of consumption may be burnt up! Next to simple unirritating diet, pure air, and unshaded light, *warm and loose clothing* comes to our aid as a preventive. The skin is the great helpmate to the lungs, and a daily washing will remove a quantity of poisonous waste which otherwise *must* be carried off through the lungs. Then, as to tight dress—the thing is an utter abomination, an insult to God, and a curse to man. Children, at all events, should be spared, *for their bones are flexible*, and if bound around in childhood, a diminished capacity of chest is unavoidable. When you see a lady with her bosom heaving every breath she draws, you may be perfectly sure she is laced too tight, for the motion consequent on respiration ought to go on all but invisibly, and to be performed by certain boundaries of the chest far off from the collar-bones.

To proceed with non-alcoholic treatment pending the disease. When threatened, the patient becomes generally thinner, paler, and more short-breathed than usual; seeing this, friends fly to wine, porter, or bitter ale, thereby incurring this imminent danger, *viz., inflaming the deposited tubercles*—an event to be soon followed by spitting of blood, and that by ulcera-

tion, hectic fever, and death. "The diet of a person," writes Dr. Gregory, "who has shown a disposition to *phthisis* should be nourishing, and calculated to afford strength to the system, without creating a disposition to febrile excitement. For this purpose farinaceous preparations of all kinds, with milk, should be recommended. Animal broths, with fish, and a proportion of plainly-dressed meat, may also be allowed; but all highly-seasoned dishes, and food which is difficult of digestion, fermented and spirituous liquors, are to be strictly prohibited."

Where there is ulceration, indicated by an expectoration of pus, the sores are always surrounded by a certain amount of inflammatory action, extending into the adjacent healthier portions of the lung. This action becomes more violent, and *frets away* the edges of the sore faster, if the parts are irritated by the presence of alcohol; hence more heat, more uneasiness, and more expectoration, an aggravation of the symptoms, and a speedier dissolution. In the great majority of cases relief to the urgent symptoms is sought from opiates. The stimulation of alcohol is antagonist to the sedative influence of the opium, and restlessness and delirium harass the sufferer.

"A circumstance well deserving of attention," to quote further from Dr. Gregory, "is the little disturbance which takes place in the functions of the brain. Delirium is very rare, except, perhaps, for a few hours before the patient's death. Even this is not constantly observed; for in many instances the senses remain perfect even to the last gasp of breath which is drawn. A degree of languor generally prevails; but in a large proportion of cases the mental faculties continue quite unimpaired."

The cases wherein most delirium occurs are those in which the matter accumulates so fast as to baffle expectation, and so suffocates the patient. Now, in these cases delirium results from impure blood; the carbon, not having met with the oxygen of the atmosphere in the lungs, has not been carried off. But alcohol is a highly-carbonized substance, and, if imbibed while the blood is not oxygenized, adds lamentably to the oppression and morbid action of the brain. The writer has seen many cases where death has been arrived at without the use of alcohol; and, as far as his experience goes, he can testify to the superior tranquillity of mind and quietude of body enjoyed by those over others whom friends have, through mistaken kindness, or reprehensible ignorance, dosed with alcoholic stimulants. Of some of the scenes at the death-bed of the non-irritated abstainer, the poet's description has been remarkably verified:—

"The chamber where the good man meets his fate  
Is privileged beyond the common walk  
Of virtuous life; quite on the verge of heaven."

A symptom frequently early in consumption is, *suppression of the catamenia*. Mothers are of course alarmed, and not unfrequently fly to a forcing treatment which entails the very evils they are anxious to avoid. I mention this only to put persons on their guard against such a delusion, and may possibly revert to this part of the subject in an article at a future day on *Chlorosis*.

**DRINKING HEALTHS.**—The custom of drinking healths appears to have been first introduced into England by Rowena, the daughter of Hengist, the first Anglo-Saxon King, in Kent, which at that time was drunk from large wassail cups, filled with spiced wine or ale. Historians relate that when Rowena was introduced to Vortigern, she presented a cup of wine on her knees, saying, "Be of health, Lord King!" to which he, being instructed in the custom, replied, "I drink your health."

## TEETOTAL OPERATIONS.

## EXETER-HALL.

The fifth of the series of monthly temperance meetings was held at Exeter-hall on Monday evening, Feb. 4—the subject for consideration being "Juvenile Depravity, its Causes, Consequences, and appropriate Remedies." The attendance was very numerous, and on the platform we observed several of the leading friends of social progress, and four or five of the county magistrates.

JOHN CASSELL, Esq., commenced the proceedings by announcing that the committee had invited Benjamin Rotch, Esq., B.C.L., to preside on that occasion, a gentleman who had greatly interested himself in the question to be brought before the meeting, and who had been the means of pressing the subject upon the attention of the upper classes of society (cheers).

Mr. ROTCH, on taking the chair, was loudly cheered. He said: The subject they had met to discuss, no one could deny, involved the question of the whole of the social happiness of this country, because they could not forget that the youth of to-day would be the men of to-morrow; so that unless they were properly trained in the way they should go, it were vain to expect them ever to become blessings in their day and generation (hear). The question had been very wisely divided in the advertisement which convened that meeting, from which it appeared that they were to discuss the causes and consequences, and, if possible, find out the appropriate remedies for juvenile depravity. It had long struck him that the only difficulty in arriving at the result they so earnestly desired, was the almost utter impossibility of inducing those in authority to take the first step (hear). Those who were prepared to believe that juvenile depravity arose mainly, and in the first instance, from—and he must be excused for putting that foremost, as the leading horse of the team—the unfortunate drinking habits of the working classes of this country, and also as somebody in the hall remarked, "the upper classes also" (hear, hear) though he must say that he cared not so much for the wealthier classes to embrace teetotalism as for the men who were doomed to earn their daily bread (hear); for it must be remembered that juvenile depravity was to be found especially, if not entirely, among the children of the labouring population. To moralise this latter class, then, must be their endeavour, if they would prevent their jails being filled with felons. There were at that moment no less than 15,000 children in the prisons of this country—15,000 learning to be thieves, to break their country's laws; whose whole art, and skill, and talents, which in many cases were great indeed, were being prostituted to the sad purpose of learning to be abandoned men; for that was all that prisons did for juvenile offenders. From his own experience he could testify that one great cause of juvenile depravity—nay, he might almost say the greatest—was the neglect of children by drunken and dissipated parents. Very recently, in the Coldbath-fields prison, there were two boys confined, the one nine and the other eleven years of age. They were the sons of a man who was employed on the Government works, and earned as much as two guineas and a half a week. His wife was dead, and he himself was an inveterate drunkard. At six o'clock in the morning, when he went out to work, these children were turned into the streets, and when at night he returned home drunk, if they happened to be on the steps they were let in, otherwise they were allowed to spend their nights in the same way. As a natural consequence they fell into vice, and became the inmates of a prison, and the associates of the worst of characters. He would tell the meeting that the juvenile depraved, when committed to gaol by a magistrate, felt himself ennobled by the situation in which he was placed—felt proud to stand in the dock, to be taken up by a policeman, to have witnesses examined against him, and to be asked if he had any cross-examination to administer; in fact, he became so exalted in his corrupt imagination, that he was fain oftentimes to cast an insult at the judge himself. Touching the expenses to the country of prosecuting juvenile offenders, he remarked that a little toy hammer which he held in his hand, the whole value of which was one halfpenny, was stolen by a lad, and cost the sum of £2 10s. to obtain a conviction upon, and the poor wretch was sent to prison to learn to practice his depredations a little more skilfully, and, consequently, more successfully. Was not the present mode of meeting such cases absolutely senseless? (hear). In other

countries a proper discrimination was exercised, and it was held that a child under fifteen could not be committed to prison as a felon, but should remain in custody as an un-cared-for child, and submitted to a discipline proper for him (hear). Another most serious cause of juvenile depravity met the poor child at the second stage in his approach to manhood—that was when apprenticed out to learn a trade. The binding of a boy for seven years to a master, for the purpose of being taught some handicraft, was a perfect farce, and he would engage that there was no trade in England the principles of which could not be taught in three months. He exhibited an apparently well-made shoe, which was the work of a lad after an instruction of that period, and contended that, if such could be done, it was a gross piece of neglect on the part of those who had the care of youth not to give them some industrial education, to prepare them for going under the care of masters to whom their services would immediately be available, and who would, therefore, be disposed to treat them not, as at present, merely in the capacity of servants (hear). The country was just beginning to wake up to the conviction that an industrial course of training was in the proper sense education for the labouring classes; and that, in order to fit persons for instructors, it was not merely necessary, as it was once regarded, that they should have met with some misfortune to incapacitate them for other callings, but that masters and mistresses of schools must themselves undergo a preparatory training (cheers). The consequences of juvenile depravity were every day manifest in increased rates for supporting an army of police, to pay for the continual summoning together of juries and witnesses, and to keep these poor, wretched, depraved juveniles before and after trial (hear). What did the meeting believe that one of those unfortunate youths cost the country in his lifetime, before he was expatriated? From £300 to £500! less than half of which would educate them to be honest and useful members of society (hear). Then, as a consequence of juvenile depravity, there was the expense of continual experiments for improving prison discipline. He would consider no expense too great if they could save those poor children from that moral degradation which the present system was only perpetuating; and he was, therefore, favourable to the erection of prisons for adults, and houses of reception and reformatories for children; and he was convinced that, if this plan were followed out, there would be plenty of room to spare in all their prisons in the course of four or five years (hear). Another consequence was the immense increase of thieves, who were pilfering every day their property. This evil was not merely that there was in the country an immense mass of immoral people living by depredation, but there was an immense amount of ingenuity misapplied. The remedy for this state of things was apparent: let them not send their young criminals to prison, but educate them usefully, industrially, religiously (cheers). He honoured Mr. Monckton Milnes for presenting a bill in parliament last session, one clause of which provided that for the first offence committed by young children the parent must be held responsible (cheers). Why should not the same provision be made for juveniles as was made for a wife, who was always supposed to act under the control of her husband? and if the adult woman was saved, why not the poor child, who, in many cases, obeyed the mandate of his father or mother, "to steal to the extent of a shilling's worth, or he should have no dinner." Another remedy which he proposed, and dwelt at some length upon, was a judicious system of emigration. This he suggested in connexion with an extended plan of industrial education. The example of the Philanthropic Society, with which he was connected, showed that that could be advantageously done. During the recent disturbances at the Cape, when the colonists indignantly refused to receive the convicts which the government had sought to impose upon them, their society had sent out from their farm-school, at Redhill, 361 industrially educated boys, who were not only received, but taken into employment on the day of their arrival, and a further demand made for sixty more (cheers). In conclusion he observed, they must, as a nation, materially alter their plans for the reformation of juvenile offenders; but while the government of this great land continued to draw immense revenues for the state from the degradation and drunkenness of the people, it was a hard battle to fight, and meetings of that kind, which were called "the pressure from without," were sometimes the only way in which it could be accomplished. He hoped the present assembly would give them a good squeeze (cheers).

Mr. JACKSON, a City missionary, whose labours for some time past have been directed to this particular class of the community, the juvenile depraved, then addressed the meeting at great length, detailing some most lamentable cases of delinquency which had occurred under his own immediate observation, and the means which he had adopted for their reclamation. As to the causes of the evil, he expressed his firm conviction that they were to be found in the drunkenness of the country, especially of parents; the cohabiting of parties who were not united by marriage, and from whom no religious or moral training or influence could possibly be expected; and the erratic habits of some youths. He mentioned in the course of his observations that a poor boy, hearing of the proposed "Prize Essays on Juvenile Depravity," obtained a pen and ink, and wrote on a slip of paper the following six causes of that unhappy state of things:—1st. The drunkenness of parents and children. 2nd. The neglect of religion at home. 3rd. Bad companions. 4th. Neglect of the Sabbath. 5th. Low lodging-houses where juvenile depravity was encouraged. 6th. "Fences," or, in other words, houses which were open to the reception of stolen property, and where juvenile thieves could dispose of their ill-gotten booty. He proposed, as a remedy—Reformatories upon an extensive scale and under the sanction of the government, with officers who should not only have the power to receive the poor outcasts from society, but also to visit low lodging-houses and other places where depraved youth congregated.

THOMAS BRIGGS, Esq., followed in a powerful and telling speech. He looked with deep interest upon the rising race of the country. The hopes of England were centred in the young. With the old—those who were matured in vice and grey in crime—they could expect to do little in the way of reformation—indeed little more than to keep it in check; but there was not a young child wandering about the streets of the metropolis, in the capacity of a beggar or thief, who could not be moulded to good with the same facility as to evil, and at one-third of the expense which they would cause the country if they went into their workhouses as paupers, or into their prisons as criminals, were they, as a nation, only wise enough to use sound and proper measures (hear). He found that in 1847 there were 306 males and 50 females, under ten years of age, and that there were 3,222 males and 456 females, under the age of fifteen, taken into custody by the police of the metropolis; and he was of opinion that there could not be a more complete piece of folly than for people in a Christian age, and in a Christian country, to spend their money in keeping up the machinery of police courts and officers, and sitting in solemn judgment upon juvenile delinquents like these. How was it that in a country upon which Providence had showered so many blessings, and whose commercial relations extended to every region of the earth, that such serious social anomalies should exist? There was a kind of squint-eyed philosophy which led many to look obliquely at the question, and trace it to some defects in the education of the people by the government. For his own part, he trusted all government interference with that subject. Unless, indeed, they could show greater skill and better examples than heretofore, he only asked them to stand out of the way (hear), and to remove all obstructions (cheers). The meeting would recollect that one of the ancient philosophers of Greece—Diogenes—was visited in his tub by the mighty Alexander. "What can I do for Diogenes?" said the emperor. "Stand out of the way," replied the Cynic, "that so, by not intercepting the rays of the sun, you do not take that away from me which you cannot give" (laughter). Let the government stand out of the way, and give the people fair scope for their energies, and not talk about educating the people so long as it drew its principal revenue from their vice and immorality (loud cheers). One cause of the evil they were met to discuss was to be found in the inability of parents, to give proper education to their children, and in their intemperate and vicious habits. He looked for much of the remedy to come from the industrial training schools to which reference had been made, and concluded by expressing his earnest desire that every one present would take up the question as if the possibility of its success rested on his own personal efforts to ameliorate that state of things, and not waiting for the government to do anything. Governments have been in all ages the slowest locomotive machines, ever dragging behind the intelligence of the people (cheers), and the friends of progress could not afford, in the present days of railways, to travel by the sleepy waggon at the rate of three miles an hour; they wanted something more

in accordance with the spirit and genius of the times (hear). The fact was as in all former glorious struggles, it was the people who must do the work (cheers)—they must effect their own regeneration, or they must remain where they were (hear). No question pressed more on the time and regard of the people than that of juvenile depravity. It constituted the shame and the danger of the metropolis; and so long as that shame and that danger were continued, they would never have social peace nor social order (cheers.)

The Revs. THOMAS SPENCER, of Bath, and B. PARSONS, of Ebley, and Mr. WOODWARD, one of the county magistrates, subsequently addressed the meeting on the same subject, and the proceedings terminated with a vote of thanks to the chair.

## ISLINGTON.

The fourth anniversary of the Islington Working Men's Total Abstinence Society was celebrated in the British School Rooms, Denmark-terrace, on Monday evening, February 18. A large party took tea, and a public meeting was afterwards held, over which D. D. GOURLY, Esq. M.D., presided. After a few remarks upon the importance of the working classes, and of their sobriety, he introduced to the meeting a gentleman who has visited this country with the object of obtaining all possible information as to prisons and prison discipline;—

M. CARL OLOF BRINK, LL.B., Secretary to the Royal Board of Prisons in Sweden, and one of the Judges of the Supreme Court:—"I am sorry," said he, "that my very imperfect knowledge of your language, does not enable me to speak to you fluently and distinctly; but I trust you will have the kindness to excuse my imperfections. I feel great pleasure in having the privilege of attending a meeting of the Working Men's Teetotal Society. Working men are justly considered the most useful members of society, and are, therefore, in my country, called the *pillars of society*. In my capacity of Judge, I have had occasion to notice that intoxicating liquors occasion more crimes than all other causes put together; and if your noble and christian endeavours are crowned with success, as I have no doubt they will, a large portion of poverty and wretchedness will vanish from your otherwise highly-favoured land, and such persons as myself and the worthy doctor in the chair, will not be wanted. People will live to the patriarchal age, without disease and without crime. My king and queen have set a noble example of total abstinence to their people, which I could wish might be followed by other nations. I most cordially wish success to this and similar societies." The learned gentleman was much cheered.

Mr. HOLDEN, of Chelsea, exhorted the working men present, who were not members of that society, to become so without delay; assuring them that it would be for their benefit in every sense of the word, and adducing his own experience in proof. From being the subject of disease, and under the necessity of begging 2s. 6d. a week from the parish, he had become a healthy man, comfortable in his circumstances, and able to do a little good among his fellow-creatures.

Mr. REYNOLDS, of Chelsea, related his experience in very racy style. He owed much to teetotalism. Instead of carrying an old hod, as a bricklayer's labourer, he now had two or three spring vans, and several men in his employ; and so far from being, as formerly, the fixture of a public-house, an outcast from decent society, he was now accounted a respectable tradesman.

Mr. W. SPRIGGS regarded the temperance question as one of weighty import, and the temperance movement as the movement of the day. He urged all present to consistency and energy, pointing out several peculiarities in the aspect of the times as remarkably encouraging to teetotal advocates.

Mr. MANN gave an interesting account of his labours, as a hard-working farmer, with the object of convincing all present that intoxicating liquors were not essential to health, vigour, or cheerfulness.

Mr. T. B. SMITHIES related a few facts, proving the connexion between intemperance and crime, and showing that even boys and girls who had been for some years in Sabbath-schools, were among transgressors, in consequence of their use of strong drinks. He strongly recommended all present to become readers of Mr. Cassell's new publication, "The Working Man's Friend," and especially the number containing an admirable paper on the subject of Fines and Footings.

Mr. J. W. GREEN reminded the members present that there were thousands of their fellow-creatures plunged into all the evils resulting from the use of strong drinks, and that it was their duty to exert themselves for the rescue of such, as they regarded their own safety, the good of others, and the honour of God.

Mr. GUTTERIDGE detailed some cases of want and misery resulting from the use of strong drinks.

The CHAIRMAN concluded with a very instructive address, in the course of which he assured those present, that they could not infringe the laws of nature with impunity, and that they were sure to do so if they used any portion of intoxicating drinks.

The meeting was crowded, and did not break up till a late hour. Several persons signed the total abstinence pledge.

## PRINCESS-PLACE, WESTMINSTER.

On the 28th ult. Mr. T. A. SMITH delivered a lecture on the Art of Distillation, illustrated with numerous experiments. He gave the history of the art, and described the various kinds of distilled spirits. He stated that distillation was merely the separation of the spirit, that the spirit was the *product* of fermentation, and the *educt* of distillation. He then described the various methods of ascertaining the strength of spirituous liquors, and explained their composition and properties. He said that although these liquors were the most powerful in their injurious effects, yet all intoxicating liquors contained the same *evil spirit*; they were all productive of crime, disease, and death, and all were alike unnecessary.

## HAWKESTONE-HALL, WATERLOO-ROAD.

The committee of the South London Temperance Society, desirous to diffuse knowledge respecting the philosophy of health, and the accordance of teetotalism with science, arranged with Mr. T. A. SMITH to deliver three lectures in the above hall, on *Animal Chemistry*, illustrated with drawings and numerous experiments. The first lecture was delivered on the 22nd of January. The subject was, the *Composition of Animal Bodies*. In this lecture, Mr. SMITH explained the way in which naturalists classified bodies, the distinctive characters of animals, the ultimate elements found in animals, and the sources from which they obtained their constituents. He stated that plants obtained the materials for the formation of their bodies from the air, the soil, and water. Animals derived their elements from air, food, and drink. The elements were found in combination, in what was called proximate elements: these formed fibres, tissues, and organs. He then described the methods of investigation pursued by chemists and physiologists, and stated that it was almost universally agreed, that *intoxicating liquors* did not in any way furnish substances required to build up the body, or repair the waste which was continually occurring. He then read the following quotation from *Liébig's Letters on Chemistry*, page 57:—"Starch, gum, sugar, beer, wine, spirits, &c. furnish no element capable of entering into the composition of blood, muscular fibre, or any part which is the seat of the vital principle." Mr. SMITH said this doctrine was of immense importance in reference to health; the wear and tear of the muscles, and the brain, and nerves, could only be compensated for by the use of food containing the necessary elements. Hence the mistake of the poor toil-worn, exhausted labourer, who, instead of taking nutritious food to recruit his wasted energies, takes an unnatural stimulant, which, in reality aggravates the evils he is already suffering from. The lecturer then described the composition of the bones, muscles, ligaments, nerves, and other organs of the human body, their various uses, and the evil effects produced upon them by violations of the laws of health.

The second lecture was delivered on the 29th of January, on *Digestion*. Mr. SMITH began this lecture by giving a definition of the function, and describing the digestive apparatus of various animals. He then gave a description of the structure, analysis, and uses of the teeth; the composition and properties of the saliva; and described the various organs concerned in the apparently simple action of swallowing. He next exhibited a human stomach, and explained its structure and offices; the nature of the gastric juice, the conversion of food into chyme, and the experiments tried in artificial digestion. He then showed, by experiments, the way in which alcohol *deranges* digestion and injures the stomach. He gave some experimental illustrations of the nutritive substances found in animal and vegetable food. He said that a pint of the best ale weighed rather more than twenty ounces avoirdupois, that it contained rather less than one ounce of alcohol, rather more than two ounces of sugar and gum, a little carbonic-acid gas, a trace of acetic acid, and the remainder was water. Thus, beer was entirely worthless as far as a supply of materials for the renovation of the body was concerned, the substances found in it only containing the elements for

the generation of heat, and the production of heat. Hence, many men were fat but not strong; and the strongest men—the men capable of bearing the greatest amount of severe labour—were not fat. Strength depended upon bone, muscle, ligament, nerve, contractility; and could only be maintained by food which contained the elements of nutrition. The poor man who gave part of his hard-earned wages for intoxicating liquors, was labouring under a species of mania, which could only be cured by abstaining long enough to recover the right use of his faculties. In bread there was an ample supply of fuel to generate heat, as well as nitrogenous substances to assist in the nourishment of the body; and all things required for health, strength, and life, could be obtained in sufficient quantity, and of the best quality, without intoxicating liquors.

The third lecture was delivered on the 5th of February, on *Respiration*. Mr. Smith said, all living beings required air, and all effected changes in the air by breathing. He then described the respiration of plants, zoophytes, worms, insects, fishes, reptiles, birds, and mammalia. Atmospheric air, as provided by our Great Creator, was the only air adapted for respiration. After exhibiting the effects of breathing ether, chloroform, and laughing gas, he showed that intoxicating liquors retarded the decarbonising action of the air, and kept the blood in an impure state; that health required pure air, plain nutritious food, water as a beverage, exercise as a stimulant, and rest as a restorative.

The society in the above place is in a prosperous condition, as the attendance at the usual Tuesday night's meeting testifies. The managers have adopted the plan of enlisting the assistance of all the available talent in London, thereby making every meeting a special one, and the proceedings worthy of the cause. During the past quarter they have been favoured with the advocacy of the Rev. James Sherman, Rev. W. W. Robinson, Rev. Isaac Doxsey, Rev. W. R. Baker, Dr. Burns, Dr. Oxley, Dr. Lovell, B. Rotch, Esq., John Cassell, Esq., J. W. Green, Esq., Messrs. Parker, McLellan, Mann, Paine, McBain, &c. &c. Lectures by Mr. T. A. Smith, Dr. Lees, and Mr. Allen, and two addresses by Mr. R. Horn, have been attended with beneficial results. Mr. Perfit is to deliver three lectures on physiology on the first three Tuesdays in March. A festival is announced for Easter Monday, when it is expected that the *Shapcott family*, with their unrivalled band, will be present. Should any agent or advocate be visiting London, the secretary, Mr. G. Campbell, 5, Cambridge-terrace, Clapham-road, or 51, Blackfriars-road, will be glad to make arrangements for an address or lecture, provided sufficient time is given, as the arrangements for the meetings are made the month previous.

#### GREENWICH.

On Wednesday, January 30th, the Borough of Greenwich Temperance Association held its third annual festival and public meeting in the commodious rooms of the Greenwich Literary Institution.

After tea, before adjourning to the large hall, the chairman, B. Rotch, Esq., reminded the company that perhaps no better opportunity would be presented during the evening for signing the declaration of total abstinence, which was accordingly handed forward, and received the signature, in the first instance, of Henry Penton, Esq., a magistrate of the county of Middlesex, who was followed by several others.

On taking the chair at the public meeting, Mr. Rotch called on the secretary, Mr. H. Cole, to read the annual report. Mr. English, presented the financial statement.

The CHAIRMAN expressed the great satisfaction he felt in coming amongst his Greenwich friends once more. There was one circumstance connected with the meetings in that hall which always gave him pleasure: he was sure to see some of the honest, hearty old tars of England present. From the presence of some of these brave fellows at a former meeting, he had been led to refer to the loss of that Leviathan of the deep, the Great Britain steam-ship, which was indebted for its fate to intoxicating drink. (A person here exclaimed, "No, no!") A gentleman said "No." Well, then, he (Mr. Rotch) would prove it. He knew Capt. Hoskin; perhaps the gentleman who said "No" was acquainted with him also. Then he would bear him out that a finer fellow and a more thorough seaman never trod a ship's deck. But he had two kinds of duty to perform, and his owners would have been dissatisfied if he had not sought to discharge both. He was not only to navigate the vessel, but to please the passengers and secure the character of being such a very nice, agreeable, gentlemanly man. It was his duty to dine

with the passengers, and after dinner to take a glass of wine with this gentleman, and another with that lady. Now, the captain was not an intemperate man; there was no reason whatever for considering him such, although the wine was the cause of all the mischief. He walked the quarter-deck and saw a light, which he at once recognised as the *Calf of Man*. He then went down to dinner and sat for two hours—his vessel, with all the giant power of steam, rapidly advancing across the billows the whole time. There he was, not indulging himself like a sensualist, but merely fulfilling a commander's duty to his passengers, but that duty obliging him to use the decanter. He then went on deck and saw a light. "Ah!" said he, "the *Calf of Man*!" and on went the vessel, heading to the west, precisely as she had done two hours before, instead of changing her course at right angles to her former track. Now so man who wanted to defend Capt. Hoskin's character would say he was such a booby as not to know that three hours' steaming beyond the *Calf of Man* would knock him on to the Irish coast. That was not the blunder; it was in fancying that the *Calf of Man*, which he had seen on his right before he went to dinner, had kept alongside of him ever since. This was the mischief; and no man was less likely than Captain H. to be so bewildered, had it not been for the hospitalities and civilities of the cabin table. Therefore the course of the vessel never varied until the stern rocks of Ireland stopped her progress, and in five minutes £170,000 worth of property was a wreck. Mr. Rotch next proceeded to enlarge on the more popular evils of strong drinks. As a magistrate he had really felt ashamed of the course bench of justices pursued. They were perfectly aware of the mischiefs resulting from the consumption of intoxicating liquors; they knew the terrible moral and social consequences of vending them; they had ample power to forbid it, and yet they still allowed its continuance. Hitherto he had stood alone in his opposition; he had formed a "minority of one;" but his friend on the right, who had that day signed the declaration, would henceforth bear him company.

W. JANSON, Esq., said, that, as connected with Lloyd's, he could without scruple confirm the chairman's statement in regard to the loss of the *Great Britain*. There was no uncertainty, then, on the subject, but all concurred in believing that it was the after-dinner wine which led to the disaster. He had been a teetotaler for many years, and he set out with the thorough principle of neither taking it himself nor providing it for others. From the cellar to the roof, his house was purged of alcohol.

MR. RICHARD HORN, of Coventry, agent of the National Temperance Society, delivered a speech of great power and originality, and his whimsicalities were responded to by loud and repeated bursts of laughter.

HENRY PENTON, Esq., who had in the early part of the evening signed the total abstinence pledge, proposed a resolution of thanks to the committee, and made some appropriate remarks on the object aimed at by Temperance Societies.

MR. J. W. GREEN seconded the resolution, which was carried with great cordiality.

The Rev. ISAAC DOXSEY delivered an energetic address, enforcing the principle of teetotalism.

The Rev. T. TIMPSON, of Lewisham, had for a long time had his attention favourably directed towards the temperance movement, and congratulated the meeting upon the character of the addresses they had listened to. Of Mr. Horn he felt proud, as a fellow-townsmen, and he wished the society all success. For his own part, he no longer wished to look on as a mere bystander, but was fully prepared to associate with the work.

Mr. Timpson then signed the pledge, and this interesting festival concluded by a vote of thanks to the committee for their excellent arrangements.

#### A GREAT JUVENILE MEETING

In connection with the "City of Westminster Christian Total Abstinence Association and Juvenile Band of Hope," was held (by kind permission of the shareholders) in the spacious Hall, York-street, on Friday, 8th February.

It was an inspiring sight to witness the gathering of this hopeful band, wending their joyous way in company with mothers and fathers, some of whom were the degraded victims of intemperance, to the temple of sobriety and truth.

That man's soul must have been destitute indeed of that sympathetic feeling which is the beauty of humanity, and the grand moving principle in every sacred and benevolent enter-

prise, that could have remained unmoved at such a spectacle, or refrained from offering up a grateful aspiration to the Father of Spirits. The greater part of the commodious area was occupied by a numerous body of children belonging to our Sabbath and Ragged Schools; the girls on one side and the boys on the other. The lower and upper boxes were filled with respectable persons and their families. The platform was appropriated to a select number of the "Band of Hope," who were to deliver temperance and scriptural recitations, and swell the chorus of thanksgiving and the anthem of joy:—

"We love to hear the hymn of praise  
By happy children sung;  
And God himself, well pleased, will bless  
Our efforts for the young.

"We plead the high triumphant cause,  
Of mercy, peace, and love;  
Though evil men revile, we know  
Angels rejoice above.

"Then, lovely children, come and join  
Our hopeful little band,  
'Twill drive away the greatest foe,  
That ever scourged our land."

The Rev. Jabez Burns, D.D., our esteemed President, occupied the chair, and commenced the auspicious proceedings with a suitable and fervid prayer. He expressed his gratification at seeing such an imposing number of the representatives of the coming generation before and around him, and he trusted that their hearts would be so influenced by sober and sacred truths, as to prepare them for performing an important part in the world's business when they arrived at years of discretion.

Recitations and singing by the children engaged an interesting part of the evening, all of whom elicited most enthusiastic cheering. It was a treat of no ordinary nature to hear their prattling tongues consecrated upon the altar of temperance, and listen to their sweet voices, exerted harmoniously in praise of sobriety and the mercies of God:—

"God will surely ask,  
Ere I enter heaven,  
Have I done the task,  
Which to me was given.

Little drops of rain  
Bring the springing flowers;  
And I may attain, much  
By little powers."

Among the moral entertainments, *Elizabeth Hillard*, an intelligent-looking little girl, came forward and courteously presented herself before Mrs. Hardwick, the lectress, followed by a band of smiling teetotalers, who formed a semi-circle, and read out, in a clear and emphatic style, an address, a testimonial of respect to Mrs. Hardwick, in the name of the members of the "Westminster Juvenile Band of Hope."

Mrs. HARDWICK, after adverting to the address which had just been presented, delivered an instructive speech to children and parents.

The Doxology was sung by the assembly; and thus terminated the largest and most important juvenile temperance meeting ever held in the City of London.

Let us have the rising generation trained in the paths of true sobriety, and there will rise up mothers and fathers, Christians and patriots, who shall be blessings to the world.

In consequence of being prohibited from holding meetings in the Ragged school-rooms, I am compelled, or my mission would be destroyed, to visit these children of poverty at their homes, and grateful, indeed, are they to see me. Many a parent has been constrained to sign the pledge through their earnest pleadings; and, in order to prepare them for our periodical demonstrations, I have them in groups at my own residence, where we have Scripture reading, recitations, and singing; after refreshments, we close with a sacred hymn, and the little ones merrily return to their domiciles.

JOHN H. ESTERBROOKE, Hon. Sec.

#### TOTTENHAM, MIDDLESEX.

A brief report of the proceedings of the Tottenham and Edmonton Temperance Union has just been sent us, from which we learn that the operations of the society have been carried out during the past year more extensively and successfully than at any former period. At the annual festival held in Tottenham Park, nearly 3,000 persons assembled, and enjoyed healthful and rational recreation, without any aid derived from intoxicating drinks, and many testimonies were

borne of the non-necessity, and to the mischievous consequences of the use of all such drinks. Among the lectures delivered in the course of the year, were some by Dr. Grindrod, which are believed to have worked conviction in many minds.

#### BRISTOL.

A friendly tea-party of total abstainers, got up principally by reclaimed drunkards, was held, a few weeks ago, in the Tailors' Hall, Broad-street. After tea, a public meeting was held, over which Mr. S. CAPPER presided. The object of the meeting, he said, was chiefly to receive the testimonies of working-men who had been benefited by their adoption of teetotalism.

Mr. J. BARKER, warehouseman, said, that after having been for years ensnared by strong drink, he became a teetotaler thirteen years ago; since which period comforts had flowed into his house. He now laboured with pleasure to himself, and satisfaction to his employers.

Mr. M. PRIEST, chain-maker, knew, from long experience, that working-men could perform their labours without the use of intoxicating liquors. In former years he had often earned £4 and £5 a-week, and spent half of it in strong drink. He was in every way a better man since he had signed the pledge.

Mr. M. STEPHENS, mason, was greatly improved in body and mind since he became a teetotaler. He began to think, to read his Bible, which, for many years he had sadly neglected, and to feel delight in searching its pages.

Mr. J. COX, painter, was thirteen years ago a decrepid old man; strong drink having obliged him to hobble on two sticks. On his becoming a teetotaler his health gradually improved, and for several years he had enjoyed a good share of health and vigour. He had been benefited, also, in other respects.

Mr. J. COOMBS, umbrella maker, stated that his mother was a drunkard, and had often made the settle of a public-house his cradle. He was afterwards apprenticed to a drunken master, learned to drink, and became a reckless character. He never remembered going to church or chapel till he went to be married. As years advanced he became the father of a family, but he cared nothing about the education of his children. Wretchedness and misery were his portion. By attending a teetotal meeting, he was awakened as out of a fearful dream, and he signed the pledge. Through mercy he became a serious character, and joined himself to the church of God. He was, indeed, a monument of mercy. When a drunkard he could neither read or write, now he could do both. He thanked God who had put it into the hearts of the early friends of the Temperance Reformation to form a society in that city. They had spent hundreds of pounds in reclaiming such characters as himself, without receiving those returns of gratitude to which they were entitled; and in order to show that he was not insensible to his obligations—for he owed everything to them—he now begged to avail himself of so doing, by presenting *five sovereigns*, as a thank-offering, to be applied by the Finance Committee to the carrying on the cause.—He then presented his thank-offering to Mr. Russom, amidst the surprise and hearty applause of the audience.

The Rev. J. BURDER, A.M., expressed his delight at what he had witnessed that evening. He believed that no discovery during the last half century had done so much as this society, and as it progressed that would be more and more manifest.

Mr. J. BALL, general dealer; Mr. S. LOVELL, tanner; Mr. J. CHAPMAN, pressman; Mr. H. HOPKINS, flax-dresser; testified to the great good—physical, social, and moral—which they had derived from the adoption of teetotalism, after years' experience of the evils of intemperance.

Mr. T. HUDSON, Mr. B. D. COLLENS, and Mr. J. RUSSOM, briefly addressed the meeting; and after a cordial and unanimous vote of thanks had been presented to the Chairman, the interesting proceedings terminated.

#### READING, BERKS.

On the 6th of February Messrs. Huntley and Palmer gave a grand fete to those employed in their large biscuit-factory; and nothing could have gone off better. Two circumstances added to the interest of the meeting. One was the introduction of the newly-married Mrs. Palmer. The other was the presentation of a handsome silver cream-jug to each of the employers, which was entirely spontaneous on the part of the employed; and though the more immediate incentive to this unexpected token of good-will was the interesting event above referred to, yet the senior partner, equally

with the other, *shared in the good feeling of the employed.* After a bountiful tea, some remarks were made by different speakers.—First, upon the *Sick Fund in connexion with the factory*, which, though the membership is entirely voluntary, is well supported. Afterwards, a project was mooted for establishing a library, reading-room, discussion-class, &c., and which was most heartily responded to. This, if carried out with the energy generally characteristic of the factory, must be productive of much good. The evening was further employed in performing some electrical experiments, which much interested as well as amused the company. Some amusing and instructive drawings were shown by a phantasmagoria, and which, at past ten o'clock, concluded an evening's entertainment, during which, if joyous faces and rapturous cheering may be taken as an index to the inner man, the utmost harmony and hilarity prevailed. Nearly 180, including a few visitors and the wives of the men, partook of the refreshments; and the substitution of sucking oranges for drinking healths enabled all to go home without the assistance of the police, or the attention of his worship the mayor and his brother magistrates in the morning. Both those who kindly provided, and those who heartily partook of the treat, departed highly gratified, and proved that it was perfectly easy to spend a very social evening without intoxicating liquors.

## TROWBRIDGE.

A report of the proceedings of the Total Abstinence Society in this town has just reached us. Its operations, it appears, have resulted in the reclamation of many depraved characters, and in the preservation of many more. The members who have taken the pledge during the last year are 118, thirty-six of whom are between the ages of fourteen and eighteen.

## EXMOUTH, DEVON.

The tenth annual tea-meeting of the Teetotal Society was held at the Albion-room in this place, on Wednesday, January 9, 1850; after which, a public meeting was held in the same room. The Rev. R. Clapson presided: and addresses were delivered by the Rev. J. Mercer, Mr. W. Shepard, jun., Mr. Grigg, Mr. Ward, Mr. D. and Mr. J. Hallet, of Ottery, on the objects and advantages of the society. At the conclusion some young persons signed the pledge.

## SLEAFORD.

After a long time of distressing quietude, a pleasing change has been going on during the last six months. Early last year an eccentric, clever, working man, in this town, took the pledge. As he had been a hard drinker many years, his accession caused much pleasure. His fellow-workmen, being desirous of strengthening him in his new-formed resolution, likewise joined; and, to make the union more compact, they laid the foundation of a society, which, judging from the effects which have attended its operations thus far, appears calculated to do more good than any other plan which has been brought into operation in connexion with our efforts in diffusing the truthful, peaceful principles of heaven-born temperance.

These working men commenced by paying 3d. each weekly. They invited others to join them, and when the united contributions amounted to one pound, they drew for it; the ticket drawn entitled the drawer to the use of the money for twenty weeks, one shilling being paid back weekly during that period. At the end of the year above thirty members had joined £33 subscribed, and £85 lent amongst themselves, each 3d. share having produced 1s. 8d. interest. Thus encouraged, it was decided to hold a public tea-meeting, which took New-year's Eve, when the plan was brought more fully before the public. After tea, addresses were delivered by the members of the society, and about ten o'clock one of the most agreeable festivals ever held in Sleaford broke up, many of the company withdrawing to the watch-night at the Wesleyan Chapel.

At a subsequent meeting the number of members had reached seventy-four, not less than sixty of whom are truly reclaimed drunkards. Nearly 260 shares are taken. More than £20 has already been lent; checks have been printed for £500, which we expect will not be sufficient.

I would not omit to mention the service performed by our neighbour, *John Blow*, of Nocton, near Lincoln: he is a labouring man, working at railways, draining, thrashing, and the most laborious work which falls to that class, during the day, and at night walking miles to hold up the beauties of true temperance to the poor drunkards, being, in addition, a local preacher amongst the Primitives. He rarely holds a meeting without many signatures. WM. FAWCETT, sen.

## SCARBOROUGH.

"Strong drink is causing in Scarborough poverty, disease, crime, and death." Such is the heading of a placard extensively posted upon the various corners of the town; and to check those great and impending evils, the members of the Scarborough Temperance Society are at the present moment using most praiseworthy efforts. The new year has been begun with earnestness of purpose. On the first day of 1850 was introduced, for the benefit of the unenrolled, that able advocate of temperance, the *Hon. Judge Marshall, from America*, whose address in the Odd Fellows' Hall was duly appreciated by his numerous hearers. Mr. *James Teare*, from Preston, delivered, in the same room, a series of lectures occupying a full week; and his pictures of vice, immorality, and intemperance, contrasted with sobriety and comfort, met with repeated applause from attentive and delighted assemblages. The result of these missions is most gratifying; upwards of 200 new members have been prevailed upon to take the pledge of teetotalism. In addition to these occasional lectures, weekly meetings are held alternately in the Bethel and George-street chapels, and addresses delivered by Mr. *Thomas Whittaker*, of the Temperance Hotel, and others, principally working men, who state from experience the benefits resulting from the abstinence from all intoxicating drinks. These meetings are well attended, and at the close additional names are handed in as members. C. MEADLEY.

## RECENT PUBLICATIONS.

THE PUBLIC GOOD. Nos. I., II. London: C. Gilpin, Bishopsgate-street.

THIS is a new monthly Magazine, "devoted to the advocacy of great principles, the advancement of useful institutions, and the elevation of man." It is edited, we understand, by Mr. Pasmore Edwards, whose intercourse with the friends of temperance, peace, and universal brotherhood, will, no doubt, secure for it a circulation equal to its merit. It aims at noble objects, and applies itself to the accomplishment of them with an earnestness and eloquence which can scarcely fail to secure for it the patronage of every sincere philanthropist.

TEMPERANCE AND THE CHRISTIAN CHURCH. *A Sermon* By the Rev. ASA MAHON, A.M. London: Paul-Chapterhouse-court.

THIS sermon forms No. 1,487 of "The Penny Pulpit;" it is therefore within the purchase of the poorest of our readers. We cordially recommend its very wide circulation, especially among professors of Christianity, to whom it offers some very solemn considerations.

WATERPROOF SHOES!—"If you wish to have a shoe of durable materials," exclaims the facetious Matthew Langsberg, "you should make the upper leather of the mouth of a hard drinker,—for that never lets in water."

INTEMPERANCE IN THE FOURTEENTH AND FIFTEENTH CENTURIES.—Wines were so abundant in this country in the 14th century, that when King Richard II., after a long absence, was greeted by the inhabitants of London, the conduits in the streets through which the procession passed, were allowed to run with a variety of liquors.—*Maitland*.

LOQUACIOUSNESS OF DRUNKARDS.—Byron made the following characteristic note of a party at which Sheridan was present, and where the wine, as usual, was freely circulated:—First silent—then talky—then argumentative—then disputatious—then unintelligible—then altogether—then inarticulate—and then DRUNK!—*Roid's Temperance Cyclopaedia*.

## TO CORRESPONDENTS.

Advertisements, and articles intended for insertion, should be addressed to the Editor, 80, Fenchurch-street, London; also, all orders for the Stamped Edition.

THE TETOTAL TIMES AND ESSAYIST may be had of B. L. Green, 62, Paternoster-row, London; Ward, 54, do.; Abel Heywood, Manchester; Kershaw, Leeds; Menzies, Edinburgh; Gallie, Glasgow; and all Booksellers.

## DO INTOXICATING LIQUORS SHORTEN OUR DAYS?

[BY BENJAMIN PARSONS.]

VISITING a manufactory the other day, where a number of the men were Total Abstiners, I said to an intelligent operative who was talking to me, "I presume you are a Teetotaler?" "No, I am not," he replied, "but I only take what will do me good, and I can ask God's blessing on what I eat and what I drink." I told him that intoxicating liquors could do him no good, and therefore it would be as consistent to ask a blessing on prussic acid or a dose of laudanum. For though the poisons I had mentioned would work more rapidly, yet alcoholic drinks would inevitably shorten his days if he persevered in their use. "O, Sir," he responded, "*I shall live as long as God pleases*, and I cannot wish to live longer." I endeavoured to show him the fallacy of his conclusion, and left him to his reflections.

Now this sentence, "*I shall live as long as God pleases*," is a very common one; and therefore ought to be explained; because it is equally false, and equally true, which it will require no very learned disquisition to demonstrate.

I. IT IS FALSE to say, that a drinker of strong drinks can live as long as God pleases. JEHOVAH is often called our Father, Friend, Lawgiver, and Judge, and is said to take a deep interest in our welfare, and in the preservation of our lives. He guards us with the most watchful providential care; he has placed in our frame a thousand safety valves, to preserve us from premature death; he has given us the solemn command, "Thou shalt not kill;" and he excludes impenitent murderers from the kingdom of heaven. All the bounties of his hand show that he wishes our existence here to be prolonged; and one of the blessings conferred by "wisdom" on true religion, is "length of days." Viewed, then, as our Creator, Preserver, Lawgiver, and Judge, God cannot be pleased with anything that shortens our lives. He is represented in the Scripture as one of the most merciful of parents; he sympathizes with every pain we endure—whoso "toucheth" us "touches the apple of his eye;" and the least injury inflicted, without his express sanction, on the body of saint or sinner is viewed as an injury done unto himself. And as he is offended when we hurt one another, so he is displeased when we pursue a course in eating, drinking, sleeping, or anything else which prevents our living out all our days. It would therefore be absurd to suppose that he can be pleased and displeased with the same conduct; or that he should forbid murder, and yet smile with approbation on a course of life which violates his command. Much as he wishes to see his children in heaven, yet he requires none of them to be there until their work is done.

Now, it is a well known fact that intoxicating liquors shorten our lives. The word "*intoxicating*," means *poisonous*; and a *poison* is that which wars with life. Some tell us that various portions of our food are poisonous; but there is an absurdity on the face of the declaration. *Food* is that which feeds, and that which feeds is that which nourishes; but a substance cannot nourish and poison at the same time. In no instance then can poison be good for food. The same, also, may be said of medicine. Some of our moderate drinkers injure their digestion, torture their nerves, and break up their health; and then, by medical prescription, take some kind of poison, almost daily, to keep them alive; for they tell us that they should die but for these baneful remedies. Here seems to be a strong, but by no means an unanswerable case; for it is certain that the very physic which they take, though giving them relief, is doing them incalculable mischief, and, in fact, will hasten their dissolution. Our most skilful medical men are beginning to repudiate these drugs. Neither in health or sickness can it be said that persons live upon poisons. They are neither good for food, nor as medicine can they be used without injuring our frame.

It is said by one of the ancients that plain, uneducated people call "a *spade a spade*," and we ought all to become thus unsophisticated, and call "*poisons, poisons*," in whatever form they may be taken; and remember that a poison, instead of nourishing, aims at the destruction of our precious life; and, therefore, our merciful Creator cannot be pleased with this result. Alcoholic liquors, whether in the form of brandy, rum, gin, hollands, punch, foreign or home made wine, beer, porter, ale, or cider, are *all* poisonous, and we cannot persevere in their use without injuring, and eventually breaking up our health. They produce indigestion, and thus commence their ravages on an organ whose healthy operations are essential to the nourishment of our bodies; for, however much we may eat, it is only that part which is digested that does us any good. One might fill a volume with facts relating to the sad consequences of indigestion. We know that some take these drinks as a tonic to produce an appetite, and to aid the functions of the stomach, but there is an absurdity on the face of such a proceeding. For in the *first* place they injure the coats of the stomach; and *secondly*, it is well known that nothing but the gastric juice can digest food. The disease we are speaking of, however, is but one out of a host that might be mentioned, which proceed from intoxicating beverages, and hurry mankind to the tomb. Here there is no controversy. Distillers, brewers, and their agents, are the most effectual purveyors for the hospital, the union, the ragged-school, the gaol, and the grave-yard. Death must look on them as his best friend, and demons as their most effectual co-workers. The more pious they seem, and the louder their professions of religion and philanthropy, the more certainly they can destroy.

With these facts then before us, we venture to assert that God is not pleased with the use of intoxicating drinks, and, as they poison our frames and shorten our lives, no person who uses them can *live as long as it pleases God*. Contemplated as a Creator, Preserver, Father, Lawgiver, and Judge, alcohol must be hateful to him, because it kills his children. We have known some of the best of persons slay years before their time by these baneful liquors. The church was injured, the world was injured by their fall; for their death was an irreparable blow to the cause of truth, philanthropy, and religion. A drinker of alcohol does not live so long as God pleases.

II. Paradoxical as it may appear, we are about to affirm that there is a sense in which it may be said that a moderate drinker of intoxicating beverages does *live as long as God pleases*, and, therefore, the sentiment is true. A person once asked me, "If it was fixed when every man should die, or whether a man, by taking care of himself, could prolong his days." My friend wanted an answer at once, "Yes," or "No;" and seemed rather surprised when I told him that I believed both. I stated that there are certain fixed laws in nature by which our lives are lengthened or limited, and that these statutes of the natural world are well known to our Creator, and all His decrees accord with these immutable purposes. He, before-hand, sees that one man has by nature a strong constitution, and that he will take care of himself, and, consequently, will live to a good old age, and He decrees that he shall do so; so that here is a person whose days are fixed by the Eternal, and who, nevertheless, prolongs his life by temperance, cleanliness, frugality, and religion. But he foresaw another who becomes reckless; who does violence to the laws of life; who, in spite of all warning, will drink poisons daily, and, therefore, breaks up his health before his time; and, it is the pleasure of JEHOVAH that he shall die when he has thus exhausted his nature by stimulants. Nothing but a miracle could preserve him from premature death. He must have created for him new digestive organs, new intestines, a new liver, or new nerves and brain, or else he must fall a victim to his drink. Now, it is absurd to suppose that the Almighty will thus work miracles to counteract

human folly. To do so, would be to encourage people to destroy themselves, and we can hardly suppose that the great and good Spirit will lend his power to pamper our vices, or pander to our wickedness.

It is, then, a part of the wise, righteous, and benevolent dispensations of our Creator, that folly and sin shall be punished. If a good man hangs himself, or drowns himself, or takes arsenic, or prepares himself by stimulants to commit such madness, it is the pleasure of JEHOVAH that the laws of health and disease shall take their course, and death naturally ensues. So, if a pious man, a man of talent and learning, and great usefulness, will, notwithstanding every warning and caution, use stimulants and break up his health, it is the righteous pleasure of the Judge of all that he shall depart from this world as soon as he has broken up his health, and rendered life, without a miracle, impossible. We have no more right to expect that a Christian man shall be shielded from the effects of alcohol than from those of arsenic or prussic acid; or that he may throw himself overboard, into the ocean, and expect a miracle to enable him to live under the waves. We may say to every drinker of these poisons—It is a fact that, eat what you will, or drink what you will, you shall *live as long as God pleases*; because it is a part of his pleasure that if you will do violence to your constitutions, and poison your frame, you must take the consequences.

It may be suggested that by these remarks we set the Deity against himself; but the objection is without force. If I am a fond parent, it is my pleasure that my children should be happy; but still, if any one of them goes wrong, my love to him that offends, and to the others who have not offended, will lead me to employ wholesome chastisement, and there is a sense in which it will be my pleasure to punish. The case between our Creator and the moderate drinker is much the same. Here is a person who violates the eternal laws of health. It is his pleasure to sin against his own life. He is killing himself by little and little, and his example is destroying others. To work a miracle in his behalf would be to encourage murder, and actually abet men to transgress the command "Thou shalt not kill;" and thus we should have the Divine law-giver forbidding sin in one breath, and encouraging it in the next. The only alternative was to reveal his pleasure, that his physical and moral laws should be obeyed to the very letter, but at the same time to let us know that if either be transgressed, it was his Divine determination to visit our iniquity with appropriate punishment.

The moderate drinker is guilty of a double offence. He violates the physical laws of health in his body, and in so doing transgresses the great moral law, "Thou shalt not kill;" hence, he sins against JEHOVAH as the governor of the natural and intellectual world, and will have verified, in his experience, "the soul that sinneth shall die." His body dies before its time, because he has, by drinking poisons, rendered it a mass of disease, and his soul will die also unless he has an interest in the Redeemer. It should never be forgotten that good men have shortened their days. Josiah was a pious king, and yet brought himself to an untimely grave, and thousands of others have done the same.

READER! are you a hard, or a moderate drinker? Remember that you are about to destroy yourself before your time. It is true you will "*live as long as it pleases God*;" but then the pleasure of which you seem to boast, is the pleasure of justice—the pleasure of a righteous Governor, who will not have the laws of the universe violated with impunity. It is his pleasure that you should have many days and see good, and that you should "come to the grave as a shock of corn fully ripe;" but it is also his stern purpose—a purpose as benevolent as it is stern—that if you will trample the great laws of physical life in the dust, you shall take the consequences.

The pleasure of JEHOVAH has a cheerful and a gloomy interpretation. Teetotalism shows its bright side—moderation its darker aspect; and, therefore, we be-

sech our readers, as they value health, long life, and the smile of Heaven, to do themselves no harm, to avoid the poisonous bowl, and to come and help on the cause of Temperance, happiness, and longevity.

### DRAM AND PAWN-SHOPS.

A pawnbroker once made the following reply to a friend of his, who expressed his surprise that he did not remove to a better situation: "I don't know a better, for it is within a very convenient distance from *three dram-shops*."

The various ways, the various shapes,  
By which imprison'd man escapes  
From life's enclosure, to the clime  
That beams beyond the reach of time,  
The narratives of every day  
Clear to reflection's eye display.

The *dram-shop* is the spot that yields  
More various ills than all the fields  
Where grow the vices that disgrace  
The existence of the human race.  
The towns with beggars it supplies,  
And almost fills the infirmaries;  
Gives half their inmates to the jails,  
And multiplies the hangman's veils.

Question the sturdy lab'rer, why  
He wears the rags of poverty?  
Wherefore his well-paid, daily task  
Denies the bread his children ask?  
It is the *dram's* alluring cup  
That swallows all his earnings up.

Behold the squalid mother's breast  
By the faint, sickly infant prest,  
That ne'er the milk of nature gives—  
Instead, the suckling's lip receives  
The sad infusions, which at length  
Destroys its puny, struggling strength,  
Till life its every aid denies,  
And the poor shrivel'd pigmy dies.

Bid the procurers mark the way  
To make the incautious maid her prey,  
The guards of virtue to remove,  
And smooth the path to lawless love;  
'Tis the same deleterious power  
That crowns seduction's fatal hour.

Look at a shop whose windows show  
On every side, above, below,  
The *pledge* of many a former day,  
Of pressing want the sad display.  
Does it not wound each tender sense  
To see the poor who issue thence,  
As to the *dram-shop* they repair,  
And spend their borrow'd pittance there?

Behold, the uplifted hand is seen—  
What threat'ning looks, and angry mien;  
While the foul execrating tongue  
Does the fierce, clam'rous war prolong;  
While e'en from female's lips proceed  
The threat of many a bloody deed,  
Thus virtue's drown'd, and health destroy'd,  
For the vile habits seldom cloy'd.

How oft the sons of riot find  
Pleasure the poison of the mind.  
In life, by fire and famine, less  
Sink to their graves than by excess.  
'Tis Temperance gives the richest wealth,  
Contentment, peace, and lasting health;  
'Tis Temperance that forms the sage,  
Is youth's best guardian, and the friend of age.

A HUMAN BOTTLE.—"There hangs a bottle of wine!" was the derisive exclamation of the Roman soldiery, as they pointed to the body of the drunken Bonosus, who, in a fit of drunken despair, hung himself upon a tree.

CHEAP PORT WINE.—The following is the analysis of a bottle of cheap "port wine":—Spirits of wine, 3 ounces; cider, 14 ounces; sugar, 1½ ounce; alum, 2 scruples; tartaric acid, 1 scruple; strong decoction of logwood, 4 ounces.—*Mechanics' Magazine.*

## THE SUPPLY OF SPIRITS TO SEAMEN.

From the *Times* newspaper of February 6, we learn that a committee of flag-officers and captains, with Admiral Sir Byam Martin in the chair, is sitting at the Admiralty, to pronounce on the expediency of *reducing the present allowance of grog* which is daily served out to the seamen of her Majesty's navy; a fair compensation being made to them by a proportionate increase in the amount of their pay. On this the writer in the *Times* observes—"That the object which it is thus proposed to arrive at is a great and important desideratum, there can be no doubt, as it is a notorious fact that the majority of the punishments which take place in the British navy are either directly or indirectly the result of drunkenness; and the transition from the 'cheerful can' to the cat-o'-ninetails is but too frequently a consequence of the inevitable laws of cause and effect." The writer goes on to say—"There is something so natural, so familiar, to British ears, in the association of seamen with grog, that it would, perhaps, be a hopeless task to endeavour to prove that one is not a necessary adjunct to the other. Yet, in the American navy *grog is unknown*, or at least the exception and not the rule—the coffee or tea-pot is the sober substitute for the grog-can; and a solemn evidence that there is no disadvantage in the system—that the case, in fact, is the reverse—is the fact that in a service requiring all the energy, hardihood, and skill, that a seaman can possess, namely, the whale-fishery, the ships of the United States have confessedly driven the English out of the South Seas and the Pacific, and have monopolized that once flourishing and profitable branch of our commerce."

The following is appended:—

"Extract from the Statistical Reports on Health of the Navy. Published by the Authority of the Admiralty in 1841.

"Previously to 1825, half a pint of spirits, when spirits were issued, was allowed to every person serving in the fleet; at which time a salutary and judicious change was introduced by the reduction of the spirits to a quarter of a pint daily, and the allowance of tea and coffee instead. The practice formerly was, to divide the half-pint of spirits into two equal parts, one of which was issued at dinner-time, the other in the afternoon; now, instead of the afternoon allowance of spirits, tea or coffee is issued, and proves a safe, healthy, and satisfactory article of diet. When the change was introduced, it was apprehended by some that the seamen, if they did not resist, would be greatly dissatisfied with it, their love of grog being considered paramount to all considerations. It was, however, introduced without disturbance or general complaint; in a short time it became liked, and now it is believed that the majority of seamen serving, if it were put to them, would prefer the present to the former system. It is certain that the change has acted, and will act yet more, beneficially; for it is unnecessary to state, that one of the most active causes of disease and insubordination, with all its mischievous results, has been the intemperate use of spirituous liquors. It is no less certain, though not so evident (on which account partly, perhaps, it was so long allowed to continue in force), that the former practice was a sure method for laying the foundation and fostering habits of intemperance. To give a lad of 18 half a pint of spirits daily, with the precepts and example of his seniors, was tantamount to teaching drunkenness, for if he abstained from the allowance of grog, he was ridiculed as a milk-

sop, but was praised for his manly and seamanlike qualities if he drank it with avidity. The quantity allowed produced unhealthy excitement, if not intoxication, under the influence of which he neglected duty or committed acts of insubordination, which entailed punishment, followed sometimes by repentance and amendment, but often by further indulgence, procuring spirits beyond his allowance by every means in his power, becoming reckless, a confirmed drunkard, and finally a burden and a pest to the service. Many diseases were the direct effect of such conduct, many more were excited, and all were aggravated by it. The habit and its numerous bad effects, are far from being extinguished, but they are much less than they were; and there is no reason to doubt that they will become progressively less, till pervading temperance, aided by other means of improvement, shall give to the navy a force, organic, moral, and intellectual, much greater than it has hitherto possessed."

## TEETOTAL MEETINGS.

A correspondent, who is anxious that meetings for the advocacy of teetotalism should be numerous attended, has suggested that notices of a more attractive character than those usually issued should be adopted. He has sent the following as specimens, or illustrations of his meaning:—

"LOST!

BY INTEMPERANCE.

The good *health, sober habits, reputation, and also a large amount of money*, belonging to many persons in this place.

Whoever has found the same, and will give such information as may lead to their recovery, and will, for that purpose, attend the Temperance Meeting at \_\_\_\_\_ this evening, at eight o'clock, will be rewarded for their trouble."

"OH! YES. OH! YES. OH! YES.

FOUND!

BY TEMPERANCE.

Improved *health and strength, a large quantity of wearing apparel, and a variety of domestic comforts*, together with considerable sums of money.

Whoever has lost the same, and will attend the Temperance Meeting at \_\_\_\_\_, this evening, at eight o'clock, will receive such information as may lead to their recovery."

Our correspondent suggests that announcements of this description should be printed in bold type, as handbills, and circulated in the localities where meetings are intended to be held.

## DEATH BY SPONTANEOUS COMBUSTION.

The following extraordinary occurrence is related in the *Gazette des Tribunaux*;—A few days ago, in a tavern near the Barriere de l'Etoile, a journeyman painter, named Xavier C—, well known for his intemperate habits, while drinking with some comrades, laid a wager that he would eat a lighted candle. His bet was taken; and scarcely had he introduced the flaming candle into his mouth, when he uttered a slight cry, and fell powerless to the ground. A bluish flame was seen to flicker about his lips, and, on an attempt being made to offer him assistance, the bystanders were horror-struck to find that he was burning internally. At the end of half an hour, his head and upper part of his chest were reduced to charcoal. Two medical men were called in, and recognized that Xavier had fallen a victim to spontaneous combustion. This conflagration of the human frame is frightfully rapid in its progress. Bones, skin, and muscle are all devoured, consumed, and reduced to ashes. A handful of dust, on the spot where the victim fell, is all that remains.

## FRIENDS' TEMPERANCE SOCIETY, LIVERPOOL.

To the Editor of the Tectotal Times.

DEAR SIR,—During a somewhat lengthened period of active identity with the Temperance Movement, I have met with no event affording me more real satisfaction and encouragement than the interesting circumstance noticed in *The Friend* for this month, as follows:—

“To the Editor of *The Friend*.—The cause of Temperance is one of paramount importance, and one which seems so especially to belong to our religious society, that I feel inclined to mention a meeting held last week on that subject, with Friends resident in Liverpool and the neighbourhood. Temperance has, perhaps, scarcely received the attention which it deserves in this town among Friends, and it was, therefore, cause for congratulation to find about two hundred and fifty Friends assembled in the meeting-house, having been convened by circular. They were addressed by Edward Smith, of Sheffield, and Samuel Bowly, of Gloucester, whose addresses occupied at least two hours; and nothing could be more clear and forcible than the way in which the whole question, and more especially its bearings upon our Society, was stated by these Friends. At the conclusion of the meeting, upwards of fifty Friends signed an agreement to abstain from the use of intoxicating liquors as a beverage; and the result has been the establishment of a Temperance Society among the Friends of Liverpool, which already numbers sixty-four members. I am thy friend, E. L.—Liverpool, 13th of Second Month, 1850.”

Many of your readers are, doubtless, aware that some of the most liberal contributors and earnest practical supporters of our great and good cause belong to the Society of Friends; and in this they display their good sense. Let the impure and turbulent effects produced upon body and mind, by “wine and strong drink,” be contrasted with the high and holy moral attitude assumed by “Friends,” as appertaining to their religious principles, and connecting therewith the quiet and peaceful discipline by which these principles are inculcated, matured, and developed; and it seems impossible to imagine any practice more evidently antagonistic to those principles, or more detrimental to that discipline, than the practice of using these deleterious, disturbing, and defiling compounds.

To witness a *Friend* (the writer has been pained by witnessing more than one) under the existing or stupefying influence of inebriating drink, is to behold a human being in a position of peculiar and fearful danger, and incurring, by such sorrowful example, a most perilous responsibility. Viewing, then, the physical, social, and moral mischiefs resulting from the drinking usages of our country on the one hand, and on the other the simplicity, purity, and loveliness of the doctrines and discipline of Friends, it is no marvel so many stirring, steadfast, Temperance Reformers, are to be found in that esteemed community; the only wonder is there should be one individual exception.

Yours respectfully,

South-street, Lambeth, WILLIAM SPRIGGS.  
March 12, 1850.

TO MAKE BEER SMART!—To give beer a cauliflower head, “beer-heading” is used, composed of green vitrol, alum, and salt. Alum likewise gives a smeeck of age to beer, and is penetrating to the palate.—*S. Child.*

## FEMALE INFLUENCE FATALLY EXERTED.

“Just before I left America, I listened to an address from a distinguished temperance lecturer, who related the history of a young man that was a fellow-student of his when at college. This young man, said he, was a total abstainer during the whole of his college life—and when they had completed their collegiate education they settled together in the same place. The lecturer observed, that probably there was not another man in the United States with such conversational powers as this young man had, and on this account he was much valued in society. He became engaged in marriage to one of the first ladies in the state. This lady and himself were invited to a party that was held in the neighbourhood—he was asked to partake of the intoxicating cup, as he had frequently been at other parties, but refused, and the reasons that he would assign for his conduct usually excited the greatest interest in the minds of all of all present; so that he was frequently asked to drink for the sole purpose of drawing out one of his interesting replies. At this party a number of ladies were together, and some of them expressed their opinion that it was out of the power of all the ladies in the United States to induce this young man to drink. Before you say that, said the young woman to whom he was engaged in marriage, let me try my power upon him. She left the room and asked that young man to take a glass of wine; at first he refused, but she threw such an influence around him that he consented to drink, and then he drank with others, and that very night he went to bed intoxicated. From that time onward he gave himself up to the intoxicating cup. At last the father of that young woman—although he himself frequently drank to intoxication—said to his daughter, you must not marry a drunkard; and you must dismiss that young man from our house. She accordingly told him that his visits would no longer be acceptable. The young man left and went to reside in a neighbouring state. For several years subsequent to this, said the lecturer, I never heard nor saw anything of him, and I myself removed to a distant state. When I had been settled there a few years the parents of this young woman and herself came to reside in the same place where I was. I felt a fervent desire to ask her if she ever heard from the young man referred to, but by sense of delicacy forbade. One evening a large party was held at the house of the parents of this young woman: there was great hilarity among the guests who were drinking freely, and dancing to the sound of music. I observed that none were merrier than that young woman, but when I looked at her countenance I could read the state of her heart: I knew that there were recollections that destroyed her peace. While the music was going on we heard a most unearthly noise in the streets: it was so loud and so unearthly as to attract universal attention: it continued, and in a little time the music desisted, and the whole company were in a listening attitude, and wondering what it could possibly be. Just at that moment the door was burst open and an individual threw himself at full length upon the floor, in the midst of the assembled company, shrieking out in a most fearful tone, ‘O God, save me from the fiends! O God, save me from the fiends!’ I took the arm of that young woman, who happened to be standing near me, and moved up with her to see who the terrible object on the floor could be. Just as we came near him, he happened to look up! Oh, said the young woman, take me back to my seat, I am sick. For the first time since they parted years ago, she met the countenance of that young man who had been her lover. He was there mad with *delirium tremens*, haunted by fiends. In two days from that time I followed him to the grave. I heard the clods of the valley sound upon his coffin; I left him in the silent tomb. The lecturer continued:—Two years ago I heard from that young woman; her father and mother had both died broken-hearted, and she had been for twelve years an inmate of a lunatic asylum; and if she is living she is there yet. And all this misery was the result of one act, by which a fellow-creature had been tempted to violate his conscience and partake of the intoxicating cup. Now, who would be thus willing to tempt a fellow-creature? And, let me ask, can you act upon the principle of temperate drinking without being a source of temptation?”—From “*Temperance and the Christian Church*,” a Sermon by the Rev. Asa Mahan, A.M., just published.

PHYSIC—for the most part, is nothing else but the substitution of exercise or temperance.

### REPEAL OF THE BEER-SHOP ACT.

THE serious and prompt attention of our readers is earnestly requested to this important movement. Meetings should at once be called, for the purpose of supporting, by petitions to Parliament, the Earl of Harrowby's motion for a gradual repeal of the Beer-shop Act. It can be demonstrated that the Beer-shop system is one of the principal causes of the great increase of crime in this country. The Bill was introduced under the mistaken idea that it would benefit the working classes; how such an idea could ever have entered the mind of any enlightened philanthropist, or patriot, it is difficult to conceive; it is certain that the Bill has not answered that end, and that, in a variety of ways, it has proved extensively injurious to that class, and also to the community generally. We know that some of the members of teetotal societies object to the anti-Beer-shop movement, on the ground that it affects but one phase of intemperance, and that it seems to admit, by implication at least, that intoxicating drinks may be sold with impunity, and without fear of injury, in other places and under other circumstances. We, however, have no hesitation in applying ourselves conscientiously to the reduction of this particular form of the evil, because we are fully persuaded that if the number of beer-shops can be reduced, and the law permitting the sale of beer in such houses can be repealed, very essential service will be rendered to the community. A Committee of Inquiry in the House of Lords has been appointed, and the Earl of Harrowby has declared his intention to bring in a bill decreeing that no future licenses shall be granted for more beer-houses, and that the present licenses shall not be renewed. Petitions containing a prayer to that effect should at once be introduced at our meetings, signed, and sent for presentation.

### A REAL NOBLEMAN.

In the *Somerset Gazette* we find the following notice this week:—

"TAUNTON AND SOMERSET HOSPITAL.—We are desired by the secretary to make the following correction in the report for 1849:—In the list of donations, that of £5 5s., from a magistrate of the county, should have been announced in the following terms, viz.—'From a magistrate in the county of Somerset, who, being a teetotaler, gives the fee of five guineas to the Taunton and Somerset Hospital, instead of to the Magistrates' Wine Fund. 10th Oct. 1849.' This innovation is said to have caused a great sensation among the magistracy."

We think it very likely that such a rare and noble innovation would make a sensation among the magistracy. The exposure is dreadful and two-fold. The idea of magistrates having a "Wine Fund," extorted from new members; and the baseness, to boot, of concealing the true reason why the money was given to the infirmary, and not to them!

We are happy to announce that the gentleman who acted this truly noble part towards destroying a flagrant abuse was Sir Walter C. Trevelyan, of Nettle-Comb, Somersetshire. He and his brother, Arthur Trevelyan (also well known for his high-minded liberality), embraced the Temperance cause so early as 1831. Finding it hopeless and impracticable, they made the transition to Abstinence, and have continued to this hour its staunchest supporters, as such courageous opposition now quoted strikingly evinces.

### INTEMPERANCE AND CRIME.

The following is a copy of a letter received from the chaplain of the prison of Glasgow, in reply to one addressed to him by Mr. T. B. Smithies:—

"Prison of Glasgow, March 1, 1850.

"DEAR SIR,—Yours of 19th Feb. came duly to hand. You are desirous to know my experience as to the *exciting causes of crime* in these quarters. One short word embraces the burden of the whole matter. Drink! Drink! You are aware that, of late years, there has been a great influx into Glasgow of Irish emigrants, the majority of whom are pauper and destitute; not a few of these find their way to our establishments from the pressure of want. But of our population properly designated "criminal," such as the felon, the burglar, the robber, &c., &c., almost all are the victims, directly or indirectly, of *intemperance*. Of at least *twenty thousand prisoners*, including juveniles, with whom I have conversed in private during the last four years, I am certain that the professedly *teetotal portion* of them have been *under the 1-500th part* of the whole.

"JOHN REID, Chaplain."

### AMERICA.

The American Temperance Society was formed in 1826. In 1835 there were in the country 8,000 Temperance Societies, with 1,500,000 members; 4,000 distilleries had been stopped; 8,000 traders had ceased to sell ardent spirits; more than 1,200 vessels were navigated without using spirits. In excursions through all the six States of New England, and in a great part of the State of New York, while I saw everywhere an industrious, thriving, and orderly population, and abundant proofs also of the general diffusion of intelligence, I did not see a single person intoxicated, a single beggar, or even a single case of extreme destitution.

Captain Hall, fifteen years ago, complained that the people in stage-coaches drank so much brandy as to be quite offensive.

Mr. Dickens, in 1842, complained of temperance being so general, that, on more than one occasion, he could not obtain a glass of brandy at a public-house.

The writer, in 1843, dined at some fifty different tables d'hôte, in different States, some of them of the first class, with abundant specimens of French cookery; and he can confidently say, that of all the guests at these fifty tables, not one in ten drank anything but water.—*American Facts*, by George Palmer Putnam, London, 1845.

INDUCEMENTS TO SOBRIETY.—The Inspector of Prisons for Scotland, Northumberland, and Durham, in a recent report, in which he traces a very large amount of crime in this country to drunkenness, throws out the following suggestion:—"The sobriety in many parts of the continent appears to me to be caused by the greater prevalence than with us of physical pleasures, such as music and dancing, the abundance of cheap wine of so mild a kind that it can scarcely intoxicate, and the prevalence of social and mental pleasures of a sort that can be enjoyed by all classes, such as access to public walks, picture galleries, &c. In this country, some of these innocent and rational pleasures, instead of being encouraged, are discountenanced; and the consequence is, that many persons who would otherwise engage in them fall into the debasing indulgence of drunkenness; or, if they resolutely seek the other better pleasures, they are often driven in quest of them to the houses of disreputable persons, instead of enjoying them in the open day, in the presence and with the approval and sympathy of respectable friends and neighbours. Among boys and girls in manufacturing towns this want of innocent and rational amusement is a fertile source of crime. The spontaneous delight of children in dancing and singing seems to show that music and the dance are natural pleasures, and in themselves perfectly innocent, and that to endeavour to suppress them is to oppose the intentions of an all-wise and benevolent Creator; but the purest gratifications may, by the discountenance of the best educated and most moral classes, be rendered corrupting, by causing them to be indulged in by stealth, and with the idea that they are sinful. Instead of attempting to uproot such pleasures, these classes of society would, in my opinion, do good service to morality by encouraging them, within due bounds, by their presence and support."

## TEMPERANCE DEMONSTRATION, EXETER-HALL.

The Sixth Monthly Temperance Demonstration was held in Exeter-hall, on Monday evening last, the 4th inst. The attendance was, if possible, larger than on any previous occasion; and on the platform we observed, amongst other friends of the cause, D. D. Gourley, M.D.; Rev. Jabez Burns; W. Janson, Esq.; W. Oxley, M.D.; Rev. W. Morton; Rev. J. Doxsey; Dr. Pinching; G. Cruikshank, Esq.; Rev. Benjamin Parsons; Carl Olof Brink, LL.B., Secretary to the Royal Board of Prisons in Sweden; Messrs. J. P. Edwards, J. Taylor, jun., of Birmingham, J. W. Green, R. Warner, &c.

JOHN CASSELL, Esq., the Treasurer, was called to the chair.

The proceedings commenced by the SECRETARY reading apologies for non-attendance, accompanied by expressions of attachment to the great cause, from Dr. Marsh, of Leamington; and Messrs. Charles Gilpin, Joseph Brotherton, T. Beaumont, J. S. Buckingham, and Richard Cobden.

The CHAIRMAN then rose, and said they had now arrived at the close of the series of meetings which had been arranged; but, from the vast importance of the subject, and the intense interest which had been excited in its favour, he trusted that, if their lives were spared till next autumn, they would commence another equally vigorous campaign (cheers). They had every reason to be satisfied with the results of the past (hear). The attention of thousands who had never before considered the question had been awakened to the great social interests involved in the success of their great movement; while their friends, in all parts of the kingdom had been stimulated by their example, and had arranged for similar demonstrations in their several localities. The subject proposed for discussion on the present occasion embraced the whole question for which, as the friends of temperance, they contended—namely, "that intoxicating liquors are not essential to health or comfort; and that their entire abandonment would be promotive of the physical, intellectual, social, and religious condition of the community" (cheers). To enunciate such a proposition as that would not, as formerly, incur for them the charge of fanaticism or of wild-dreaming enthusiasm, because it was beginning to be understood that not only ardent spirits, but even our national beverage, ale, was incapable of affording to the system that strength and stimulus they were once thought to possess (hear). The public, and especially the working classes, had once been deluded and cheated with the idea that they were physically benefited by the use of these drinks; whereas it was now proved that in every gallon of ale there were seven pints of water, eight ounces of spirit, and the very smallest portion of nutriment, and that of the coarsest and most indigestible kind (hear); while the use of it, instead of repairing the strength, tended to enervate the system, to dethrone the intellect, to brutalize the mind, to abridge the comfort of the labouring classes, and to draw upon them the appellation which had been frequently employed against them of "the swinish multitude" (hear). Happily, however, for them, they had begun to open their eyes, and having discovered their error, many of them had come forward on that platform to declare, that not only were those drinks unnecessary, but that the total disuse of them was conducive to health, strength, and domestic happiness (cheers). He trusted that their friends would still exert themselves to promote and maintain a healthy public sentiment on this question (hear). A few years ago it would have been impossible to find members of parliament or gentlemen in the literary world to come forward in their cause. When he (the chairman) first became a teetotaler, the principles of the society were confined almost entirely to Lancashire, and scarcely a minister of the Gospel could be found willing to espouse it; but now it had spread through the length and breadth of the land, and hundreds of ministers were ranged on their side (cheers). Richard Cobden, too, at a meeting at Bradford, had borne his testimony to the principles and value of their association; and they had also in their favour the zeal and ability of such men as Colonel Thompson and Joseph Brotherton, who had been practical teetotalers for a number of years (applause). To the working classes he would say, in conclusion, that whilst much was being devised for their social improvement, the means of their elevation were in their own hands (hear). Let them abandon intoxicating drinks altogether, and the first great step was taken for their future health and happiness (hear). The time he believed was coming

when the unfortunate drinking customs of the country would pass away, and the Babylons of intemperance crumble into dust, and then the friends of freedom and truth would meet in that or some other spacious hall to raise the glad cry of victory over that which had proved itself alike the foe of God and man (loud cheers).

P. W. PERFIT, Esq., rose to say a few words in opposition to the intemperate habits of too many in his native land, and that not merely because those habits led to the destruction of health, life, and property, and made men politically slaves, but because they blasted and withered their immortal minds, and degraded them beneath the reptile which crawls with its belly on the ground (hear). The mind of man was not made to bow down and become subservient to the gratification of mere animal appetites—to become the serf of sensual desires and passions—to live regardless of the interests of its fellow-immortals, and, unconscious or careless of the bright and beautiful future which was opening before it; but to walk erect and nobly beneath the smile of its maker and its God, and so to live as to leave behind a bright ray of goodly influence and example, which should be as a lamp to lighten the pathway of future generations (cheers). There were higher gratifications than those of sense, and mind was given to enable man to look back and hold converse with the great and noble spirits who have passed away, and to look onwards and catch a glimpse of the serene and bright home beyond him (hear, hear). That mind could not only act upon the present, but it could influence the future; it could call up from their graves the best spirits of the past, and hold communion with "the mighty dead;" it could make its own nature sublime, and when it quitted this world, leave some footprints on the track of time. But strong drink debased, and enervated, and destroyed that faculty, and made man a brute (hear). The celebrated Dr. Percy proved beyond all question that it was absolutely impossible for a man to take alcoholic liquors into the stomach without disturbing the nervous system and interfering with its regular action, and that they not only acted upon the brain in that way, but also roused all the lowest and worst passions which it was intended should be subdued and kept in check. He need only refer to a Burns and a Sheridan (hear). He called upon them, therefore, although they might not have suffered from the evil in their own persons, to do a man's part, and strive to remove the danger from the path of others, even as the champions of liberty and truth in past ages laid down their lives to secure those blessings to the generations which should come after them (cheers). In the struggle for political liberty, too, he called upon the working classes to remember that, if they were only true to themselves, they would present so powerful a phalanx against their oppressors that none would dare to act unjustly by them; and even should they fail in obtaining for themselves the franchise which they sought, they would exhibit to the world the spectacle of a noble race of men, who, though enchained by others, were too great to enchain themselves (cheers). What was wanted in the present day were, men who would boldly say, "If you will not give us our rights as citizens, you shall not deny to us the right of being sober men—men such as God loves, and whom the truly great delight to honour." Let them strive to develop their better natures, abstain from everything likely to impair the sensibility of that mind which God had given them, and to be useful in their several spheres—so that when called upon to pass into another world, they might be enabled to say, after bidding a brotherly adieu to those they loved on earth, and whilst angel wings were waiting to bear them upwards to their God, "Father, the talent which thou gavest me was not hidden in a napkin, but employed to benefit and bless the world" (cheers).

MR. JAS. TAYLOR, jun., of Birmingham, the originator of the "Freehold Land Societies," next addressed the meeting, and gave a graphic account of his rescue from the impending ruin of a drunkard's life. The best document he ever signed in his life was the Birmingham Temperance Pledge (hear). To his connexion with that society he owed all the provident habits which he had acquired, all the property he possessed, the happiness of his domestic circle, which he could only compare to "a little heaven below," and his union with a Christian church (cheers). In former times he was accustomed to stand upon public-house benches, and declaim against all governments as the oppressors of the people; but since his conversion to teetotalism, he had found out that a drunkard is his own worst oppressor (hear). He had discovered that the way to political improvement and elevation was the

temperance society (cheers). He had gone through its portals, and had become a voter in seven counties (loud cheer-). Before he signed the pledge, everything he possessed in the world was not worth the half of a five pound note. His late wife, too, adopted the temperance principles, and so staunchly did she uphold them, that when on her death bed wine was prescribed for her, the firm reply she made was, "I will never suffer such things to come into this house; I am prepared to depart, and leave my children to the care of a sober father, rather than admit wine and live with a drunken husband" (cheers). Speaking of the present cry for the extension of the franchise, he confessed to a serious doubt of the sincerity of those who raised the cry, while they were willing to give to the landlords what would help them to a vote (hear). Of the £19,000 invested in the Birmingham Freehold Land Society, he believed that as much as £15,000 had been rescued from the public house (cheers). It was calculated that if the thirty millions annually spent in strong drinks by the working classes were applied to such a purpose, there would not be in three years a single unenfranchised person in Great Britain or Ireland (cheers). The price they were paying in Birmingham for freehold land, was 13d. per yard; or, in other words, a quart of ale for half-a-yard (laughter). He suggested that men frequenting public-houses, should ask the landlord not for "a pot of fourpenny," but for "four feet six inches of freehold" (hear and laughter). The idea of a man swallowing in one night as much as five or six yards of solid earth (hear, hear)! Scores of men, he knew, who had left off drinking their freeholds and swallowing their votes, who could now take their partners with them to enjoy the luxury of a freehold garden (hear). It was not an uncommon thing in Birmingham to be asked to take a freehold cabbage, or a freehold potato (laughter and cheers). In conclusion, he observed that all that he possessed in this world, and the hope he entertained of a happy immortality, he owed, under God's blessing, to teetotalism (loud cheers).

The CHAIRMAN bore testimony to the valuable exertions of the last speaker in the cause of temperance.

Rev. Dr. BURNS, in corroboration of some portions of Mr. Taylor's argument, stated that there was in the Hall a person who, nine years ago, was not worth 5s., but who, by becoming a teetotaler, had acquired a vote in three counties. He referred to a solid argument, nearly two yards long and eighteen stone in weight, of the name of John Plato, of Chesterfield (laughter and cheers).

GEORGE CRUIKSHANK, Esq., on rising, was loudly cheered. He said they were called upon that night to give their evidence as to the truth of the statement put forth in the bills. In his own person he could answer all those points (hear). Physically and mentally he felt that he was a better man since he became a teetotaler; that he was also a better social being; and that his religion had more sincerity and truth in it than it ever possessed before. He believed that it was to his penitence he was indebted for the kind reception the meeting had given him (cheers). He thanked them for their cordiality, and assured them that the conviction of being able to render some slight benefit to his brethren in that good cause, had alone induced him that evening to leave the retirement which his profession imposed upon him (hear). His profession was generally understood to be that of a humorist, and certainly in that department he had taken, and hoped he had also afforded, delight; but he had also endeavoured to show occasionally that he could be serious. He could assure them that he was serious at the present time, and having been a teetotaler for three years and a half, he thought he might add that he was perfectly sober (laughter). He had often been asked to give some account of the origin of his sketches of "the bottle" (hear, and cheers). The fact was, that although he had never entertained the idea of becoming a teetotaler, he had been very early impressed with the frightful extent and consequences of drunkenness, and had endeavoured, some years ago, to check it. He referred to his "Gin Juggernaut," in which he endeavoured to draw a comparison between the Hindoo deity, before whose wheels so many devotees prostrated themselves and were crushed, and the English god, at whose shrine so many voluntarily became victims (hear). It was frightful to think that in a Christian country such a thing should exist, and that the idol of India should cause the sacrifice of so many less than the idol of Britain. Many of the scenes which he had depicted in his work of "The Bottle" were witnessed by him in early life (hear). After alluding to the passages of Scripture which were

supposed to sanction the use of strong drinks, he observed, the object of that meeting was to effect a great moral change in the condition of humanity. He rejoiced that it was gaining ground every day, and he held that it was every man's duty to the utmost of his power to help forward so desirable a consummation (cheers).

After some remarks from the chair,

Mr. J. W. GREEN then read the following address:—

"The first series of MONTHLY MEETINGS in EXETER HALL for the advocacy of Temperance, having been brought to a termination, the committee appointed to conduct them take this opportunity for presenting a brief statement of the origin and results of the movement.

"In the course of conversations which took place in the autumn of last year, as to the state of the Temperance Movement in the country, and more especially in the Metropolis, it was suggested by Mr. JOHN CASSELL, whose long connexion with that movement qualified him to give suitable advice, that a series of public meetings on a large scale, in which addresses on specific topics should be delivered by intelligent advocates, and the circulation of the reports of such meetings through the medium of the public press, would be at once the most efficient and the most economical mode of advancing the Temperance Reformation. A committee of twelve gentlemen was formed, when it was proposed to hold six such meetings in Exeter Hall, one on the first Monday evening in six successive months. To encourage the committee, Mr. Cassell generously proposed to assist this movement by a donation of £25, and also to employ his personal influence with others friendly to the Temperance cause, to induce them to subscribe towards the required fund.

"A circular, detailing the plan, and appealing for funds, was addressed to friends in various parts of the kingdom. To this prompt and generous replies were received. Exeter-hall was then engaged, and, on the first Monday evening in October, the first meeting was held, and the committee were cheered by witnessing a crowded hall. Other five meetings have regularly followed. The subjects successively brought before the audience have been:—

"I.—The Temperance Reformation, in its bearing upon the moral, political, and social elevation of the working classes. The speakers were, the chairman, Mr. J. Cassell; the Rev. Benjamin Parsons, Thomas Beggs, Esq., Mr. Robert Lowery, and Mr. T. A. Smith.

"II.—The influence of the Temperance Reformation on the extension of religion at home and abroad, and the moral obligation of professing Christians to promote it. Speakers: the Chairman, the Rev. W. Morton; Mr. D. G. Paine, the Rev. S. Dunn, and the Rev. J. Kirk, of Edinburgh.

"III.—The claims of the Temperance Movement upon the teachers and friends of Sabbath-schools. Speakers: the Chairman, the Rev. Dr. Burns, the Rev. James Sherman, Mr. T. B. Smithies, who had collected for the occasion a large number of authentic returns from prisons and penitentiaries, for the purpose of showing that a considerable majority of the inmates of those places had received instruction in Sunday-schools. Statistics equal in importance to these have rarely been laid before the public. That meeting was addressed also by the Rev. Asa Mahan, President of Oberlin College, in the United States of America, in a speech which will not soon be forgotten.

"IV.—Intoxicating liquors not necessary for working men, either to assist them in their occupation, however laborious, or to promote their health and happiness. Speakers: Joseph Sturge, Esq., of Birmingham, in the chair; and Messrs. Parker, M'Cormack, West, M'Lachlen, Phipps, M'Currie, Stearne, Wood, Robnson, Mann, Reynolds, and Grove; also William Janson, Esq., and Mr. John Cassell.

"V.—Juvenile Depravity: its causes, consequences, and appropriate remedies. Speakers: Benjamin Rotch, Esq., chairman, one of her Majesty's justices of the peace for the county of Middlesex, who brought with him four other magistrates; Mr. Jackson, Thomas Beggs, Esq., the Rev. Thomas Spencer, A.M., the Rev. Benjamin Parsons, and Mr. Woodward, one of the county magistrates.

"VI.—Intoxicating liquors not essential to health or comfort, and their entire abandonment promotive of the physical, intellectual, social, and religious welfare of the community.

(The proceedings of this evening will be seen from the report of which this address forms a part.)

"The committee rejoice to state that the meetings have all been well attended, and the addresses delivered intelligent and effective. It has been demonstrated that there is a large amount of public feeling enlisted on the side of total abstinence; a powerful impetus has been given to the Temperance Movement in the metropolis, and the dormant energies of many societies and individuals have been roused into action; whilst, through the medium of a large portion of the public press, reports of the meetings have been very extensively circulated; and many of the provincial societies have adopted a similar mode of attracting large audiences and with marked success. The invitations sent by the committee to gentlemen engaged in most of the great movements of the day, though they have not in every case succeeded to bring those gentlemen on the platform, have, nevertheless, drawn from them acknowledgments of the soundness and beneficial character of our principles, cordial wishes for our success, and, in most instances, contributions to our funds.

"The committee take this public opportunity of tendering their cordial and grateful thanks to those generous friends by whose liberal contributions they have been assisted to carry out their designs, and the more because some of these contributors are not personally identified with the Temperance Movement, and have claims upon them in the important societies of which they are active members. They present thanks also to Richard Dykes Alexander, Esq., of Ipswich, for large grants of tracts for circulation at these meetings; to those gentlemen who in their addresses have so ably demonstrated the necessity and the advantages of the Temperance Movement; to those members of various metropolitan societies who have contributed their personal services on the occasion of these meetings; and, finally, to that portion of the public press by whom the proceedings have been recorded and spread throughout the kingdom and throughout the globe.

"As to the pecuniary liabilities incurred by this movement, it was thought that about £200 would cover the expenses; that sum has, however, proved insufficient. The cost of the six meetings, including the hire of the Hall, the advertising the meetings, printing and posting bills, obtaining reports, circulating several hundred copies of various newspapers, and a few incidental expenses, is about £250. The amount of money received and promised is about £200, so that when all the demands are met, the treasurer will be in advance about £50. It is hoped that this balance will be wiped away, or at least, very considerably reduced, this evening.

"It now remains for the friends of the Temperance Movement to say, whether the course so auspiciously commenced is to be continued. If this large audience should say, 'Nay'—then many expectations, justly excited, will be grievously disappointed. If, however, as is most rational to suppose, this audience says, 'Go on!' then they must assist in furnishing the necessary means. The committee confidently believe that this will be the unanimous response, and on their own part cheerfully pledge themselves to new exertions. They are of opinion that there has never been a period in the history of the Temperance Movement in which the advocacy of the principle of total abstinence from intoxicating drinks was listened to by large audiences with so much attention, or in which that advocacy was so likely to be followed with marked success. If the adherents to the cause be true to their principles, and support the advocacy of them with a zeal and a liberality proportioned to their importance, they may confidently reckon,—not only upon large and attentive audiences, but upon a very considerable augmentation of their numbers, and, as the result, a large increase of individual comfort—of domestic happiness—and of national prosperity."

DANIEL HOPKINS from the body of the hall suggested that they should each subscribe one shilling to liquidate the remaining liability. Several subscriptions were announced, and a collection made.

The CHAIRMAN stated that, in consequence of the meeting being favoured with the presence of Carl Olof Brink, Esq., LL.B., Secretary to the Royal Board of Prisons in Sweden, the committee would submit for adoption by the meeting an address to the King of Sweden, who, he was given to understand, was a pledged teetotaler (loud cheers). He believed also that her Majesty the Queen of Sweden patronised that great movement, and had honoured the

temperance cause by attending a great gathering in the capital to advocate its interests (renewed cheers).

Mr. GREEN then read the following address:—  
TO HIS MOST GRACIOUS MAJESTY, OSCAR, KING OF SWEDEN.

SIRE,—As advocates, friends, and practical observers of Temperance, now assembled in public meeting, in one of the largest halls of the Metropolis of the British dominions, we desire to avail ourselves of the welcome presence among us of Your honoured and esteemed subject, CARL OLOF BRINK, Esq., LL.B., now engaged in the benevolent mission, as Secretary to the Royal Board of Prisons in Sweden, of collecting information as to the statistics and treatment of criminals in this country,—to approach Your Majesty, through Your learned Commissioner, with feelings of the most profound veneration and respect.

We have heard, Sire, of the active, benevolent, and efficient interest which Your Majesty and Your beloved Consort have taken in the measures, suggested and originated by Your own anxious care for the welfare of Your subjects, to abate among them the evils of intemperance, than which no greater curse can afflict a nation; and the removal of which would confer upon every community in which it could be effected, greater blessings than any other single act or change that could be imagined.

We desire, therefore, first to offer to Your Majesty our humble, but sincere, congratulations, and most heartfelt thanks; and, next, to assure Your Majesty of our fervent prayers to Almighty God, in whose hands are the destinies of nations, and the hearts of the kings who govern them, that He would in his wisdom and mercy prolong Your Majesty's life, strengthen Your hands, and confer His divine blessing on every effort which You may continue to make for the promotion of so noble and so holy a cause.

For many years past our attention has been given to this great question; and the result of all our experience, under every variety of circumstance, has been, that the use of intoxicating drinks is productive, in this and in every other nation in which they are consumed, of a larger amount of disease, poverty, and crime, than all other causes combined. This conviction has been strengthened by the Evidence taken officially before a Committee of the British House of Commons in the year 1834, before which a great number of witnesses from every part of the kingdom, and of all ranks and classes, were examined; and the Report of that Committee (of which we take the liberty to forward a copy for Your Majesty's acceptance and perusal) gives the deliberate sanction of some of the most eminent of our legislators to the views which this Evidence confirms.

We are happy, however, to be able to state to Your Majesty, that since the publication of that Report, the most intelligent, benevolent, and pious portion of the British community have been awakened to a solemn sense of their duty, and the responsibility under which they lie to God and to their own consciences in this matter; and have, therefore, by the organization of temperance societies, by the establishment of temperance journals and public meetings, and by every other available, legitimate, and honourable mode, done their utmost to arouse the nation to a sense of its danger, from the fearful flood of intemperance that threatened its destruction.

It has pleased the Almighty to bless their labours in this respect with so much success, that there are now, happily, in England, Scotland, Ireland, India, and the British colonies, several millions of individuals who habitually and steadily abstain from the use of all intoxicating drinks; and wherever the result of the practice is inquired into, and made known, we have the satisfaction of learning that it has been greatly beneficial to the health and enjoyment of those who have adopted it; while it has everywhere abated disease, poverty, and crime, throughout the community at large, and promoted, in a corresponding degree, the best interests of religion, morality, order, loyalty, and good faith; as well as feelings of benevolence, kindness, desire of peace, and the exercise of good-will to men.

Believing most firmly in the efficacy of similar means to produce similar results in every country into which they may be introduced, and seeing over all the United States of North America an exact correspondence of events in this respect with those which have occurred in Great Britain, we ardently desire their universal adoption; and we, therefore, feel additionally grateful to Your Majesty for having set so noble an example, which, we trust, will soon be followed by other crowned heads in Europe, with the same beneficial effects.

Once more we reiterate our earnest prayer for the prolonged life, health, happiness, and honourable renown of Your Majesty and Your beloved Consort, during the term of Your earthly dominion; and that You may both be rewarded in heaven with that immortal crown whose lustre will never diminish, nor its glory pass away.

Signed in the name and on the behalf of the public meeting of upwards of three thousand friends of Temperance, assembled at Exeter-hall, in London, on Monday, the 4th day of March, 1850.

JOHN CASSELL, Chairman.

D. D. GOURLEY, M.D., moved the adoption of the address. He had much pleasure in doing so, for he believed that it was beginning at the beginning (hear). When the sovereign set the example, surely the people would follow it. He hoped a similar example would soon be set in our own land (hear). If they had the principles of total abstinence diffused through the country, other reforms would necessarily follow. When they looked abroad and saw the vast amount of disease, and wretchedness, and death, was it not time that they began diligently to inquire for the cause? From the statistics of mortality, it was proved that the average length of life in England was forty-five years. How was that? It was not a natural state of things. It must therefore be that the great masses of society were under the influence of something highly injurious to life and health. Amongst those baneful influences was intemperance (hear). The human stomach, instead of being used as the receptacle of food, designed to repair the wear and tear continually going on in the system, was converted into the poison-bag of the publican one day, and the drug-bag of the apothecary on the next (hear). If the constitution had fair play, the result would be health and long life; but by being stimulated with alcoholic liquors, it became enervated and exhausted and at length destroyed. To say that the machinery of life would last only forty-five years, was absurd. There were cases on record of persons living for 200 years. John Cann lived to be 205, John Rovin 172, and old Parr 152 years of age. He mentioned those cases to show that the constitution was capable of enduring much longer than it usually did, and he was quite convinced that with fair play, instead of forty-five being the average, it would be three times that length. He altogether disapproved of medical men prescribing intoxicating drinks to their patients, and gave it as his decided opinion that he who prescribed them, on any pretence whatever, was either very ignorant of his profession, or, what was worse, a heartless and mercenary knave (hear).

Rev. Dr. BURNS seconded the adoption of the address. He had attended meetings in that Hall on a variety of occasions, and to advocate a variety of good causes, but the present was the first time it had ever been his pleasing duty to congratulate royalty (cheers). And though it was the first, he did not see why it should be the last time (hear). He did not see why the noble example set by his Majesty of Sweden should not influence a court much nearer home (hear). Surely, if the Queen of England were to give them the benefit of her example, she would not lose any of her dignity or of the loyalty and affection of her people. He hoped the good example might be catching. He was glad to know that the President of the American Republic was a teetotaler (cheers), and he hoped that very soon they might have to congratulate him as the friend of peace and freedom (cheers). He hoped, too, that the practical application of the excellent series of meetings just concluded would be a determination to build a large temperance hall in the Metropolis (loud cheers). And as many other of the great movements of the day dovetailed into their own the thing might be easily accomplished, and be of great mutual benefit. Surely some enterprising man among them would take the matter up. He saw around him several enterprising persons, whilst in the chair was a man of all enterprises and schemes, who was connected with all sorts of persons and places (hear and cheers). Why should not the thing be done? Since sitting in the meeting he had been prompted to put the following lines together, with which he closed his remarks:—

Let kings and queens their sceptres sway  
O'er nations good and wise;  
Nor let their regius be e'er disturbed  
By miseries, groans, and cries.  
Then let their bright example shine,  
And abstinence proclaim—  
For drinking is a nation's woe,  
Its greatest curse and shame.

(Cheers.)

Dr. OXLEY, on rising to support the resolution, was heartily cheered. He had observed with very considerable pleasure the patronage which his Majesty had bestowed upon their glorious cause. They all knew his (Dr. Oxley's) sentiments on that subject; nor was it necessary for him to do more than express a wish that England might soon be teetotalized (cheers).

The resolution was then put, and carried by acclamation.

CARL OLOF BRINK, Esq., then addressed the meeting, amidst repeated bursts of applause. He spoke as follows: Mr. Chairman, ladies, and gentlemen,—I could wish I were better acquainted with your language, that I might be able to express myself more distinctly. I shall not inflict upon you a long speech in bad English, but make a very short one, begging you to accept the will for the deed. I have much pleasure in attending your truly philanthropic meeting, and most cordially agree with all that has been said on this very important subject; and shall feel much gratified to inform your friends in my country of your good feeling, and the kind reception with which you have honoured me. I sincerely wish you ultimate success in the good work which you have so well begun. Mr. Chairman, ladies, and gentleman, I assure you I feel highly honoured by being made the bearer of your address to his Majesty my King, which I shall have much pleasure in forwarding, or presenting to him in person, in a very short time. (Three hearty cheers followed Mr. Brink's address.)

The Rev. Mr. BROWN, of Dalkeith, in the course of a short but effective speech, expressed his surprise that all the men who helped on the anti-slavery movement were not with them in the Temperance cause, which was emphatically an Anti-Slavery Society (cheers). True, the drunkard was a willing slave, but his condition was nevertheless a state of slavery more degrading, more galling, and more wretched, than that which as a nation they terminated in their West India possessions (hear). On this account they ought to join them in breaking that fearful yoke, taking as their motto, "Total, immediate, and universal emancipation" (cheers).

GEORGE CRUIKSHANK, Esq., moved, and W. WEST, Esq., seconded, a vote of thanks to John Cassell, Esq., for his exertions to promote the principles of total abstinence from all intoxicating liquors through this series of meetings; for his able conduct in the chair; as well as for his other efforts to secure the welfare of the working classes, and the interests of universal philanthropy.

The resolution was unanimously adopted.

The CHAIRMAN returned thanks, expressing his devotedness to the cause, and his determination by every means in his power, to extend its influence. There were several eloquent advocates of teetotalism on the platform, who, he was sure, the meeting would have been delighted to listen to had time allowed; and, although it was a little out of order, he would call on one of them, a gentleman whom they well knew, from the "emerald isle," to say a few words to them (cheers).

J. F. M'GUIRE, Esq., of Cork, responded to the call, and thanked the meeting for affording him the opportunity of expressing his warm attachment to the principles of their society. He had been a teetotaler thirteen years, and was a personal friend of Father Mathew (cheers). He was proud to see such a meeting, because he thought, with many Irishmen, that the temperance cause in England was almost dead. He was also glad to tell them that, in spite of all the misery in his own land—misery which no pen of the poet could describe, nor imagination of man conceive—such, indeed, as it was not given to human language to portray; in spite of misery which had struck down nearly half a million of the brave people of Ireland, the temperance banner had not been degraded (loud cheers). He recognized in that society the struggle of an army of bold freemen against the most oppressive and degrading tyranny which ever disgraced the annals of humanity; a struggle for liberty, for laying as it were afresh the basis of social, political, and religious liberty, for he believed that unless every reformation were based upon temperance principles there would be a something lamentably deficient in each (hear). He came from a country sunken in misery and distress, yet he did not despair of her ultimately rising high in the scale of human progress, so long as the principles of temperance lived in the hearts of her sons (cheers). He did not despair of her while she cherished the memory of the labours of Father Mathew, and he rejoiced to know that there were hundreds and thousands of working men in her midst, who throughout calamity, and sorrow, and death, were exhibiting a

noble example of fortitude and self-dependence and temperance (cheers). He had known men to die there with the heroism of martyrs, rather than break their temperance pledge (hear). With such stern facts before him, why should he despair? He believed that if they wished to reform society, to facilitate the education of youth, and to make the domestic circle of the working man happy, they must insist upon the doctrines of total abstinence (hear), because they knew that drunkenness was the perennial fountain of numberless miseries, of endless distress (hear). He urged them, therefore, to persevere, undismayed by hostilities, unseduced by all the artifices of those who would beguile them to their certain destruction, and, having degraded, would trample them under foot (hear). It was a matter which affected rights, happiness, life—yielding to the enemy, and they were slaves; but standing to their sacred principles, in the name of God, they were free-men indeed.

The proceedings closed about half past ten.

### DONATIONS

#### TO THE FUND FOR THE EXETER-HALL MEETINGS.

John Cassell, Esq.	£25	0	0
Joseph Eaton, Esq. (Bristol)	10	0	0
W. West, Esq. (Lambeth)	10	0	0
Edward Smith, Esq. (Sheffield)	10	0	0
Joseph Sturge, Esq. (Birmingham)	10	0	0
Messrs. Spalding and Hodge (Drury-lane)	5	0	0
Mr. G. C. Campbell (Blackfriars)	5	0	0
John Kaye, Esq. ( <i>Wesleyan Times</i> )	5	0	0
Samuel Morley, Esq. (Hackney)	5	0	0
J. Duncan, Esq.	5	0	0
Wm. Janson, Esq. (Tottenham)	2	2	0
Ditto, second donation	3	0	0
Mr. Tisdell (Kennington)	2	0	0
Mr. T. B. Smithies	2	0	0
F. Schwann, Esq. (Huddersfield)	2	0	0
R. D. Alexander, Esq. (Ipswich)	2	0	0
W. D. Sims, Esq., ditto	2	0	0
Ann Stephenson ditto	1	0	0
Mr. Bailey	1	0	0
Mr. W. Spriggs	1	0	0
Mr. J. Snow	1	1	0
Mr. Watson	1	1	0
Mr. J. W. Green	1	1	0
Mr. Tweedie	1	1	0
Mr. C. Gilpin	1	1	0
Mr. B. L. Green	1	1	0
Mr. J. P. Draper	1	0	0
Mr. J. H. Esterbrooke	1	1	0
Rev. W. R. Baker	1	1	0
W. Cathrall, Esq.	1	1	0
Mr. McCurrie	1	1	0
R. Warner, Esq.	1	1	0
John Harrison, Esq.	1	1	0
Edward Lucas, Esq.	1	1	0
British College of Health	1	1	0
S. C. Hall, Esq.	1	1	0
Mr. J. P. Edwards	1	1	0
M. M. Morris, Esq.	1	1	0
Lord Dudley Stuart, M.P.	1	1	0
G. W. Harrison, Esq. (Wakefield)	1	1	0
J. Norton, Esq. (Lincoln)	1	1	0
J. T. Tyler, Esq.	1	1	0
— Archer, Esq. (Lambeth)	1	1	0
Mr. P. Vallance	1	0	0
Richard Cobden, Esq., M.P.	1	1	0
A Friend (Bristol)	1	1	0
Rebecca Sturge (Plaiستow)	1	1	0
Dr. Lee (Hartwell House)	1	0	0
Mr. J. Harris (St. Albans)	1	0	0
Richard Barret, Esq. (Croydon)	1	0	0
Mr. Purvis (Blackfriars)	1	1	0
J. Christy, Esq. (Chelmsford)	1	0	0
A Friend (Miss Burt)	0	10	0
Mr. Blythman and Friend	0	6	0
Mr. T. Smith	0	10	0
Captain Trotter (Dyrham Park)	0	10	0
Mr. G. Miller	0	10	0
Mr. C. Strange and Friend	0	5	0
Sir Joshua Walsmsley, M.P.	1	1	0
Richard Peek, Esq. (Hazlewood)	1	1	0
Mr. W. Franks	1	1	0
Sir Benjamin Hall, Bart., M.P.	2	2	0

Mr. W. Cory	£1	1	0
Mr. G. Harris	0	10	0
Mr. J. H. Harris	0	10	0
Mr. and Mrs. Dexter	0	10	0
Mr. Taylor	0	5	0
T. C. Prebble, Esq. (Camberwell)	0	10	0
Miss Kipping	1	0	0
Mr. Pearse	0	5	0
John Bright, Esq., M.P.	1	1	0
W. Sims, Esq. (Camberwell)	1	1	0
Mr. F. Grosjean	1	0	0
Mr. Castleden (Mile-end)	0	10	0
Mr. F. J. Thompson (Bridgwater)	0	10	0
Peter Whitehead, Esq. (Rawtenstall)	1	1	0
H. M.	1	0	0
Robert Russell, Esq.	1	1	0
— Prout, Esq.	1	1	0
Mr. Clay	0	5	0
Mr. Gill	0	8	0
Mr. Ward	0	2	6
Mr. G. Nicholson	0	5	0
— Wilkinson, Esq. (Beckenham)	1	1	0
Mr. Louden	0	5	0
R. Morrell, Esq. (Selby)	0	5	0
Messrs. Rawlings and Co.	1	1	0
George Cruikshank, Esq.	1	1	0
Mr. Wilmore	0	10	6
R. Place, Esq.	1	1	0
An Old Friend (Plaiستow)	0	10	0
Small sum	0	3	6
Mr. T. Compton (Tenby)	0	10	0

\* \* \* We believe this list to be correct; should any subscriber detect an omission, we shall be glad to have it supplied.

As some few of the above-named donations have not yet been paid in, the Committee will feel obliged by an early remittance, that the accounts may be closed.

### THE EXETER HALL MEETINGS.

To the Editor of the Teetotal Times.

SIR,—We are directed by the Committee for conducting the recent series of Meetings in Exeter Hall, to forward you the following resolution, passed unanimously at their meeting held on Wednesday evening, March 6, 1850, and to request its insertion in the April number of the TEETOTAL TIMES, in connexion with the Report of the Meeting in Exeter-hall on the evening of March 4:—

“RESOLVED—That the cordial thanks of this Committee be presented to Mr. J. W. GREEN, for his intelligent and active exertions in bringing into efficient operation their various plans and resolutions during the recent meetings held in Exeter-hall. The Committee feel deeply sensible that the ability and discretion exercised by Mr. Green in conducting the correspondence, together with his willing and earnest co-operation in their combined proceedings, have tended greatly to promote the auspicious, satisfactory, and encouraging result, as most triumphantly exemplified in the magnificent gathering at the last and concluding meeting of the series.”

We are, Sir, on behalf of the Committee,

Yours respectfully,

G. C. CAMPBELL,

T. B. SMITHIES,

J. H. ESTERBROOKE,

} Hon. Secs.

\* \* \* The next meeting of the Committee will take place on Wednesday evening, April 10, at Mrs. Watt's Temperance Hotel, Catherine-street, Strand, at eight o'clock.

ALCOHOL—is the high-priest of Death: tobacco is his chief deacon.

PHYSICIANS AT FAULT.—A wine-dealer, on his death-bed, acknowledged, in the bitterness of penitential sorrow, that he had often seen his customers wasting away around him, *poisoned* by what he had meted out to them; and that *same wine*, which was the cause of their decline, was often prescribed by their physicians as a means for their recovery.—*Dr. Nott.*

## TEETOTAL OPERATIONS.

## ST. PANCRAS.

The ample space allotted to the important proceedings at Exeter-hall, prevent more than a brief notice of a peculiarly interesting and effective meeting recently held in the spacious vestry-room of St. Pancras; Lawrence Heyworth, Esq., M.P., presided. The meeting was convened by the committee of the Christian Teetotal Union, and the subject announced in the bills was: "Intemperance and Ragged Schools." The chairman commenced with an excellent address, indicative of a thorough knowledge of the temperance movement, his warm attachment to the cause, and firm determination to aid its onward progress. The Rev. Thomas Spencer, A.M., late of Bath, followed in a speech characterized by intelligent argument and impressive reasoning, which produced upon the large and respectable audience a powerful effect, as testified by their quiet and steady attention. The other speakers were the Rev. I. Doxey, Mr. Hardwick, C. O. Brink, Esq., from Sweden; Dr. Gourley, Mr. W. Spriggs, and Mr. Smyth, from Canada. The whole tone and character of the meeting was such as to give evident satisfaction, and will, doubtless, have a salutary and beneficial influence in the crowded locality in which it was held.

## EAST NORFOLK.

The Rev. R. G. MASON has been zealously cultivating an extensive, and somewhat unpropitious, field of labour for the last six months, including the principal part of Norfolk, and a part of Suffolk. His field has included Norwich, Yarmouth, Beccles, Lowestoft, Bungay, Harleston, Eye, Diss, Harling, Thetford, Dereham, Hingham, Watton, Wymondham, Reepham, Aylsham, North-Walsham, Buckenham, Fakenham, Walsingham, Wells, and various other places. With few exceptions, he has been favoured with overflowing meetings. In addition to lecturing five or six times weekly, he has preached generally three times every Sabbath, and been welcomed to nearly all the principal chapels in the above places. The cause of temperance has been decidedly improved, and he has won for himself and the cause he pleads "golden opinions."

## AGRICULTURE AND TEETOTALISM.

Many in Norfolk, as in most agricultural districts, are strongly opposed to the disuse of malt-liquor, especially in hay-time and harvest, and to a stubborn reiteration of the oft-answered inquiry, "What is to be done with the barley?" If animals and men used this for food to nourish and fatten, instead of the latter drinking it to the ruin of both body and soul, it would indeed open such a new channel for a portion of the circulating medium, as for a time to affect the money interest of malsters, brewers, &c.; but the good sense and business tact of many of these would enable them to turn their money to a far more advantageous account, than in converting the precious product of the well-tilled soil into a potent poison and prolific source of pauperism, irreligion, crime, and present and endless misery. It is quite possible that this change alone would go far to answer the anxious inquiry of many a hardened agriculturist, "How shall we get out of our present difficulties?" Live by eating *moderately*, instead of drinking spoiled barley to kill yourselves, and all will be well.

J. TABRAHAM.

## BATH.

On Thursday, the 14th ult., a Working Man's Temperance Demonstration took place in the Temperance-hall, Widecombe. The object of the meeting, which was crowded, was to afford members of the operative classes an opportunity of bearing testimony to their capability of performing arduous labour without the use of stimulating drinks. Mr. E. SAUNDERS occupied the chair, and called upon

Mr. SHEPPARD (carpenter), who said he had been a teetotaler eleven years, and he was sure his fellow-workmen would say that he did his work without drink as well as any of them who used it. He was equal to them in lifting, heaving, or any other heavy labour.

JAMES PENNY (miller), who had tried the temperance system for ten years, made similar statements. He had been in the same establishment for twelve years, and he could appeal to his master if he did not do his work better now than before he gave up drinking. He knew he was better in every respect, particularly in health.

JONATHAN COLLIER (gardener) said he had learned to drink when a child, and had frequently been discharged from situa-

tions because of his drunken habits. He was induced to take the pledge thirteen years ago, and was able to continue working a much longer time than he could formerly do.

MARK COWARD (quarryman) had given up drink sixteen years ago. After he had been an abstainer nine years he was employed on the railway, where he did eight and nine and a half days' work per week. That, he found, he could stand without any intoxicating stimulant.

GEORGE FRANKS (plasterer) said that, during the ten years he had been a teetotaler, he had been exposed to all sorts of weather, both heat and cold, and he had been enabled to do his work well.

William Carbound (tailor), James Snook (wheel chairman), George Eyles (baker), James Barter (mason), George Neat (treadler), — Hall (gasfitter), and others, subsequently addressed the meeting in very interesting speeches, all declaring that they had practised total abstinence for many years, and that they were better able to do their work under that system than when they had indulged in the ordinary drinking usage.

The several speakers were loudly cheered by a most attentive auditory, and the meeting concluded with a vote of thanks to the chairman.

## SCARBOROUGH.

The progress of temperance in this quarter is onward—"onward we go right merrily." The word is "Forward, forward to the rescue!" Volunteers continue to come forward and join our ranks, free, able, and willing to rescue themselves, their families, and friends from the yoke of their greatest enemy—strong drink. The temperance demonstrations in Exeter-hall, London, appear to have given a beneficial stimulus to societies all over the country; and, like the bright star in Bethlehem, points out the centre as an example for other societies to follow. The Scarborough Temperance Society is not far in the rear. Crowded meetings have been addressed by Mr. Thomas Hudson, of Bristol. He delivered some inspiring lectures in the Odd Fellows' Hall on the 24th and 25th ult., and was supported by Mr. Thomas Whittaker, and the president of the society, Mr. William Wood. A fresh impulse is evidently given by these lectures; numbers are availing themselves of the truths that have been depicted in them of the doings of the "Gin-fiend" and his followers. At the close of a gratuitous lecture delivered by Mr. Hudson in the same room, March 1st, the president announced that upwards of 300 persons had joined since the visit of Mr. James Teare, and hoped that Mr. Hudson's visit would be attended with similar results.—A temperance soiree was held at Mr. T. Whittaker's, the Temperance-hotel, on Wednesday evening, March 6, in commemoration of the anniversary of Mr. Whittaker's entering the above hotel, and which was well attended. After tea, the company indulged in various amusements. An entertainment was given by Mr. T. Hudson and Mr. T. Whittaker, introducing several melodies, recitations, and anecdotes of a humorous, moral, and instructive character.—The regular weekly meetings of the society, in the Bethel and George-street Chapels, continue as attractive as ever; a pleasing sign that all is not labour in vain.

C. MEADLEY.

## YORK.

On Monday evening, Feb. 18th, a demonstration of working men, in connection with the temperance cause, took place in the Lecture-hall, Goodramgate, in this city. The chair was taken at eight o'clock by Mr. R. H. BURDEKIN, who opened the meeting in an appropriate address, in which, among other things, he referred to the condition of a body of men employed in London as coal carriers, in the unloading of vessels. It appears that this class of men are paid their weekly earnings at public-houses, where, upon an average, they spend one-third of their wages in drink. The meeting was afterwards addressed by Messrs. Barker, Holmes, Crossfield, Armstrong, and others—all sons of toil. The speeches of some of these individuals were expositions of the drunkard's career, and were calculated to do much good in arresting the progress of the drunkard, and also in operating as a warning to others.—Mr. Armstrong dwelt chiefly on the worth of the working man. What, said he, could our country or the world do without the working man? And who but the working man was it that had performed the greatest things for the benefit of the world at large? Who translated the Scriptures? Two working men—one a shoe-maker, and the other a clogger. Who was it that said, "These hands have ministered unto mine own necessities?" It was a working man—Paul, the tent-maker (applause)! Who was it that emancipated the slaves? It was a working man

—Mr. Knibb (applause). Who was it that wrote that beautiful work which had afforded him, as he doubted not it had afforded his hearers, the greatest pleasure, "The Pilgrim's Progress?" It was a working man—the Bedford tinker, John Bunyan (applause). It would be well if they had some more such working men. The speaker then directed attention to the demoralising effects of drink, and called upon the audience to try to do without it. The meeting throughout seemed to afford much pleasure, and, we trust, was productive of good.

A numerous meeting of Sunday-school Teachers and others was, on the 4th. ult., held in the Lecture-hall, Goodramgate, York, to hear some important statistics from Mr. T. B. SMITHIES, formerly of this city, obtained of the chaplains of the principal jails and penitentiaries in the kingdom, showing the effects of intoxicating liquors. J. BACKHOUSE, Esq., was called to the chair.

Mr. T. B. SMITHIES addressed the meeting at some length, and read over the communications he had received on the subject they had assembled to consider, stating that he thought he had clearly established that the large majority of the prisoners in the different jails of the country had been Sunday scholars—not for a short time merely, but from one to three years. The question, then, was forced upon them, how did they come there? He would endeavour to answer that question. He then alluded to the statements made by the late Chief Justice Hale, Mr. Baron Alderson, Mr. Justice Patteson, Mr. Justice Erskine, Mr. Justice Wightman, and other judges, showing that if it were not for the drinking usages of the country, there would be little or no occasion for the holding of assizes for the trial of prisoners. He submitted, therefore, that they ought, whilst government were spending hundreds and thousands of pounds in building massive buildings for the punishment of crime, to bend their energies for its prevention. He did not deny the utility of Sabbath-schools, but he contended that they had not done all the good they might and ought to have done; and he enforced upon the teachers the necessity of allowing this matter to receive their serious and prayerful attention, and of warning the children placed under their charge—a duty which he believed had hitherto been much neglected—against the dreadful consequences of intemperance. Mr. Smithies' remarks were received with much applause. The whole of the returns which Mr. Smithies had received give an aggregate of 8,781 prisoners, of whom 5,478 had been at one time scholars in Sunday schools.

The CHAIRMAN made some appropriate observations in support of the temperance cause, and gave some particulars in connexion with his travels in Australia and Africa, showing, from his visits to the convict population in our penal colonies, that the principal cause for the commission of the crimes for which they were then suffering was from the use of intoxicating liquors, and that by their being indulged in, they formed one of the greatest obstacles to the progress of morality and religion.

Mr. HENRY CLAPP, from America, was the next speaker, and he gave a pleasing description of the history and progress of the temperance reformation in his native country, where there are above half a million of reformed drunkards.

Mr. E. LLOYD, York, moved "That this meeting having heard a series of statistics, showing that the large majority of the criminals at present in the prisons of this country have been, for a considerable time, scholars in Sunday schools, and it being fully proved that the greatest proportion of these have been led into crime through our national drinking customs, would earnestly recommend this subject to the serious attention of the Sunday School Union."

B. WILSON, Esq., of Mirfield, seconded the motion, which was carried, and the meeting shortly afterwards separated.—*York Herald*.

#### HINCKLEY.

The friends of the temperance cause in this town are actively engaged in the furtherance of their objects. They hold monthly meetings, and good results are the consequence. On Monday evening, the 4th of March, a large and respectable audience listened with great attention to a lecture delivered by Mr. Isaac Barnett, a member of the Independent congregation, in whose vestry the meeting was held. His address was replete with encouragement to his fellow members to continue on in the undertaking in which they had engaged. He called upon the drunkard and the moderate man to league themselves with us, and

unite in overthrowing the barriers of opposition to our progress. He ably quoted from Scripture passages favourable to total abstinence. Several signatures were added to the pledge.  
J. PRESTON, Jun., Secretary.

#### ROYAL LEAMINGTON SPA.

The anniversary of the "Buds of Promise," Juvenile Reformatory Tent, was celebrated on Monday, March 11, 1850, by a public tea meeting in the Temperance-hall, when a goodly number of members and friends sat down together. After tea a public meeting was held, Brother W. D. Wright, P.C.R., in the chair. Brothers J. B. Hickling, J. Alwood, C. Smith, and J. Roberts, and Messrs. Carter, Hal, Pinder, Ellis, and Robins, addressed the audience upon Reformatory and Teetotalism, and were loudly applauded. The meeting closed by singing the Doxology, and all parties retired highly delighted with this specimen of the "good time coming," knowing that to realise the full effects they had only to "wait a little longer."

#### RUSHDEN.

March 7th, Mr. J. Inwards delivered a lecture here on "The Bottle," illustrated with paintings from a powerful magic lantern. On the following evening he delivered a lecture on astronomy. While we were admiring the grandeur of the solar system, with the material sun for its centre, we were led to admire that glorious moral system which has "the Sun of Righteousness" for its centre; and while we marked the revolutions of the majestic planets, it brought to our mind the church of God, the temperance reformation, Sabbath schools, missionary and peace societies, revolving round their great source and fountain-head, receiving light from thence, and reflecting it on a besotted and benighted world.  
E. KNIGHT, Sec.

#### RECENT PUBLICATIONS.

THE COUNTING-HOUSE COMPANION. Tables of Prime Cost, Profit, and Rebate, &c. London: Piper, Paternoster-row.

The object of these Tables is to show, "by one summation, the clear gain on any specified outlay, from one penny to five thousand pounds, allowing to the purchaser a discount ranging from two and a half per cent. to fifty per cent." The plan of the work is novel, and its publication must be hailed with pleasure and gratitude by "all who are engaged in manufacturing, buying, selling, importing, or exporting, whether as principals or as agents." The calculations have been made with great care, and may, we believe, be safely depended upon. As a correct knowledge of profit and loss must regulate the household expenditure, and other expenses, of every one who is desirous of "providing things honest in the sight of all men," we advise every tradesman to have this "Companion" on his desk; it will save him much trouble, however expert a calculator he may be, and will prove either a "ready reckoner" or a counter-check.

AN APPEAL TO THE PIOUS in favour of Total Abstinence. By R. TABRAHAM, Wesleyan Minister. Twentieth thousand. London: Houlston and Stoneman, Paternoster-row.

We have before noticed this excellent tract, in which "love to man" is urged as the powerful motive to abstain from the use, gift, sale, and manufacture of all kinds of intoxicating drinks. We now notice it for the purpose of expressing the pleasure with which we witness the issue of the twentieth thousand of so useful a publication; and of congratulating our friend on his having found leisure, notwithstanding the active part he has taken in maintaining "Conference discipline," to superintend a work of such unquestionable utility!

#### TO CORRESPONDENTS.

Advertisements, and articles intended for insertion, should be addressed to the Editor, 80, Fenchurch-street, London; also, all orders for the Stamped Edition.

The TEETOTAL TIMES AND ESSAYIST may be had of B. L. Green, 62, Paternoster-row, London; Ward, 54, do.; Abel Heywood, Manchester; Kershaw, Leeds; Menzies, Edinburgh; Gallie, Glasgow; and all Booksellers.

THE

# TEETOTAL TIMES

## AND ESSAYIST.

PUBLISHED MONTHLY.

No. XXIX.—NEW SERIES.]

LONDON, MAY, 1850.

{ Price One Penny.  
{ Stamped, Twopence.

### NATIONAL TEMPERANCE SOCIETY.

**THE ANNUAL MEETING** will be held at ST. MARTIN'S HALL, Long Acre, on THURSDAY, May 23, 1850. The Chair to be taken at Six p.m.

Tickets for the Reserved Seats, for Subscribers only, can be had at the Office, 80, Fleet-street.

ISAAC DOXSEY, Secretary.

### GRAND TEETOTAL DEMONSTRATION

and RURAL FETE in the Park adjoining the Mansion of Walter Long, Esq., M.P., Rood-Ashton, Trowbridge, Wilts, on Whit-Tuesday, May 21, 1850.

The Trowbridge Total Abstinence Society feel great delight in announcing this Fete. A Public Tea-meeting will be held at four o'clock in a splendid Marquee, capable of seating 1,000 persons. Tickets, one shilling each.

Public Meetings will be held, at which J. Toone, Esq., Surgeon, Salisbury; T. A. Smith, Esq., of London; and Mr. S. Horton, of Frome, will advocate the necessity of this noble cause.—[See hand-bills.]

### REMOVAL.

**TEMPERANCE HOTEL, CARLISLE.**—R. DUNCAN respectfully announces to Commercial Gentlemen, and the friends of Temperance, that he has been compelled to leave his old house in Court-square, to make room for a Publican, but that he has been fortunate enough to secure the house,

26, ENGLISH-STREET,

which is a larger and better house, more centrally situated, and has recently been repaired and fitted up with every convenience for a Commercial Hotel. It will also be found most convenient for business, being NEXT DOOR TO THE POST-OFFICE, and within three minutes' walk of the general Railway Station.

### TESTIMONIAL to Mr. T. A. SMITH.

SUBSCRIPTIONS TO APRIL, 1850.

Previously announced .....	£35 10 6
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It is now decided to bring the Subscription to a close as soon as possible. In the meantime any sum which the friends to the above object may think proper to contribute, will be thankfully received by the following gentlemen:—Wm. West, Esq., 1, Cambridge-terrace, Clapham-road; John Cassell, Esq., 80, Fenchurch-street; Rev. I. Doxsey, National Temperance-office, 80, Fleet-street; Temperance Provident Institution, 39, Moorgate-street; Messrs. Wilson and Campbell, Blackfriars-road; Mr. Tisdale, High-street, Kensington; Mr. Cole, Blackheath-hill, Greenwich; and by

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Order immediately.

### THE PEOPLE'S ABSTINENCE STAND-

**DARD** is the only Weekly Journal devoted to the Total Abstinence Cause.—Each number contains one of a series of papers on Popular Physiology, illustrated by Anatomical Engravings, in which the physical effect of Alcohol will be fully explained.—Articles on the Connection between Christianity, Peace, Freedom, Political Progress, and True Temperance.—Reviews of New Books.—Original Poetry and Temperance Tales.—One Page of Medical Quotations—with Reports of Meetings in Town and Country. Published in time for Booksellers in Town and Country to supply it on Saturday.

Price 1d., or Parts 6d. A few back Numbers still on hand. The First Volume, price 2s. 6d. is now ready.

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### THE TEETOTAL TIMES and ESSAYIST, for 1849.

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Sixteenth Thousand.

### INTEMPERANCE the IDOLATRY of BRITAIN.

By the Rev. W. R. BAKER, author of the "Curse of Britain," &c. It is admitted by the most eminent of the religious reviewers, as well as by all who have read it, that there never was a work upon the Temperance Question more calculated to carry conviction to the mind of a thoughtful reader as to the danger and iniquity of the drinking system. That it may have a very extensive circulation, this new and revised edition is published at Three-pence—the price of the former editions was 2s. 6d. The usual allowance will be made to societies, or persons taking a quantity.

DR. NOTT'S LECTURES.

**NATURE AND PROVIDENCE.—REPLYING to the QUESTION, WHAT is the DUTY of MAN in RELATION to the USE of INTOXICATING LIQUORS?** In four eloquent and powerful LECTURES. By ELIPHALET NOTT, D.D., LL.D., President of Union College, New York. Carefully revised, with an Appendix. In 32 very closely-printed pages, crown octavo, price One Penny.

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## COLUMN FOR THE YOUNG.

## LITTLE DROPS.

"Little drops," I hear some one say. "Little drops of what?" Guess. Are you beat? Well, I will tell you. Little drops of—of—strong drink. Now, listen to two or three things about *little drops*.

1. *They are hurtful, though but little drops.*—You have heard of alcohol. That is a poison. Well, all the kinds of drink to be found in this country are mixed with it. Now, poison could be mixed up with other things so as to take its bad effects away; but men often bungle when they try to manage this, and in making strong drink they *never* try it. All *strong* drink, therefore, contains a hurtful substance in it, and every little drop is a little hurt; but who would willingly do themselves a little hurt? What would you think of a boy making holes in his hand with a pin, and saying, Oh, they are but *little* holes! Would any boy do that? No. He would *feel* that little hurt *at the time*. Now, the hurt done by little drops is often not felt at the time; and this it is which make people think they have got no harm at all. But this is a sad mistake. My dear young friends, when you are asked to take a little drop, think it is a little drop of a bad thing, and politely refuse it.

2. *They lead to larger drops.*—Many who began with just putting their lips to the glass when they were boys and girls, have gone on next to a little sip, and then to a larger sip. Perhaps they stayed awhile at a quarter of a glass, but by-and-by they came to a half. From that they managed a whole, and so on till they could *stand*, as they call it, a good deal. No *good* kind of food or drink makes people crave for it in this way. A person who eats an egg to breakfast one day, does not seek always the more eggs the longer he lives. He does not seek two this week, and three the next, and four the next, and five the next. That is because they nourish him. Strong drink is like a spur only. A spur does not give a horse strength, and no horse would live long if it was always spurred and made to gallop. So with a man who uses drink. He begins with a little drop, but by-and-by this does not spur him enough. He must have a shaper spur, that is, a larger drop. Ah! beware of little drops!

3.—*They lead to frequent drops.*—Many folks who began with little drops have been tempted to take *frequent* little drops. This is a very common way of learning to drink. It is a way by which many young people have learnt. Those who take frequent drops are often called tipplers. It is a very bad sign, though a person takes but a little at a time, to see him take it always when he has an opportunity. If you saw a person running into every baker's shop he came to, and buying a loaf to eat it, you would say he was a glutton. Nobody would do that; and yet hundreds are unable to pass a public-house, if they have any coppers, without drinking a gill. Labourers who drink a little drop often throw down their tools for a moment to go for a dram. In the house too, those females and others who think they need a thimbleful now and then, are enticed to frequent drops by every little event. Let all boys and girls resolve to avoid taking frequent drops by taking no drops at all.

4. *They lead to stronger drops.*—People don't generally begin with the strongest liquor at first. Many young folks begin with a little drop of ale, or a little drop of porter, or a little drop of wine. Stronger drinks at first would make them cough and choke; but as they continue taking little drops of these, they grow able, and are proud about it, to take little drops of whisky, of brandy, of gin, and so on. Here, then, is another danger, and a strong reason why even the *least* bad drinks should never be touched.

5. *Little drops lead to regular drops.*—What we grow fond of, we like, if we can, to enjoy regularly. To make regular visits to the public-house is a sure sign of ruin to working men. Some have a drop once a week—others twice—others every day—others every morning and evening, and others oftener. Now such persons mostly all begin with *chance* little drops—then come, perhaps, regular once a week drops—then twice a week drops—then daily drops—and so on till at last these little drops lead to *more* than drops—to gills, and mutchkins, and pints, and bottles, and bowls-full. Then follow ragged coats—broken heads—staggering limbs. Then appear starving children—heart-broken mothers—naked walls—shoeless feet—fireless chimneys. Then come loss of health—loss of character—loss of friends—loss of credit—loss of this world, and, dying so, loss of the next: for no drunkard shall inherit the kingdom

of God. Dear children, think of all this, and avoid little drops.—*No. 6 of Tracts for the Young; issued by the Scottish Temperance League.*

## THE DRUNKARD AND HIS BIBLE.

A man of very intemperate habits was presented with a copy of the Scriptures by a member of the Bible Society. The drunkard thanked him, telling him that he had no such book at home—that he would keep it for his own use. Being so much intoxicated, he was unable to reach home, and sat down by the wayside and fell asleep. He awoke in the night, and finding a Bible in one pocket and a bottle of brandy in the other, he said to himself, "It will not do to carry both home together, and I do not know which to throw away. If I throw away the Bible, I shall die a drunkard, and the devil will have me; if I throw away my bottle, I give the lot to God Almighty, and I may die a good man."

He reflected, and a sense of duty compelled him to throw away the bottle, and keep the Bible. He took it up, and dashed it against a tree. When he reached home, he told his family what he had done, and what he proposed to do. The morning was spent in reading the new book, and on the same day the family was called around the family altar, while he, who was lately a companion of the bottle, addressed the throne of grace. The man is now a worthy citizen, an exemplary Christian, and is actively engaged in doing good.

How encouraging is this fact to those who are engaged in the worthy object of distributing the Word of God. Go on with your heaven-approved labours, and you will meet with signal success. Let no opposition discourage, no threats daunt you in your work of benevolence and piety.—*Zion's Banner.*

## THE DRUNKARD'S FAREWELL.

A TEMPERANCE MELODY, BY C. MEADLEY.

Air—"Mary Blane."

I once did love to use strong drink,  
I lov'd it as my life,  
It came from Old Jamaica, and  
It caused me much of strife;  
At home I lived so happy, when  
Free from all care and woe;  
Until I took to drinking rum,  
Which proved my overthrow.

*Chorus*—So farewell now to all strong drinks—  
Rum, brandy, gin, and pain;  
Though you have often made me drunk,  
I'll ne'er get drunk again.

When toiling at my daily task,  
I cry, and say, good bye  
To ale, and beer, and such-like trash—  
Drink *water* when you're dry:  
'Tis Nature's best and wholesome drink,  
'Tis sent from Heav'n for man  
To use, and not to poison turn,  
To scourge our happy land.  
So farewell now, &c.

I banish'd alcohol from my sight,  
The Temperance pledge I took,  
And quench my thirst with liquor bright,  
That runs clear in the brook.  
Contentment, peace, and happiness,  
And health is sure to flow,  
By abstinence from all strong drink—  
The drunkard's deadly foe.  
So farewell now, &c.

Then sign the pledge, and keep it well,  
And from intemperance cease,  
Our ways are ways of pleasantness,  
And all our paths are peace.  
Your years will then be multiplied,  
Your step be firm and free;  
And when old age creeps on your brow,  
More honour'd will you be.

*Chorus*—So farewell now to all strong drinks,  
Rum, brandy, gin, and pain,  
Though they have often made me drunk,  
I'll ne'er get drunk again.

Scarborough, April, 1850.

### HAVE YOU EVER HEARD OF TEETOTALISM?

BLEAR-EYED TOPER! mortal of greater value than countless worlds! now that I have caught you in your right senses, let me ask a question, probably, never put to you before, "*Have you ever heard of Teetotalism?*" But now that I see the deep foot-prints of poverty on your very hearthstone; now that I observe your emaciated condition more distinctly, and perceive the unmistakable traces of pinching want on the countenance of your wife, I read in each that I have introduced a topic to which you are a stranger, although one with which it is most important you should be intimately conversant, since your life, your eternal welfare, your all, depends upon it. But hold! I am talking too fast. See, what is this under your elbow? One, two, Teetotal tracts! Am I then to suppose that you are aware there is a way by which you may escape the present misery and future woe of drunkenness, and yet that you refuse to walk in it? Surely I am wrong, or surely you are wrong; or surely *Teetotalism*, or *hard-drinking*, or something here, is wrong. Have you the capacity for judging between good and bad? Could you distinguish a lead shilling from a silver one? Yet here are earthly happiness, and everlasting felicity, in opposition to misery now, and ten thousand times augmented misery hereafter; and you choose the latter, as though you thought it were the best!

MODERATE DRINKER, tradesman in a flourishing business, put aside the newspaper, and, before you sit down to that reeking poison, spare me a moment, to answer me the momentous question, "*Have you ever heard of Teetotalism?*" Of course you had not, or that "glass" had not been there. With your permission, I will at once explain. Why, if my sight deceives me not, that is a Teetotal almanack against the wall; and, strange and stranger still, here are temperance mottoes, and the temperance principles, against every day in the year, so that you cannot look at your almanack but they stare you in the face. Do I, then, address a reasonable mortal, who knows the objects of Teetotalism, but who refuses to co-operate with Teetotals? You toil for wealth, sir: would you then reject with disdain a magic plan for the certain and speedy accumulation of a houseful of gold? You take means for obtaining long life: what would you then say, were I to prove that you are nursing a reptile whose deadly sting will, ere long, be thrust into your own heart? You seek after happiness: what would be your emotions could I convince you that, day after day, and year after year, you are adding, and adding, and adding, one element of misery after another to the mass which must shortly constitute your hell? Teetotalism will heap up for you a pile of wealth, compared with which earth's gold is as worthless as dust. Strong drink is a venomous reptile; and unless crushed now, its sting will pierce your vitals, when you think it slumbers. Intoxicating liquors are the surest of materials for the sorest of hells; and you, by tolerating and abetting their existence, do all you can to make misery your own, and to banish happiness from others. And, to make your position ten thousand times worse, *you know you are doing it.*

MAN IN A STATION OF THE HIGHEST RESPONSIBILITY: you who are one of the rulers of the nation, may I be permitted to speak a word with you on a subject of consequence? "*Have you ever heard of Teetotalism?*" Ah! I see, I see, you have no know-

ledge of it. Pity 'tis I have not had an interview with you long ago. Time is flying, and the more there passes the less there is to come. Listen for a moment, and I will attempt to show how £60,000,000, by being annually spent otherwise than in intoxicating liquors, may do the country ten, twenty, ay, a hundred times more good. Give attention, sir, give attention, and I will try to make it clear that the alarming disease which now afflicts John Bull has a cause, and that, instead of attacking that cause, you strengthen and favour it as much as in you lies; and only meet one of its innumerable issues as slowly as possible. A moment, sir, a single moment, and I will tell you the amount of punishment you may escape—the amount of glory you may secure—through knowing of Teetotalism; the obloquy future ages will cast upon your name, and the crimes with which they will charge you for *not* knowing about it. It is high time, sir, you were acquainted with Teetotalism. If you had known about it before, you might even now have begun to reap the sweet fruits of such acquaintance. But how can this be? Here is actually one of a series of letters on temperance, addressed to you and the Government generally, in your own break-fast-table periodical. What am I to think? You see millions of human beings, whom you profess to help to govern, as a father does his children, hurrying on to appalling destruction. There is a way to stop them and turn them back; but do you really know of it, and can you regard it with an indifference which tells as well as a sneer of contempt?

MINISTERS OF RELIGION AND TEACHERS OF OUR YOUTH! Have you ever heard of Teetotalism? Yes! I know you have. You have had tract after tract, and paper after paper, sent to you, informing you of the ten thousand evils attendant upon the use of strong drinks, and the innumerable blessings connected with total abstinence. You *know* that intemperance keeps thousands from the house of God, from the duties of the Sabbath, from searching the Scriptures, from the knowledge, the enjoyment, the practice of pure and undefiled religion. How great your responsibility in this matter! How frightful the thought of apathy, of opposition on your part!

But I cannot proceed. The thought pierces me like a dagger. Teetotalism may be made the means of introducing tens of thousands to the supreme, everlasting joys of paradise; is capable of banishing nine-tenths of the miseries incident to a bottle-loving community; and yet people act as though they knew nothing at all about it!

TOBACCO.—A trifle, *memento mori*, dust for the nose, ashes for the mouth, and poison for the stomach.

A STARTLING FACT.—Moderate drinking has caused more pecuniary and social injury than drunkenness ever did. And more men have died from the result of moderate than from immoderate drinking.

BETTER TIMES HAVE COME.—Where would the following tyrannical act be borne now? In a room in Haddon-hall, an ancient baronial residence near Bakewell, in Derbyshire, "is an iron fastening, about six feet from the ground, and large enough to admit the wrist of a man's hand. The design of this, we are told, was to punish those delinquents and outlaws to domestic order who refused duly to take their quantum of ale, for which delinquency the guilty culprit was punished by having his wrist placed in the iron fastening over his head, and having the horn of ale, which should have gone down his throat, poured instead down the sleeve of his doublet." This instrument would not be unimportant among the "seven score servants" who thronged around the "King of the Peak" and his frequent crowds of guests.—*The Youth's Instructor*, August, 1849.

the Gospel of Christ; and that even of this sum a considerable portion is given grudgingly.

Another item in the report also would be highly gratifying to his companions in rebellion—for he might aver, that more persons every year die through the use of strong drink than are added to the Church; that of those brought up in Sabbath-schools, more scholars perish than are saved, and that the principal agent in their destruction is smoking and drinking; that there are more drunkards made every twelve months by professing people and moderate drinkers, than are reclaimed by the Teetotalers; and, consequently, if the matter works as it does now, intemperance and wine will go hand-in-hand until the day of doom; and that, to use the strong language of the prophet, "Hell must enlarge herself and open her mouth without measure," or else there will not be room enough for the boundless number of victims that both the religious and irreligious men and women of England are precipitating to its depths.

One matter of immense importance and gratification to this horrid audience would be the fact, that strong drink is effectual in neutralizing, to so great an extent, the evangelical efforts of the day. That Bibles are pawned for drink; that religious tracts are unread through drink; that the labours of Scripture readers, city missionaries, itinerants, visitors of the sick, and stated preachers of the Gospel are, to an incalculable degree, lost through drink;—in a word, that there is a material demon which none but Teetotalers can contend with; for when he does not destroy the soul, he invariably injures its powers, and most unerringly brings the body to the grave before its time; and yet that this evil spirit is nursed in the sanctuary, commended from the pulpit, and dearer than health and life to many of the most popular ministers of the Word. For he, who uses a poison that will shorten his own days and those of his most beloved friends, and may bury not a few of them in perdition, shows that he loves strong drink better than life. It could easily be shown to such an audience from actual demonstration, from everlasting, ever-suffering, ever-living examples, that numbers of the priests of the sanctuary have, by their use and commendation of stimulants, destroyed many more souls they have saved; and, therefore, that so long as these practices continue, there will but little to be feared by demons from the aggressions that Christianity will make on the Empire of Darkness. It would, no doubt, make this evil concourse thrill with hope, to find that the missionary carried to savage and idolatrous climes bibles and strong drinks together; and thus, though he proclaimed the Gospel, yet in his wine, cordials, spirits, &c., he introduced a greater scourge than had ever yet visited the heathen world.

Our readers will perceive that the subject at which we have hinted is almost boundless, and that it is awful and appalling as it is immeasurable. Were fallen angels to write books, or send to our world a catalogue of the souls that have been lost through intoxicating liquors, and the woes here and hereafter connected with this refined butchery, they might fill more volumes than are yet found in the known world. There is not a drinker that perishes alone in his debauchery. Like the plague or malignant fever, it hurries its victim to the grave; but it also buries his dearest friends in destruction. And yet this is a crime which must not be branded in Exeter-hall, at the generality of our philanthropic May meetings! The man who did so would be hissed from the platform. Were it taken up in good earnest, as it ought

to be, and as God and man demand that it should, the Bible, Missionary, Tract, and Sunday-School Societies would suffer. Many of the clergy and nobility would give them up; all the brewers, distillers, wine merchants, &c., would withdraw their subscriptions, and several preachers and popular speakers would leave the platform. And thus we poison the very waters of life with this worst of all venoms, and rob ourselves of success, our societies of funds, our churches of members, the world of good citizens, and heaven of redeemed souls; and, worse than all, we people perdition with spirits whom we have destroyed, and, in doing so, allow demons to exult over their immense acquisitions and our impious madness.

Until we abandon these accursed drinks we shall, to a very awful extent, "labour in vain and spend our strength for nought," and our May meetings will be robbed of that interest which would arise from their almost boundless prosperity.

#### THE NARRATIVE OF A DRUNKEN BARBER.

[BY R. W. VANDERKISTE, MISSIONARY.]

"IF," said I, "you had converted to a good use that money you have spent in drink, Mr. —, your declining years might be cheered by independence."

"Mr. Vanderkiste," said my poor friend, "my mind is ill at ease. I lay on that humble pallet on the ground, and (the tears starting in his eyes) I can't sleep."

Poor man! there is and has been, to my knowledge, much benevolence in Mr. —. I have known him to feed the hungry and take the houseless beneath the shelter of his roof. Habitually benevolent, but a down—downright drunkard has he been; and, to use his own favourite drunken phrase, 'a proud Salopian.' I have prevailed upon Mr. —, by God's assistance, to abstain for some time; and assured him, on the occasion of my last visit, that if he was resolved to persevere in well doing, avoid the accursed drink, and seek the salvation of his soul through the merits of a crucified Redeemer, he might cheer up. God would not forget him in mercy; and, I added, that I had frequently known teetotalism to produce strange and blessed changes, when accompanied by religion, both in men's morals and circumstances.

Said Mr. — "I have known that, too, sir. There was F—; he's an instance."

"Well," said I, "tell me all about him; I shall like to hear it."

"Why, sir," said Mr. —, who in address, when sober, though a poor man, is a gentleman, "when he (F.) kept a shaving shop in —, he certainly was an awful character, and his wife, too; I think the greatest drunkards I ever knew. I never knew them to be without a bottle of rum or gin on the table. For years and years I knew them, and they went on just the same; had not a thing scarce in their place for use. Well, sir, I lost sight of them for some years; but since I had to give up my shop" (it was through his habitual drunkenness), "and was wandering about starving, trying to obtain employment, I went into a handsome hair-dresser's in —, to ask if they wanted a man. Mr. —, smiling, answered me very civilly. He looked at me, and I looked at him. It was a handsome shop—good street—plenty of perfumery—all comfortable. Well, sir, we stood looking at one another; and at last said he (pointing round), 'You see me very differently situated to what I was.' Well, Sir, I humm'd and ha-ah'd, for I didn't know what to say. 'It was different indeed,' said Mr. —, lifting up his hands and eyes impressively, 'it was different!' 'Yes,' said Mr. F—, 'you see me very different to what I was, and this,' added he, 'is teetotalism's doing.' Well, Sir, he asked me into the parlour, nicely furnished, and introduced me to Mrs. F—, and she wasn't like the same woman, Sir.

They seemed quite pleased to see me, made much of me, and, said Mr. F—, 'I'm sorry I don't want a man, for I manage all my business myself; but I'm going to — for a week, for the benefit of my health, and if it's worth your while to come for a week, do.' Well, Sir, it turned out somebody had persuaded him and his wife to turn teetotalers, and there they were in a shop and business worth £60 or £70 to come into. I engaged to take it for a week, and gladly; and before he went, said he, 'Now, Mr. D—, there's one or two things I have to say. I allow no spirits, or beer, or liquor of any kind, on no account into this place.' 'Oh,' said I, 'mush't I have half a pint of beer with my dinner or supper?' 'Not here,' said Mr. F—, 'positively.' 'Oh, very well,' said I, 'there's an end of it.' 'And another thing,' said he, 'I do no business on the Sunday; all shut close. I pay you for a week just the same; six days is my week's work now.' 'Well, sir, they were both members, I found, of — —; and that week I seemed almost in heaven, as I sat on one side of the fire, and his wife on the other, at night, enjoying ourselves, after the shop was closed. She used to talk so as would do anybody good to hear—no hypocrisy—so changed; prayer night and morning. On her knees she did pray,' and Mr. —'s eyes seemed to melt a little, and he wiped them. 'Well, sir, when Mr. F— came home, of course there was no further occasion for me, but he gave me £1, besides my board and lodging, for the week's work, and, says he, I'm much obliged to you, Mr. D—, and I wish I wanted a man for old acquaintance' sake, but you see how it is, I don't; but whenever you are this way don't fail to look in, and do as we do.'

"There's a blessed change!" said my aged convert.

#### THE REV. THOMAS TIMPSON, OF LEWISHAM.

THIS gentleman, who signed the total abstinence pledge at Greenwich, last January, has since addressed the following to Mr. T. B. Smithies, who has favoured us with it for publication:—

DEAR SIR,—I did, indeed, on the 30th of January, as you have heard, in the Great Hall at Greenwich, sign the pledge of total abstinence from all intoxicating drinks. Many, I know, will inquire my reasons for this act, and I am prepared to give them with all frankness, particularly if they shall induce others to persevere in habits of sobriety, and seek the salvation of God in Christ Jesus.

I have been temperate all my life; and, though never robust, yet, thanks to my gracious God, I have never been obliged, through illness, to keep my bed a single day during the last fifty years. I have been a practical abstainer for several years, but I went to the Temperance Festival at Greenwich, that I might publicly offer my example, in the hope of its being beneficial to many, especially of my congregation and neighbours, inducing them to pursue their own interest and secure their own happiness. My end has already been in part accomplished.

I have some thoughts of drawing up a tract, as a declaration to all around, of my reasons for taking this step; but, in the meantime, I will briefly state a few, which I hope will be seriously pondered by all whom it may concern:—

1. Thirty years ago, my attention was called to this subject, as I found it necessary to give up my own home-brewed ale, as pure and good as any in Warwickshire, my medical friend assuring my wife that the effects of its very moderate use were unfavourable to my health.

2. I have no recollection of ever having gained real benefit from the use of malt liquor, wine, or spirituous liquors. Even in cases of temporary relief from pain, I always found its use productive of an internal debilitating fever.

3. By total abstinence from these drinks I have certainly been better in general health, and more tranquil in mind; freer from feverish depression; easier in breathing; improved in voice; less affected with fatigue in exercise; and capable of far more labour with cheerfulness.

4. The most eminent of our physicians, in great numbers, have testified, that intoxicating drinks are not in the least degree necessary for the preservation of health.

5. I have never heard of any physician of reputation advocating the use of intoxicating drinks as a proper beverage, or indispensable to promote the health of man.

6. I have known many strong men, accustomed to the greatest labour, on land and also at sea, especially in their watching in all weathers by day and by night, who have testified that their health and mental condition have been improved by total abstinence, while they have been less capable of fatigue when using intoxicating beverages.

7. When I was accustomed to take an occasional glass of wine, as offered by kind friends, the difference that I found in its quality, in different places, painfully convinced me that it must have been generally adulterated with injurious mixtures.

8. I possess certain information that in the manufacture of wines, spirits, ale, and porter—for they are all, necessarily, manufactured—their makers, and also their vendors, infuse into them various poisonous drugs, the fact of which is demonstrated by their lamentable effects on drunken persons.

9. I learn, from statistical returns certified by Government, that the enormous sum of *seventy millions* of pounds sterling are annually expended in intoxicating drinks in the United Kingdom—an amount much larger than the whole amount of the national taxes.

10. It is computed that there are *five hundred thousand* drunkards in Great Britain. I have known many such, involved in irretrievable ruin, among my own neighbours. I have witnessed the fall and ruin of many distinguished professors of religion, some even ministers; and, as far as I can perceive, intemperance in the use of strong drink—from little to much—leads to more domestic evils, social distresses, and public crimes, than any other cause.

11. The Bible numbers drunkards among those who, by the divine decree, shall not inherit the kingdom of God.

12. Sabbath-breaking appears to be chiefly occasioned by the makers and vendors of intoxicating drinks, especially by the occupations of maltsters, brewers, distillers, and the keepers of wine, spirit, and beer shops.

13. From a careful consideration of these subjects, I believe that the evangelization of our countrymen cannot be effected while these causes are in operation; and therefore I conceive that total abstinence from all intoxicating drinks is the imperative duty of every Christian, and more especially of every minister of Jesus Christ.

I remain, yours faithfully in the gospel,

THOMAS TIMPSON.

#### A FUNERAL, AFTER SIR JOHN MOORE'S.

FURNISHED BY AN UNDERTAKER.

(From "Punch.")

Not a mute one word at the funeral spoke,  
Till away to the pot-house we hurried;  
Not a bearer discharged his ribald joke  
O'er the grave where our "party" we buried  
We buried him dearly, with vain display,  
Two hundred per cent. returning,  
Which we made the struggling orphans pay,  
All considerations spurning.  
With plumes of feathers his hearse was drest,  
Pall and hatbands and scarfs we found him;  
And he went, as a Christian, unto his rest,  
With his empty pomp around him.  
None at all were the prayers we said,  
And we felt not the slightest sorrow;  
But we thought, as the rites were perform'd o'er the dead,  
Of the bill we'd run up on the morrow.  
We thought, as he sunk to his lowly bed,  
That we wish'd they'd cut it shorter,  
So that we might be off to the Saracen's Head,  
For our gin, and our pipes, and our porter.  
Lightly we speak of the "party" that's gone,  
Now all due respect has been paid him;  
Ah! little he reck'd of the lark that went on  
Near the spot where we fellows had laid him.  
As soon as our sable task was done,  
Not a moment we lost in retiring;  
And we feasted, and frolick'd, and poked our fun,  
Gin and water each jolly soul firing.  
Blithely and quickly we quaff'd it down,  
Singing song, cracking joke, telling story;  
And we shouted and laughed all the way up to town,  
Riding outside the hearse in our glory!

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## MAY MEETINGS IN PANDEMONIUM.

[BY BENJAMIN PARSONS.]

EVERY one who believes the Scriptures believes in the existence of evil spirits, and that they take a deep interest in the affairs of this world. The history of Job, of Peter, and Judas, is fraught with instruction on this head. These fallen angels are said to delight in everything that can injure mankind. Satan is called "the god of this world," "the spirit that ruleth in the hearts of the children of disobedience," and "a roaring lion, going about seeking whom he may devour." He opposes everything that is good; and Christians are exhorted "to put on the whole armour of God and to withstand" him. It is very evident, from the facts recorded in the sacred volume, that there is much more intercourse between this world and the invisible state than many suppose; and as the whole soul of the prince of darkness is under the influence of malignity, we may conclude that our philanthropic and religious institutions, by which his dominion shall eventually be destroyed, must give him and his fellow-destroyers no little pain; to them, therefore, our May meetings must be very annoying.

Proud people generally make the best of their affairs, especially when they seem to be going wrong. Sinking men catch at straws; and we may be sure that the old serpent does not fail to make the most of everything that prolongs his dominion, and prevents the final overthrow of his empire. It may, then, be no very wild imagination to suppose that there are not only May meetings in our world, but also in the regions beneath. In the latter abode it is probable that there is regularly given a full report of all our puny operations to do good, and our gigantic apparatus for evil. Our schools, inefficient as nurseries of mind, and much more so as the teachers of morals, must be a matter of almost perpetual merriment. Our sectarianism and bigotry, by which we place human leaders on the throne of the Saviour; our vast efforts to make religion dull and gloomy, and vice delightful and enchanting; our niggardly contributions to any good cause; and our almost boundless prodigality in the furtherance of folly and wickedness, must render our May meetings a mere jest to demons.

But among all this hopefulness for crime and depravity, we cannot help thinking that our drinking customs are more fraught with encouragement than any other practice among us. Strong drink annually destroys thousands of souls, more than are saved by all our Missionary, Bible, and Tract Societies put together. It would be not a little astounding if Satan were to appear on the platform of Exeter-hall, and give to the members of the Bible, or any of the Missionary Societies, a full report of all the persons who, during the last year, have perished through the moderate use of intoxicating liquors. For, as Teetotalers, we must feel, more and more, that it is not drunkenness but moderation that is the great bulwark which we have to demolish before our cause can succeed. Moderation upholds the use of this worst of poisons, which not only brings on disease and premature death, but also paralyses and debases the soul. In the eye of Satan it must be the Prince of Destroyers, and the rival of himself. Were then our arch-destroyer to deliver in a faithful record of bodies slain and souls lost by strong drinks, the catalogue would be the most appalling document that has ever been published to the world; especially if he added, that the most efficient supporters of this

deadly practice are the religious men of our day, and none more so than many of those who take a prominent part in the May meetings of Exeter-hall. Almost every report read contains lamentations that the good effected is comparatively small. But if the agents of these noble institutions would only add an appendix containing the mischief that various of its agents, committee men and others, have done to the bodies and souls of mankind, and to the cause of truth, liberty, and religion, by their moderate use of alcoholic beverages, it would be seen that they have not been cyphers in their generation, and that during the past year they have done more, and been more successful, in advancing the destruction than the salvation of mankind. Yes, we speak advisedly, when we affirm that there are not a few ministers of religion, reputedly good and popular men, who by their smoking and drinking—their commendations of strong liquors and opposition to total abstinence—give more souls to Satan than they do to the Lord Jesus Christ.

We were lately thinking that if a May Meeting of all the fallen angels could be called in Pandemonium, and the God of Strong Drink were to preside, a very marvellous narrative might be given to the assembly by the Prince of Darkness. He might tell his compeers in malignity that our little island, and another speck or two on the globe, have begun to move to bring about what they call a "good time;" but that the efforts made were of a most insignificant character. That sometimes, in a population of 40,000 or 50,000 inhabitants, it was difficult to bring together regularly half a dozen men, or women, who would throw their souls into the working of any society that had for its object the real elevation of man and the glory of God. As an evidence, he might state the various plans that have to be adopted to raise a few pounds for the cause of truth and humanity; that some of our rich people, who pass as very religious persons, and who spend hundreds a year on luxury, when applied to for a small subscription to bless and save their poor brethren, part with their money with almost as much caution, and parsimony, and reluctance, as they would with their blood; that popular men are almost worked to death to beg for religious institutions; that some individuals have given up the matter in despair and publicly assert, that the State must take the money by force out of the people's pockets, or else starvation would slay the poor by the thousand, and religion would die out of the land; that the voluntary principle, in doing good, is a greater source of merriment than anything that has ever been said by "Punch;" and that none laugh at it so cordially as those who boast of having arrived at apostolical infallibility in Christianity.

He might turn to the other side, and show that all his servants are perfectly free; that there is no need of bribes or compulsion to make men wicked, or the deplorable of the earth; and especially that he has no lack of agents or money; for, leaving all irreligious, heathenish, or superstitious countries out of the question, in England alone, which boasts of taking the lead in the regeneration of the world, there are at least a hundred people who, directly or indirectly, work for the cause of iniquity, for every ten that take up the cross and follow the Saviour; and as for money, one example may suffice—for not less than ONE HUNDRED MILLIONS are spent in poisons, and wasted through their use; while not more than THREE MILLIONS are voluntarily raised to propagate

## TEMPERANCE AND SCURVY.

THE advocates of a good cause are sometimes speculating as to its diffusion and progress; and it is gratifying to know that intelligence respecting the *Temperance Reformation* has extended even to the Deserts of Arabia! This fact we gather from a letter penned by Dr. Vaughan at *Aden*, and received in due course at Lloyd's in London, from whence it soon finds its way into the newspapers. The purport of the letter is, that scurvy is on the increase in ships arriving at *Aden*, principally the ones laden with coals from England; and that the worst cases are invariably in such vessels as do not allow a ration of spirits; the doctor further advises the daily allowance of a portion of spirits, &c.

Is it possible that this letter is part of a preconcerted plan to perpetuate the evils, and along with them the unrighteous gains, of spirit-drinking amongst sailors? At home, steps, as we know, have been taken to diminish the consumption of intoxicating liquors on board ship; thus we have the authorities issuing regulations for the Royal Navy, limiting the spirits to half the usual quantity; while some of the steam-packet companies have interdicted them to the crews of their vessels; when lo! from *Aden*, a voice is heard—*Continue the spirit ration, or your sailors will die of scurvy.*

*Aden*, be it remembered, is a large seaport in the Red Sea, at the southern extremity of the peninsula of Arabia, containing about 15,000 inhabitants, with a trade chiefly in gums, spices, and coffee; and is a place of rendezvous for steamers plying in the commerce between England and India. Hence a sound uttered there, by an official, is pretty sure to be heard by multitudes in both Asia and Europe. It is difficult for medical practitioners, located inland and without experience in the treatment of scurvy, to controvert the views of one who is entrusted with the actual treatment of the disease; nevertheless we can consult standard works and authorities on the subject; and from these we gather, that ardent spirits never have been found a preventive, nor a necessary medicine in the treatment. The *Medical Times*, one of the leading professional journals of Europe, says, in noticing Dr. Vaughan's letter, "A great step has been made in abandoning the daily ration of spirits. For Heaven's sake, let not that step be lost without sufficient reason and due inquiry. A very ordinary cause for the outbreak of scurvy in vessels proceeding on long voyages, is the atrocious adulteration of the lime-juice supplied them as prophylactic of the disease." Again: "It is evident from the disease being confined principally to coal-laden vessels, that it springs from some local cause:—there must be other causes; want of cleanliness and bad provision, want of good and proper ventilation, foul air, and close damp sleeping places, with insufficient exercise, will be more likely to induce scurvy than the loss of the spirit ration."

We may then, we think, fairly conclude, that the causes of scurvy enumerated above being fairly removed, all necessity for spirituous drinks will vanish with them. And is not the trial worth making? Surely no man with a spark of philanthropy in his bosom, and knowing the miseries and disasters incident to a sailor's life through the use of alcoholic liquors, would hesitate to answer in the affirmative.

Herein we think is Dr. Vaughan's error; he seems not to be aware how far science has demonstrated the propriety of abstinence from spirits in health and disease. We could wish to convey to him a copy of

Dr. Carpenter's Prize Essay, on perusing which we are confident he would see his way out of his present difficulty in treating scurvy in the hospital at *Aden*; and, if this book is too heavy to be posted, it would be easy to forward him the article from Dr. Forbes's Review, together with a copy of the Medical Certificate. We close for the present (keeping an eye, however, open towards the east), with a few words from the periodical already quoted from: "*Drunkards* are the very worst subjects there can be for scurvy, as they are more readily attacked, and less easily cured, their stamina and powers of resisting disease being already destroyed."

H. MUDGE.

## GRAND TEETOTAL EXCURSION.

THE Committee, under whose management the recent series of meetings in Exeter Hall were held, have determined upon undertaking an Excursion to Tunbridge Wells, in railway carriages, on Monday, July 22. This Excursion is undertaken with a twofold object:—to present to the public something like a demonstration of the strength of Teetotalism in the metropolis and suburbs, and to replenish the funds of the Committee as well as those of the societies that may co-operate with them. As to the funds of the Committee, there is a balance still due to the Treasurer on account of the Exeter Hall meetings; the plan on which the Committee propose to conduct the intended Excursion will, it is believed, not only meet that deficiency, but benefit the local societies in a pecuniary point of view. A SPECIAL MEETING, for the consideration of details, will be held on Wednesday evening, May 1, at Mr. Watts's, Temperance Hotel, Catherine-street, Strand, at eight o'clock precisely, when the attendance of one or more representatives from each society is particularly requested.

The following additions have been made to the list of contributors to the Exeter Hall Demonstrations:—

Mr. Hewitt, Islington .....	£1 0 0
Mr. Dexter, Chelsea .....	1 1 0
Mr. Cole, Greenwich .....	1 1 0
Rev. R. Tabraham .....	0 10 0
Mr. Clarke .....	0 10 0

Those friends who have not yet sent in their promised donations, are requested to send them without delay to Mr. John Cassell, 80, Fenchurch-street, that the Treasurer's account may be closed.

G. C. CAMPBELL,	} Hon. Secs.
T. B. SMITHIES,	
J. H. ESTERBROOKE,	

JOHN WESLEY AGAIN.—"Servants of distillers inform me that their masters do not pay for a fortieth part of what they distil; and this duty last year, if I am rightly informed, amounted only to £20,000. But have not the spirits distilled this year cost 20,000 lives of his Majesty's liege subjects? Is not, then, the blood of these men vilely bartered for £20,000? not to say anything of the enormous wickedness which has been occasioned thereby, and not to suppose that these poor wretches have any souls! But (to consider money alone) is the King a gainer, or an immense loser? to say nothing of many millions of quarters of corn destroyed, which, if exported, would have added more than £20,000 to the revenue. Be it considered, 'Dead men pay no taxes;' so that, by the death of 20,000 persons yearly (and this computation is far under the mark), the revenue loses far more than it gains. But I may urge another to you. You are a man. You have not lost human feelings. You do not love to drink human blood. You are a son of Lord Chatham; nay, if I mistake not, you are a Christian! Dare you, then, sustain a sinking nation? Is the God whom you serve able to deliver from ten thousand enemies? I believe He is; nay, and you believe it; and may you fear nothing but displeasing Him."—*Letter to the Right Hon. William Pitt by the Rev. John Wesley.*—*Wesleyan Magazine*, page 161, 1850.

## TEETOTAL OPERATIONS.

FARRINGTON-STREET.

An interesting gathering of the Teetotalers of the Metropolis and suburbs took place on GOOD FRIDAY, in the large Hall, Farringdon-street. That and the lower room were filled with guests, who partook of various refreshments. In the upper room some choice pieces of music were performed at intervals by the *Shapcott family*, from Exeter, whose skill in the management of the Sax-horns has gained for them such distinguished celebrity. The infant Shapcott, a boy of about five years old, astonished the audience by the ease and precision with which he performed his part upon the drum. In addition, some favourite pieces were sung in excellent style by a select amateur band. JOHN CASSELL, Esq., occupied the chair till about nine o'clock, when it was filled to the close of the meeting by Dr. Gourley.

The CHAIRMAN began by expressing the pleasure he felt in meeting with the Shapcott family. He had long known Mr. Shapcott as a respectable tradesman, and as a zealous, consistent, hard-working teetotaler; and the Teetotalers of London had now the pleasure of seeing him, with his seven sons, who were all teetotalers. The chairman then referred to the early history of the temperance movement, furnishing several anecdotes illustrative of the character and attainments of the plain and humble men by whom it was introduced to the notice of the world, as also the difficulties with which the system had to contend, and its triumphant progress and present position notwithstanding. The address of the chairman was much cheered.

J. S. BUCKINGHAM, Esq. was most cordially welcomed. He presented, first, a rapid sketch of a tour he had made during the winter through the north of England and several parts of Scotland, where his reception had been most gratifying, and where, with scarcely any exception, he found the principles of temperance fast gaining ground. He then adverted to the circumstance of the present meeting being held on the day on which most professing Christians celebrated the crucifixion of Him whose sacred name they bare, and gave a very interesting account of what he himself had witnessed at Jerusalem, to which place thousands from all quarters of the globe made pilgrimages to worship, on that day, on the spot where the crucifixion was supposed to have taken place, as well as to visit those other spots rendered sacred by the events which occurred upon them. At the same time he referred to the fact, that among the thousands who congregated on such occasions, no case of intemperance was ever witnessed. He added that in the course of a long residence in eastern countries, so far as the natives were concerned, he had rarely witnessed an instance of intemperance; while in this country, professedly Christian, drunkards were to be met at every turn, and, most of all, on those days when they professed to commemorate the birth and death of the spotless Redeemer.

Mr. D. G. PAINE, in the course of an eloquent address, pointed out the gross inconsistency of those who professed an abhorrence of intemperance, and an anxious desire to suppress its outbreaks; but who, at the same time, used, and sanctioned, and even recommended the use of, the very liquors which occasioned those outbreaks. Unless such avowed philanthropists became total abstainers, their exertions to benefit those around them would prove unavailing, and they would remain under the fearful charge of gross inconsistency.

Rev. Mr. M'CREE delivered an impressive address, on the connexion between the temperance movement and popular education; which connexion he illustrated by a number of striking facts. Where the drinking customs prevailed, education was neglected, and books were unread; where temperance prevailed, the means of instruction were eagerly sought, books were read, and libraries formed.

W. P. PERFITT, Esq., descanted, in glowing terms, on the blessed fruits of the temperance movement. Individuals, families, the church, the state, the world, were all benefited by it. Health, intellectual vigour, peace, competence, virtue, usefulness, all resulted from its practice. But greater triumphs awaited it; and how soon its ultimate and most perfect triumphs would be witnessed, depended very greatly upon the gratitude and the corresponding exertions of those on whom it had been the instrument of conferring such unspeakable blessings.

Mr. J. W. GREEN announced the desire of the committee who had conducted the Exeter-hall meetings to make arrangements for an excursion of the teetotalers of London

and suburbs to some suitable place at no very great distance from the metropolis; an announcement which was received with much cheering.

Mr. W. SPRIGGS proposed a resolution of thanks to the committee of Hawkstone-hall, for their kindness in allowing the Shapcott family, who had been engaged exclusively by them, to assist that evening; and also to the Messrs. Shapcott, and to those gentlemen and ladies, whose performances, vocal and instrumental, had so greatly enlivened the proceedings.

This resolution was seconded by Mr. J. H. ESTERBROOKE, and carried with acclamation.

The proceedings closed by singing a temperance piece to the music of the National Anthem.

WATERLOO-ROAD.

On *Easter Monday* an interesting meeting was held in *Hawkstone-hall*. A large party partook of excellent refreshments. After tea, W. WEST, Esq., who presided, furnished some particulars connected with the building of that hall.

Mr. T. HUDSON delivered an address, in the course of which he recited two pieces, the first, a poem in praise of "Water;" the second, Dr. Mackay's "Gin-fiend."

The Rev. Mr. BILL, from Canada, gave an interesting account of the rise and progress of the Temperance Movement in Canada, and of the zeal with which it was urged forward by ministers of all denominations. The youthful Teetotalers, who are numerous, are formed into societies, as "The Cold Water Army;" "The Sons of Temperance;" and "The Daughters of Temperance."

Mr. T. A. SMITH pointed out some of the advantages which the present advocates of temperance possessed over those who first appeared in the field, and the improved, and improving, state of the temperance movement.

Mr. W. P. PERFITT, in an address of great power, pointed out the duties of Teetotalers, and the results which would certainly follow their discharge of those duties.

Mr. J. W. GREEN proposed, and Mr. W. SIMMS seconded, a resolution of thanks to the chairman, which was carried with cheers, and duly acknowledged.

The principal attraction of the evening was the *Shapcott Family*, who performed a number of their best pieces, to the great satisfaction and delight of the audience. The ladies and gentlemen who sang at the Hall in Farringdon-street on Good Friday also repeated the anthems, &c., which they then sang. The whole of the proceedings of the evening gave satisfaction, and reflected much credit on the directors.

On *Tuesday morning* the Shapcott Family gave a musical entertainment to about 700 children, who were packed into the Hall with much difficulty. They were highly delighted, and, there is reason to hope, instructed also, as Mr. Shapcott interspersed the musical performances with some very impressive addresses.

On *Tuesday evening* the entire period was occupied by the Shapcott Family; the interval between each piece being occupied by Mr. Shapcott, who gave some very interesting portions of his own family history, interspersed with excellent practical cautions, advices, and encouragements. Every one of these short addresses contained an earnest recommendation of total abstinence from strong drinks; tobacco and snuff coming in occasionally for a condemnation.

The musical talents of this family are of no ordinary description, and can scarcely fail to interest and delight. Just before they concluded with the national anthem, Mr. J. W. GREEN proposed a resolution of thanks to Mr. Shapcott, for the pleasure he had afforded the meeting, not only by the excellent musical treat he and his sons had furnished, but also for the judicious, intelligent, and impressive manner in which he had urged the claims of temperance. Mr. Green intimated that it was the desire and intention of the friends who had invited the family to London, to open a wider field for the exercise of their talents than they had occupied during their present visit; and that some gentlemen had it in contemplation to secure *Exeter-hall* for that purpose at no very distant period. This intimation was received with loud cheers.

The resolution was seconded by Mr. G. C. CAMPBELL, and, being carried with much cheering, was acknowledged by Mr. Shapcott, in very feeling terms.

The little drummer, known in some parts of the west of England as "The Infant Phenomenon," was greatly cheered and caressed, and his performance again excited admiration and applause.

barkation to a foreign land—the battle-field—the return home halt and maimed—and the death of the aged mother. The narrative then concludes with a conversation on war and peace. This narrative, which is interesting in itself, becomes a powerful anti-war lecture, in consequence of the numerous passages, in prose and verse, which the author has introduced from some of the best writers on the subject.

Mr. Russom seems determined that the purchaser of this volume should have a good shilling's worth; for in addition to the foregoing, either of which would be cheap at the money, he has given an Essay, entitled, "Woman's Protection: or the Influence of the Temperance Reformation upon Females, in the several Relations of Life." This is the most eloquent portion of the volume. Its descriptions and illustrations are most forcible; and the facts it furnishes are derived from undeniably sources.

Altogether, we recommend this little volume to every Teetotal family, and to all the friends of the labouring classes, of temperance, of peace, and of female happiness. Let it be carefully read; and when the instruction and entertainment it is so well calculated to afford have been derived from it, let it be lent to neighbours and acquaintances, that they also may be impressed and edified. If any such neighbour or acquaintance should ask, "What good has Teetotalism done?" they will find the question satisfactorily answered in the last five or six pages.

**SCAFFOLDING FOR TEETOTAL SOCIETIES; or how to reach the Topstone of the Temperance Reformation.—A Prize Essay.** By D. G. PAINE.—London: Houlston and Stoneman, Paternoster Row.

THE laying on "the topstone of the Temperance Reformation" will be a matter of such general rejoicing, that he who contributes towards hastening it, whether by constructing a safe and suitable "scaffolding," or by furnishing materials, or by laying "polished stones" in order, deserves our respect and gratitude. Even if every act and movement does not exactly square with the opinions or prejudices of every looker-on, yet if he make it evident that he has a single eye and a warm heart, and that nothing would delight him more than to see the building rise and advance towards perfection, we will hail him as a friend and a brother. We do not mean to insinuate that Mr. Paine does not come up to our mark: we have known him so long as "a wise master builder," or, to speak without a figure, as an intelligent, judicious, eloquent, and, we may add, popular and successful, advocate of teetotalism, that we could very comfortably confide our cause to his management. If he occasionally betrays sensitiveness as to certain features in some modes of advocating teetotalism, we are quite sure that this arises solely from a jealous fear lest, through any inaccuracy or exaggeration, the least possible injury should be done to a cause to which he has long been ardently attached. We rejoice in the publication of this prize essay, believing, with the adjudicators, that it is "calculated to render efficient service to the temperance cause." To those who undertake the advocacy of that cause, we especially commend it for a careful and candid perusal.

**THE TEMPERANCE CYCLOPEDIA.** By the Rev. WILLIAM REID, Edinburgh. Parts 1—4. London: Houlston and Stoneman.

THIS little work progresses excellently. It bids fair, when complete, to form an admirable pocket companion for teetotal advocates, a rich repository of texts and illustrations. Judging from the parts now before us, we should say that no volume has hitherto appeared containing such a compendium of valuable information in such a portable form, and at so low a price.

**TRACTS FOR THE YOUNG.** New series, with Engravings on Wood. Nos. 1—12. London: Tweedie, Falconstreet.

AN admirable addition to this branch of temperance literature, and well suited for distribution in "Bands

of Hope," Sabbath-schools, ragged-schools, and among children in general. "Children of a larger growth" may read them with profit. A specimen, "Little Drops," will be found in another part of this number.

**WINE AFTER PREACHING.** By H. MUDGE, Surgeon, Bodmin. London: Tweedie, Falcon-street.

WE wish a copy of this tract could be placed in the hands of every preacher who imagines that a glass of wine will do him good after he has exerted himself in the pulpit; and also in the hands of deacons, elders, stewards, and others, who imagine that they are rendering the preacher service by providing wine for him. Mr. Mudge, who is himself a preacher as well as a medical practitioner, will, we think, convince such preachers and their friends that they are most grievously mistaken.

### THE TEETOTALERS' BUDGET.

**A MELANCHOLY CONSIDERATION.**—That a nation professedly Christian should, in any way, encourage the manufacture and sale of drinks which stand in the way of all improvement, individual and relative, physical, intellectual, political, social, and moral!

**ANGELS UNAWARES!**—A vagrant called at a house one Sunday, and begged for some beer, which being refused by the lady, he reminded her that hospitality had sometimes entertained angels unaware; whereupon she retorted, that that be very true, but that she was sure angels didn't go about on Sundays, begging for beer.—*Gateshead Observer.*

**RELIGION AND THE TRAFFIC INCOMPATIBLE.**—His visits to the sick landlady of a public-house issued in her salvation and happy death, in the turning to God of several of the family, and the extension of religion in that neighbourhood; but "the sign-board was taken down, and intoxicating liquor ceased to be sold there."—*The Wallacestone Reformer.*

**THE FIRST STEP.**—Chateaubriand says: "In new colonies, the Spaniards begin by building a church, the French a ball-room, and the English a tavern." The first step to ruin with many is the pinch of snuff, the social pipe, the fashionable cigar, the sugared spoonful given by a parent's hand, the glass of sparkling wine, the bottom of spirits, the pint at the tavern! Patriots, never rest till England is a sober, a holy nation!—*R. Tabraham.*

**A PUBLICAN'S MAID CONVERTED.**—In a gracious revival of religion, the public-house in the village having been deserted one night by its accustomed guests, the landlord was informed by his servant that all were gone to the Methodist Chapel. "Then," said the master, "you may as well go too." She went, and was converted. On her return, she told the master what had taken place, from whom she received the appropriate advice—"Hold it fast, lass; hold it fast, lass." Alas! how could she, if she continued in the public-house.—*R. Tabraham.*

**CURE FOR DRUNKENNESS IN SWEDEN.**—The Swedish Government has just enacted certain laws against drunkenness, which show the degree to which that disgusting vice has attained. For the first offence a fine of fifteen rix-dollars is imposed; for the second, thirty rix-dollars; for the third or fourth, the elective franchise and the privilege of being elected a member of Parliament are forfeited; and the offender is moreover exposed in the pillory on the following Sunday in front of the parish church. For the fifth offence the culprit is immured in a house of correction for one year. A person convicted of having induced another to drink to excess, pays fifteen rix dollars, and thirty if the victim be a minor.—*Times.*

### TO CORRESPONDENTS.

Advertisements, and articles intended for insertion, should be addressed to the Editor, 80, Fenchurch-street, London; also, all orders for the Stamped Edition, with remittance for the amount, in postage-stamps, or Post-office orders, to John Cassell, as above.

*The TEETOTAL TIMES AND ESSAYIST may be had of B. L. Green, 62, Paternoster-row, London; Ward, 54, do.; Abd Heywood, Manchester; Kershaw, Leeds; Menzies, Edinburgh; Gallie, Glasgow; and all Booksellers.*

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when upwards of sixty partook of tea. The meeting was afterwards addressed by the chairman, the Rev. Mr. Cullen, Independent minister, and Messrs. Brook, Smith, and Walker, of Trowbridge.

#### HASTINGS AND ST. LEONARDS.

From the Report of the Total Abstinence Association of this place, we learn that the past year has been one of considerable effort. In addition to the usual local agency, ten excellent and instructive lectures have been given by Mr. P. W. Perfit, of London, leaving a powerful impression on the minds of those who attended, and inducing many to unite themselves to the society. At a subsequent period, four valuable lectures were delivered by Mr. T. Hudson, with good effect. About 3,000 Temperance tracts (kindly presented to the society by J. Cassell, Esq., of London) have been circulated in the neighbourhood, principally among the railway labourers, besides pamphlets and important documents relating to the different points of the Temperance subject. Another feature of the past year's labours deserves notice—viz., the division of the towns into districts, and the appointment of an agent to each to visit the members, thereby bringing them more directly under the knowledge of the committee, and otherwise effecting considerable good. The present number of accredited members is 130, besides the Pett branch mentioned in the last report. The income of the society during the past year was £20 3s. 8d.; expenditure and liabilities, £34 8s. 4d.

#### YORK.

The thirteenth annual report of the York Temperance Society speaks in favourable terms of the operations during the past year. In addition to the usual weekly meetings, several ministers and lecturers have delivered powerful appeals, which have been listened to with pleasure. Many abandoned characters have become ornaments to the Christian Church. The City Missionary is engaged in addressing public meetings in the city and neighbourhood, visiting from house to house, distributing tracts, and in otherwise endeavouring to reclaim the drunkard; and his labours, in many instances, have been successful. The York Female Temperance Association continues in vigorous operation. Special meetings have been held, and addresses delivered to females exclusively, many of whom have been induced to adopt the temperance pledge. Not the least important portion of the movement in York is the formation of the "Band of Hope, or Sunday School and Youths' Temperance Union." Many of its members are Sunday scholars. Monthly meetings of this branch are held, at which addresses have been delivered by Sunday-school teachers and others. To the Report is appended "the medical testimony," with the signatures of nearly two thousand medical practitioners.

#### SCARBOROUGH.

Easter week was a busy time with the teetotalers of this place. The fourteenth anniversary of the society was celebrated in the Odd Fellows' hall, on Easter Tuesday, when upwards of 320 of the members and their friends sat down. The report was read, which spoke highly of the prosperity of the society. Addresses were delivered by the chairman (the Rev. B. Evans), the Rev. W. Newsome, Mr. W. Rowntree, Mr. Morley, Mr. T. Whittaker, and others, including that long-tried friend of the cause, Mr. James Teare. The whole of the week was devoted to the cause, and many interesting appeals on behalf of the Temperance Reformation were made, one in particular, the most affecting address that has been made before a Scarborough audience, was given by Mr. David Greenbury, late of Malton, whose recital of the life he had formerly led, as a pugilist, drunkard, &c., were strikingly contrasted by his present appearance and station in society. The account of his sparring companions—his adoption of the temperance principles ten years ago—his visit to the prison in after life to witness the cell where he had passed so much of his wretched existence—his conversion to Christianity, and finally his elevation as a minister of the Gospel, caused a feeling of sympathy in the hearts of all present, which is not likely to be soon effaced from memory. Mr. James Teare, in his address, declared that during the fifteen years in which he had been advocating the temperance principles he had never met with one who had given him so much delight, or made such a deep impression upon his mind as the speaker who had just addressed them; and if teetotalism had done no more than the reclaiming of him from the gulf of intemperance and crime, he should be perfectly satisfied with its results.

At the annual meeting Mr. Enoch Tindall was elected president for the ensuing year.

The late president, Mr. William Wood, having removed from Scarborough to York, a subscription is being raised for the purpose of presenting him with a testimonial for his long and arduous exertions in the cause of temperance in this town and neighbourhood.

#### HINCKLEY.

The members and friends of the Juvenile Temperance Society celebrated their anniversary by a tea-meeting, held in the vestry of the Independent Chapel, on Thursday the 4th April. A large and respectable assembly partook of the refreshments prepared for the occasion. Tea over, the chairman (the Rev. T. Smith) commenced by briefly stating the objects of the meeting, and strongly urged the claims of abstinence upon the younger portion of those present. Mr. Pacey, of Nuneaton, spoke on the advantages derived from being connected with temperance societies, introducing many pleasing anecdotes into his address. Next followed the performance of a piece entitled "Pope Alcohol and Temperance," by Messrs. S. Preston, jun., Everitt, and Elton, which gave great satisfaction; after which the same parties, together with Mr. James Vero, of Sketchley-house, and a Mr. Chaplin, of Hinckley, addressed the meeting in very interesting speeches. Fifteen signatures were added to the pledge of the society.—S. PRESTON, jun.

#### PATMOS, TODMORDEN, LANCASHIRE.

We have recently had an important Temperance Demonstration here. The meeting was held in Patmos School room (Independent). At seven o'clock the meeting commenced by singing; after which the Rev. Enoch Darke engaged in prayer. The Rev. Robert Martin (Independent), of Heckmondwike, presided. He remarked, in his opening address, that he had been a teetotaler nine years. In the autumn of 1840, he announced from the pulpit his intention to preach two sermons on drunkenness, which ended in five. In the second sermon he avowed himself an uncompromising teetotaler, declaring that teetotalism was the only remedy for drunkenness. The meeting was further addressed by Mr. Joshua Whiteley, from Manchester, and Mr. James Fielden, of Pexwood, near Todmorden, who said he had been a teetotaler for sixteen years. Mr. John Whiteley, of Littletown, a reformed character, in a manner which told well upon the meeting, depicted the awful state to which intoxicating drink had brought him. The temperance pledge found him without clothing for his body, but now he had his cows and land; he also manufactured a little. The Rev. E. Darke, Association Minister, of Todmorden, concluded the meeting in a short but comprehensive speech. He had been an abstainer about seventeen years. A good impression was made, the meeting being, as some remarked, the best that had been held in Todmorden. The meeting separated about half-past ten o'clock.

#### NEWARK.

The Newark Total Abstinence Society held their thirteenth anniversary in the New Corn Exchange, on Easter Monday. On Sunday, March 31st, a preparatory sermon was preached by the Rev. G. Grundy (New Connexion Minister), in the Independent Chapel, and on Monday afternoon upwards of 350 of the friends drank tea together in the Exchange. A public meeting was afterwards held, and addresses were delivered by Dr. Mower, of Nottingham, Rev. J. Richardson (Primitive Methodist), Rev. G. Grundy, and Mr. J. Blow, of Nocton, Lincolnshire. The chair was ably filled by the Rev. J. Babington, rector of Cossington, Leicestershire. The audience was large and attentive. At the close thirteen adults and twenty-two juveniles signed the pledge, and nine since; and, during the past year 131 adults and 81 juveniles have joined the society. Newark is one of the strongholds for manufacturing malt and drink. Of course there is a vast amount of prejudice and interest to grapple with. It was stated in print some time ago that 500,000 quarters of barley were converted into malt in one year in Newark; and the "death waggons" are constantly passing from our breweries with the waters of affliction for the poor slaves in the neighbourhood, whom we sometimes hear singing "Britons never shall be slaves!" Our society numbers upwards of 250 adults and 200 juveniles. Many have united themselves with Christian societies since they signed the pledge, and we are anticipating still greater success.

#### POWEY, CORNWALL.

Extract from a letter from Mr. Joseph Bormond:—"March 25, 1850.—I am just closing a six months' en-

gagement with the committee of this Association. The six months have passed rapidly without one draw-back from either peace, pleasure, or profit. About sixty thousand minds have been reached, and nearly fifteen hundred names added to the roll-books of the societies. The cause in Cornwall is in good hands, and while such are spared in the providence of God, there is little to fear. Such persons as J. D. Martyn, Esq., H. Moody, Esq., surgeon, R. P. Griffin, Esq., Mr. Balkwell, and John Elliott, Esq., and his interesting sisters, are sure to advance any cause they take in hand. Their standing and respectability, their firmness of purpose, and, above all, their high moral sense, will overcome all and any difficulty, and outlive and live down all opposition and prejudice. All Cornwall is now alive to the deeply interesting question of temperance. Many disjointed societies have acquired new life and activity, and others are quickened. This is now one of the best and most effective Associations in the kingdom."

## JERSEY.

On Easter Monday the eleventh anniversary of the Jersey Total Abstinence Society was celebrated by a procession and public tea-festival. The members proceeded (accompanied by a brass band, and with banners unfurled) from the Temperance-hall to the Bible Christians' place of worship, where a sermon, suitable for the occasion, was preached by Mr. Maynard, the minister. Afterwards they had intended walking through other parts of the town, but were prevented, as the rain poured in torrents, and therefore returned to the Hall, where about 450 persons sat down to tea, all of whom seemed pleased with the arrangements; after which the society's report for the past year was read by the secretary, James Metevier, and its adoption carried unanimously. Mr. Bryant (the President) then addressed the meeting, and glanced at the movement since its establishment in this island. Dr. F. R. Lees, whom the society had engaged, then delivered a lecture on total abstinence from all intoxicating drinks. He entertained a large audience for about two hours on the objections brought forward against this movement. Since then he has delivered five other lectures, and there was a steady increase in attendance. We have had the co-operation of the *British Press* newspaper, published in this island, in which an analysis of all the lectures has appeared. Dr. Lees challenged any one to come forward and dispute his assertions, but no one did so; and the whole of his lectures were conducted in the most orderly manner. The medical men were invited to attend, as well as all classes of the community. Dr. Lees has argued the question in all its bearings; and his manner of argument is so plain and convincing that none but prejudiced minds would go away without some impression of the truth of our principles.—The cause is steadily progressing in this island amidst a vast amount of drunkenness.

## DUNDEE.

From the twelfth annual report of the society in this place, we learn that the weekly meetings have been generally well attended, as well as those held occasionally. Interesting and impressive lectures have been delivered by the Rev. A. Hannay, Mr. R. Reid, and Mr. E. Grubb. A large circulation of tracts and other temperance publications has taken place, averaging about 1,150 monthly. During the year 1849 about 740 members were enrolled, making the total number of members 950. The society of females, also, has met monthly, and its members have engaged extensively in tract distribution. The temperance movement is rapidly gaining to its ranks men of enlightened zeal and earnest piety. The place given to the temperance question in the public prints—the continued success of the Abstinence Society in connection with the United Presbyterian Church—and the formation of the Free Church Abstinence Society for the suppression of intemperance, in June last, and which has gained the adherence of upwards of fifty ministers, all indicate the growth of the cause.

## SANDWICH ISLANDS.

TEMPERANCE FESTIVAL AT KAW.—Mr. Paris, in a letter from Kaw, dated June 10, in describing an interesting Temperance celebration, which had just taken place, of all the Protestant schools in the district, says:—

"Superintendents, teachers, parents, and children, were all assembled. Each school marched under its own banner, until they came to a beautiful grove in front of our house. Here the parents and friends had prepared a feast of the best things in the land. The schools having arrived at the spot, stood in two ranks, while all united in a song of praise

to God; after which, prayer was offered. Then all seated themselves in order, and partook of such things as were provided, while their parents served.

"The children having finished their meal, the parents seated themselves, and did justice to what was left, while the children served. The whole number, including parents, children, and friends, amounted to nearly two thousand persons. It was a delightful day, and we had the still est and most orderly feast, for so many children, I ever witnessed. The children were also all clothed neatly, most of them in uniform. I could not but think how differently these children appeared, with their bright and happy faces, from what they and others did eight years ago, when I first came among them. Then there was scarcely a child in Kaw who had a shirt, or any other article of clothing of foreign manufacture; and many of them were more destitute of covering than the beasts of the field.

"When all had feasted, and spent a little time in social intercourse, we were marched to the house of God, where we had several short but very appropriate addresses on the subject of temperance. These were accompanied with temperance songs and instrumental music, after which, we closed with prayer. The exercises were deeply interesting to myself and all present."—*Journal American Temperance Union.*

## RECENT PUBLICATIONS.

A WORD TO THE WORKING CLASSES, on their Improvement and Elevation: with other Pieces. By J. RUSSELL. London: Houlston and Stoneman, Paternoster-row.

MR. RUSSELL'S address to the working classes is divided into three sections. After an introduction, in which the general importance of the subject is urged, the first section consists of an exposure of "the EVILS under which the working classes are at present suffering." These are represented as numerous; but the evil, that which originates, aggravates, and perpetuates most of the others, if not the whole of them, is declared to be the fatal passion for strong drink. Abundant testimony on this head is furnished. The second section treats of the REMEDY. Cleanliness and health of body are insisted upon as of high importance; and to secure these Mr. Russell recommends ventilation—the removal of impurities—cleanliness of habitation—cleanliness of person and clothes—and abstinence from strong drink. Their mental cultivation is largely insisted upon, and the different sources from whence knowledge is derived are shown to be, observation, reading, conversation, study, and public instruction by lectures, &c. The importance of order and regularity as to time, place, the uses of things, &c., is urged, and the possession of TRUE RELIGION is insisted upon, as that without which health of body and the highest mental cultivation would be nothing worth. The third section abounds with examples in illustration of working men having, by mental culture, &c., improved and elevated themselves. The essay is concluded by an earnest exhortation to the working classes to avail themselves of the numerous aids afforded them for overcoming the force of bad habits, that they may attain to the enjoyment of all the blessedness attendant upon physical, intellectual, and moral excellence.

Mr. Russell has evidently applied himself to his task in the true spirit of a man bent on the improvement and elevation of the important class to whom he addresses himself; and we think that few of that class can read his address without determining to exert themselves, till they attain the position the advantages of which he so eloquently describes.

The next portion of this little volume consists of a narrative designed to illustrate a series of engravings by Gilbert, recently published, entitled "The Soldier's Progress." "A Soldier's Sufferings, or the History of Richard Thompson," is intended to point out the evils of the war system. It commences with the enlistment of a farmer's servant while in a state of intoxication; then follow descriptions of the misery introduced by this means into a once happy family—the demoralizing character of the barracks—military punishments—em-

## FITZROY TEETOTAL ASSOCIATION.

We have held recently special meetings as under, in our hall, Little Portland-street, Marylebone:—

Friday, March 29th, a soiree, when 290 friends sat down to tea and commenced operations precisely at the time announced. An address, from the pen of John O'Neil, having been read, Mr. G. Pickett took the chair, and having briefly adverted to the growing interest manifested towards the subject of temperance, and referred to the recent magnificent gatherings at Exeter-hall, introduced a number of friends, who occupied part of the evening by temperance songs, recitations, addresses, and dialogues; the intervals being occupied by the Cambrian amateur harmonists, who performed in excellent style several ancient British lyrics, anthems, and other pieces, which met with repeated rounds of applause, and some of which were encored. Amongst the friends who took part were W. Watson, Esq., Messrs. Vallance, Hadland, Taylor (of Bermondsey), Elijah Brown (the Boston poet), H. and F. Draper, Miller, Jeanes, and others. Dessert was supplied during the evening, and the company separated just after ten, gratified with the successful exertions of the committee.

On Easter Monday 150 persons sat down to a free teaparty, which had been provided by private contributions, expressly for that class of persons who are too indifferent about attending our usual meetings, and whose attention is much too frequently absorbed in the follies connected with drinking customs; these were principally met with by the committee in visiting from house to house, and leaving temperance tracts. We were happy to find the invitations were not in vain; the addresses given and the melodies sang, made an impression on many which will not be soon forgotten. At the end of the meeting twenty-two signed the pledge, the chairman (Mr. Vallance) having previously announced that they were under no obligation, save that of being convinced of the truth, so to do. Messrs. Lennan, Moody, Gentry, G. Draper, the secretary, and Mr. Pickett, took part in the proceedings.

On the following evening (Easter Tuesday) Mr. H. Draper occupied the chair, when the interest was sustained by Messrs. Madden, Carss, Simmons, Cowdry, and the Boston Poet, who enlivened the meeting with home melody. Ten signed.

On Thursday, the 4th, an experience meeting was held. Mr. Godfrey occupied the chair; and, having read a chapter from the Bible, and implored the Divine blessing, he related his experience in connexion with the practice of entire abstinence from all inebriating drinks; followed by ten others, who all testified to the benefits they had derived from its adoption, which, in several of their cases, had been for twelve and fourteen years. Some pledges were received.

Tuesday, the 9th, the usual weekly meeting—a capital meeting. Stirring addresses by Messrs. Mudie, Hadland, Pybus, Brown, Cripps, Lemon, and Steele. Ten signed.

Thursday, the 11th, was convened the first meeting of the Band of Hope, in connexion with this society, and the scene was truly animating, the children filling the body of the hall, while their parents and friends, as anxious and delighted spectators, crowded the galleries. The chair was occupied by the honorary secretary, Mr. J. P. Draper, who expressed his regret at the unavoidable absence of the gentleman (Mr. Smithies) who was to have presided, especially as his absence was occasioned by severe illness. Rev. Mr. McCree, in an interesting manner, then addressed them, questioning them as he proceeded, and thus eliciting the fact that they understood what they heard. Recitations were spoken by five of the young folk—Miss Brooks, E. and M. Wallis, Masters Kay, Jeanes, and Simmons. Mr. Watson and Mr. Roberts, in neat and short addresses, placed the evils of partaking of strong drink before them, and the nature of the drinks themselves, deducing therefrom two lessons—that the drinks are bad, and therefore very dangerous to use them, and that it is easy and safe to be teetotalers. Hymns from the Band of Hope Melodies were sung during the evening. At the close those who wished to become pledged teetotalers were requested to hold up their hands, when a large number were shown, to each of whom were given the schedule paper to be filled up, with their parents' names attached (as signifying their consent to the pledge being given), to be returned on the next meeting. Tracts were distributed, and the party separated.

## CHILDREN'S DEMONSTRATION.

An interesting meeting of the "Juvenile Band of Hope," connected with the City of Westminster Christian Total

Abstinence Association, was held in the Great Hall, Work-street, on the 5th inst. JOHN CASSELL, Esq., President, occupied the chair, and delivered a powerful address in favour of the young being preserved from the drinking usages and habits of society, and the vital importance of juvenile temperance bands. He was ably supported by Mr. Harris, Wesleyan class-leader; Rev. I. Doxsey; and Mr. W. Tweedie; whose convincing and eloquent remarks received merited applause. The children recited temperance pieces, and sung several melodies, and were warmly cheered. The members connected with the local ragged schools were presented with a beautiful Band of Hope medal and blue sash, for faithfully adhering to their pledge. The attendance of the young was very numerous. The boxes and other parts of this commodious hall were crowded by respectable persons, all of whom manifested a lively interest in the proceedings of the evening. Our juvenile mission is extending wider and becoming more important every day. The children of influential tradespeople are continually enrolling their names, as no distinctions are recognised in our "Band of Hope."

## WESTMINSTER JUVENILE TEETOTAL BAND (IN CONNEXION WITH THE WESLEYAN TEETOTAL UNION).

This Juvenile Society, which has for its principal object the benefit of *Sunday-school Children*, held a public meeting on Easter Tuesday, and also on Tuesday, April 23d, at Prince's-place, Westminster, on both of which occasions, lads of very tender years addressed a numerous and respectable audience; and on the last occasion many were disappointed of a seat, so great is the interest excited by these Juvenile Advocates of the cause. The applause given to these speeches far exceeded that usually accorded to adult efforts. Indeed, there are many men of six feet who would be sorry to enter the lists with these Young Advocates. The children belonging to the Band also recited Teetotal and Scriptural pieces, and sang a selection of sacred music by Haydn and other eminent composers, which was applauded to the echo. Altogether, the impression made will not be soon erased from the minds of those present.

## RAGGED SCHOOLS AND TEETOTALISM.

A very numerous and respectable meeting of the friends of Ragged Schools was held in the large room of the Field-lane Ragged School, Victoria-street, Holborn-bridge, on Wednesday evening, April 3, 1850. J. G. Gent, Esq., Secretary of the Ragged School Union in the chair, for the purpose of taking leave of Mr. William Tomkins, the London City Missionary in the Field-lane district (a teetotaler of twelve years' standing) who is going to the United States of America; and six young men, scholars in this school, who are about to emigrate, through the assistance of the Ragged School Union and the Field-lane School, to the United States of America and Port Natal.

In the course of the evening, the worthy CHAIRMAN delivered a very impressive address to the young men, in which he took occasion to say: I believe that more young men fall in the colonies through drink, than from any other cause. I would, therefore, advise you to keep from the drink; if you please, be teetotalers, and drink nothing but water. I would also strongly advise you to avoid that bad habit of smoking, for it is not only bad in itself, but it frequently leads to drinking.

Mr. R. MOUNTSTEPHEN, superintendent of the school, stated that he had been to America, and that seven or eight persons, who went out in the same vessel with him, died in New York in the course of a fortnight after their arrival, from the effects of drink.

Mr. H. TITE stated that, in order to increase his usefulness in his class, he had been constrained to give up the intoxicating drink.

After the meeting had closed, one of the committee, who is a staunch teetotaler, produced his pocket pledge-book, and had the pleasure of taking the signatures of the six young emigrants. We felt much pleasure in attending this meeting, for here the misery of intemperance was not only pointed out, but the remedy was made known at the same time, viz., to abstain from the cause of intemperance, and then the effect would cease as a matter of course.

We have had some years' experience in ragged schools, and our firm conviction is, that until total abstinence from intoxicating drink forms a part of the education imparted to the children in these schools, little permanent good will be effected.

## BRIXTON AND CAMBERWELL.

In developing our truthful principles, we are called upon to experience so much opposition from the ministers of religion, that it comes like the dew upon the mown grass, when we are occasionally favoured with an instance of liberality. I have much delight, therefore, in acknowledging the generous-mindedness exhibited by the Rev. S. Eldridge towards our Brixton and Camberwell Temperance Association, although his sentiments are not exactly in accordance with our own on the important subject of total abstinence from all that intoxicates. We were enabled, through the kindness of the above-named gentleman and the school committee, to hold a *very satisfactory* meeting in the school-room of Trinity Chapel, Brixton, on Tuesday evening, March 26. It went off with *great eclat*. D. D. Gouley, Esq., M.D., presided, and favoured the meeting with a detailed and thoroughly scientific proof that alcohol is altogether bad for the human system. Talented and telling speeches were also given by the Rev. S. W. Tracy, D.D.; George Campbell, Esq.; Rev. Jonathan George, Rev. I. Dossy, and W. R. Selway, Esq. In addition to several pledges obtained at the time, some of the influential members of the church connected with the schools have, from the eminently-practical efforts of this evening, determined to try for themselves, and we shall, ere long, expect to hail them as fellow-labourers in our glorious enterprise. We feel encouraged to shout "Onward! onward!" believing that we shall reap a goodly harvest in the district to which we have devoted our best energies. The following resolution has been adopted unanimously by our committee, viz.:—"That it is advisable to hold a Grand Temperance Bazaar in London during the season of 1851, the funds derivable from this source to be devoted towards carrying out Mr. Robert Warner's excellent project for a Fitting Temperance-hall, Club, and Hotel."—T. C. PREBBLE.

## THAME.

The Temperance Society celebrated its ninth anniversary by a public festival, in the Royal British School, on Easter Monday. The early part of the day being propitious, a goodly number of the friends of the cause were present from the surrounding towns and villages. In the afternoon an appropriate discourse was delivered by I. Dossy, in the Independent Chapel, kindly lent for the occasion. At five o'clock, about 200 members and friends sat down to tea; at six o'clock the evening meeting commenced, when powerful and telling speeches were delivered by the chairman, E. Adey, Baptist minister; I. Dossy; J. P. Edwards; J. Hamilton; and other speakers. The meeting was enlivened at intervals by the temperance band, and closed about ten o'clock, to universal satisfaction. The result was nine signatures to the pledge.

W. WHEELER, Secretary.

## READING.

The annual meeting of the Temperance Society was held last month. The chair was taken by Mr. JOHN TYLER, who made some suitable remarks.

Mr. WELSH, an aged Baptist minister, gave some of the results of his observations during forty years that he had been a minister. He had seen young men start with property and respectability, who, by company and strong drink, had fallen very low. Much dishonour had been done to God and his cause, and he had had to exclude some from his church for drinking. He closed by exhorting all, especially the young, to adopt the principle, particularly referring to the great number of wretched females who crowd our streets, who, but for strong drink, would but few, if any of them, have fallen.

Rev. E. BISHOP, the superintendent of the Primitive Methodists in the town, said that he believed, when he joined, he was making a sacrifice of liquors that were beneficial to him. He joined more particularly because of observing two individuals; one seemed all that was amiable and pious, and stood high in the church. He saw that person fall from piety, character, domestic happiness, into many, if not all, the dire calamities connected with drinking. The other was a hopeless sot, who, though he could earn 30s. or 40s. a week, lived on the hard-earnings of his wife; he would work for a month as a teetotaler, and, at the month's end, would take his money and spend it all; and when there was no more money or credit, would return to his work in a sad state, and work for another month in the same way, with the same results. This man went to a temperance meeting and signed the pledge. His wife said he would keep it till he had his money again. His old companions

missed him, and they watched him. They went to his workshop, when they knew he would have taken his money, and tried to lead him the same round again; but he said he had no money—he had taken it to his wife, and would the next month's, and the next; and he has done so now for seven or eight years. When he saw intoxicating drinks pull one man down, and total abstinence raise another up, he thought, "Have I anything to do in this case? May not my drinking home-brewed have helped the one to his fate? and may not my abstinence assist in establishing the other?" Total abstinence, though not religion, domestic comfort, education, or health, yet made a man *sober*; and then the minister might lead the man to the house of God, with the hope of doing him good, and the schoolmaster might educate the children, who, perhaps, before were too ragged even for a ragged school.

Mr. BISHOP found, after ten years, that instead of his health suffering, it had improved by total abstinence.

The Rev. W. GUESR, Congregational minister, exhorted the members not to regard being called enthusiasts, &c. All who promoted reform were enthusiasts; those who demanded the emancipation of the 700,000 slaves were called so; so were those who went to the Peace Congress to promote arbitration instead of war. If you do good, you must go before others. As drinking had led to one-third of the insanity, two-thirds of the poverty, three-fourths of the crime, brought thousands to a drunkard's grave, and expelled thousands from our churches, he asked, what else could be done to remedy the evil? Some said that the remedy was too violent; but it was not. The old temperance society, with the Queen at its head, had proved an utter failure; it had not reclaimed drunkards, but total abstinence had. He then said that wine never did him any good; his health, the last twelve months, had been better than before. He concluded by wishing the cause every success, and exhorted all to perseverance.

Some short speeches were made. A vote of thanks to the Mayor for the use of the Town-hall was then passed. This gentleman, by the way, is a wine and spirit merchant, distiller, &c. A vote of thanks to the chairman closed the meeting. Several signed the pledge.

## MELKSHAM.

The society in this place has recently been re-organized. March 25, a meeting was held in the British School. The chair was occupied by Mr. J. Newman, of Cirencester; and after he and Mr. J. Pitt had addressed the audience, a lecture was delivered by Samuel Bowly, Esq., of Gloucester. He began by remarking on the serious character of the temperance movement, arising from the fact, that a great number of casualties and deaths were occasioned by the use of strong drinks. It was not so much, he said, against drunkenness that teetotalers contended, as against the use of strong drinks; for they saw that by the use of those drinks, many intelligent persons, and persons who occupied high stations, were despoiled of their characters, their health, and their usefulness. He urged the importance of total abstinence upon the young, as a sure preservative from those evils; and also the importance of parents setting their children a good example in this respect. Persons might excuse themselves by saying that they had a right to do as they liked in small matters; but he denied that any man had a right to injure himself, or to injure those around him. God had owned and blessed the instrumentality of teetotalism; and those who called themselves patriots and philanthropists ought to assist forward such a cause, even if it involved some sacrifice. Mr. Bowly recommended total abstinence to the working men present, both on physical grounds, and from motives of economy; they ought, also, to set their faces against the compulsory drinking customs of factories and workshops. He then pointed out some of the evils which resulted from the establishment of beer-shops, and urged those present to unite to put them down; intimating, however, that if they all determined to abstain, there would be no need to memorialize the government to do away with beer-shops. The practice of moderate drinking was next exposed, and the evils to which it led were pointed out. There was no security short of total abstinence; and all who desired their own safety and the safety of others, should become abstainers. He concluded by exhorting all present to do so. He himself had signed the pledge before a thousand people, and he trusted some would have the courage to come forward that evening. Eight persons responded to this invitation. On Easter Monday a social tea-meeting was held in the same place,

**CAUTION RESPECTING JOHN CASSELL'S COFFEE.**

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WEDNESDAY, May 1, 1850.

## STRONG DRINK AND MAY MEETINGS. A DREAM.

[BY BENJAMIN PARSONS.]

IN the last number of THE TEETOTAL TIMES we supposed that there were *May Meetings* and anniversaries among fallen angels; and that they congratulated themselves, not only respecting the worldly-mindedness and lethargy of the Church, but also that not a few of our most popular speakers were dumb on the subject of drunkenness, and actually patronized all kinds of strong drink. The subject made a deep impression on my mind, and was, doubtless, the cause of the following dream:—

In my vision I thought that there was assembled, on a large gloomy plain, an immense number of horrid-looking creatures, such as I had never seen before, and of such malignant looks and gestures that it would be impossible for any tongue or pen to describe. The sight would certainly have frightened me out of my sleep, only I supposed I had near me a very strong guardian angel, who took me there that I might hear a little of what was going on among these spirits, and who assured me that neither of us could be seen. I soon understood that the meeting was a public one, and that it was occasioned by some fresh news that had just arrived from earth; and on a little more attention, I discovered that our *May Meetings* were the subject.

Notwithstanding the furious creatures that seemed to compose the audience, there was a good deal of order, and my guide informed me that devils never quarrel or fight among themselves, but are perfectly unanimous in all they do. "It is only," said he, "among your brethren that *policemen* are wanting, or that persons wage war with each other." "And," added he, "you have among your clergy and doctors in divinity a great many gentlemen, and popular men too, who are remarkable favourites with Beelzebub, because they advocate war and bloodshed, and return thanks so devoutly when men are blown to atoms by the cannon, cut in pieces by the sword, and trampled in the dust under the hoofs of the horses; while their souls are precipitated, unprepared, into the bottomless pit. Demons rarely laugh; but if ever they do, it is when they hear great and learned doctors praying for the salvation of the world, and at the same time thanking Immanuel that he has given such victories to your armies, and, as a consequence, sent so many immortal spirits to an eternity for which they were not at all ready. They are more struck, also, with this matter, because a tithe of the money spent in war would have brought the millennium long ago."

By a little attention, I found that our great poet had rightly named several of these false spirits in his "Paradise Lost," and that their names were still, perhaps, more expressive of their characters than ever. I suppose that practising the same vices over and over again, for so many centuries, has given an indelibility to their moral temperament, and makes them perfect adepts in the work they undertake. Satan, Beelzebub, Moloch, Ashtaroth, Mammon, and Bacchus, were very prominent individuals, and were evidently the principal persons on the platform, and looked up to as leaders in the work of destruction by all the inferior destroyers. The object of the present assembly was to receive reports as to the state of their different empires. *Moloch* said that the *Peace Society* was laughed at, particularly by those who call themselves the more respectable, moderate, and spiritual part of England—for I should have said

that these evil spirits are especially watchful of Great Britain, because of its influence on other nations. *Baal*, as the president of all sorts of *idolatry*, declared that his dominion had hardly received a shock, for that in England rites, ceremonies, and church-going were substituted for morality and religion, and that even many of those who seemed very busy about converting the world, were themselves the worshippers of rank, money, worldly respectability, and sectarian founders, or popular leaders. All the difference between Babel and England in respect of idolatry, he said, was that *the objects* were changed, and that they had left off the custom of making images. "As for the thing itself," he added, "I like English idolatry better than that of the ancients, because there is more hypocrisy about it. It can now wear a Christian garb; and its very refinement and politeness shows that it is more steeped in ungodliness."

*MAMMON*, I need not say, was ecstatic. He declared that he never had so fair a prospect. *Money* was everything, and was especially idolized in the church. Souls were bought and sold like cattle, and even many of those who gloried in the purity of their principles took great care, as ministers, that Providence should never call them to preside over poor congregations, where the salary was small. He said men and women could now do what they liked in religion, and numbers of preachers always kept back that part of Revelation which was not approved by the persons who sat in the higher seats of the synagogue. But his speech would fill a volume.

All the demons who presided over sensuality and debauchery had striking facts to show, but they were too obscene for our pages. One fact, however, was avowed by all—namely, that in a host of instances the rich were purveyors for the poor, especially by their skill in seduction. But for them, the wealthy gambling-houses, and other haunts of infamy, would not pay. Debauched men, also, who would have been driven from society by some of the old heathen nations, were now caressed in the saloon and drawing-room, and were even applauded as the bulwarks of the church. But the most animated of all was *BACCHUS*; and for the edification of our *Teetotal* friends, I will try to give as large a report of his speech as I can.

I forgot to say that *BEELZEBUB*, on this occasion, was the president of the meeting, and *Bacchus*, addressing him, said—

"Most ancient and mighty Prince, I need not say to you and this assembly that my sceptre is swayed over a world of people who delight in strong drink, and that in the work of destroying men's bodies and souls, I am not one whit inferior to the chief of demons. In fact, the vice which I cherish is auxiliary to almost every other species of wickedness and misery; and, without abstracting anything from the honour due to my brethren for their assiduity in seducing mankind, most persons will allow that intoxicating drink is one of the very chief of deceivers. Considering it is a material substance, and not an ethereal one, as we are, its operations are marvellous. It is true, that, at first, nature rebels against it, for the taste is disagreeable; but repetition soon not only destroys all disgust, but even awakens a new appetite. Of course, physical antipathies are nothing to us; for having taught mankind to shorten their days by such filthy practices as taking snuff, or chewing and smoking tobacco, the bitter or burning taste of alcoholic beverages was very little to be dreaded. —We

have, as you know, succeeded amazingly. The drinks, by raising the spirits unnaturally high, leave them to sink unnaturally low; and this calls not only for another, but for a stronger draught. And then there is a second effect which tells powerfully for us. Instead of quenching thirst, which is the natural end of all drinking, these liquors actually produce it. Hence those who use them have a parched tongue and throat, and are almost always thirsty. But we have something more glorious still to state respecting these poisons. They play the most desperate havoc upon the nerves, and, through them and the brain, upon the mind, the temper, and the passions. So that any person who uses them shortens life in a twofold way:—First, he poisons *his body*, and thus prevents his living out all his days; and then he enfeebles *his mind*, and lessens his usefulness. I need not now give you any statistics of the numbers that have thus perished; the catalogue would be almost endless, and would require years for any of us to run through it; and, besides, you have the souls before you.

“But I cannot help mentioning one important fact, which, though not at all new, is always interesting. There is a grand deception in yonder world, that ‘*Moderation*’ is not only harmless, but even a virtue. This blessed delusion has destroyed millions. For it is a truth which no one can deny, that all drunkards come from the ranks of moderate drinkers; and, further, the moderate people themselves are actually destroyed by these poisons in greater numbers than those who drink to excess. Many who can never be charged with intoxication are rendered vicious, sensual, ill-tempered, stupid, and reckless. Their going to a place of worship is a farce, because they often sleep under the word; and God blesses neither them nor their families. In fact, they teach their sons and daughters to drink, and thus save us an immense amount of labour in precipitating them to perdition. Only think of the hosts of families which have been brought to beggary, whose ancestral names are now only on old broken tombstones, and whose souls are with us, solely through the liquor which their pious, moderate-drinking fathers and mothers recommended! Here again is a tale which eternity is too short to tell.

“I may also just add, that the English call themselves *Christians*, and boast of having a Christian constitution and Christian laws; it requires, therefore, almost a miracle to make one believe that these same people who, in their piety, legislate about things human and divine, with an audacity that would make Lucifer tremble, have, really and truly, in defiance of the fourth commandment, made an act of Parliament to license people to break the Sabbath, by throwing open beer-shops, gin-palaces, and tea-gardens on SUNDAY! And thus the senators, who, because they are such everlasting talkers, are called “*Parliament*” men, and who are constantly talking about *provision for the poor*, about police, prevention of crime, sanitary measures, education, and the Church, positively license agents to produce beggary, anarchy, poverty, debauchery, disease, ignorance, irreligion, premature death to the body, and perdition to the soul! Myriads of the more pious, also, as they call themselves, and who long and pray for a revival of religion, send their meat to the bakers, and their jugs to the publicans, as regularly on the Sabbath as on any other day! If any ask, have not we demons a world of mischief to fear from the special prayer-meetings and revival-sermons of these

saints?—the hosts of souls which such people destroy annually is our best answer.

“But you may expect a word about the *May Meetings*; and I have the great satisfaction of informing you that a large number of those who conduct these societies use strong drinks, and would have their minds very sadly disturbed if it were proposed to them to give up these poisons, and devote the money to the spread of the Gospel. Some who give one guinea a year to convert the world, waste not less than £100 annually on these liquors! Medical men, reputed pious, recommend *missionaries* to carry these fire-waters to the burning climate of India and Africa; and, between the heat without and the heat within, not a few of their best agents have been disabled or slain. But the matter which must afford us all supreme satisfaction is the glorious fact that, at one of the largest missionary meetings held in May, a large BREWER was elected, above all other persons, to fill the chair! My brethren present know that from brewers’ vats alone there are brought every year to these dark abodes a much larger number of souls than the Missionary Society, over which this chief brewer presided, sends to heaven. Indeed, his houses, and those of his brethren, brewers and distillers, open on a Sunday, are our chief *rendezvous*! Some who have witnessed the scenes transacted in them, both within and without, have supposed they were actually among incarnate demons. *On the Sabbath ESPECIALLY these excesses take place!* Every attraction is used that can be put forth to induce men and women, and children, to drink and die. The misery and cruelty that are connected with this demoralization have sometimes almost softened the hearts of the weaker of our brethren. I assure you it requires all the malignity which a fallen angel can summon forth to look at these woes without a tear. The best of the affair is, that all is practised out of pure regard to our brother Mammon. And further, the gentleman in question never would have filled the chair but for the wealth which strong drink has procured. So that I most cordially congratulate myself, my beloved friend, the god of riches, and all the demons that preside over sensuality, cruelty, blasphemy, Sabbath-breaking, and debauchery, on this glorious triumph of our cause. A *Brewer*, or *Distiller*, as president of a Ragged School, Sabbath Observance Society, or Missionary Meeting, is one of the most cheering reports that we have heard for a long time. In fact, the paucity of contributions to spread the Gospel, and the enormous revenues poured into my coffers, the sneers thrown out at Teetotalism, and the quantity of strong drink consumed at May Meetings, either at public dinners or in private houses, convince me that our empire is very little jeopardized by the philanthropic and Christian efforts of pious drinkers of the present age.”

[Here such a shout of applause was uttered, that I awoke, and “BEHOLD IT WAS A DREAM!”]

INFLUENCE OF THE PUBLIC VOICE.—It is wonderful how the silence of the world can lull the conscience to sleep. It is equally wonderful how the reproaches of the world can at once awaken it to more than life. In none of the vices to which human nature is liable is this more evident than in the vice of *intemperance*. If every separate act of inebriety which a man commits was, from the earliest commencement, known and treated justly by society, he would be defended by having a host of witnesses. But, unfortunately, it is only when he has gone too far, when conviction has lost the power to strike, that the world speaks home, and treats him, in the hopeless stage of degradation, as it ought to have treated him at first.

## CHILDREN AND YOUNG PEOPLE EARNESTLY PERSUADED TO BECOME TEETOTALERS.\*

[TO CHILDREN AND YOUTH OF ALL NATIONS.]

MY DEAR YOUNG FRIENDS.—I wish you the enjoyment of all health and peace in this life, and of salvation in the world to come. "Hearken, then, unto me, I will teach you the fear of the Lord"—Psalm xxxiv. 11. How happy will you be if all your days be spent in the service of your Maker! What blessedness is contained in the prayer which good Dr. Watts has taught you to use—

"To thee, Almighty God, to thee,  
Our childhood we resign;  
'Twill please us to look back and see,  
That our whole lives were thine."

That worthy minister hoped that children would begin to be pious while young, and hold on steadily to the end of their days. And I am anxious that you should do so; anxious to secure you all for the service of the Lord.

But the world in which you live is a very wicked world, and full of snares and dangers. You cannot be too early put on your guard against them. It would take a large book to describe them all. I therefore only write to you about one evil, which all good people desire that you may avoid. There is a great enemy in the country, ready prepared for your destruction; and, before you are much older, he will begin, in a thousand ways, to entice you in the most pleasing manner to an acquaintance with him; and he will profess to be your friend. Do not believe him, for he is a liar. "He loves evil more than good, and lying rather than to speak righteousness"—Psalm lii. 3. Like Judas, he will betray you with a kiss. "The words of his mouth are smoother than butter, but war in his heart; his words are softer than oil, yet are they drawn swords"—Psalm lv. 21. His name is Alcohol! You will perceive, my little ones, that I speak not of a proper person, but of a thing. You have seen drunkee people. Now Alcohol is that thing in the drink they took which made them drunk. God did not put it there, but men who make drinks for sale put it in. And as you grow up, people will give you some to taste, and ask you to drink their health; to drink their health in a glass that has this poisonous enemy, and death in it, and often damnation in the end. It is a sorrowful sight to see man or woman teaching or inviting a little child to sip the first inebriating drop. Who knows what the end will be?

Now, my dear children, I wish to persuade you never to taste it; or, if you have tasted it formerly, when you have finished this letter, resolve to taste it no more; and when you pray, ask of God grace to keep this holy resolution. Have you never read, in "Rollin's History of Young Hannibal," how his father, when he was yet a child, led him to the altar to swear eternal enmity against the Romans? I would fain enlist children of all nations, as an army of Hannibals, to vow eternal war, not against mankind, but against this terrible destroyer, Alcohol, which has spread far greater devastation than war, and plague, and famine. If children would but rise up against this foe, I should anticipate the fulfilment of an exulting prophecy—"Out of the mouths of babes and sucklings hast thou ordained strength, because of thine enemies; that thou mightest still the enemy and the avenger"—Psalm viii. 2. A perfectly sober rising generation would, indeed, prove to be a people prepared of the Lord to show forth his praise, in connexion with his rich grace, poured from high, to convert and save the world.

Dear children, I pray you do not love those bad, bad drinks, which have the taste of the intoxicating thing in them. Do not sip a little wine left in your father's glass, nor drink a portion of the ale, or porter, or beer, which, alas! almost all men and women have learned to love; but, against example, be resolutely good. I say *learned* to love. For a child weaned from the breast does not love, but loathes them; yet the taste soon becomes vitiated, for the heart is depraved, and the tendency of human nature is always downwards. God has given you good drink; why should you forsake it for man's bad drink? "He watereth the hills from his chambers," and "he sendeth the springs into the valleys, which run among the hills"—Psalm civ. 10, 13. See you not what abundance of pains your Maker hath taken to supply you with a plenty of the purest water? And with what care doth he keep up that plentiful supply, and how kindly doth he distribute it throughout the whole

world! And yet man, vain man, turns aside from all this bounty to his own muddy, and costly, and stupefying drinks, as though he were far wiser than his Creator! And besides all this, he who provided the springs in the valleys hath in the strongest manner commended them to man, by inspiring his servants, the prophets and apostles, to call them "living water," because of their great service in nourishing and supporting the life of all living creatures. Yea, and our Saviour Jesus Christ virtually so called them, by the spiritual allusion he made to them, John iv. 10, and vii. 37-39. And "living water" is made an emblem of the pure and perpetual happiness of heaven: Rev. vii. 17. But, my young friends, those drinks that come out of brew-houses and wine vaults are not *living* drinks; there is *death* in them, however some doctors may recommend them; and the whole business of trading in them is a part of "the mystery of iniquity" which corrupteth the Church and the world. These are not fit emblems, either of the gifts of the Holy Ghost, or of the happiness of heaven; but they *really* are fit instruments for grieving and quenching the Holy Spirit, and thereby rendering men unfit for heaven. It is impossible to say how many souls have perished through these terrible drinks; I beseech you, put not your souls to the hazard of perdition by allowing them to seduce you. Taste not, and you are secure. You will have dangers enough to watch against through life, without voluntarily taking upon yourself the peril of learning to play with this enchanter's cup. Water, like bread, suits all ages; the God of nature has made it agreeable to all mankind—keep to simple nature, for simplicity in all things is best.

But perhaps, my children, you will tell me milk is good also. Certainly it is, for this is also of God's providing, and, therefore, it is a *sober* drink. This is the very thing I wish most strongly to impress on your minds, that every drink which God sendeth for us, and intends us to use, *hath sobriety in it*: God would not offer his creatures that which has a *fiery thing* in it that quite unfits them for his service. He hath made the cow a manufacturer, as it were, of drink for universal man. And it is prepared by a most marvellous process from the herbage of the field. And you have seen the milk-maid milk the cow. But there are no distilled spirits in that pure white stream, the quiet animal gives forth so freely and so plentifully into the pail. How sweet, how good, how nourishing that milk is! A man cannot get drunk with it, for there is nothing in it to make him drunk. The drunk-making spirit is not there, for God is there. Now, children, you are simple, and not learned; but you can understand one thing. Children are not so strong as men. Children are weak, and want nourishing. That babe—your little brother or sister—how weak it is! It wants strength and nourishment that it may grow. Now, if that spirit, that hot spirit, called Alcohol, which is found in beer and such like articles, and which the farmer says makes his men strong to plough and reap, really could make any one stronger and better, do you not think that the Almighty, who always does the best thing, would have put a portion of it into milk for babes, whether in the milk they draw from their mother's breasts, or from that useful animal, the cow, by which they are so often sustained? I am not now speaking to wise men, but to you young ones. This is a fair argument, within the reach of your understanding. Make this practical use of it: resolve never to be wiser than your Maker, nor taste a thing in manhood which was not in any drink he gave you in your youthful days.

It may be, my children, some people will tell you that Jesus turned water into wine. True, he did; but it was wine pure as the water, and *such wine* is good, "and maketh glad the heart of man"—Psalm civ. 15. It was not "inflaming wine"—Isaiah v. 11. Nobody but wicked people, who called Christ "a glutton and a winebibber," would ever think that the Saviour, who was "holy, harmless, undefiled, and separate from sinners," created by miracle such wine as winebibbers love. You are too young to examine this subject fully at present; and if you become wine-drinkers you will never care to examine it. But I would tell you that the wines mentioned in Scripture were of two sorts, good and bad. The bad made people drunk. We now never see any other but this bad sort; therefore I persuade you put away the glass, and keep your souls pure from sin. Neither while at home, nor when at school, nor when put out as an apprentice to learn a trade, nor when you become a journeyman, or a master, allow yourselves to be persuaded by any body, be he relative, or companion, or master, or saint, or sinner, to taste of this

\* This letter will be printed separately, as a tract for circulation among "Bands of Hope," &c.

accursed thing that destroyeth—the drink of inebriation. This is “the abomination of desolation” that now, alas! too often “standeth in the holy place;” the ensigus of sin, and woe, and death, are seen floating on the walls of the spiritual Jerusalem, and defiling the glory which covereth the ark of God. May children and young men rise up in every nation, and remove this dishonour from our world!

I will now tell you, my young friends, a little further why I would persuade you, the young of both sexes, to become teetotalers.

First, then, I do this *for your own sakes*. This is plain enough from what you have already had brought before you. I wish you to be good. Drink will not help you to be good: it cannot—the thing is quite impossible. There is nothing in it, nothing about it, nothing in its manufacture, nothing in its sale, nothing in its associations, that can morally benefit you. It may make you bad—very, very bad—very, very wicked, and ruin you for ever. *A great many of you children and youths certainly will be undone if you take it at all.* Your safety, then, in the mass, depends entirely on your total abstinence. When our Saviour told his disciples that one of their number would betray him, each was alarmed for himself, and began to inquire, “Lord, is it I?” So now, when you are forewarned of danger, fear every one of you lest you should fall and be lost for ever. Thou, child, who art now reading this warning, mayst be one of the ruined ones, unless thou heedest the advice of a friendly stranger. Oh, my child, my little one, take that drink no more! If thy indulgent father will not consent for thee to sign the teetotaler’s pledge, *sign it in thy heart.* It will be a mighty benefit to thee all thy future days. It will be to thee health, and wealth, and reputation, and a powerful means of promoting thy salvation. Let young persons only consider how many expenses will be cut off, and that such economy is gain, and ministers to success in business, as one inducement never to spend a farthing in pernicious and wasteful drink. If from first to last all the money so economized, though perhaps small in its beginnings, be spent in honourable trade and industry, in useful books, and in works of benevolence, how much better will it be even in the present life, while the advantages will prove to be great beyond conception in the final day of retribution!

Why should not a child or a youth be a teetotaler? It would only be acting out the great end of our being. For it is easy to demonstrate that teetotalism is thoroughly in agreement with the moral constitution of man, as developed in the pursuits of life.—*Man is formed for perfection.* Originally he was created in a state of perfection, that he might aim at higher attainments in the same state. And even now, in his days of vanity, there remain traces of this excellence of his nature, however diversified the objects that occupy his attention. It may be seen in little children, when once their minds are brought to a fondness for learning. The child is not content with knowing a, b, c, but wishes to know all the letters down to z; that is, to be acquainted with the alphabet perfectly. He is next dissatisfied with a, b, ab, but longs to read; and when able to read, he thirsts for useful books; and when a useful book is obtained, he is diligent to read it through, that he may be perfectly in possession of the knowledge it contains. Again, youth is every day desirous of advancing in his trade; and when his apprenticeship expires, he desires the best places and opportunities of becoming perfect in his business. The Christian also is always solicitous to come “unto a perfect man, unto the measure and stature of the fullness of Christ,” Ephes. iv. 13. And all who desire heaven, contemplate it as a place where we shall reach to much higher perfection than we are capable of on earth. From first to last, then—from childhood up to the heights of glory, when the mind has a true and right bias given to it, the aspirations are after and towards perfection. With this right bias, and with these lofty aspirations, of the purest minds, total abstinence from all kinds, and from every sort of drink that can intoxicate, is in universal accordance. *For what is teetotalism but the perfection of temperance?* And why should not a child be perfect in temperance as well as in his alphabet, or a young man in his trade? Why should not a Christian carry out the best desires of his spiritual nature by ensuring this branch of perfection at least, seeing it can be so easily ensured, and the benefits are so numerous and lasting? Let children begin betimes, and the advantages will be all their own.

Secondly, I would urge this upon you most earnestly for your family’s sake. It is written in the law, and this is also the first commandment with promise, “Honour thy

father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee”—Exodus xx. 12. This command, my dear young friends, binds you to shun everything that might involve your family in disgrace. Can you bear the thought that your venerable father should, through you, be dishonoured? Or your dear mother’s name be covered with shame and reproach? Does not the Bible teach you to keep out of the way of danger? Does it not say, “My son, if sinners entice thee, consent thou not?”—Prov. i. 10. On the same ground I would urge total abstinence; and if that sparkling wine, that foaming porter, that frothy home-brewed ale, entice thee, or be employed as an instrument to entice thee, “consent thou not.” As it would be folly for a youth to make sinners his companions, and sport with them in their pleasures, thinking that his good education and better sense would give him security against following their evil practices, and falling into a consent to their ill-advice, so it is folly to make a jest of the inebriating cup, and put it to the mouth with a smile, and an idle boast about liberty to take it or let it alone, trusting meanwhile to your own good sense and virtue to save you from excess, and keep you within the bounds of moderation. He that drinketh alcoholic drinks, and trusteth in his own heart to keep him from danger, is a fool. Or, if he profess to trust in God’s grace, he doth but “turn that grace into lasciviousness,” not perceiving that such a vain confidence proceedeth not from the Spirit of God, but from that wicked one who said unto Christ, “Cast thyself down, for it is written He shall give his angels charge concerning thee”—Matthew iv. 6. Oh! let the young be wise in time.

Now, children, I beseech you fortify your minds against the allurements of evil. If you would not run the hazard of bringing down your father’s gray hairs with sorrow to the grave, or of breaking your fond mother’s heart with anguish, while yet your own heart is tender, and your feelings of respect and affection are strong towards them, become a total abstainer. If, as becomes you, you be a dutiful child in all other things, your kind parents will grant you liberty in this matter; in many cases, one may hope, it would ensure their esteem. For surely there are but few parents who would like to incur the fearful responsibility of forcing their children, contrary to their better inclinations, to partake of those terrible drinks which have been well described as “the curse of Britain.” Surely no parent would convert his table into “a trap and a snare”—Psalm lxxix. 22—by daily compelling his child to be initiated into a relish for the drink, by whatever fine name called, that gendereth drunkenness! That were a most awful and tyrannical abuse of parental authority indeed! If any poor child be placed in such a case of extreme difficulty that his father positively commands him to drink such drink—hear me, my child, and steadily refuse; obey thy conscience and fear thy God, and it shall be well with thee. “Children,” says the apostle Paul, “obey your parents in the Lord, for this is right”—Ephesians vi. 1. But any command that is not in the Lord—that is, not founded on the Divine will, but is opposed thereto—ceases to be authoritative; and to obey it is not right, but wrong. And yours is such a case; and you must obey God, and not man, even though it should cause “your foes to be those of your own household.” *Duty to God admits of no compromise with man.* Only the refusal must be expressed, both as to language and demeanour, with a meekness, gentleness, and filial reverence equal to the firmness which makes you immovable in your resolution to adhere most inviolably to the blessed temperance cause.

A word of caution may here be appropriately given to young men of zeal and activity.—*The children of drunkards should never expose the faults of a father.* It is unseemly to descant upon them in public, and is more likely to bring upon them the curse of Ham than secure the blessings that came down on Shem and Japheth. And though there is a great difference between righteous Noah and an habitually-drunken and profligate father, yet still he is thy father, and is to be honoured with all the greater tenderness, for that he covereth himself continually with disgrace and shame. However true the story of family distress—however sad and touching the tale—it becomes not a son to be the publisher of it; for though some may urge it will do good, it is only “doing evil that good may come,” seeing it involves a breach of the fifth command. No apparent good is acceptable to God that is accomplished by disobedience to the moral law. It is sufficient for the children of drunkards that they make a sound, practical

use of the miseries they have witnessed in domestic life by becoming immovably attached to the temperance cause, and zealous in spreading its principles to the ends of the earth. Temperance children and youths are more likely than any other class of young persons to do honour to the name and family from whence they have sprung. If the family be without reputation, it belongs to them to redeem it from disgrace; if it be of fair repute, it will be their distinguished privilege to hand down the family name, without blemish, to future generations.

Thirdly, I entreat you all, in the various gradations of life, from childhood up to manhood, to be teetotalers for the sake of your country and the world. Do you not love your country, and feel deeply interested in its weal or woe? Do you not honour your rulers, and feel grateful to God and your ancestors for the valuable laws and institutions of the realm? Where should patriotism glow with ardour, if not in the breasts of the young, whose spirits, fired with the most generous emotions for the true glory of the land which gave them birth, should ever respond to the words of David, "Peace be within thy walls, and prosperity within thy palaces." Loyalty to the supreme power, and fealty to the laws, when they do not contravene the universal laws of God, is a noble principle, to be cherished by the young with most sacred care. But I wish your patriotism to be pure, sincere, genuine, honest, thorough-going, inviolable, and consistent. And I affirm, and no man can disprove it, that you cannot be a consistent patriot unless you are a teetotaler. How glaring is the inconsistency of Christian ministers who call sinners to repentance, while they indulge in the glass that fills the land with sinners of the worst kind that are known in it. Can they honestly, earnestly, and effectually, preach against drunkenness? I trow not; hence your young people will seldom hear it specially expressed in the pulpit, though it is the crying sin of the nation. Herein "the trumpet gives an uncertain sound," or rather, no sound at all. It seems almost to lead to the thought that drunkenness is a privileged sin; and induces the conclusion that zealous Protestant ministers, notwithstanding all their persevering opposition against Maynooth and Popery, have compromised matters of morality with publicans, spirit-merchants, and brewers; for such like men-of-trade are sometimes actually put forward in office, and made chairmen and presidents of religious assemblies and institutions. It is true a portion of their ill-gotten gains are contributed to the funds of such societies. And then they are heaped for their liberality, instead of met with the rebuke, "Thy money perish with thee, thou hast neither part nor lot in the matter." Alas! there is more than one way of selling indulgences! If the pulpit be silent, the parlour will be dumb. Public and religious matters may form the staple of conversation when the cloth is removed; but the policy and religion of attempting to convert the nation to sobriety can hardly be discussed in the presence of full decanters, from which all are ready to quaff in turn. Oh! let the young beware of the hidden snares that lie spread over the parlour carpets and well-furnished tables of the respectable, the genteel, and the wealthy, in religious communities. Let them shut their eyes, and stop their ears, pray inwardly to God with earnestness, and make good use of their understanding. Young men and women, I exhort you, never sit at table after a meal where the intoxicating draught is found; but prudently and quietly retire, and find yourself better employment. You can read a chapter in the Bible, or peruse some instructive book, or commune with your own heart in meditation, till the company have done drinking. Your example will tell on the consciences of some, though at first they may be half-offended with your want of good manners. Cultivate, my young friends, real good breeding, and easy politeness, and be not willingly offensive to any one; but away with etiquette and ceremony without remorse, or fear, or shame, when you are called to be God's witnesses against customs which you know to be disastrous to your country, and dishonouring to your God.

And what a marvellous inconsistency it is to enact laws and fines against drunkenness, and yet to convert drinking-houses into a source of revenue! And for magistrates to execute such laws, and yet revel in all kinds of intoxicating drinks at their public and private feasts! And yet we call ours a Christian country. Is this Christianity? Christianity is a consistent religion. It is all of a piece. It hath neither spot, nor wrinkle, nor any such thing; But believe me, my young friends, you will meet with but few in the world who do not pull down with one hand what they build up with the other. And that is the reason why

Christianity makes such slow progress in the earth. I want you to study, to value, and to practice consistency. You are to be the future husbands, and wives, and parents; the future masters, tradesmen, merchants, and operatives; the future magistrates, legislators, statesmen, ministers, and missionaries of this kingdom, and of the world. Oh! could I draw you to the standard of temperance, what a noble race you might become! What a bloodless revolution you would produce in the customs, habits, and trade, and religion of the nation. Our old Christianity, which subdued Asia, Greece, and Rome, would put forth her ancient vigour, and subdue drunken Britain to sobriety. What a blessing you would be to your country! And what a blessing to the world! If you be Sunday-school teachers, or village-school ministers, or rise in cities to academical honours, and the professors' chair, what a prodigious educational influence of the right kind you would exert over the rising generation of your day! If you become of the learned professions, and be chosen the representatives of your country in the House of Commons,—free from the miserable slavery and servitude of drink, you will have your power at full command, and be prepared to advocate always, and everywhere, whatsoever is rational, and wise, and Christian, and nothing beside. If sent of God as Christian ministers, you will cleanse the sanctuary. If missionaries, you will carry the gospel to the heathen, without initiating them into a taste for drinks that would go far to nullify the saving effects of the Gospel. Think, for instance, of the Hindoos of the East Indies. At present they are sober, though idolators, and full of other vices. They abstain from flesh. Supposing fifty of you young men should be their future missionaries, and convert them to the faith of Christ; you would be the means of saving some of their immortal souls. But if you be not teetotalers, this people by becoming Christians would learn from you to be drinkers and many many of them would become drunkards; and thus Christianity, I mean your Christianity, would actually introduce amongst them a new vice, and so the glory of Christ's holy religion would be mightily tarnished in the very eyes of the heathen. But if you be teetotalers, you would do much to secure your victories as you win them. And such fair conduct I call prudence and consistency. So fully convinced am I of the importance of teetotalism to the purity, efficiency, and stability of Christian missions,—(to say nothing further of the church at home,) that if any man ask me a reason for being a teetotaler, I deem it a sufficient answer to say,—I have been a missionary.

And now, my dear young friends, for the present, I bid you all farewell. God Almighty be gracious to you, and help you to be wise, considerate, pious, perfectly temperate, and consistent Christians! God bless you children, and you the youth of both sexes, the rising generation of the world! Wherever you dwell, may you be the glory of your country, the pillars of the church and the throne, the regenerators of mankind, and the followers of Christ to heaven! Amen.

I am, My dear young friends, your true well-wisher for both worlds,

WILLIAM J. SHREWSBURY.

Dewsbury, May 10th, 1850.

A GOOD RESOLVE.—"What'll you take, Davey?" said Joseph—, the other night, to a young man well known for his convivial propensities. To the great surprise of the young blood, the reply was, "I'll take the pledge!" and he moved towards a temperance meeting near at hand. Joseph departed alone and in a brown study, while we ejaculated with Bunsby, "There's wisdom!"

LISTEN! FEMALES.—Every female should feel under peculiar obligations to aid in getting the land rid of such a curse as intemperance. Every young female, by signing the pledge, lessens her chance of being eventually joined to a drunken husband. Every mother, by signing, lessens the probability, or possibility, of following that playful boy, or smiling infant, to a drunkard's grave.

WEAK EYES.—An elderly gentleman, accustomed to "indulge," entered the room of a certain inn, where sat a grave friend by the fire, lifting a pair of green spectacles upon his forehead, rubbing his inflamed eyes, and calling for a glass of hot brandy and water; he complained to the friend that "his eyes were getting weaker and weaker, and that even spectacles did not seem to do them any good." "I'll tell thee, friend," replied the Quaker, "what I think. If thee was to wear thy spectacles over thy mouth for a few months, thy eyes would get round again."

## GRAND TEETOTAL EXCURSION.

WE stated in our last number, that the Committee under whose management the recent series of Meetings in Exeter-hall was held, had determined upon undertaking an Excursion to TUNBRIDGE WELLS, by Railway, on Monday, July 22. A SPECIAL MEETING, for the consideration of details, was held on the 1st of May, when about forty gentlemen attended, and deputations from various Metropolitan Total Abstinence Societies. The suggestions of the Committee were considered, and Resolutions were unanimously adopted, the carrying out of which is likely to make the proposed Excursion one of the most interesting and attractive that has ever been undertaken by the Teetotalers of the Metropolis. Since the above-named Meeting, a Deputation has visited Tunbridge Wells, for the purpose of taking a cursory glance of the scenery of the locality fixed upon, and also of ascertaining what provision could be made for the comfort of the Excursionists, and what reception they were likely to meet with from the Societies at Tunbridge Wells and the adjacent towns. As to the beauty and variety of the scenery of the place fixed upon, the Deputation declare their inability adequately to describe it. The "High Rocks"—the various "Mounts"—the "Prospects," &c. &c.—render it, altogether, one of the most delightful specimens of rural and romantic scenery in the kingdom. It has been renowned for more than a century as a favourite resort of the noblesse and fashion of the country. The Teetotalers of Tunbridge Wells promise their friends a most cordial welcome, and pledge themselves to contribute in every possible way to their comfort and pleasure. From subsequent correspondence, it appears that the neighbouring Societies, including Ashford, Maidstone, Canterbury, &c., have heard of the proposed Excursion with delight, and propose to add considerably to the numbers assembling on the occasion. Some of the most distinguished and influential friends and supporters of the Total Abstinence Movement will be invited to accompany the London Societies, or to meet them on the spot: and other measures are in progress to render this Excursion at once a cheap, attractive, and memorable gathering. The TERMS on which it is proposed to convey the friends thither and back, are such as will benefit, pecuniarily, the Societies taking part in it, and leave a surplus, it is hoped, which will enable the Committee to meet the liabilities connected with the Exeter Hall Meetings, and to make some provision towards commencing a similar series in the ensuing autumn.

A Second SPECIAL MEETING, for making the final arrangements, will be held at Mrs. Watt's, Temperance Hotel, Catherine-street, Strand, on Wednesday evening, June 5, at eight o'clock precisely; when the attendance of representatives from the Societies in the Metropolis and suburbs is earnestly requested. It is hoped that they will be able, on that evening, to present such reports as may enable the Committee to form some adequate idea of the number likely to proceed with them. Further particulars will be announced by Bills and Advertisements.

The following additions have been made to the list of contributors to the Exeter-hall demonstrations since the last announcement:—

Mr. J. Rickman, near Lewes,.....	£6 0 0
Miss Rickman, Lewes,.....	1 0 0
R. Place, Esq., second Donation,.....	0 10 0
Adelaide square (Islington) Society,.....	0 3 0

Those friends who have not yet sent in their promised donations are requested to send them, without delay, to Mr. JOHN CASSELL, 80, Fenchurch-street, that the account may be closed.

J. H. ESTERBROOKE, }  
G. C. CAMPBELL, } Hon. Secs.  
T. B. SMITHIES, }

## SERMONS ON TEMPERANCE.

THE REV. JABEZ BURNS, D.D., is expected to preach a Sermon on Temperance, in the Borough Road Chapel (the Rev. J. Stevenson's), on Sunday afternoon, June 9th. Service to commence at 3 o'clock.

The Rev. Professor G. C. FINNEY, from America, has promised to preach a Sermon on Temperance; but the day was not fixed when this number was sent to press.

## TEETOTALISM IN WALES.

WE understand that a grand Teetotal Movement is going on in the Principality. A Working Committee has been formed, and a meeting of Delegates, from various parts, has recently been held at Caernarvon. Two grand meetings, or demonstrations, are to take place on the 9th and 10th of July, at Caernarvon, where upwards of two hundred ministers are expected to meet between twenty and thirty thousand Teetotalers. A choir of singers of two thousand strong are to sing together at intervals. It is hoped that cheap trips from various other parts will be arranged, so as to make the above a most effective and memorable meeting.

## REPEAL OF BEER-SHOP LICENCES.

To the Editor of the Teetotal Times.

DEAR SIR,—I think it will interest your readers to know that the teetotalers' warm and able champion, Mr. Thomas Richardson (the Honorary Secretary to the Society for the Suppression of Beer-Shops), has seen the Earl of Harrowby, and he finds his lordship actively engaged in preparing the bill for the gradual repeal of the beer-shop licences. It will contain some admirable clauses. Among others, they are to be closed for fourteen days altogether for breaking the Sabbath hours; and for two or three offences not only will the occupier lose his licence, but the house itself will not again be permitted to open in the same immoral trade; the guarantees will be personally examined before the licensing magistrates, and the rating will be strictly scrutinized; with many other searching and stringent clauses.

It now remains with the friends of true sobriety to show their zeal for their own principles. Let us see whether they really mean what they say against these moral pest-houses. To the present time only fifty petitions have been sent into the House of Commons, with 10,789 signatures.

No doubt a very large number of petitions are preparing—for instance, even in my little way, I hope to have a dozen congregational petitions ready shortly. But every man who has his country's weal at heart, should redouble the best exertions hitherto used; and begin devotedly and at once, if he has not before seen the absolute necessity there is for his most strenuous aid being brought to the assistance of this good cause.

Petition, then, abstainers! Petition now, and in earnest! and remember this does not prevent other active measures being continued. The enlightenment of the public mind, and the inducement of the individual members of the community to abstain, is, undoubtedly, the ground of our hope—to persuade the world to adopt our rule, is the star by which we direct our course. But, in the meanwhile, take such instalments as you can get.—Yours truly,

THOMAS C. PREBBLE.

9, Camberwell-grove, May 10, 1850.

## MAN REVIEWED.

[BY DALMOCAND.]

PERHAPS I cannot commence this topic better than by offering a brief commentary on Shakspeare's well-known series of ejaculations. The reader, of course, may amplify *ad libitum*.

Who can withhold exclaiming, "*What a piece of work is man!*" It would be superfluous to adduce a long array of proofs in confirmation of this wonder-investing statement. Man, whether internally or externally considered, deeply or superficially examined, must be confessed a superstructure of glorious mechanism, disclosing, in the smallest minutiae, the hand of an all-provident CREATOR. Anatomy alone has been instrumental in turning some from their atheistic notions: among its converts may be numbered the celebrated GALEN. The *inquiring* sceptic would become his own refuter.

"*How noble in reason!*" This endowment man cannot estimate too highly, regard being had to its true place; otherwise, as with our French and German neighbours, it may at times become an object of adoration. By "reason" we may understand that particular faculty which takes cognizance of premises and deductions, cause and effect, and acts as controller of the mental powers. Without the presidency of reason, man's various constituents would wax disorderly and impotent. *Instinct* can be distinguished from reason both by the former's uniformity of action in all animals of the same species, and by the undeviating certainty with which it performs its functions before the advent of experience. Take, as a familiar instance, that amphibious wanderer, the duck, which, shortly after emerging from its shell, heedless of the tender warnings of its foster-mother, the hen, straddles to the nearest pool, and forages for sustenance. Different is man's predicament; he comes into the world the most helpless and defenceless of all animals, continuing the longest space dependant, and, if isolated at an early age, grows up inferior to many. Brutes, soon fulfilling the intention with which they are sent upon this stage, disappear; rendered more cunning and sagacious by experience, yet apparently unpossessed by means whereby the same may be transmitted to their posterity, which must learn in like manner as they; while men, assisted by the job-books of their grandsires, are capable of a continuous marching forward.

"*How infinite in faculties!*" This, I presume, may be set down as a dramatic flourish. Man's faculties are great, numerous, and glorious, but scarcely "infinite." To the power and wisdom of Jehovah, or to such things as cannot be limited, this term may be properly assigned: to man, however, there is held out the prospect of enjoying in a future state faculties more acute and more approaching to the infinite.

"*In form and moving how express and admirable!*" Express and admirable, truly, are the form and moving of man. Of all animals he is the only one ordained to walk erect; those which most approximate to him in this respect being incapacitated by their structure from maintaining that position any length of time without support.

"*In action how like an angel!*" Graceful are represented to be the gestures of angels: so likewise are man's.

"*In apprehension how like a god!*" By "apprehension" is meant the perception or intelligent grasping of such objects or propositions as may be presented for inquiry: its colloquial synonyme is "uptake." It may also signify the power of disci-

minating betwixt the expedient and the improper truth and fallacy. Is it irrational to suppose that God should assimilate man to himself, however remotely, in more respects than one? But the present general verdict of truth and soberness, respecting the human enjoyers of civilization, must run—in knowledge, godlike; in practice, devilish.

Now it might be naturally inferred that man, thus pre-eminently gifted, is pre-eminently *grateful*; but, on the contrary, he ranks with the most thankless. A dog licks the hand of him who feeds him, and, when beaten for misconduct, only cringes downcast and penitent: man, unmindful of the wise providence of his Master, and overlooking his own demerit, at the least cross ejaculates, "Why this visitation!" It might likewise be presumed that man's solicitude to preserve his vantage-ground is intense and abiding. Alas! many are the agencies employed by him in the work of self-abasement; one of the most frequent, I need not say, being indulgence in spirituous potations. By *this* is that amazing piece of workmanship deranged, reason hurled from the seat of empire, each faculty impaired, his form disfigured, and his carriage rendered ungainly and contemptible: by *it* does the "beauty of the world," the "paragon of animals," become a loathsome deformity, creation's scoff.

We have thus glanced at the poet's physical and intellectual estimate of man; but to form a comprehensive valuation, we must consult the sacred record, looking and re-looking from Paradise to Calvary, and thence to Patmos. Many are the "moral Pecksniffs" who expatiate with fervour on human nobleness and human degradation, yet possess but little of the former, and put forth no exertion to decrease the latter. Nothing is more obviously incumbent than endeavouring to extend to others the same well-being we ourselves have gained. SELF should not sit lord paramount. What, for example, would be thought of a vessel passing by another in distress, and turning a deaf ear to the cries for succour which assailed her, though relief were practicable? Why, a burst of repudiating indignation would agitate each breast upon the avowal or discovery of this horrid deed. Or, to individualize, what would be thought of the mariner who, buffeting his path ashore, would, instead of remembering the destruction-girt vessel he had escaped from, and devising means to aid, coolly walk away, chuckling at his own good fortune? Mere personal deliverance from any evil comprises but *half* duty. Therefore, whether the danger to be avoided proceeds from this agency or that, let us be up and doing, persuading or dissuading as the case requires. All honour to the good Samaritan, who raises from the dust his poor bleeding brother, and pours into his wounds the balm of Gilead!

There is an interesting oriental story about a caliph and his grand vizier being, through the malice of a magician, self-changed into storks, by drawing into their nostrils a peculiar powder, and uttering the word "*Mutabor!*" (I will be changed!) Their pleasantries during the gradual shriveling of their members, and their subsequent wretchedness on becoming forgetful of the re-transforming word, are well portrayed. Is not "*Mutabor!*" too, the virtual motto of countless indulgers in debasing practices at each repetition? And the sot or debauchee, once consummated, how un-frequent the permanent restoration to anything like human! The common boast that "a Briton's house is his castle"—so far as concerns admission or exclusion—we need not now examine; many of our

countrymen are not, in common language, *house-possessed*. But viewing the body as a domicile, the possessor's privilege to regulate admission and exclusion cannot be disputed. What visiting intelligence from another sphere could ever imagine that men should voluntarily put "a devil into their mouths to steal away their brains!" Believers are, in Scripture, called a "royal priesthood," yet the professing palace often passes into a squalid hovel, and the dedicated temple a den of thieves. The pagan's confidence in his timber gods must be shaken before the missionary's teachings can be entertained; so faith in GIN, and kindred deities, must be subverted, ere spiritual and sensual idolatry can appear repulsive and unmanly.

A house, it has been remarked, is a "quotation" from the quarry and the forest. In like manner it may be said that man is a quotation (now, alas! interpolated) from earth and heaven. We need no oracles to determine which extraction should be esteemed more excellent; nor whether mind or matter should be accounted the standard of the man; yet parties, though proud of ancestry dating, perchance, from invading William or tide-waiting Canute, seldom think of HIM who at the first "breathed into man's nostrils and he became a living soul." Instead of the query: How may I regain the primal image and favour of my Creator? the absorbing question seems: How may I obtain my fill of earthly pleasure? or acquire an earthly heritage? Thus earth eclipses heaven, till the sun of righteousness arises to reveal the glories of yon joyous spirit land, and to awaken thoughts of "home." It is a signal act of condescension to be invited as a fellow-worker by the Majesty of heaven; but near-sighted multitudes reckon a connexion with the Prince of Darkness more advantageous. Were the avowed children of the kingdom to display an equal amount of activity and devotedness, man's real interests would appear more prominent and flourishing; human bodies and human souls would receive a juster value, and wiles of wickedness increased exposure. READER! are you a soldier of the cross, or of the pit?—a propeller or retarder of the gospel chariot?—an aider or enfeeblor of your fellows? These are weighty and urgent questions, for general reviews will avail but little, if unaccompanied with personal; nor will the approving of what is good suffice for the adopting.

But to conclude. What, though man, physically, is weak, the brute creation are his vassals, and Nature's elements, his genii: spirits, when evoked from the "vasty deep," no longer linger; and metallic coursers, swifter than Camilla, "scour the plain." What, though man's intellect, like ocean's bed, is bounded, the limit has not yet been reached, and ample is the field of survey. And what, though man's moral nature is now, as respects the Divine image, a blurred daguerreotype, can he not with reverence beseech the original Designer to repolish and refix?

**STRONG DRINK OR LAND?**—At a meeting lately held at Gateshead, to promote the formation of a Freehold Land Association, Mr. Taylor, of Birmingham, said, "Ladies visited the wives of their husband's workmen, and encouraged them to lay by money for freeholds. If the women said they could not afford it, the ladies laughed, and told them that it was only to put the threepence itself into the old teapot, instead of the threepennyworth of rum, and the thing was done. Men could not both swallow a freehold and have it: they must bear in mind that the people of England swallowed in drink *two vast Birmingham* every year. Unless then they loved drink more than liberty, they might all be franchised."

## TESTIMONIES OF MINISTERS TO THE EXCELLENCE OF TEETOTALISM.

Our indefatigable friend, Mr. T. B. SMITHIES, is industriously employed in obtaining testimonies from ministers, as to the personal advantages they have derived from the practice of total abstinence from strong drinks, and as to the benefits they have known to result from it, to individuals, the church, and the world. The following are specimens:—

*From the Rev. Ebenezer Davies, of Llanarchymed, Anglesea, Wales.*

"I have had the privilege of being a total abstainer for more than 15 years, during which period I have travelled many hundreds of miles, preaching twice and mostly three times a day for some weeks successively (which is a customary thing in Wales), and that without sustaining the slightest disadvantage by abstaining from the use of intoxicating beverages. The contrary indeed is the fact in every particular. I have also had the honour of publicly labouring in the advocacy of the abstinence cause both at home and from home, and of seeing a very great number of the most inveterate drunkards reformed from the degrading and destructive habits of drunkenness and tipping, and consequently brought under the sound of the gospel, under the blessing of which many have been found 'Weeping and asking the way to Zion with their faces thitherwards,' bearing hopeful signs of sincere and genuine repentance; and the beginning of these happy results to be attributed to the instrumentality of the Total Abstinence Society."

*From the Rev. John Jones, of Rhyly, Wales.*

"I have been a total abstainer now going upon 15 years, and can testify that I am healthier, stronger, and more cheerful,—although I generally walk on a Sabbath day, from 10 to 20 miles,—I can do that without any injurious effects; and, in addition to it, preach three times. Although I was 15 years younger when I drank strong drinks, I could not *then* do what I can *now*."

"Our church, which numbers 124 communicants, are nearly all teetotalers. Teetotalism, in the Lord's hands, hath done wonders in Wales. A young man, lately, who had been a very great drunkard, offered himself to one of our churches; and when asked, when he felt the power of the word *first* upon his mind, he replied, "It began directly after I became sober."

"We do not receive any as church members, without their promising not to frequent public houses; and, indeed, not to touch that which is so unclean, without the counsel of one well acquainted with its nature, in time of sickness. Hundreds and thousands have taken the pledge, in North Wales, these last twelve months; and, also, *thousands have become members of Christian churches*. Those who stand aloof have nearly emptied their chapels in many places; and those who stand firm and fight the foe, *have had great increases*."

"We do not allow any but professing Christians to stand up to advocate the cause publicly, as we have found bad results by doing otherwise. But at the commencement, it was well to get any one to help the boat into the water, as the professors of religion kept away; but *now there is a general change*, they are the *first and most dear friends* to truly genuine temperance."

*From the Rev. Richard Tabraham, Walsingham, Norfolk:—*

"I am fully persuaded that the *theology*, the *morals*, the *piety*, of the church would be purer; that benevolence, activity, and peace would be *greatly increased*; that Satan would be defeated, and sinners subdued to the faith of Christ, and *God abundantly glorified*; and that the world would be benefited to an untold degree, if the principles of teetotalism were universally and habitually regarded. I was never more decided in their favour than I am at the present."

Ministers who are total abstainers may greatly assist our friend Mr. Smithies in the promotion of his laudable object, by furnishing brief personal testimonies similar to the above. Any of our readers who are acquainted with clergymen or Dissenting ministers, who are total abstainers, will do well to obtain their testimonies, and forward them to our friend, addressed to him at No. 22, Upper Barnsbury-street, Islington.

## TEETOTAL OPERATIONS.

## NATIONAL TEMPERANCE SOCIETY.

The annual meeting of this Society was held on Thursday evening, in St. Martin's-hall, Long-acre. The attendance was numerous; and on the platform, amongst other leading friends of the cause, we observed Lawrence Heyworth, Esq., M.P.; J. S. Buckingham, Esq.; J. Meredith, Esq.; Dr. Oxley; Dr. Gourley; Dr. Burns; Rev. J. R. Balne, &c. The chair was taken by Benjamin Rotch, Esq., B.C.L., and the proceedings commenced, shortly after 8 o'clock, by the Rev. W. Robinson reading the sixty-seventh Psalm.

The CHAIRMAN then rose and said: During the past winter the friends of temperance had held six large consecutive meetings in Exeter-hall; and it had been thought advisable that the present, being an annual gathering, should be associated with a new locality, in the arrangements for which the committee were able to make a large saving in the funds of the society—give, as it were, a moral character to the noble building itself, and introducing the great principles of the reformation they sought to accomplish in the midst of a densely-populated and highly interesting neighbourhood (hear). Every one knew the nature of the object they were contending for—an object based upon the first principles of Christianity—that of denying themselves the use of things not positively forbidden, for the sake of those who abused them, and became ruined in consequence. He quoted the opinion of Sir Charles Napier, Governor General of India, as read from a letter by the Deputy Judge Advocate of Scinde, at a teetotal meeting held in the town of Reading, to the effect that "drunkenness was unbecoming a gentleman and a Christian," and urged that they should persevere in prosecuting the mission to which they were called with renewed zeal and confidence (cheers).

The Secretary (the Rev. I. DOXSEY) read the report, which stated that the past year had been one of the most trying in the history of the society. Some of its staunch friends had been removed by death. The necessary funds had been obtained with greater difficulty than at any previous period, whilst the committee were beset by loud demands, not always in the most friendly spirit, to do more than they had yet attempted. The circumstances in which they had been placed had obliged them to contract their modes of agency, even with the most rigid regard to economy in their management and expenditure. They have memorialized such public bodies on the subject of temperance as opportunity had afforded—viz., the Congregational Union, in its autumnal sitting at Sheffield last year, and its recent assembly in London, and the Wesleyan Conference. In both cases the receipt of the memorial had been acknowledged, but in neither was it read. The report then proceeded to a detail of the labours of the agents and the success which had attended their efforts. This department was very encouraging, and it concluded by an earnest appeal to the friends of sobriety to unite more cordially, that success might be more signal and cheering. The financial statement showed that the receipts for the past year (including a balance of £73 19s. 4d. in hand at the last audit), were £842 6s. 4d. expenditure, £750 9s. 10d.; leaving a balance now in the treasurer's hand of £91 16s. 6d. There are, however, liabilities yet to be met, of £180 4s. 10d.

J. S. BUCKINGHAM, Esq., moved—

"That this meeting rejoices in the continued progress of the temperance society in the United Kingdom and throughout the world; yet deeply regrets that so much need still remains for the operations of temperance societies; and recommends that efforts be made to promote the cordial and earnest union of all classes of abstainers for the accomplishment of the great object contemplated by them all."

From the many opportunities afforded him of judging of the progress of their principles, he felt that he might congratulate the meeting that their cause was in higher favour than ever; and when he remembered the toilsome path through which they had had to track their way, the misconceptions and prejudices they had had to contend with, the coldness and apathy of even professing friends with which they had sometimes been greeted, he felt that their present position called for gratitude, and should urge to perseverance. He compared their efforts with those who advocated missions, sanitary improvements, and the abolition of slavery; and contended that the success of the temperance cause was more to be desired than either, seeing it embraced both, in the most complete and pleasing aspect. While at home

their prospects were thus cheering, abroad the appearance was still more propitious. He referred specially to Sweden and America, in the former of which places the king and queen had given in their adhesion to the principles of temperance, and were sending out missionaries through their dominion, to urge its adoption as the only true foundation for domestic peace and social well-being (cheers). The question occurred to him, what could they, at home, do more than at present? Let them strive to feel their personal responsibility in reference to the subject, wash their own hands entirely of the foul practice of drinking alcoholic liquors, and use their utmost efforts to persuade their own families, and the immediate circle of their acquaintances, to follow the same course. He urged, also, the propriety of adopting a less exclusive style in conducting the periodical publications of the society, and recommending that a paper something similar to "Chambers's Journal" should be started, embracing well-written articles on subjects of general information, with a good sprinkling of temperance intelligence. In conclusion, he expressed a hope that the great exhibition of the works of art of all nations during the ensuing year, would be an exhibition to the world of the sobriety of England (cheers).

The Rev. Dr. J. BURNS seconded the resolution, giving an interesting account of the rise, progress, and successes of the society. The cause, he believed, was the cause of humanity, of mercy, of God, and must be conducted, not in the spirit of strife or vain glory, but with love, zeal, earnestness, and unity, and there was then nothing to prevent their efforts being crowned with all the success they could possibly desire (cheers).

LAWRENCE HEYWORTH, Esq., M.P., supported the resolution. He felt it an honour that he had been sent into parliament specifically as a teetotaler (cheers). The judges of the land had told him that the great amount of crime in the country was caused by the use of strong drinks; physicians traced to the same cause the majority of diseases which desolated society; and the poor-law commissioners testified that it was the fruitful source of the great bulk of poverty and distress which came under their notice. Knowing this to be the spring of so many and such grievous social evils, they were at once pointed to the remedy, which he urged as well on the above accounts as on the fearful revelation of the Bible, that, besides enduring such miseries on earth, "no drunkard can enter into the kingdom of heaven."

The resolution having been unanimously adopted the Rev. W. W. ROBINSON moved—

"That this meeting, convinced that the welfare of society is closely identified with the abrogation of the drinking customs, earnestly appeals to the young men of Britain, and especially of her cities and large towns, to adopt cordially, and at once, the principles of total abstinence; and to set themselves manfully to oppose the false notions of generosity and good fellowship which are unhappily identified with intoxicating drink."

Feeling a deep interest in the class particularly alluded to, he very affectionately entreated them to adopt the course recommended; at the same time warning them that teetotalism was only a physical remedy for a physical disease, and that, beyond and above all, it was necessary that they should seek for a change of heart, to fit them for God's service here, and for happiness throughout eternity.

The Rev. W. M'CREE, in an eloquent speech, seconded the resolution, enlarging upon the evils which drunkenness produced on individuals and society at large. Let them abolish the foolish drinking customs throughout the land, there would be such a revival of pure religion in our midst, as had never yet been seen. Our churches would be more pure; the work of self-education would go bravely on; crime would be diminished; and soon the ends of the earth would see the salvation of God (cheers).

The Rev. C. G. FINNEY (from America) said, that intemperance existed, and that it was one of the greatest evils under the sun, all would acknowledge; yet the practices of many were fearfully inconsistent with that acknowledgment. If he were to speak as he thought on that subject, he feared he should be considered uncharitable. He was utterly astonished every time he entered into conversation on the subject, to be met by arguments which had been answered a thousand times (hear). He had been thinking how long it was since he had seen a minister in America drink wine. For many years he had not met the breath of an alcohol-drinking minister till he came to England (hear, hear). When he heard such ministers pray, and found that their breath smelt of alcohol, he was almost ready to stop his

ears, and not hear them pray. And the same feeling pervaded when he found them come from the pulpit with their breaths smelling of alcoholic drink (hear.) Hefeltas if he could not endure to see, after the solemn services at the ordination of a minister, ministers drinking alcoholic drinks, and drinking them freely (hear). Was there no remedy? There ought to be; for he had met with practices in this country which were not so much as named in America (hear). On such a question as that of temperance—a health question—a morality question—a religious question, he was utterly astonished to hear ministers gravely, and with apparent honesty, say what he had not heard said in America for nearly twenty years! Ministers, and members of churches, used alcoholic drinks, and even defended the use of them, and quoted the example of Christ and his apostles in their defence! So impressed had benevolent Christian men in America been with the importance of this question, that they had given their whole fortunes for the purpose of employing lecturers, the press, and every possible means of diffusing information, of enlightening the public mind. He, as a stranger, could not tell what had been said or done, but it appeared to him that the entire public mind of this country needed instruction on the subject. Some people seemed to doubt whether it were possible to abstain altogether. His labours had been great and incessant, but he had performed them for many years, without the aid of alcohol. *Efforts must be made to hunt out the evil from the Church of God* (hear, hear). Ministers must be urged to come forward and take the lead in this great work. A work of such magnitude could only be undertaken with effect by the Christian Church.

The resolution was cordially adopted.  
Mr. LURY briefly moved, and Dr. GOURLEY seconded, the next resolution:—

“That the temptations to which the young and inexperienced are peculiarly exposed, by the use of intoxicating drinks as articles of ordinary beverage, and the erroneous opinions which are current respecting them, constitute a powerful appeal to parents, teachers, and guardians of youth, to lead them by precept and example to avoid the use of such beverage, and to furnish them with the most impressive reasons for adopting this course.”

S. BOWLEY, Esq., of Gloucester, moved, and Mr. J. INWARDS seconded, the following proposition, which was acceded to:—

“That the traffic in intoxicating liquors, which tend to destroy the virtue of good citizens, is politically, socially, and morally injurious to the community, a well as dangerous to those who engage in it: and that therefore every constitutional effort should be made to prevent this fearful temptation to national vice and social misery.

Dr. COFFIN proposed a vote of thanks to the chair, which was seconded by Mr. DOXSEY, and carried unanimously; and the proceedings terminated.

#### ISLINGTON BAND OF HOPE.

The first public meeting of this society was held on Wednesday, May 1st, in the Claremont Chapel Sunday-school, Mr. *Hugh Owen* presided, and the meeting was addressed by Mr. Jephcott, master of the Wilks-street Ragged-school, Mr. Biddle, master of the Holloway Ragged-school, Mr. Edward Parker, Mr. Giffin, Mr. Tidmarsh, Mr. Dresser, and Mr. T. B. Smithies. Master Hugh Owen recited an appropriate temperance hymn, and several delightful melodies were sung. It was announced that, by the liberality of the deacons of the church, the next meeting would be held in the same school-room on the first Wednesday in June.

#### KENTISH-TOWN.

The first of a series of monthly meetings for the advocacy of total abstinence, was held on Whit Monday evening, in the commodious British School-room connected with the Congregational Church under the pastoral care of the Rev. W. FORSTER. The room was well filled, the majority of the company being juveniles. After an excellent repast, the public meeting commenced. Mr. J. W. GREEN, who presided, addressed himself chiefly to the children present, explaining the reasons which induced the friends around him, and others in various parts of the kingdom, to promote by every means in their power the Temperance Reformation. They knew that much injury was done to the bodies, the minds, and the circumstances of thousands of their fellow-creatures, by the use of strong drinks; and therefore, as lovers of their fellow-creatures, and as servants of God, they could not but aim to check the progress of such an evil. Their object was twofold—the rescue of the drunkard, and the preservation of the sober; and while

they rejoiced to know that thousands had been rescued from the miseries of drunkenness, by the blessing of God upon their instrumentality, yet, remembering that “prevention was better than cure,” they were most anxious that the young—that children—should adopt the practice of total abstinence, that they might be preserved from the evils of intemperance, and live “soberly, righteously, and godly in the world.”

Mr. KING pointed out the gradual and insidious process by which children were initiated into the practice of using strong drinks, till that practice became second nature. He explained, briefly, the properties of intoxicating drinks, and urged upon all present the practice of total abstinence by a number of appropriate motives.

Mr. SHIRLEY, the Secretary, related an interesting case of the reclamation of an inveterate drunkard, and stated, greatly to the delight of all present, that the Pastor of the Congregational Church, the Rev. W. Forster, had that morning signed the pledge of total abstinence.

Mr. BALFOUR delivered an impressive address, in the course of which he referred to the stigma which attached to the British nation, in consequence of the passion for strong drink, which prevailed among so large a portion of the population. He urged the children, as they would do honour to their country—as they would answer the end of their creation—as they would be happy in themselves and blessings to others, to become total abstainers from strong drinks. Let them tell their parents what they had heard that evening, and entreat permission to join that society.

Mr. KEMP urged the adoption of total abstinence from strong drinks upon all present, assuring them that it would be greatly promotive of their health and happiness.

The Doxology was then sung, and the names of a number of children were entered on the books. The room was fitted up with much taste, and the whole of the proceedings reflected great credit on the committee.

#### BISHOP'S STORTFORD.

The friends of the Temperance Society took tea together on Whit-Monday, after which they held a public meeting. Mr. *Alfred Serby* was chairman, and in opening the meeting he set forth the injurious effects of strong drinks upon the physical system and upon society at large; and, in contrast, the beneficial effects which would result from the general adoption of temperance principles. Addresses were also delivered by Mr. Green, Mr. Dove, Mr. Plamer, Hardy, and Saunders. We had in attendance seven members who had been confirmed drunkards, but who have become useful members, and five of them have joined Christian churches.

#### BRIGHTON.

On Wednesday, May 15, between one and two hundred of the members of the Brighton Juvenile Temperance Society made a public demonstration of their principles in celebration of their second anniversary. At a quarter to two o'clock they started in procession from Bethesda Chapel; and, after perambulating the principal streets of the town, returned to the chapel, where they were regaled, gratuitously, with tea, &c. They then sallied out to the downs, where they amused themselves in various ways, while the adult friends took tea. At six o'clock the members collected, and again returned to the chapel, when the meeting was opened by the Rev. W. Hill, with prayer; and Mr. Yewen occupied the chair. The meeting was addressed by Mr. Powell, who spoke of the hardening tendency of the drinking usages. He alluded to several privations he had undergone, through intemperance; and contrasted them with the blessings and privileges enjoyed during the last eleven years, which period he has been a total abstainer.

Mr. AUSTIN spoke on the connexion between intemperance and crime. Both he and Mr. Powell interspersed their addresses with appropriate anecdotes.

The Rev. Mr. HILL spoke on the alliance of temperance with religion, both having God for their author.

During the evening four recitations were given, and several temperance hymns sung. The meeting, which was very well attended, was closed with prayer, and separated highly gratified with the day's proceedings.

#### FROME, SOMERSET.

We have again been favoured with a visit from *Mrs. Stamp*. On Sunday, May 13th, the large Wesleyan chapel the use of which was granted by the respected ministers and the trustees) was crowded; it is computed that not less than 2000 persons were present, and hundreds were obliged to go away, after vainly trying to gain an entrance.

Mrs. Stamp's address, from the last sentence of the Book of Daniel, was listened to for an hour and a quarter with profound attention; and there is reason to believe that her labour was not in vain. On Monday she lectured in the Primitive Methodist Chapel, which was crowded; and on Tuesday and Wednesday, after tea meetings, in the school-room. Zion Chapel was courteously granted for her lectures by the pastor, the Rev. W. Fernie. Thirty-eight signatures to the pledge of abstinence were the fruit of her three addresses. On Friday evening she pressed the claims of the temperance movement on *Woman*, at a numerously-attended meeting of females, in the school-room of Rookham Chapel, and 23 pledges were taken at its close, with the important resolution to form, as soon as practicable, a Female Association.

## GAINSBOROUGH.

We have had a Temperance Society in this place for many years, but it was never brought prominently before the public till the beginning of 1848, when weekly meetings were held with considerable success. At the latter end of the year our committee engaged a missionary, from which time we have steadily progressed. About six months ago, in conjunction with some of our friends who reside in a small village (Bransby) between here and Lincoln, we tried to establish the principle of true Temperance there, and in a few of the neighbouring places, and met with great encouragement, holding the meetings monthly during the winter. At the above place our friends held a Teetotal festival on the 16th ult., which did great credit to the parties engaged in preparing a plentifully-supplied table for about 200 guests. The meeting, which was well attended, was presided over by a respectable farmer, who had been an abstainer thirteen years. Amongst other advocates was our respected missionary, who ably spoke on the various questions bearing on this subject. We separated about ten o'clock, highly delighted with the evening's entertainment. Eleven persons signed the pledge.

A. PALION, Sec.

## NOTTINGHAM.

Mrs. Theobald has recently delivered six lectures on Total Abstinence, to crowded audiences, in the Mechanics'-hall and Assembly-rooms. Her lectures have been productive of much good, great numbers having signed the pledge, and the committee are making every exertion to carry out the agitation on a plan that they hope will prove successful.

## MARKET DRAYTON.

On Tuesday, the 21st ult., was held in the Primitive Methodist Chapel the first anniversary of the Market Drayton *Juvenile Band of Hope*. "The children met in the above chapel in the afternoon, and afterwards went in procession through the principal streets of the town singing temperance hymns. It was pleasing to see seventy-six dear children showing to the inhabitants of Market Drayton that, young as they were, they proposed leading a sober and godly life. After a procession through the town we returned to the chapel, where they were provided with currant-bread and tea, and after tea we concluded this our first Juvenile Band of Hope Meeting with singing and prayer, and dismissed the children."

## MANCHESTER.

Teetotalism in Manchester and its vicinities, in reference to the branches, was never in so healthful a condition as at present. We have six temperance halls; we hold 104 meetings weekly; we have 65 meeting-places; bands of hope, juvenile, Wesleyan union, and meetings of females. The advocates' meeting is held once in each month. More than £500 is paid yearly for rent of the different rooms and halls; there is an average attendance of 30,000 weekly, addressed by local advocates, principally working men, aided by William and David Morris Esqrs., Rev. W. M'Kerrow, Archibald Prentice, Esq., and others. Many of the branch committees distribute weekly from 600 to 700 temperance tracts. We have several meetings conducted solely by reformed drunkards. We have a first-rate set of hand bell-ringers, the bells (used by whom), have been bought from a beer shop. The advocates' meeting is getting into a more healthful working order. We have a new hall opened lately, through D. Morris, Esq.'s, exertions. Preparation is making for a cheap trip to Fleetwood by the Mather street branch. More might be said in praise, but for the present this must suffice.—Yours, TUNCLIFFE.

## IMPORTANT PUBLICATION.

ON THE USE AND ABUSE OF ALCOHOLIC LIQUORS, *in Health and Disease. Prize Essay.* By W. B. CARPENTER, M.D., F.R.S., &c. &c. London: Charles Gilpin, Bishopsgate-street Without.

We cannot take up this volume without looking back to the period when Teetotalism was first introduced to the notice of an astonished and incredulous public, by some half dozen plain, simple, working men; and when its only printed organ was a penny monthly, having no very remarkable attractions either of paper or typography. Here we have a handsome volume, containing upwards of three hundred pages, printed with beautiful type, upon superfine paper, written by a gentleman having the right to place a number of honourable titles after his name, generally acknowledged to be one of the most accomplished physiologists of the age; with a unanimous testimony borne to the pre-eminent excellence of this particular Essay—after a careful examination, by three distinguished physicians, Drs. Forbes, Roupel, and Guy, of fourteen others, many of them possessing great merit—and dedicated, by permission, to His Royal Highness Prince Albert! Surely this is a movement in advance, which even the most sanguine of the early Temperance Reformers could hardly have anticipated.

But handsome volumes are not always intrinsically excellent. The penny monthlies to which we have referred, contained a large amount of solid and substantial truth, and greatly served the cause they were intended to advance. These have been succeeded by other monthlies and weeklies, and by tracts, pamphlets, and volumes almost innumerable, published at so low a price as to render them accessible to the humblest classes; but their very cheapness, in connexion with their plain attire, has, no doubt, proved a barrier to their introduction to those circles where some stress is laid upon outward appearance, and where, in order to secure courteous and respectful attention, there must be a respectable "introduction." The volume now before us has intrinsic excellence; is most respectably introduced; and those who entertain it, be of what class in society they may, will find it a most interesting, and, we earnestly hope and confidently believe, a most persuasive companion.

It appears that, in consequence of the earnest desire of a distinguished friend to the Teetotal movement to get the subject introduced into circles from which Temperance literature has hitherto been excluded, a prize of One Hundred Guineas was offered for the best Essay on the Use of Alcoholic Liquors in Health and Disease. The modesty of this distinguished friend has induced him to withhold his name from any printed advertisement, nor does it appear in this volume. It has, however, oozed out, that he is no other than JOSEPH EATON, Esq., of Bristol, who has added this to numerous other substantial acts of beneficence. The Essay was required to contain answers to the following questions:—

"First. What are the effects, corporeal and mental, of alcoholic liquors upon the healthy human system?"

"Secondly. Does physiology or experience teach us that alcoholic liquors should form part of the ordinary sustenance of man, particularly under circumstances of exposure to severe labour, or to extremes of temperature? Or, on the other hand, is there reason for believing that such use of them is not sanctioned by the principles of science, or the results of practical observation?"

"Thirdly. Are there any special modifications of the bodily or mental condition of man, short of actual disease, in which the occasional or habitual use of alcoholic liquors may be necessary or beneficial?"

"Fourthly. Is the employment of alcoholic liquors necessary in the practice of medicine? If so, in what diseases, or in what forms and stages of disease, is the use of them necessary or beneficial?"

As we have intimated, fifteen essays were sent in for competition. After what we have said of the reputa-

tion of Dr. Carpenter, and the qualifications of the adjudicators, we need do little more than present a very brief analysis of the contents of the volume, and an epitome of the conclusions at which the author has arrived, after a serious investigation of the whole question.

Chapter 1st takes a scientific and professional view of the subject, and is one to which the attention of medical men cannot fail to be especially directed, since, by the correctness of the views there advanced will the soundness of the author's conclusions be judged. Dr. Carpenter describes the influence of alcoholic liquors upon the physical, chemical, and vital properties of the animal tissues and fluids; the immediate and remote consequences of their excessive use on the nervous system and the various organs, and the special diseases they tend to produce; and concludes with valuable observations on their influence upon the duration of human life, attested by the experience of insurance offices, and the statistics of the Indian army.

Chapter 2nd inquires into the safety and advantage of these stimulants in relation to bodily and mental exertion, to the endurance of heat and cold, and resistance to morbid agencies; and remarks upon the consequence of their habitual moderate use upon the bodily system; which the author declares to be highly prejudicial to health, deranging the functions of the excretory organs, the stomach and nervous system, and interfering very materially with the processes of circulation and nutrition.

Chapter 3rd enters upon the inquiry of the advantage of alcoholic liquors in peculiar conditions of the system short of disease—as under extraordinary exertion, the want of adequate sustenance, deficiency of constitutional vigour, and during the conditions of pregnancy, suckling, childhood, and old age. The author admits that circumstances may arise in which the use of alcoholic liquor for a short time may be beneficial; but he, at the same time, contends that “the evils resulting from an unnecessary use of stimulants are so great, that recourse should never be had to them until every other more natural method of sustaining the vital powers has been tried without success; they should never be employed to replace any hygienic requirement, such as fresh air, mental repose, muscular exertion, &c.; and they should be disused whenever it may appear that the necessity for them no longer exists.”

Chapter 4th and last, describes the properties of alcohol as a medicinal agent, and shows that in this respect, as in others, its value has been greatly exaggerated.

The following are the “conclusions which appear to the author to be legitimately deducible from the facts and arguments which he has brought forward.” We give them in his own words:—

“In the first place—That from scientific examination of the *modus operandi* of alcohol upon the human body, when taken in a *poisonous* dose, or to such an extent as to produce intoxication, we may fairly draw inferences with regard to the specific effects which it is likely to produce, when repeatedly taken in excess, but not to an immediately-fatal amount.

“Secondly. That the consequences of the excessive use of alcoholic liquors, as proved by the experience of the medical profession, and universally admitted by medical writers, being precisely such as the study of its effects in poisonous immediately-fatal doses would lead us to anticipate, we are further justified in expecting that the habitual use of smaller quantities of these liquors, if sufficiently prolonged, will ultimately be attended, in a large proportion of cases, with consequences prejudicial to the human system; the morbid actions thus engendered being likely rather to be chronic than acute in their character.

“Thirdly. That, as such morbid actions are actually found to be among the most common disorders of persons advanced in life, who have been in the habit of taking a ‘moderate’ allowance of alcoholic liquors, there is very strong ground for regarding them as, in a great degree, dependent on the asserted cause; although the long postponement of their effects may render it impossible to demonstrate the existence of such a connexion.

“Fourthly. That the preceding conclusion is fully borne out by the proved results of the ‘moderate’ use of alcoholic liquors in producing a marked liability to the acute forms of similar diseases in hot climates, where their action is accelerated by other conditions; and also by the analogous facts, now universally admitted, in regard to the remotely injurious effects of slight excess in diet, imperfect aëration of the blood, insufficient repose, and other like violations of the laws of health, when habitually practised through a long period of time.

“Fifthly. That the capacity of the healthy human system to sustain as much bodily or mental labour as it can be legitimately called upon to perform, and its power of resisting the extremes of heat and cold, as well as other depressing agencies, are not augmented by the use of alcoholic liquors; but that on the other hand, their use, under such circumstances, tends positively to the impairment of that capacity.

“Sixthly. That where there is a deficiency of power on the part of the system to carry on its normal actions with the energy and regularity which constitute health, such power can rarely be imparted by the habitual use of alcoholic liquors; its deficiency being generally consequent upon some habitual departure from the laws of health, for which the use of alcoholic liquors cannot compensate; and the employment of such liquors, although with the temporary effect of palliating the disorder, having not merely a remotely injurious effect *per se*, but also tending to mask the action of other morbid causes, by rendering the system more tolerant of them.

“Seventhly. That, consequently, it is the duty of the medical practitioner to discourage as much as possible the habitual use of alcoholic liquors, in however ‘moderate’ a quantity, by all persons in ordinary health; and to seek to remedy those slight departures from health, which result from the ‘wear’ and ‘tear’ of active life, by the means which shall most directly remove or antagonise their causes, instead of by such as simply palliate their effects.

“Eighthly. That whilst the habitual use of alcoholic liquors, even in the most ‘moderate’ amount, is likely (except in a few rare instances) to be rather injurious than beneficial, great benefit may be derived in the treatment of disease, from the medical use of alcohol in appropriate cases; but that the same care should be employed in the discriminating selection of those cases, as would be taken by the conscientious practitioner in regard to the administration of any other powerful remedy which is poisonous in large doses.”

Though some portions of this volume will be best understood by medical practitioners, there is much to interest and instruct the general reader. Teetotalers will do well to make themselves familiar with its facts and reasonings; they will by this means gain establishment and confirmation in their principles and practices, and will, we feel assured, be encouraged to new exertions in reference to those around them, who are still indulging in practices fatal to their health and happiness. If Societies would unite for the purpose of purchasing copies of this work, to place in the hands of medical gentlemen, ministers, and persons of influence in their localities, they might be instrumental in imparting an impetus to the temperance movement which would gratify and delight them.

We cannot conclude without commending this Prize Essay to the serious perusal of all who may read this notice, and of tendering our sincere thanks to the learned author, and to our zealous and munificent friend, the donor.

#### TO CORRESPONDENTS.

“Bet Brodie;” “A Word from Con;” “Report of the Whit Monday Meeting at Bristol;” and several articles in type, are omitted for want of room.

Advertisements, and articles intended for insertion, should be addressed to the Editor, 80, Fenchurch-street, London; also, all orders for the Stamped Edition, with remittance for the amount, in postage-stamps, or Post-office orders, to John Cassell, as above.

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"MY CHILDREN SHALL NEVER BE  
TEETOTALERS."

THE RUINED PROFESSIONAL MAN: A TRUE  
NARRATIVE.

[BY BENJAMIN PARSONS.]

THE above were the words of a lady, on hearing that the family of a relative had signed the teetotal pledge. We should state, that the person who used this expression was the member of a church from which several had been expelled for drunkenness and debauchery brought on by strong drink. Her husband was a professional man, an office-bearer in the church, and a sly drunkard. She knew all these facts, and yet she determined that her children should never abandon the demon that brought them all to beggary. The following narrative will show how deeply she suffered for her resolution.

At the period of her marriage, her husband had a good fortune, and one of the first businesses in a large and populous town. He then stood high in character, was the trustee of the chapel where he attended, and was always looked up to, and consulted on all subjects respecting the prosperity of the church. He was considered a sound theologian, and very moral in his deportment. His father, mother, and sisters were also distinguished for their piety, and very highly esteemed. As the only son, he was a great favourite with his relatives, and particularly so after the death of his father. His widowed mother, pious aunt, and fond sisters doated upon him, and never addressed the Throne of Grace without remembering his name. There was, also, no example of drunkenness in the family to lead him astray. He was in himself a very amiable and lovable man. In fact, nature, circumstances, and religion placed him in the most enviable position for making his fortune, surrounding himself with honour, blessing his generation, and then, at the end of his days, passing to his rest amidst the sympathies and tears of thousands. We say he had all these prospects before him, and entirely within his reach, when he commenced life. How all these hopes were blasted for ever by strong drink, the following narrative will painfully show.

We may state, that, when he became a house-keeper and started in business, there was nothing said about temperance or teetotalism; consequently, no one felt very squeamish at having plenty of ale, beer, cider, wine, and spirits on the table. It was always so at his mother's and his father-in-law's. Call when you would, there was placed before you the decanters, the grog-stand, or the tankard. It was considered by all a sacred duty of hospitality and religion to tempt you with these poisons, and you were actually called unfriendly if you refused to drink. The pious mother of the gentleman in question took daily a certain portion of beer, wine, and spirits. His father-in-law, one of the most sober of moderate drinkers, was fond of his daily glass; the sisters, also, had no objection to these liquors, and both drank and commended them. The dwelling of our friend was a kind of ministerial rendezvous. The chapel was supplied by various preachers; and these gentlemen often called, and as strangers, or old friends, were frequently invited to dine. This, which ought to have been a blessing to the family, became its bane. In entertaining these guests, he ought to "have entertained angels," and would have done so *but for the BOTTLE!*

On every morning call of our ministerial friends, this promising young man was called in from his business to assist in draining his decanters, or else to

take a glass of grog; and thus both idleness and love for the poison were induced; and we only give utterance to a deep and honest conviction when we say, we verily believe that our ruined neighbour has had, either in this world or in eternity, to curse most bitterly the supposed spiritual friends who used his hospitality, tempted him to drink, and brought him to poverty and an early grave. Alas! the tale is soon told. In consequence of these various allurements he became fond of anything in the form of alcoholic liquor; so that at last, when business was gone and money wanting, he would sit in a low pothouse kitchen and fuddle himself with swipes. His profession dwindled until he had nothing to do; his debts increased; his health declined; drinking led to debauchery, lying, and dishonesty. He spent every farthing of his own ample fortune; the dowry of his wife also was wasted; as far as he could he robbed his fond sisters and relatives; and then, in the middle of life, he sank into eternity, leaving his wife and children in a state of pauperism, and his creditors without any prospect of having their just demands liquidated.

There remains to be stated one fact more awful than all. During the whole of his downward career he kept up the show of religion. He believed in the atonement, and adopted it as an indulgence. Yes, he went, not to the Pope, but to heaven itself for licence to sin, and thanked God that he was not as other men, nor even as yon Catholics! The death of Christ, which was to others an incentive to virtue, was to him a motive for secret iniquity. For he contrived to do all in the dark; his debts, and a large portion of his viciousness, were not fully known until the grave had closed on his remains. Indeed we have reason to believe that he had so stupefied himself with drink that he was a stranger to the state of his affairs, and deceived as to the condition of his soul.

Here, then, is a brother slain, his family brought to poverty, his relations, friends, and creditors robbed, society and the church deprived of a member that might have been the ornament of his native town and of religion; and all this misery and desolation originating in what has been called MODERATE DRINKING! But for these destructive liquors our friend would now be a living man, the support and joy of his family, with an ample fortune at his command, and all the influence of virtue and piety to bless the world. But he is gone! The worms feed on his body. In fact, he was a living sepulchre before he breathed his last. As for his soul, we shudder to follow it. Even his surviving relatives blush to mention his name, while some of them pronounce it with a malediction. Here all the misery is irreparable. No tears can bring him back, or restore the glowing prospects that dawned on the morning of his public life, when his pious mother looked on him as her chief worldly joy. We have often sat with them at the same table, knelt with them at the same altar, and congratulated the widow, who had such a prop to her old age. Providence saved her the anguish of seeing his downfall. She descended to the grave before his iniquity was brought to light, and thus was rescued from the pangs with which his ruin must have pierced her soul. Their meeting in eternity we dare not divine; but we view it with dread.

READER! this was the husband of the lady who said, "*My children shall never be Teetotalers!*" At the time she uttered these words, she knew that he was on the road to ruin. He often came home drunk, or actually intoxicated himself at his own table. He was then wasting his fortune and hers;

and yet she kept the decanter on the sideboard, and regularly quaffed her glass of grog! Oh! there is an infatuation about these moderate drinkers which throws the folly of the drunkard into the shade. We lately heard of a lady who most stoutly condemns Teetotalism, and will not allow her husband to abstain, although her two brothers were beggared by drink in this country, and compelled to flee to America. There they signed the pledge, joined the church of Christ, made their fortunes by their sobriety; and actually sent home and paid their creditors; and yet, were they to come home, the first thing their pious sister would do, would be to invite them again to take the fatal cup, and would place it before them on the table to tempt them from their steadfastness!

At the moment when writing these lines, we are called away to aid a family of six orphans, whose history adds another dark page to the tale of Moderation. Their father was an occasional preacher, whose conscience was so tender that he could not sign the pledge "*for fear of sinning against the Bible,*" because, he said, "*it recommended wine.*" It is true, he never could drink the wines of Palestine, and the Scriptures say nothing about port, sherry, or ginger-wine; but still, as they mentioned *wine*, he felt it a duty to drink porter, beer, gin, &c.!! He abhorred water, and felt no conscience about not drinking it, although so highly spoken of in the Bible. Nay, he even laughed at water-drinkers as a species of *infidels* who neglected "the wines of Scripture!" The Scriptures say more in praise of water than of wine; and yet, in his creed, it was a sin not to drink wine, but was no sin to abstain from water! Well! his history has been brief and sad. He drank, and preached against Teetotalism, until tippling made him give up preaching. At length, these liquors destroyed his religion, made him a bankrupt, covered him with disease, and brought him to a premature grave. He died a young man, and the only legacy he has left to the world is a widow and six children altogether unprovided for. *Yet who drinks the less?* These orphans are living lectures on the importance of Teetotalism; but they are read in vain; and some of those who ask charity for these little paupers, recommend the cup that brought their father to pauperism and an untimely end!

How long shall this desolation prevail? and especially be propagated *from the sanctuary?* Poets and prophets have represented the Church as a fountain of living waters, from which streams of salvation flow to bless mankind; but in modern times we have what, to the old-fashioned apostle James, seemed an impossibility, for the same source "sends forth sweet waters and bitter." The pulpit commends the cross and the goblet. There seems a dread lest the bowl should be cast aside. It is feared that the thousand artifices of publicans, gin-sellers, &c., will not be effective; that "the harp, viol, tabret, and pipe" of the tavern have not sufficient allurements, and therefore the herald of the cross stands not merely by the well of salvation, but by the poisonous vat; and cries, "Ho! every one that thirsteth come to the distillery and brewery, and drink; and thus spend your money for that which is not bread, and your labour for that which satisfieth not!"

Those of us who have adopted total abstinence, and induced our children to do so, have little alarm for our offspring, except from the moderate drinker, the church, and the ministers of religion. *Drunkards* will disgust them, for *their* conduct and history is a beacon. If they are ruined, it will be by the in-

sidious moderate drinker. *He* will talk of the use as not being an abuse; as if the use of a poison would be anything but an abuse! He will laugh at their parents' extravagance and folly. Every time they sit down to a meal there will be a tirade against Teetotalism, and an eulogium on the drunkard's cup. The minister of religion will ply them with misinterpretations of Scripture, and, above all, by his pernicious example; and thus, perhaps, our son may be induced to take the deadly bowl,—may have a thirst for the poison created, and may become a drunkard; and we may meet at the left hand of the JUDGE the child who, but for these religious tipplers, might have been our joy through eternity. These thoughts make us rejoice more over the children that sleep in the grave than those which we leave behind, especially when we reflect that the church, which ought to be to them an ark of safety, is become, by its goblet of poison, in so many instances, a decoy to allure them to perdition!

The pious father and mother of the gentleman, whose narrative heads this article, died in hope that the earthly and eternal career of the son they left behind would be brilliant; but the drink they commended clouded his brain, slew his constancy, corrupted his heart, frustrated their prayers, and blasted all his prospects. He had from the cradle been nursed in pious *moderation*; but he was so often called upon by ministers and others to take the morning glass and the hospitable bowl, and to drink "the health" of every one but himself, that he was made feverish with an unnatural thirst, became idle and reckless; and was thus brought to the end we have seen. He died a murdered man—*self-murdered!* and yet, not altogether so; there were those who abetted the suicide, and among these we find almost a host of *religious people!*

When shall this desolation stop? When will ministers of religion, and other followers of Christ, dash the goblet from their lips, and thus say to the Destroying Angel, "IT IS ENOUGH! STAY NOW THY HAND?"

#### THE TEMPERANCE BAND.

Men of Temperance, women, children,

Now come forth, and take your stand;

Trust in God, and be victorious,

While united heart and hand!

Band of Temperance!

Onward! let your watchword be.

Band of Temperance, raise your banners,

March to slay the giant foe.

Fearless, constant, firm, and steady,

Free mankind from sin and woe.

You shall conquer;

Onward! let your watchword be.

Band of Temperance, be ye faithful;

Heed not what your foes may say.

Truth and purity unite you;

You are sure to win the day.

Onward! Upward!

Hosts reclaimed shall sound your praise.

Band of Temperance, Britain's glory!

Who can drive you from the field?

Neither earth nor hell united;

God will be your strength and shield.

May God bless us!

Crown our efforts with success!

WHISKEY TRIED.—At a recent trial in Wisconsin, the subject of controversy was a demijohn of whiskey, which was ordered to be brought into court. The defendant was tried, and so was the whiskey—in other words, the whiskey was drunk; the jury were drunk also!

## THE POWER OF MUSIC.

By T. S. ARTHUR.

"Dear father," says Mary Edwards, "don't go out this evening;" and the young girl, who had scarcely numbered fourteen years, laid her hand upon the arm of her parent.

But Mr. Edwards shook her off impatiently, muttering, as he did so, "Can't I go where I please?"

"Oh, yes, father!" urged Mary, drawing up to him again, notwithstanding her repulse. "But there is going to be a storm, and I wouldn't go out."

"Storm, Nonsense! That's only your pretence. But I'll be home soon—long before the rain, if it comes at all."

And, saying this, Mr. Edwards turned from his daughter and left the house. As soon as she was alone, Mary sat down and commenced weeping. There had been sad changes since she was ten years old. In that time her father had fallen into habits of intemperance, and not only wasted his substance but abused his family; and sadder still, her mother had died broken-hearted, leaving her alone in the world with a drunken father.

The young girl's trials, under these painful circumstances, were great. Night after night her father would come home intoxicated, and it was so rare a thing to get a kind word from him, that a tone of affection from his lips would move her instantly to tears. Daily the work of declension went on. Drunkenness led to idleness, and gradually Mr. Edwards and his child sunk lower and lower in the scale of comfort. The pleasant home, where they had lived for years, was given up, and in small, poorly-furnished rooms they hid themselves from observation. After this change Mr. Edwards moved along his downward way more rapidly, earning less and drinking more.

Mary grew old fast. Under her severe trials and afflictions her mind rapidly matured; and her affections for her father grew stronger and stronger as she realised more and more fully the dreadful nature and ultimate tendency of the infatuation by which he was led.

At last, in the anguish of her concern, she ventured upon remonstrance. This brought only angry repulse, adding bitterness to her cup of sorrow. The appearance to which we have alluded gave Mary an excuse for urging her father not to go out. How her remonstrance was received has been seen. While the poor girl sat weeping, the distant rolling of the thunder indicated the approach of the storm to which she had referred. But she cared little for it now. Her father had gone out. She had spoken of it only with the hope that he might have been induced to remain with her. Now that he was away, the agitation within was too great to have any concern for the turbulent elements without.

On leaving his home, Mr. Edwards, who had not taken any liquor for three or four hours, and whose appetite was sharpened for the accustomed stimulus, walked quickly in the direction of a drinking-house, where he usually spent his evenings. On entering, he found that there was a little commotion in the bar-room. A certain individual not over-friendly to landlords had introduced himself, and, his character being known, the inmates were disposed to have a little sport with him.

"Come now, fellow," said one, just as Edwards came in. "Mount this table and make a first-rate temperance speech."

"Do, and I'll treat you to the stiffest glass of whiskey-toddy the landlord can mix," added another. "Or perhaps you would like a mint julep or gin cocktail better? Anything you please. Make a speech and call for the liquor. I'll stand the treat."

"What d'ye say, landlord? Shall he make the speech?" said another, who was eager for sport.

"Please yourselves," replied the landlord, "and you'll please me."

"Very well. Now for the speech, old fellow! Here, mount this table." And two or three of the most forward took hold of his arms.

"I'm not in the humour for making a speech," said the temperance man, "but, if it please you as well, I'll sing you a song."

"Give us a song, then. Anything to accommodate. But come, let's liquor first."

"No," said the other firmly, "I must sing the song first, if I sing at all."

"Don't you think your pipes will be clearer for a little drink of some kind or other?"

"Perhaps they would," was replied. "So, provided you

have no objection, I'll take a glass of cold water—if such a thing is known in this place."

The glass of water was presented, and then the man, who was somewhat advanced in years, prepared to give the promised song. All stood listening attentively, Edwards among the rest. The voice of the old man was low and tremulous, yet every word was uttered distinctly, and with a pathos which showed that the meaning was felt. The following well-written temperance song was the one he sang, and while his voice filled the room every other sound was hushed:—

"Where are the friends that to me were so dear,  
Long, long ago—long ago?  
Where are the hopes that my heart used to cheer,  
Long, long ago—long ago?  
Friends that I loved in the grave are laid low,  
Hopes that I cherished are fled from me now,  
I am degraded, for rum was my foe,  
Long, long ago—long ago.

"Sadly my wife bowed her beautiful head—  
Long, long ago—long ago.  
Oh, how I wept when I found she was dead!  
Long, long ago—long ago.  
She was an angel—my love and my guide,  
Vainly to save me from ruin she tried,  
Poor broken-hearted! 'twas well that she died  
Long, long ago—long ago!

"Let me look back on the days of my youth;  
Long, long ago—long ago.  
I was no stranger to virtue and truth,  
Long, long ago—long ago.  
Oh, for the hopes that were pure as the day!  
Oh, for the joys that were purer than they!  
Oh, for the hours that I've squandered away,  
Long, long ago—long ago!"

The silence that pervaded the room when the old man's voice died, or might rather be said sobbed away, was the silence of death. His own heart was touched, for he wiped his eyes, from which the tears had started. Pausing scarcely a moment, he moved slowly from the room, and left his audience to their own reflections. There was not one of them who was not more or less affected, but the deepest impression had been made on the heart of Edwards. The song seemed as if it had been made for him. The second verse, particularly, went thrilling to the very centre of his feelings:

"Sadly my wife bowed her beautiful head!"

How suddenly arose before him the sorrow-stricken form of the wife of his youth at those words! and when the old man's voice faltered on the line—

"Poor broken-hearted! 'twas well that she died!"

the anguish of his spirit was so great, that he only kept himself from sobbing aloud by a strong effort at self-control. Ere the spell was broken, or a word uttered by any one, he arose and left the house.

For many minutes after her father's departure, Mary sat weeping bitterly. Tenderly did she love her parent, but this love was only a source of the keenest anguish, for she saw him swiftly passing along the road to destruction without the power to save him.

Grief wastes itself by its own violence. So it was in this instance. The tears of Mary were at length dried; her sobs were hushed, and she was about rising from her chair, when a blinding flash of lightning glared into the room, followed instantly by a deafening jar of thunder.

"Oh, if father were home!" she murmured, clapping her hands together.

Even while she stood in this attitude, the door opened quietly, and Mr. Edwards entered.

"I thought you would be afraid, Mary, and so I came home," said he, in a kind voice.

Mary looked at him with surprise. This was soon changed to joy, as she perceived that he was perfectly sober.

"Oh, father!" she sobbed, unable to control her feelings, and leaning her face on his breast as he spoke—"if you would never go away!"

Tenderly did the father draw his arm round his weeping child, and kissed her pure forehead.

"Mary," said he, as calmly as he could speak, "for your mother's sake"—but he could not finish the sentence. His voice quivered, and became inarticulate.

Solemnly, in the silence of his own heart, did the father, as he stood thus with his child in his arms, repeat the vows he had already taken. And he kept his vows.

Wonderful is the power of music! It is the heart's own language, and speaks to it in a voice of irresistible persuasion. It is a good gift from heaven, and should ever be used in a good cause.

BET BRODIE,  
THE DRUNKEN FISHWIFE.

[BY R. W. VANDERKISTE, CITY MISSIONARY.]

AMONG other men who view human nature in the aggregate is the City Missionary. Imagine him plunging into the depths of some apparently interminable neighbourhood of gordian-knotted courts and alleys, from day to day. He has opportunities indeed of studying human nature; and he finds that—

"Lawless and unrestrain'd, the human race  
Rushes through all the paths of wickedness."

Traces of grace received are few and far between—

"Oases in the moral desert rare."

Perhaps the reader may afford to spare a tear over poor *Bet Brodie*.

My acquaintance with her commenced about four years since, in one Frying-pan-alley. Here she was a terror to many. She always reminded me of the fabled accounts of the Amazons. She was of colossal stature, and a fiery red complexion. I have seen her a little more than half-dressed, her long, coarse, jet-black hair streaming almost to her waist, sally forth from her room, maddened by drink, and, armed with a long broom, daring the whole court to combat. Surely, if ever any case appeared almost hopeless it was hers.

I shall not conceal that I felt afraid of her. Not so much afraid of her, however, as of suffering her soul to change worlds without warning; but I expected to be knocked down; and although it would not have been the first time I have been knocked down, that is not, after all, a matter to which a man becomes perfectly used and reconciled. But *Bet Brodie* never knocked me down; she has insulted me; but her broom she reserved for Mrs. — and others, who furnished themselves with brooms to match.

I have read, in the affecting "Life of Silvio Pellico" (who has, I find, gone to his long home), that, whilst in the fortress of Spielberg, he formed an amicable acquaintance with a spider and a mouse. Now, a spider has fangs, and a mouse sharp teeth, but kindness will do much. *Bet Brodie*, fierce as she was, at last appeared to listen to my warnings, as the warnings of a friend, and permitted me, when sober, to read and pray with her; but her drunken habits continued the same. About this period the National Temperance Society sent a good man to labour here—Mr. Williamson—with whom I worked most pleasantly in concert, and to whom I at once introduced *Bet Brodie*.

We succeeded in forming a Total Abstinence Society, and one of the earliest members was this woman. Many drunkards, sweeps, costermongers, dustmen, &c., joined, and about sixty inebriates became reformed characters. I shall not soon forget sitting on the platform at a tea festival of this our society, and seeing *Bet Brodie* and Bill C—, a costermonger, and a dozen or twenty others, handing the good things of this life about with the most astonishing activity. "Mind yourselves, gentlemen!" said one (who has spent a guinea a week in drink when costermongering was better than it is now), handing a huge teapot down to the boilers, and roaring out, "More water, you there!" Mrs. *Brodie* also was indefatigable in handing round the cake and bread-and-butter; the rest were equally alert in attending to the comfort of the party; and it was a pleasant sight.

But something better remains. *Bet Brodie* not only became a Teetotaler, she became a frequenter of public worship; and I can almost see her now, sitting in the side aisle, with her arms a-kinbo. Not a word uttered by the speaker escaped her. Well, she saved money; she was well dressed; she relinquished Sunday trading; she attended my meetings, and the big tears have I seen roll one after another down her cheeks, as I discoursed concerning the love of Christ; and no one who saw her and knew her would doubt but that they were tears of the right sort.

*Bet Brodie* could neither read nor write; but she

could pray, and she *did* pray. She prayed for mercy. Her prayer was answered; and she could soon talk about her blessed Saviour—and mean what she said, too—as well as if she had been at college, and better than some can who have been there.

It were well could we end here, but we cannot. She went on well for a long time; and then, alas! a shadow came over her heart. That shadow was pride; a dark shadow, come when and where it may. She bought trumpery, in the shape of trinkets, rings, &c., and disfigured herself with them. Then, an unfortunate dissension took place; men of infidel sentiments insinuated themselves among the committee; and our society, which had effected so much good, and promised to effect so much more, was broken up!

*Bet Brodie* very soon became as bad, or, if possible, worse than ever. Nearly the last time I saw her alive was one night: she was drunk, and had risen from her bed to fight with a sweep's wife. Her face was partly covered with blood, and a crowd of costermongers, thieves, &c., were looking on. I made my way through the mob, and, approaching her, requested she would follow me in doors, leading the way to her room; and after giving her suitable exhortations, I left. Scarcely, however, had I cleared the adjoining court, when, as I afterwards found, the fray was renewed. Shortly afterwards I was sent for to visit *Bet Brodie*, and was informed that she was dying. I found her very ill; and she cast up such an awful look in my face when I spoke to her, that I felt almost chilled. She cried bitterly.

Preferring drink to food, and being unable to obtain both, she had gone without nourishment until the cold had so struck her that she sunk down—to die!

She appeared truly penitent, but possessed with an awful dread that her soul would be lost. On questioning her closely, however, I discovered so much reliance on Christ, as to prevent me from deeming hers a hopeless case. "If you perish," said I, at last, "will you perish at the foot of the cross?" "Yes!" said she, with an agony of earnestness. "None," said I, "ever perished there." Pointing to her fatherless child, for she was a widow, she made me promise, with the resistless eloquence of a dying mother, more, perhaps, than I should ever have been able to perform had the boy lived. She had few more hours to spend on earth. My prayer that night was the last prayer I was permitted to make for her.

*Bet Brodie* is dead, and her child too!

"PRIDE goeth before destruction, and an haughty spirit before a fall."—Prov. xvi.

Well-ringed and jewelled teetotalers bear this in mind!

TEMPERANCE AND HOME MISSIONS.

THE progress of Temperance in the congregations of the missionaries, we cannot so accurately note in statistical returns, as in the earlier days of the Reformation; inasmuch as the pledge is not so universally the test of temperance principles. Associations, in some sections of the country, have been injudiciously managed, and have brought the cause temporarily into disrepute; and little can be accomplished in this form, until these organizations give place to those which shall secure more general confidence and respect. Temperance, however, is preached as a religious duty, and urged as a matter of principle, no less than ever; and many missionaries report that their churches are temperance churches, their congregations, temperance congregations; and some of them state that there are no intoxicating drinks sold in their townships and counties. Those who are pledged to entire abstinence are so connected in these associations with other denominations, that their number cannot be stated very definitely; from the reports which we have received, however, we may safely say, that in the communities where the missionaries labour, the number of pledges cannot be less than 105,000. *American Home Missionary Society. Report for 1849, p. 58.*

## FRIENDSHIP'S WARNING!

A TEMPERANCE MELODY, BY C. MEADLEY.

Air—"Jeannette and Jeannotte."

Come away, my lads, now come, from the low and drunken  
set  
Who lounge about the alehouse fire, and indulge in "heavy  
wet;"  
They will ruin health and soul, and your reputation too,  
And if you follow in their course, you'll oft have cause to  
 rue;  
For, depend on it, you'll find the Temperance plan's the  
best,  
To keep you out of evil ways, and set your mind at rest:  
When sinners, then, entice you in, I pray consent you not,  
Nor look upon the wine that's red—strong drink is raging  
hot.

Oh! enter not the wicked path, or ways of evil men,—  
They drink the wine of violence, their mirth is quickly  
gone;  
They stagger in their vomit, and are reeling to and fro;  
The curse of God is on strong drink, the drunkard's future  
woe:  
Oh! had I but the power, throughout the world I would  
 roam,  
And have no drunken men abroad, no weeping wives at  
home;  
All the children I'd have fed, and with clothing clean and  
neat,  
Seated around the happy hearth, with shoes upon their feet.  
These comforts may be had, ay, and many more beside,  
If you sign the pledge of abstinence, and throw strong  
drink aside.  
Be resolved, my lads, I pray! and now take a friend's ad-  
vice,  
And quit those "little drops," that lead to drunkenness  
and vice.  
Then leave your drink at once, I pray, and don't become a  
sot,  
Nor lounge about the ale-house fire, with 'bacca, pipes, and  
pot:  
'Twill undermine your health, bring on disease and want  
of bread,  
And we will be your fate when you're numbered with the  
dead!  
Scarborough, 1850.

## A FEW WORDS FROM "CON."

CON! and who is CON?—a question which will very naturally be asked, and various conjectures may be made in consequence. He is well known in the locality where he is at present residing; nor is he confined to his own home; he has acquaintances who are scattered about in various parts of the country, and on the Continent, to whom he is as familiar as a gill of ale; and it is not improbable, in these "go-a-head" days of Teetotalism, that the name will be recognised by many who have become converts to the cause, and to such he offers his congratulations. Be firm to the pledge, and be not ashamed to confess it.

CON has had considerable experience as a young man in public-houses, where much of his time, to say nothing of his money, has been consumed in intoxication. Having conformed over his past life, and conquered the desire to continue the use of strong drinks, he is now desirous of making amends for the future, and of moving in a sphere more congenial to his present feelings; in consequence of which he is constant in his endeavours to console and convince those who are "heavy laden" to contrive and take some "rest"—to fly from the error of their ways, and to instil into their minds the text from the standard of Divine truth: "If sinners entice thee, consent thou not."

And as CON sees the conjugal happiness of many individuals or connections impaired, and their homes in confusion, through the contemptible conduct of the head of the concern, he would offer his condolence in a spirit of charity, and try to convey such persons away from "the path of the wicked," that they may "no longer live the rest of their time in the flesh to the lusts of men, but to the will of God;" and so continue in the work of consolation, that contentment, health, peace, concord, and unity may be brought under their constant consideration; and, by placing the contrast of their former contaminations before their

minds, convince them that their course would probably have ended in confirmed intemperance, and they become condemned convicts, or be consigned to the drunkard's grave!

The contemplation of this subject is so continually brought before the mind of CON, that he conceives nothing can be more conducive to the happiness and well-being of man than his conversion to the habits of temperance and sobriety. By the frequent use of strong drink evil habits are contracted, his condition is lowered, and foolish in his conversation, confused in his ideas, his conscience becomes seared, his vicious propensities strengthened, and his character ruined.

The dreadful consequences of intemperance have so long been before the world, and the misery and crime it entails upon the nation, that "twere a consummation devoutly to be wished" to have the intoxicating cup utterly banished from all hearths and homes, that there may be a contented, happy, and industrious community. That drinking customs are contrary to nature, and can with safety be entirely dispensed with, CON is fully convinced. The highest medical authorities concur in their conviction that intoxicating drinks are not congenial, but absolutely poisonous to the human constitution, and consequently are not conducive to the full development of a healthful condition.

In conclusion, CON hopes that this contribution may be the means of bringing others to conform to the system of Teetotalism, to control their appetite for strong drink, and to consign their "little drops" to perdition. Thus they will confer a lasting benefit on themselves and their connections, and render service to the community at large, by becoming consistent members of a society whose principles are so consonant to the mind of

CON.  
Scarborough, May, 1850.

## TESTIMONY OF A GAS LABOURER AND STOKER.

I have been for fifteen years a labourer and stoker in the Phoenix Gas Works. During that time I have seen many ills arise out of the drinking customs. Ten years ago I was addicted to intemperance, brought on by drinking with those, who thought, with many others, that intoxicating drinks enabled them to perform their very laborious calling as gas stokers. The habit of drinking was then ably supported by that cruel system of tyranny, "fines and footings." It affords me much pleasure to tell you what God has wrought in me and through me by the instrumentality of total abstinence. By God's blessing I was the first man that made a public avowal of the temperance principle in the gas-works with which I am connected. With all the power of deep-rooted custom, and the influence supporting those customs, arrayed in opposition to the total abstinence principle—with all this, and the tempers of many to deal with, I dared to sign the temperance pledge; I dared to believe Mr. Sherman's tale of Dr. Beddoes and his anchormen; and I dared to believe it would save me. And have I been deceived? Ask my wife, ask my children—

"Now comfort and happiness reigns,  
Where sorrow and anguish once dwelt."

And I dared to raise the temperance standard in the gas-works, and there it now waves in triumphant majesty over the graves of the fines and footings, showing the power of mighty truth.

The effect teetotalism has had on my circumstances, family, &c., space forbids me to enter into. Suffice it to say that I am in comfortable circumstances, and, while I think of my wife and children's comfort at present, I have been led to think of continuing a portion of that comfort in case of my death. I have, therefore, effected a policy in the Temperance Provident Institution. My situation in life has been improved by the adoption of the temperance principle. I am now foreman of the works in which I was labourer and stoker, and have been so more than two years. Taking all into consideration, I have no hesitation in saying that I consider the temperance principle to be beneficial in every respect to the working man.

Gas Works, Bankside.

WILLIAM ROE.

COLLEGIATE TEMPERANCE—A Teetotal Society in Burlington, Vt., College, U.S., was started last February, and now numbers every student but two. This should be interesting news to parents, and to all interested in Temperance or education.

### IMPORTANT REPORT ON THE SALE OF BEER.

THE Select Committee appointed by the Lords to inquire into the operation of the present acts for the sale of beer, have brought in a report which is worthy of the serious consideration of all those interested in the progress of temperance, and of the health and morals of the working classes.

It will be recollected that when the act was passed allowing beer-shops to be opened for the sale of that liquor, and with licence to allow its being drunk on the premises, it was argued that it would enable the working class to obtain a pure and home-brewed article. It was to supersede the doctored and poisonous compounds sold under the name of beer, in which *cocculus indicus*, tobacco, grains of paradise, and various other stimulating and stupifying drugs, played a far more conspicuous part than malt and hops. It was, in fact, to bring back malt and hops into the national beverage, and to give the working man a pot of ale as genuine as the farmer brewed under his own eye.

How miserably these rose-pink promises were falsified, the whole country knows. Thousands of beer-shops, Tom and Jerrys, or Kindley Winks, as they were called in different parts of the country, were opened, and the working man, instead of being tempted by one sign on his way from the factory or the workshop home, was beset with twenty. He had to run the gauntlet of a whole row of these new pot-houses from his place of labour to his home. At every corner, and in every obscure nook, he heard the song and loud clamour of voices, and the fumes of tobacco were wafted to him, and added strength to his desire to see what was going on, and to join in the discussion and the merriment.

The effect of this was soon seen, and is found in this Report in an increase of the houses for the sale of intoxicating liquors from 88,930 to 123,396, or an addition in England and Wales alone of 34,466 such places. As might have been expected, the increase of crime has been proportionate—the commitments for trial in England and Wales in the years 1848-9 being in proportion to those of 1830-1, the two first years after the passing of the Beer Act, of 156 to 100. Fifty-six per cent. of crime and demoralization, of commitments and county expenditure, are the direct result of the extension of the sale of beer, which was to work such wonders amongst the labouring population. Wonders, indeed, have been worked, but they are of a frightful and deplorable character. No single advantage which was promised has been realized, but the contrary. The beer, so far from being, in these new beer-shops, superior to that of the old ale-houses and taverns, has been found to be infinitely worse. Such a thing as a home-brew has rarely taken place, except such a brew as witches were celebrated for—a decoction of deleterious stuffs.

The Report of the Lords' Committee states, on the fullest evidence, that while the object of the Beer Act was to create a class of houses of refreshment, respectable in character, brewing their own beer, only one-twelfth of these houses brew their own beer, but are the property of brewers, or are tied to them by advances. Thus, the act has only operated to extend the very evil which it was meant to diminish; it has extended the field of operation of the great brewers, and what of objectionable was existing in their liquor was perpetuated and diffused through no less than eleven-twelfths of these new houses.

The Act, according to its promoters, amongst whom

conspicuous was Lord Brougham, was to diminish the use of ardent spirits by the substitution of a cheap and wholesome beverage, and thus greatly contribute to the health and happiness of the masses. How it has contributed to these objects, the records of the magistracy and the criminal courts show. As to the use of ardent spirits, that is far from having decreased, as witness the Excise returns. What, then, has the Beer Act done? Has it effected one of its proposed objects? Totally the reverse. It has not substituted a purer beverage; it has not diminished the use of ardent spirits; it has not promoted the health and happiness of the people.

Where the beer—that is, in eleven-twelfths of these houses—is the same as before, it is the beer of the brewers; where it is not so, it is often of a still worse description, from the poverty and ignorance of the people who make it. The number of beer-houses is multiplied immensely, of a quality and precisely in those locations which are most likely to do the most mischief. In towns they abound in the most obscure quarters, and are the resorts of the lowest characters; in the country they draw the rustic population from their own firesides, and are often opened in those remote spots where they are convenient for the worst of practices. In every way they have become an immense physical and moral nuisance. When we recall the terrific accounts of destitution and depravity existing in numerous populations in our cities, we can readily conceive to what an extent these low resorts, these fountains of poison, both to body and soul, continue to create that destitution, and to augment that depravity. Fifty thousand of such houseless and vagabond people, in London alone, find in these haunts the means of dissipating their ill-earned gains, and deepening the tide of moral corruption.

The Lords' Report recommends to increase the difficulty of obtaining licences for these houses. At present all that is required is a certificate of character from six rate-payers, and a licence must be granted. This amounts to no security for the decent character of such a house whatever; six certifiers can always be found; and this is made plain enough by numbers of such houses being kept by people who have forfeited their licences as victuallers by their misconduct, and by thieves and convicts. To put an end to this the Committee propose that all such houses shall be open to the visits of the police. That overseers or guardians of the poor may object to the granting of licences in remote or unfit places. That no houses rated at less than £10 per annum shall receive a licence, and that this rating shall advance to £15 and £20, according to the amount of population. Timely notice to be given of the intentions to demand a licence, and heavier securities on the part of certifiers; that is, such persons certifying character shall be those rated at not less than £8, £10, and £15, according to population.

These are all judicious and highly-necessary recommendations, as far as they go; but there is another, which we regard as still more important, and that is, that no debts for intoxicating liquors shall be recoverable at law.

We sincerely trust that the issue of this Report will be followed by a measure converting its recommendations into laws. The act creating such laws is not merely a failure—it has become a serious nuisance; and the retracing our steps in this particular would be a decided advance in our career of moral and sanitary improvement. We trust that no pleas of neces-

sary income, on the part of the Chancellor of the Exchequer, will be allowed to stand in the way of this most desirable reform. If it were likely to produce a real loss to the revenue, we would say, let it be so, rather than the present awful loss of health, happiness, and moral purity, to millions of the industrial population; but we are quite sure that the reduction of the number of those poison-shops would reduce materially the poor's-rates, and add to the revenue itself, by the increased consumption of a great variety of tax-paying but healthful commodities.

#### GRAND EXCURSION OF TEETOTALERS.

WE stated in our last that the COMMITTEE, under whose management the recent SERIES OF MEETINGS IN EXETER-HALL was held, had determined upon undertaking AN EXCURSION, upon a large scale, during the summer. Several meetings, numerously attended, have been held, and as the result, the particulars contained in the Advertisement on the first page of this Number have been extensively circulated. We direct particular attention to that Advertisement, and recommend an immediate application for tickets. The Committee have determined that the profits arising from the Excursion shall be divided between the Societies taking part in it, and the Committee of Management of the Exeter-hall Meetings; the latter portion to be applied to the balancing of the account for the late Series, and the preparing for ANOTHER SERIES on a still larger scale, to commence in the ensuing AUTUMN. Of this particulars may be expected in our next number. In the mean time any of the friends who promised donations and have not yet paid them in, are requested to do so without delay, addressed to the Treasurer, Mr. JOHN CASSELL, 80, Fenchurch-street, London.

#### HYMNS

SUNG AT THE MEETING OF THE MARKET DRAYTON JUVENILE "BAND OF HOPE," MAY, 1850.

##### I.

Peace to the world! let mortals sing,  
The drunkard's cure is found;  
Let earth with loud Hosannas ring,  
Till heaven shall catch the sound.

Peace to the world! the drunkard's woes  
Are swallowed up in joy,  
The deadly stream no longer flows,  
To darken and destroy.

Peace to the world! for alien hearts  
Are joined with bands of love;  
And pard'ning grace true joy imparts,  
With blessings from above.

Peace to the world! let mortals sing,  
The drunkard's cure is found;  
Let earth with loud Hosannas ring,  
Till heaven shall catch the sound.

##### II.

We love to hear the hymn of praise,  
By happy children sung;  
And God himself, well pleased, will bless  
Our efforts for the young.

We plead the high, triumphant cause,  
Of mercy, peace, and love;  
Though evil men revile, we know  
"Angels" rejoice above.

Then, lovely children, come and join  
Our hopeful little band,  
T'will drive away the greatest foe  
That ever scourged our land.

WATER.—The Spaniards have a proverb that, "Drinking water neither makes a man sick, nor in debt, nor his wife a widow."

#### SCURVY AND ARDENT SPIRITS.

THE above disease, and, according to Dr. Vaughan, its remedy, having been given some notoriety of late, it may be well to put on record, in the pages of a Teetotal periodical, the following facts bearing on the subject, calculated as they are to disabuse the public mind of the wrong impression likely to be made on it, to some extent, by the doctor's official lucubration.

In the *Medical Times*, of March 23 and June 15, is a contribution from the pen of Alexander Bryson, M.D., R.N., entitled, "The respective value of Lime-juice, Citric Acid, and Nitrate of Potash, in the treatment of Scurvy," wherein is examined, at some length, the comparative value of these drugs, and then there is detailed an attack of scurvy, as that troublesome disease appeared amongst the crews of certain French and English ships engaged in warlike operations in the River Plate. After various statements, Dr. Bryson thus winds up his communication:—"The following are the conclusions that seem to be fairly deducible from the preceding observations: First, that although lemon-juice and sugar—that is, lemonade—will not prevent scurvy for an indefinite length of time, and in despite of all kinds of privation with respect to vegetable substances, yet it will generally, in vessels provisioned according to the present system, retard its evolution, according to the presence or absence of other predisposing causes, for three, four, or perhaps for six months; and when given in increased doses after the disease has broken out, it will for a time lessen the severity of the symptoms, and sometimes effect a cure. Secondly, that SPIRITS are totally devoid of anti-scorbutic properties, and injurious to the health of men deprived of vegetable diet. Red wine, on the contrary, is, under similar circumstances, conducive to health, and assists materially in warding off the scorbutic diathesis." [I suppose from the vegetable acid it contains.—H. M.] "Thirdly, as the best means of preventing scurvy from breaking out in large masses of men is a wholesome, nutritious diet, consisting of fresh meat, vegetables, and farinaceous substances, so when the disease has occurred, these are the best, and perhaps the only remedies required to effect a cure." H. MUDGE.

Bodmin, Cornwall.

#### A TRUE STORY.

A young man, apparently about nineteen years of age, coming down the Bowery, met another about the same age, at the corner of Grand-street, where the following conversation was held:—

"You look mighty sober, Jem," said the first-mentioned person; "if any of the suckers should see you, they would mark you down as turned parson, or temperance lecturer."

"I feel sober," said the other, "which is more than you have done for a month; and as for the suckers, I care not what they think or say."

"Then you're going to cut them, I s'pose, and give up all their fine speers."

"I have cut them already, Tom; and I advise you, if ever you wish to be anybody, to do the same. I've had speers enough to last me as long as I live, and I mean to live a temperate and virtuous life hereafter."

"Well, Jem, I don't intend just yet to leave the club, because you know one-half of my liquor-money comes from it by virtue of my station among them. But I'd just like to know where you got your sanctimonious notions, that I may drop in some time and get a small bite. Been to a temperance meeting, I suppose."

"Yes."

"Signed away your freedom, eh!"

"No! I have regained my freedom."

"How so?"

"Why, I used to be a slave to the custom of speering and drinking; now I am free from both."

"Who stuffed such foolish notions into your head? I thought you an ornament to society before."

"Tom, you wanted to know where I got my new impressions from. If you will listen to me you shall hear. You know I have not met with the club for two weeks. The last time I was at the meeting of the club I started from home about ten o'clock, and as I was passing through a dark street near home, I heard something like a woman screaming. I followed the sound as well as I could through an alley to a rear house, from which I heard the cry of 'Murder!' 'Help!' and such like cries of distress. I hurried upstairs to a room in which I saw a light, and, opening the door, saw a scene that made me mad. A fine-looking woman was bound down to the rail of the bedstead, while her brute of a husband sat on the head of a barrel, beating her with the leg of a table he had torn to pieces. I sprang upon the monster, and, clenching him by the hair of his head, fairly dragged him to the top of the stairs, and pushed him down headlong. I had scarcely done this when the brute again entered. I started back in horror, for it was my own brother! He had come back to New York unknown to me, and lived here a life of drunkenness. The next night I recorded my pledge never to taste, touch, or deal in strong drink. This, Tom, is the reason I shall meet no more with the club. It has brought my brother to the madhouse, and might do more to me did I not abandon his footsteps."

"I begin to feel, since you have told me about your brother John, that the club ain't exactly the thing, after all."

"You may be sure of that, Tom; and if you will go to the temperance meeting with me this evening, and sign the pledge, depend upon it you will never regret it."

"Well, Jem, I am satisfied; I will go."

He did go. Jem is now a preacher of the Gospel, while Tom is a celebrated temperance lecturer.

[From "*The Old Oaken Bucket, and Sons of Temperance Organ*," an American periodical of great merit.]

#### LAWRENCE HEYWORTH, ESQ., M.P.

THE following letter has recently been addressed to this gentleman by the Teetotalers of America:—

"SIR,—When several of us were at Liverpool, returning from the 'World's Convention,' we were entertained by you in a Christian and princely manner, and made to feel that, if the cause of Temperance had not pervaded all the high classes of Britain, there were at least a few of wealth, intelligence, and extensive influence who understood its merits, and were looking to it as the hope of England, amid all the pauperism and suffering of its crowded population. We then learned, not from yourself but others, that you had made the great sacrifice of a seat in Parliament because you would not violate your strict and truly correct Temperance principles, and pander to the depraved and degenerating custom of bribing the electors with strong drink. It is with great pleasure that we now hear, in America, that you have been returned a member by the electors of Derby, without your expending a single sixpence in this degrading custom. Sir, we congratulate you on this result. And all honour, we say, to the men of Derby! Your election will strengthen the hands of Temperance men on both continents, and enable you to go into Parliament the consistent and, as we know you will be, the noble advocate of principles which might save fifty millions annually to your country, and deliver her from the most debasing and destructive bondage. With grateful remembrance of your politeness and hospitality, and in the hope that your good Temperance influence will not only be felt in Parliament but will reach the throne, we are, yours respectfully,

"THE TEETOTALERS OF AMERICA.

"New York, May 20, 1850."

LISTEN, ENGLISH CHRISTIANS!—In a letter recently received from Dr. Poor, Missionary to Ceylon, is the following:—"Not only the John Jacob Astor, of Calcutta, but the Cingalese, the Atheistical Boodhists of South Ceylon, have recently formed a society 'to resist the swelling tide of intoxication,' that now, by means of European and Christian influences threatens to overwhelm them! Will not God be avenged on such a Christendom?"

#### RECENT PUBLICATIONS.

THE EVILS OF MODERATE DRINKING *an Argument for Total Abstinence from all Alcoholic Liquors. An Address.* By the Rev. W. REID. London: Houlston and Stoneman.

THE object of Mr. Reid in this Address is to show that Temperance advocates "have more to do with moderate drinkers than with drunkards, and that the true way to get rid of drunkenness is to suppress moderate drinking." In prosecution of his design, he enumerates what he conceives to be the chief evils of the moderate-drinking system:—"1. Moderate drinking is prejudicial to health. 2. It is often the occasion of accidents fatal to life. 3. Its cost is immense. 4. It invigorates the native depravity of the heart. 5. It tends to drunkenness. 6. It exposes the weak to a temptation which only the strong can resist. 7. It is difficult to determine the point where moderation ceases and drunkenness begins. 8. It utterly unfits those who support it for being of the slightest service in reclaiming its victims. 9. The moderate drinker is incapacitated for consistently reproof or sitting in judgment on one who has erred through strong drink. 10. It is a temptation to reformed drunkards." These points are well reasoned, and fully illustrated by facts. Well knowing that moderate drinking is not only a great evil in itself, but the chief obstacle to the success of the Temperance Movement—a movement which has brought blessings to thousands, and would bring blessings to thousands more but for the inconsistent conduct of professing Christians—we rejoice that Mr. Reid delivered this address, and that the Committee of the Scottish Temperance League have published it in so cheap a form. It is just the tract to put into the hands of those who drink moderately; and as that is a very large class, we hope this Address will be circulated by thousands.

#### JOHN ALCOHOL.

(From a Canadian paper.)

John Alcohol, my joe, John,  
When we were first acquaint,  
I'd siller in my pockets, John,  
Which noo, ye ken, I want.  
I spent it all in treating, John,  
Because I loved you so;  
But mark ye how you've treated me,  
John Alcohol, my joe.

John Alcohol, my joe, John,  
We've been o'er lang thegither;  
Sae ye maun tak' ae road, John,  
And I will tak' another!  
For ye maun tumble down, John,  
If hand-and-hand we go;  
And I will ha'e the bill to pay,  
John Alcohol, my joe.

John Alcohol, my joe, John,  
Ye've blear'd out a' my een  
And lighted up my nose, John,  
A fiery sign atween.  
My hands wi' palsy shake, John,  
My locks are like the snow;  
Ye'll surely be the death o' me,  
John Alcohol, my joe.

John Alcohol, my joe, John,  
Ye've wrought me muckle skaith;  
And so to part wi' you, John,  
I own I'm naething laith;  
But I'll join the temp'rance ranks, John,  
Ye needna sae me no—  
It's better late than ne'er do well,  
John Alcohol, my joe.

DEVIL'S SPRINGS.—An old Indian chief, in a letter addressed to President Taylor, has the following:—"We cannot trust your people. True, they take our pipes, and smoke with us, but their spirits and tempers are not made better; for with the other hand, they give us water from the springs of the devil's country."

## TEETOTAL OPERATIONS.

## KNOWLEDGE FOR THE WORKING CLASSES.

On Wednesday, June 5th, an address was delivered in the Temperance Hall, King-street, Seven Dials, by Mr. W. TWEEDIE, on the *Importance of Knowledge to the Working Classes*. After an eloquent introduction on the tendencies of the present age, and the great facilities afforded to all classes for the acquirement of useful and important information on almost every subject, and on the interesting part borne by the Press in this great work, Mr. Tweedie adverted particularly to the publications now issuing by Mr. JOHN CASSELL, namely, "The Working Man's Friend," and "The Working Man's Library." Those publications, he said, were emphatically what they pretended to be; and it remained to be seen whether the working classes would support them in a manner worthy of the spirit which called them forth. He who put knowledge within their reach was their friend, but those who would receive benefit from that friendship must themselves make exertion—must, with their best ability, sustain the enterprise. Some persons, well meaning persons too, seemed greatly to underrate the intellectual capacities of working men, and doled out literary aliment to them as if they were mere children. But as Mr. Cassell had a personal knowledge of the class for whom he was publishing, and had learned to sympathize with them, he (Mr. Tweedie) had no doubt but the forthcoming "Library" would be worthy its great object. The Essays which had appeared in the successive *Supplementary Numbers* of "The Working Man's Friend," must have convinced all who read them, that deep, earnest, and vigorous thought could be exercised by persons engaged in the humblest occupations. Those Essays were a credit to the age, and for philosophical acumen and beauty of expression, were worthy of a high rank in the world of letters. Two things, Mr. Tweedie observed, were essential to bring "The Working Man's Library" into the working man's home; first, the ability, and secondly, the desire, to purchase it. Now, he maintained that Teetotalism would do much, if not all, to enable men to overcome both those difficulties. He must be a very moderate drinker whose drink cost only 3d. per week; and this would be enough to purchase both "The Working Man's Library," and "The Working Man's Friend." Then the question was, could the working man dispense with the drink and yet retain his strength and vigour? In reply, he would point them to the thousands who found themselves not only as well, but much better, without the use of strong drinks than with them. In cold and in heat, in damp and in danger, in all occupations, in all climates, and under every vicissitude, they had found by experience that strong drink was a delusion and a snare. Chemistry and physiology, also, demonstrated the utter impossibility of deriving benefit from strong drink so as of meet the wear and tear of a working man's life. Then, if strong drink could be safely dispensed with, the means to purchasing information were at hand. The abstainer, too, would have more time to apply to the cultivation of his mind; he would, also, have a clearer brain. Then, the abstainer would find it necessary to defend his principles, and to do that with success, he must possess information; and the strictly sober man, with an awakened intellect, would be able and willing to seek after and to investigate; and as each investigation was successful, his desire after more knowledge would increase; and his highest desire and ambition would be to have a useful library. It was a fact, that many who, before they were teetotalers, were unable to read, had now some of the best books, which they read with eagerness and delight. The teetotal platform furnished proofs of this continually. In fact, Teetotalism, directly and indirectly, had done more to promote the progress of education than any reformatory scheme which had ever been introduced to the world since the advent of Christianity. It had inspired moral courage; it had taught men to exercise self-denial and self-control; it had subdued the animal propensities; and had drawn out the intellectual and moral faculties. And when the working masses had generally adopted Teetotalism, they would rise up as a new race; and instead of being abject petitioners for an education for their children, they would, by the manly use of the powers God had given them, educate their own children; and as their children rose around them, intelligent, industrious, virtuous, they would bless the day that they became teetotalers—the day that they awoke to a sense of the duties devolving upon them as parents, as men, and as

Christians. In the progress of Temperance, therefore, he (Mr. Tweedie) saw approaching the period when gross ignorance and foul superstition would be banished from the land, and science, piety, and comfort, be the inmates of each home; when the library of the peasant, as well as that of the peer, would be stored with the treasures of knowledge. Already he could point to humble mechanics who had libraries ranging in value from twenty to sixties pounds. Was not that the beginning of a mighty revolution—a revolution which would break down the social inequalities which at present existed? Channing had well said, "Books are the true levelers. They give to all who will faithfully use them the society, the spiritual presence, of the most gifted of our race. No matter although the prosperous of my own time should not enter my obscure dwelling—if the Sacred writers will take up their abode under my roof. If Milton will cross my threshold to sing to me of Paradise—and Shakspeare to open to me the world of imagination and the human heart—and Franklin to enrich me with his practical wisdom—I shall not pine for want of intellectual society; and I may be a cultivated man, although excluded from what may be called the best society, in the place where I live."—Mr. Tweedie concluded his very interesting address by reminding his audience that books were not the only things they would need; they were but tools wherewith to work—but instruments to enable them to fight the battle of life. They must present to the world a pure and holy life. They might not have time sufficient to become great readers, but they must aim to be great thinkers; and then, whether in the murky garret, or the dingy work-room; whether before the furnace fire, or in the deep and dangerous mine; whether in the crowded street, or in the lonely field—they would be able to find time for great thoughts and for honest purposes.

## SOUTHWARK.

On Sunday afternoon, June 9, a sermon, recommendatory of the Temperance Movement, was preached in the Borough-road Chapel (Rev. J. Stevenson's) by the Rev. JABEZ BURNS, D.D. He selected for his text Nehemiah vi. 3.—"I am doing a great work, so that I cannot come down." After a brief introduction, the preacher proceeded to show, FIRST, that the teetotal cause is a "great work." Having explained that by teetotalism, he meant, the system of entire and absolute abstinence from all intoxicating drinks, he said, that it is a great work, 1. As to the enormous evil it is aiming to remove—intemperance and the drinking customs of society. 2. As to the inestimable worth of the materials it seeks to redeem—human beings, with bodies wonderfully made, and souls destined to live for ever. 3. As to the numerous important interests involved in its progress—the physical, mental, social, and religious interests of man. 4. As to the difficulties to be encountered in its prosecution—such as the pecuniary interests of thousands, deep-rooted customs, the influence of habits, delusive opinions, &c. SECONDLY, that those persons who are engaged in this "great work" will have many solicitations to desist from it. See context. 1. Moderate drinkers accuse them of pushing matters to extremes; and yet their use of strong drink gives respectability to its use. Self-control is so difficult that if persons use strong drink at all, they are in danger of excess. 2. Religious persons accuse temperance reformers of invading the work of the ministry. But if the ministry of the gospel itself had been effectual for the removal of drunkenness, there would have been no need of temperance advocacy. If to check intemperance is the work of the church, then the church has done its work very badly. And if, as they allege, the grace of God will keep a man sober, how is it that so many who profess to have that grace fall? It is the sincere wish of all consistent teetotalers to make temperance subservient to the furtherance of the gospel. Let all engage, for the work is great and urgent. THIRDLY, that many reasons may be assigned why teetotalers should persist in their work. 1. Our exertions are founded on conscientious conviction. It is not the result of mere excitement, or the charm of novelty. We believe we should sin if we did not persevere. 2. We are publicly and professedly pledged to this great principle. Our decision is made and recorded, and our watchword is "Onward!" 3. Our success has been so great that we should be recreant indeed, and most ungrateful, were we to desist. 4. The claims upon our exertion are still so mighty and pressing. Thousands are still under the curse—families are miserable—the nation is disgraced—the hopes of the church are blighted—God is dishonoured. So that we "cannot come down." In con-

clusion, who will come and aid us? We are anxious to have benevolence, morality, piety, on our side. We appeal to you, by the value of souls, to come and help us. Let those who labour in this work aim to carry it on in a right spirit, in love and with patience; firm and energetic in argument, but forbearing, exercising the candour and charity which become Christians.

The sermon, which was delivered in a very earnest and impressive manner, was listened to with deep attention by a large audience.

On the following Monday the first festival of the Borough-road Total Abstinence Society was held in the commodious school-room, Great Suffolk-street. The Rev. J. STEVENSON, A.M., occupied the chair, and furnished a narrative of some affecting incidents of which he had been an eye-witness in the immediate neighbourhood; he stated the anxiety he felt in reference to those members of the Church who were not engaged in opposing the dangerous drinking habits of the community. The piece "Joyful Day," was then sung in capital style, and Mr. Prebble, the secretary, briefly referred to the past operations and future intentions of the society.

Dr. J. BURNS made a stirring appeal in favour of the first sentiment—viz., "The drinking customs a delusion, a mockery, and a snare. May our beloved country be speedily purged from the evils which they produce, and intoxicating liquors be universally and for ever banished from society!"

The Rev. I. DORSEY spoke to the second sentiment:—"The traffic—a means of enriching the few, by the ruin, temporal and eternal, of multitudes. May public opinion emphatically and unmistakably pronounce its condemnation, and declare the manufacture and sale of intoxicating beverages opposed alike to the integrity of enlightened citizenship, the purity of Christian profession, and the sympathies of a generous philanthropy!" Mr. F. STEVENSON followed on the same subject.

The third and fourth sentiments were, "The Churches of Christ—organizations for the recovery and elevation of man, and the extension of the reign of Christ; may they soon withdraw all their patronage and participation of the drink practices, both personal and social, and unequivocally express their conviction that strong drink has proved itself a foe of God, an antagonist of the Gospel, a destroyer of men, and a powerful ally of the devil!" "The Youth of Britain—the hope of the country, and the charge of the Church. May they be earnestly warned of the dangers of using strong drink, and induced, by the force of argument, the light of knowledge, the persuasions of love, and the influence of example, to abstain." These were spoken to by Mr. Tweedie, the Rev. G. Ashton, secretary of the Christian Instruction Society, and the Rev. J. R. Balme. After singing a temperance hymn to the tune of the National Anthem, and passing resolutions of thanks to the chairman and the ladies of the Decoration Committee, and securing about twenty signatures to the temperance pledge, the company dispersed, fully satisfied that great good would result from an evening so profitably spent.

#### HAWKSTONE-HALL, WATERLOO-ROAD.

The weekly meetings held in this commodious hall for the advocacy of temperance, lose none of their interest. The hall continues to be attended, notwithstanding the numerous attractions of this delightful season of the year, with large and attentive audiences.

On Tuesday, June 4, a lecture, illustrated by large coloured diagrams, was delivered by Mr. W. H. FREEMANTLE. The lecture was entitled, "The People Poisoned," and the object was to prove that, in consequence of the use of alcoholic beverages, a large portion of the people of this country were literally poisoned. On the Tuesday following, June 11, Mr. J. W. GREEN delivered a lecture, entitled, "The People Cured," the object of which was to show that, by entire abstinence from alcoholic beverages, individuals, families, communities, a whole nation, might be restored to physical soundness, mental excellence, social comfort, and moral worth. The lecturer was much cheered.

On Tuesday, June 18, a meeting was held for the purpose of presenting a number of very important statistics, showing that, of the criminals in various prisons and penitentiaries, a large proportion had received instruction in Sabbath-schools. Mr. J. W. GREEN, who was called to the chair, referred to a portion of the report of the Sunday-school Union, the object of which was, evidently, to throw discredit upon certain statistics which had recently been published. He said that the complaint made by the temperance advocates was not, as that report insinuated, that Sabbath-school

teachers were abettors or promoters of crime, but that they contented themselves with general exhortations instead of bringing their instructions to bear specifically on a great and specific evil. They taught their people to cease to do evil and learn to do well; but they neglected to furnish them with armour proof against the temptations to the use of strong drink, to which they were sure to be exposed. Mr. T. B. SMITHIES then presented a large body of statistics, proving that a fearful proportion of the criminals in various jails had received instruction in Sabbath-schools, including some who had been teachers; and to prove the authenticity of these statistics, he furnished the names of the chaplains and superintendents of prisons, by whom the returns had been made after careful examination. Mr. Smithies added some very impressive observations of his own.—Mr. GORDELIER admitted the authenticity of the returns, and, to a considerable extent, the inferences drawn from them; but at the same time he wished the audience to remember that there were other evil influences beside those of strong drink. He recommended patient and persevering efforts to communicate information both to the teachers and children.—Mr. SELWAY moved a resolution, expressing the confidence of the meeting in the integrity of the statistics furnished by Mr. Smithies, and recommending them to the serious consideration of Sabbath-school teachers, and of the Sunday-school Union.—The Rev. J. R. BALME seconded the resolution, which was carried unanimously.—

Tuesday, July 25, the chair was occupied by J. T. TYLER, Esq., when Messrs. Lee, Culverwell, Parker, &c., made important statements, proving the necessity which existed for the exertions of Teetotalers, and the certainty that those efforts would ultimately be successful to accomplish a delightful moral revolution in the land.

#### SOMER'S-TOWN.

The annual meeting of the St. Pancras Total Abstinence Society was held on Monday evening, June 24. After a number of friends had taken tea, the chair was occupied by GEORGE CRUIKSHANK, Esq. He said that the first teetotal meeting he had ever attended was one in that hall. It was with much reluctance that he was then induced to take the chair; but he had never regretted his so doing. It was, as to him, the beginning of a career of usefulness—of usefulness in the promotion of a great and glorious reform. Next to religion, sobriety claimed the attention of all as an imperative duty. Great necessity existed for exertion, not merely for the reclamation of the intemperate, but for the training of the rising race, the bringing up a class safely to be reckoned upon as an improved class of society. He used to think that the teetotal advocates bore rather hard upon moderate drinkers; but he now found that moderate drinkers were the great teachers and abettors of intemperance. Much depended upon mothers; let them beware how they allowed their children to acquire an appetite for strong drink. Every degree of drunkenness was intemperance. He wished to exercise charity; but, at the same time, he would strongly urge the advocates to exert themselves to put a stop to moderate drinking, and to train up a new race of sober persons.

Mr. E. TACKLEY read a brief report, in the course of which it was stated that upwards of 600 persons had signed the teetotal pledge in that hall; many of the persons so signing, however, in consequence of not residing in that district, could not be reckoned members of that society.

The Rev. Mr. SEAVIL moved the adoption of the report. He rejoiced in the identity of the total abstinence system with that of Christianity, which required that men should do themselves no harm, and that they should exercise self-denial for the good of others. He rejoiced, too, to find that working men had taken the lead in the work. He reminded them, however, of the great importance of advocating the cause temperately; let them not withhold the truth, but let all their deeds be done in charity. He directed the attention of the audience to the exertions made in various parts of the United States of America, to put down the traffic in strong drink. In America the advocates had taken the high ground that to manufacture strong drink was a crime, and that those who committed it ought to be punished. It was of importance not only to adopt the practice personally, but to circulate all possible information respecting it, and to urge the practice upon others by a good example.

Mr. BURTT, of Poplar, stated that he had adopted the practice of teetotalism upon moral grounds, and to add to his influence in the work of reclaiming drunkards. He gave a fearful description of the condition of a large portion of the population in the East of London; remarking

at the same time that all ranks were exposed to danger, as strong drink was no respecter of persons. The advocates, therefore, should bring their efforts to bear upon all.

Mr. J. WOOD, stonemason, signed the pledge fourteen years ago at Preston. It was said by some that the teetotalers were an unproductive set of men, that they did no good for themselves or for others. But he would ask, how was trade benefited by the manufacture of drinks, twenty shillings worth of which could be manufactured for 6d. or 8d.? Let that sum be expended in useful articles, and trade, in all its branches, would soon flourish.

Mr. SPRIGGS moved a resolution approving of the principles of the society, and recommending their adoption to all the friends of order. He showed that the use of strong drinks tended very materially to promote disorder, even in case where but small portions were taken. On the contrary, teetotalism was eminently promotive of order. Having exposed the nature and properties of strong drinks, he concluded by reminding the working people present, that no movement made for their improvement and elevation would materially benefit them, unless they would elevate themselves, and to do this they must be habitually sober.

Mr. J. W. GREEN seconded the resolution, urging the practice and advocacy of teetotalism upon all who aspired to be patriots, philanthropists, or Christians, in deed as well as in profession.

W. N. NORWAY, Esq., of Weybridge, rejoiced in the opportunity of standing in a hall reared by the efforts of working men, and in the presence of the Chairman, who had proved himself one of the most able and successful advocates of temperance. He had, both by his productions as an artist, and by his personal and public advocacy, been the means of introducing the subject of temperance into places and circles in which it would not otherwise have been known. Mr. Norway then remarked on the drinking customs of society, and on their tendency to enslave and enervate, to ruin and destroy. No remedy would suffice for the removal of the evil short of total abstinence.

J. T. WILMORE, Esq., associate engraver of the Royal Academy, moved a resolution of thanks to the chairman. In doing this, he bore testimony to the excellence of the total abstinence principle, to remove indigestion, and many other disagreeable sensations which owed their origin to the use of strong drinks. He cautioned mothers against administering it to their children in any form; and also against the use of opiates, whether in "cordials," "carminatives," "elixirs," &c. Thousands of children were thus drugged, and their constitutions injured; and what wonder if, as they grew up, they resorted to unnatural stimulants, and became drunkards?

Mr. R. TACKLEY seconded the resolution, which was carried with cheers.

A person at the end of the hall, stated that he had greatly injured himself by the use of strong drinks, and that he had ridiculed the system of teetotalism. But having seen the plates of "The Bottle," by Mr. G. Cruikshank, he determined at once to become a teetotaler; to that gentleman, therefore, he owed an unspeakable debt of gratitude.

The CHAIRMAN, in acknowledging the vote which had been passed so cordially, expressed the pleasure with which he heard of any good effected by his instrumentality. He had many other things in contemplation, by which he believed service might be rendered to the great cause, which he should bring forward as circumstances permitted. He stated that he had recently been honoured with an introduction to the Neaples Embassy, and that the eyes of the Chief and his friends sparkled with pleasure while he (Mr. Cruikshank) informed them that there was in England a numerous caste who had forsown the use of wine and intoxicating drinks. The Chief, and his friends of the Embassy, were, of course, abstainers, by virtue of the tenets of their religion.

#### WESTMINSTER BAND OF HOPE.

On Tuesday, June 11th, the Westminster Band of Hope, in connection with the Wesleyan Union of Total Abstemious, held their annual meeting and tea festival, at the Wesleyan Chapel, Prince's-place, Westminster; on which occasion the chair was taken by W. SIMS, Esq., of Camberwell. The interesting appearance of the dear children, more than eighty in number, and the distinct and impressive manner in which they delivered the religious and teetotal truths they had committed to memory, together with their sweet voices raised in sacred harmony to the Great Father of all, deeply affected a large and respectable

assembly, especially the worthy chairman, who is the father of a large family of Teetotalers. He expressed his warm approbation of the respectable appearance and orderly conduct of the children, and of the correct and beautiful manner in which they sang the sacred music selected for the occasion. This Juvenile Band holds a public meeting on the second Tuesday in each month.

#### STEAM-BOAT EXCURSION.

On Monday, the 3rd of June, a steam-boat excursion to Chatham and Rochester took place, intended to aid the testimonial which has been for some time in process of subscription, to be presented to Mr. T. A. Smith, as a regard for his efficient services in the cause of popular education, and to enable him to apply his knowledge more fully to the advancement of temperance reformation. Early in the morning the "Vesper" left the Hungerford and Old Swan Piers, and proceeded down the river with a cheerful company of nearly 300 persons. Landscapes, mansions, fortifications, and other objects of interest occupied the company's attention during their progress to the point of destination. After an hour spent at Chatham, the boat was brought alongside the flag ship "Poictiers," of seventy-two guns, when the passengers were politely received by the commander, and considerable pains were taken to explain, to the wonder and admiration of the men of peace, the extraordinary structure and fittings of the man-of-war. Having contemplated, each according to his bias, the anomalous mission of this marine battery (to preserve justice and destroy life!), the "Vesper" pushed away on her return, amidst the cheers of the gallant seamen. The weather was exceedingly beautiful. A large number of the friends congregated on the steerage deck, when Mr. McCurrie gave some of those striking contrasts which are furnished by the vicissitudes of his own family, presenting a glowing picture of domestic happiness. Mr. T. A. Smith entered on the philosophy of the teetotal question, enlivening his sentiments with many pointed and witty turns. Mr. Spriggs made serious reference to his own painful experience of the bane of intoxicating beverage. Other speakers followed, and a visible impression was made upon minds not ordinarily within the range of temperance agitation. The boat arrived at Hungerford at half-past nine, when the company separated, without one incident to operate against the delightful character of the excursion.

T. M.

#### AQUATIC EXCURSION.

On Monday, June 17th, the annual water party, under the guidance of the committee of the Fitzroy Teetotal Association, took place, when a company of about 550 persons proceeded on board the Gem steam-packet from London-bridge to South End, which place they reached just after twelve o'clock at noon, when they landed and enjoyed themselves in a variety of ways till the time for return. During the passage home, several temperance melodies were sung, and addresses were delivered by Messrs. Hodgson, Alford, G. C. Campbell, J. P. Draper, Pickett, Brown, &c. A quantity of tracts were distributed among the company, and to the inhabitants of South End, as also on the wharfs previous to the departure in the morning. The friends arrived in London at nine o'clock, having experienced a most delightful trip.

J. P. DRAPER.

#### ROCHDALE.

The teetotal cause in this place is progressing rapidly. A few individuals here lately engaged the services of Mr. W. H. Chadwick, of Manchester, who has rendered essential service to the cause. One notorious drunkard has become a teetotaler through his instrumentality.

H. WHITTAKER.

#### PERSHORE, WORCESTERSHIRE.

The annual sermon on behalf of the funds of the Pershore Temperance Society was preached in the Temperance-hall, Pershore, on Sunday evening, June 9th, to a crowded and attentive audience, by Mr. J. Shapcott, of Exeter. On Monday evening the annual tea-meeting was held in the hall, when nearly 200 friends were present. After tea, Mr. R. Warner, President of the Society, was unanimously voted to the chair. The Secretary read a report of the progress of the society during the last year. Addresses were delivered at intervals during the meeting, by the chairman and Mr. Shapcott, in advocacy of the claims of Temperance.—A grand selection of Sacred and classical music from the works of the great composers, including Handel, Haydn, Rossini, König, Braham, Mornington, Bellini, Jullien, &c., was performed by Mr. Shapcott and

his seven sons, who, by their splendid performances on their Sax-horns, delighted and astonished the audience.

We were first favoured with a visit from the Shapcott family in February last, when all who heard them were highly interested, as much by the excellent addresses of Mr. Shapcott, as by the musical performances of his seven teetotal sons. We believe that the visit of Mr. Shapcott and his family will form an important era in the history of the Pershore Temperance Society, inasmuch as several young men were induced, by the example set them by this musical and sober family, to turn their attention to music in connection with Temperance, which ended in the purchase of an excellent set of instruments from Mr. Shapcott, and the formation of a band, composed of young men, members of the society, and called "The Pershore Temperance Sax Horn Band." Their progress hitherto has been quite satisfactory.

We have amongst us those who can sing as well as play, and we have it in contemplation, if spared through the coming winter, to give a series of vocal and instrumental concerts; and we think that those humble efforts, in connection with our usual Monthly Lectures, may be made the means of winning some few of our fellow-townsmen from the degrading vice of drunkenness.

The Messrs. Shapcott are now, we believe, on their way home to Exeter, having made a most successful nine months' tour, during which they have visited Birmingham, London, the Midland Counties, and the North of England, also Edinburgh, Glasgow, &c. &c., where they have been listened to by audiences who have received them with unbounded applause. No society having it in their power to do so, should lose the opportunity of engaging them for a Temperance Festival, for they really are splendid performers; indeed, the appearance and performance of little Frank, the drummer, only four years old, is perfectly captivating; and of this we are assured, that wherever they visit, they cannot fail to leave behind them a great moral influence.

WILLIAM CONN, Secretary.

#### MANCHESTER.

Our annual festivities commenced on Whit-Wednesday. A teetotal procession took place at a neat little village some four miles from Manchester, a place noted in former years for bull baiting and all such like brutish sport. After the processions, the members took tea in the Primitive Methodist Chapel; and after tea a public meeting was held, presided over by Robert Duxbury. The meeting was addressed by friends from Manchester, and Mrs. Gray, from Hull, whose labours have been blessed while remaining with us. We have made many attempts, but have never been able to get a footing till now. One of the villagers observed, "I have baited the bull for the publicans, and I had to find a bondsman to see that I paid 1s. 3d. per week for a cellar rent; but now I am baiting teetotal, I am my own maister, and pays 5s. 6d. weekly without bondsman."

On Saturday the long looked-for procession came off, and a right good one it was. At the usual time it proceeded through the principal streets of the two boroughs, headed by bands of music, flags, colours, devices, members three abreast, carriages, carts, &c.—police, as usual, assisting in keeping order. The procession, which took near three-quarters of an hour in passing any given point, reached above two miles in length. Great good has already resulted. On Wednesday and Thursday we had two cheap trips—one to Fleetwood, and one to Wortley. After the procession had returned, they repaired to their meeting rooms, when the following branches had public tea-parties and meetings:—Millers-street, Miles Platting, Percy-street, Mather-street, Grosvenor-street, Ormond-street, Willmot, Crown-street, Artillery-street, Lombard-street, George-street, Salford, Crumplall, Fallfield-street-hall, York-street, Victoria-place, Moss-lane. After tea, speeches were delivered by Mr. G. E. Lomax, and other local advocates.

#### SCARBOROUGH.

Two eloquent lectures were delivered in this town on the 19th and 21st of June, on total abstinence from all intoxicating liquors, and the evils attending the vice of drunkenness. The lectures were given by Mr. HENRY CLAPP, from Massachusetts, America. He gave a beautiful description of the working of the temperance principles, and the labours of Father Mathew in that country, together with some graphic sketches of several of her eminent statesmen, in connection with this movement. He was listened to with much attention; and, at the close, a vote of thanks was proposed by E. Thompson, Esq., and seconded by Mr. Thos. Whittaker.

These lectures were given in Ebenezer Chapel, kindly granted for the occasion by the Rev. B. Evans. The meeting on the 21st was enlivened by the attendance of a portion of the Clitheroe Temperance Band, who played a selection of pieces.

#### HASTINGS.

The cause of teetotalism in this town and neighbourhood is growing; much prejudice is removed—the public meetings are better attended—and more zeal is displayed among the members. An impetus has recently been given by the delivery of five physiological lectures, by Mr. P. W. Perfitt, of London. The meetings were well attended, and thirty members added to the society. Another means of advancing teetotal principles has also been commenced—namely, the establishment of a Juvenile Temperance Society, to include all young persons under sixteen years of age. Mr. D. G. Paine, of Deptford, has also lately given us a lecture on the Elevation of the Working Classes. Our numbers in society are greater than at any previous period.

F. BECK, Secretary.

#### OLDHAM.

On Sunday following, the first of a series of Missionary Temperance Meetings was held in Zion Chapel, Oldham-street, presided over by Mr. R. Davies. Several persons addressed the meeting. On the same day we had camp meetings in various parts of the town, and on the following Sunday at Middleton and Crumpsall. Out-doors meetings are held every Sunday in all parts of the two boroughs, and every evening in the week. The friends seem determined to do something this summer.

T. NORCLIFE.

#### ALNWICK.

A lecture was delivered to a large and respectable audience, in the Town Hall at Alnwick, on Tuesday May 28th, by Dr. Lees, of Leeds, on the "Harmony of Teetotalism with the Will of God, as expressed in the authorised version of the Bible." The views advocated were new and striking, and were listened to with marked attention. The principles of total abstinence are steadily advancing in this place, through the unwearied efforts of the committee of the society. During the last few months, courses of lectures have been delivered by Edward Grubb, Esq., an agent of the Scottish Temperance League, and others. The Committee are taking preliminary steps for the formation of a Juvenile Band of Hope, and expect soon to be able to add another to the present large catalogue of these promising institutions.

#### GAINSBOROUGH.

A course of lectures has recently been delivered here by Mrs. Theobald, of Derby. Her lectures were very interesting and effective. They were attended by large and respectable audiences, and several persons signed the temperance pledge after each lecture.

T. O. WILKINSON.

#### FILLEIGH, DEVON.

On Wednesday, June 12, was held the annual festival of the Filleigh Total Abstinence Society. The attendance consisted of about five hundred people. A procession took place, headed by the Filleigh band; after which, a public tea, of which nearly four hundred partook.

A public meeting was held in the evening, presided over by the secretary, and addressed by Mr. Hargreaves, of South Molton; Mr. Pudney, of Barustaple; Mr. Reed, of Plymouth; Mr. Hoidge, of Chumleigh, and Mr. Thom, of Shebbear. The principles of teetotalism were very ably advocated by the different speakers. Fifteen signed the pledge.

A. SAUL, Secretary.

#### THORPE ON THE HILL, LINCOLN.

The Teetotal Society of this place held its thirtieth anniversary in Mr. Spafford's barn, on Tuesday, May 28, when a large party sat down to tea. A public meeting was afterwards held, presided over by Mr. Blyton, of Swinderby; and after he and Mr. Dolphin had addressed the meeting, a lecture was delivered by Mr. Houghton, of Swinderby, near Newark, the subject of which was, the inconsistency of those christians and philanthropists who sanction the use of intoxicating drinks. His lecture was powerful and convincing.

T. HUNT, Sec.

Advertisements, and articles intended for insertion, should be addressed to the Editor, 335, Strand, London; also, all orders for the Stamped Edition, with remittance for the amount, in postage-stamps, or Post-office orders, to John Cassell, as above.

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## MORE DOINGS OF STRONG DRINKS AMONG THE MINISTERS OF RELIGION.

[BY BENJAMIN PARSONS].

WITHIN a few months from the present, a minister of religion, at the age of about fifty-five years, has been carried to the grave. For some years his ministerial course has been ended in consequence of his having completely lost his character; and now the same foe that destroyed his usefulness, robbed him of his domestic comforter, drove him from home, demoralized his life, rendered his body a mass of disease, and his temper unsufferably irritable, has cut short his days, and carried him prematurely to the bar of the Judge of quick and dead. This foe, Christian reader, was STRONG DRINK!

The gentleman of whom we are speaking was an individual with a strong constitution, a fine healthy appearance, superior talents, good education, eloquent address, and, along with all, was a sound divine. There was a time when he ranked as one of the first orators of the day. We well remember the period when his ministry was attended by all the distinguished persons in the locality; and, whenever he preached, churchmen and dissenters, scholars, philosophers, infidels, believers, the polite, the rude, and the illiterate thronged to hear him. The man, if he had chosen, might have been a second Whitfield; he had all the natural elements requisite, and might have been as eminent for spiritual attainments. We speak advisedly when we use these expressions, because we feel assured that the Almighty is just as willing to pour out a large effusion of his SPIRIT upon his servants now as in any former time; and as the lamented individual of whom we speak had superior mental powers, a clear voice, a most copious vocabulary, and a fascinating elocution, he might have had the grace of a Whitfield, and have been living as one of the most popular preachers of his day. Every one who knew the deceased when he was in the height of his popularity, some years ago, would at once accede to every sentiment here advanced.

Perhaps the first step towards the downfall of the individual we allude to was his POPULARITY. He was invited to preach everywhere, and everywhere had crowded congregations. After sermon, and sometimes before, there was the usual supply of vestry wine and spirits. Deacons and others often begged him to take the glass beforehand, to fit him for such great exertion; and then, after he had done, of course he must have the customary supply of these poisons. At dinner, hospitality demanded a full store of intoxicating liquor; and after the meal was over, the decanters went merrily round. Evening service came, and there was a splendid sermon, great excitement, considerable exhaustion, rather from drink than talking, and again the vestry-bottle was administered freely; then the supper, the porter, the wine, the pipe or cigar, and the final bumper of brandy-and-water! These supposed good things were gratefully bestowed by those devout friends who had been delighted, enchanted, and, as they said, everlastingly edified by the eloquence of the young minister. And thus his popularity, and the generosity of those who almost drenched him with glass after glass, proved his ruin.

What a tragedy the *vestry wine* would furnish! or, rather, what a host of tragedies! The ministers who have been ruined by it, and the souls which have been lost, will present one of the most awful groups in the world of spirits. And then, what has

not false hospitality done? We knew a minister, almost at the very climax of popularity, driven from his church, and condemned as an outcast by the very deacon who had plied him with wine, and aided, perhaps more than any one else, to make him a drunkard. What a tale this *dinner wine*, this *supper tipping*, these last *comforting glasses* of grog could tell! And yet we have professing people who sport with them as carelessly, and laugh over them as merrily, as if they had never cast down to the earth any of the stars of the sanctuary, nor plunged a single soul in perdition.

The next step in the fall of our friend was his PROPERTY. He had the misfortune to marry a rich wife. This event rendered him independent of the churches. He was now resolved to "put up with no nonsense or impertinence (as he said) from any of the deacons or people," and therefore he resigned the pastorate. He was too rich to face or overcome difficulties. He ran away from care, and lived in pleasure. Perhaps he imagined that a popular itineracy would be useful to others, give him a kind reception everywhere, call for little study, and afford ample time for ease and enjoyment. He lived in a fine house, was courted for his wealth and generosity,—for he was eminently good-natured,—and was free from all control. He was responsible to no one, subject to no church discipline, and therefore had nothing to fear from a little luxurious indulgence. Wealth often goes further than a bull from the Pope, in placing men above the stricter matters of the law. If people asked him to preach, he preached; if they did not, he enjoyed his ease.

By degrees his character went down. Some that envied his prosperity were very unmerciful and exaggerated his faults; others, who wanted him to preach charity sermons, were very charitable to his errors; but all allowed that his piety was becoming doubtful, and that strong drinks had reduced him to this ambiguous state. But, alas! matters became worse and worse, and, at last, every one admitted that he drank too much. His health was sadly impaired; his face was sallow, flabby, and wrinkled. So awful had been the inroads of disease, through drink, that we once sat opposite to him in a railway carriage, and travelled for miles, without the least idea that it was the man we had formerly known so well, and, indeed, should not have recognised him, if he had not introduced himself and given us his name. His property became less and less; drink broke up all domestic comfort; he parted from his wife, became a wanderer upon earth with a small sum to live upon, and, a few weeks ago, entered eternity at least twenty or thirty years before his time. His after-state we dare not look at. So much talent, so much gospel knowledge, so much eloquence, and so much usefulness, and, along with all, so much vigour of constitution, and such amiability and benevolence, ALL sacrificed on the altar of BACCHUS, is, to us, a tale of folly and crime which has few parallels. Our heart sickens as we record these facts, and nothing would induce us to undergo the pain of committing them to paper, but the deep conviction that Jehovah intends such occurrences to be made known as warnings to others, and especially to religious people and ministers of the word.

Rarely has there been an individual who commenced life more hopefully, or who ended his career more awfully. But for strong drink, our friend would now have been in the vigour of his days, and in the height of his usefulness, instead of lying in a grave

the victim of strong drink. He might now have been the loving husband of a happy wife, the parent of a cheerful family, the pastor of a thriving church, the possessor of large property, the benefactor, by his occasional labours, of a large circle of congregations, a citizen, surpassed by none for his patriotism; an exemplary sojourner to a better country, leading on, and encouraging the Lord's hosts in their pilgrimage; a Moses, or rather a Joshua, conducting Israel to the promised land. We have not mentioned his name, because we have no wish to inflict pain on the minds of survivors; but if we had done so, all who knew him would shake their heads, feel sick at heart, and confess, whether they are teetotalers or not, that all the mischief, crime, and ruin we have mentioned, was the result of his use of intoxicating beverages.

Last month we brought forward the professional man, the offspring of religious parents, the child of many prayers, the inheritor of good property, who commenced life with every prosperous omen, degraded, demoralized, bankrupted, beggared, and slain thirty or forty years before his time by these accursed liquors. Now we have had to tell of one of the brightest stars of the church quenched, and expiring in utter darkness, by these infamous drinks. And we regret to have to add, that this work of desolation is still going on, and is, as yet, hardly checked by the church. Lately, we became acquainted with a minister's son, in rags, a wanderer from home, with not a penny to bless himself, with a wife and family in the grave, the victims of his intemperance. Not long since, the son of a popular man, and capable of being more popular than his father, died in a pot-house. A brother of this same man, we are told, is a noted tavern orator. In fact, the tale might be enlarged almost indefinitely. Would that all our religious folks would only tell us all they know! There is hardly a minister, a deacon, or private Christian, but could write a book on this subject, more harrowing than any of the tragedies of our best authors—tragedies in which fiction would not be needed to add effect to the scene; for facts would throw fiction into the shade. But our good people are become rather cautious on this point, and even drunkenness is not denounced with the zeal that it was twenty years ago, lest the total abstinence should be present, and deem it an inconsistency for men to condemn a vice which, by their unnecessary and wanton use of strong liquors, they so effectually perpetuate.

For, whatever men may say, it is the individual that renders a vice reputable, and not the person who brings it into contempt—that gives it the surest and most steady support. All drunkards come from the ranks of moderate drinkers. Were all drinkers of wine drunkards, the bottle would be abandoned by myriads this very day. But, alas! such crowds seem to use the bane with impunity, so many reputed good men and good women drink, that our youths are decoyed, and find themselves ensnared by a new craving, a burning thirst, and a nervous frame, before they are aware.

TEETOTALISM affords a severe test to the piety of our time. One of the great virtues of Christianity and which shone resplendently in the life of CHRIST and his Apostles, is "self-denial." Our Lord gives us three steps to his kingdom—"Deny thyself," first; "Take up thy cross," second; and "Follow me," third. But he puts self-denial as the threshold. This grace, however, is too ascetic for our age, and perhaps was never practised less. And yet we know that, by abandoning a vile poison, we could rescue

myriads from penury, from disease, from erime, from irreligion, and from premature death; and should have millions of wealth to cast into the sanctuary of the Lord for the conversion of the world. But THE CHURCH is not ready to sacrifice a cup of poison for the salvation of the world; and, therefore, the destroying angel slays his victims by the thousand, and the altar of BACCHUS is THE SUCCESSFUL RIVAL OF THE ALTAR OF CHRIST!

#### THE PLEDGE.

At eve and noon I'll on it gaze,  
That Pledge of hope for me;  
My voice shall ever sing its praise,  
For it has made me free.  
I'll keep it, as a treasure far  
Above earth's jewels bright;  
And prize it as a polar star  
To guide my steps aright.  
I'll press it ever to my heart,  
My best, my dearest friend;  
From thence it never shall depart,  
Till life itself shall end.  
That holy pledge had power to save,  
When almost in the tomb;  
It saved me from a drunkard's grave,  
And from a drunkard's doom.  
I love that Pledge, and none shall dare  
To take it from my side;  
In life 'twill ever be my care,  
My hope, my joy, my pride;  
And on the ever-blooming plains,  
Its praises I will ring;  
In loud and sweet angelic strains,  
"The Pledge! the Pledge!" I'll sing.

#### CAUTIONS TO WINE AND SPIRIT DRINKERS.

##### TRICKS OF THE TRADE.

A FUNDAMENTAL doctrine of Teetotalism is, that alcoholic drinks, in the purest form in which they can possibly be administered, are poisonous, and highly injurious to the constitutions of those who use them, even when taken in moderate portions, and only occasionally. The fact, however, cannot be concealed, that the public rarely obtain these drinks in their pure form; adulterations are practised to a most awful extent. In the 23rd number of the "Financial Reform Tracts," issued by the Liverpool Association, a great number of modes of adulteration are collected, and collected from sources that are indisputable. A few specimens are subjoined. It may be proper to state, that the object of the Financial Reformers in collecting these cases is, that they may argue with greater effect for a repeal of the duties upon wine and spirits, because, as they state, the duties upon those which are genuine give the adulterators such a certain profit, that they bring into operation all manner of scientific frauds to produce cheap wines and spirits.

Passing over "quassia, cocculus indicus, opium, colouring matter," and other ingredients used in the adulteration of malt liquors, we quote a few as to WINES:—

"To make Port.—Take of good cider four gallons; of the juice of red beet, two quarts; brandy, two quarts; logwood, four ounces; rhatany-root, bruised, half a pound. First infuse the logwood and rhatany-root in brandy and a gallon of cider for one week, then strain off the liquor, and mix the other ingredients; keep it in a cask for a month when it will be fit for bottle."

"Large quantities of fictitious Sherry are manufactured in this country, of which some of the cheaper wines form the basis. To these are added brandy-cowe, extract of almond cake, cherry-laurel water, gum, benzoin, and lamb's blood, as occasion or variety may require. Claret is equally adulterated as other wines. A small portion of Spanish red wine, with a portion of rough cider, previously coloured by means of berry dye, or tincture of Brazil-wood, is added to a cask containing inferior claret."—*Wine and Spirit Adulterations.*

"The Cape wine generally sold to the public is composed of the drippings of the corks from the various casks in the adulterator's cellars, the filterings of the lees of the different wines in his cellar, any description of bad or spoiled white wines, with the addition of brandy or rum-cowe, and spoiled cider. The *delicately pale Cape Sherry*, or *Cape Madeira*, at *astonishingly low prices*, and, of course, for *ready money*, is composed of the same delicious ingredients, with the addition of extract of almond cake and lamb's blood to decompose its colour, or, in the phraseology of the trade, to give it complexion."—*Wine and Spirit Adulterations*.

Champagne, from its high price, is a fruitful subject in the hands of British wine-makers. Most of these second-rate champagnes sold in this country are prepared from the juice of acid fruits—such as the gooseberry. A species of pear is now grown for the purpose, on a large scale, in Herefordshire. Many of the ingredients in the imitated champagne are of a highly deleterious character, indeed positively dangerous, and, in some instances, productive of sudden death.

"Such is the common adulteration, by means of lead, which is practised to a great extent. It consists of a solution of sugar of lead in water, with a small allowance of alcohol. By adding a little nitric acid, and then a little sulphuric acid, to a tumbler full of this fluid (champagne), I have lately seen a deposit of sulphate of lead, in the form of white flakes, filling one-third of the glass."—*Dr. Lee*.

"To hinder Wine from Turning.—Put a pound of melted lead in fair water in your cask, pretty warm, and stop it close." And "To soften Gray Wine.—Put in a little vinegar wherein litharge has been well steeped, and boil some honey to draw out the wax, and strain it through a cloth, and put a quart of it through a tierce of wine, and this will mend it."—*Secrets belonging to the Mysteries of Vintners*.

"To clear Muddy Wine.—Gypsum or alabaster is used to clear muddy wine, also fresh-slacked lime, and the size of a walnut of sugar of lead, with a teaspoonful of sal enixum, is put to forty gallons of muddy wine; and hence, as the sugar of lead is decomposed and changed into an insoluble sulphate of lead, which falls to the bottom, the practice is not so dangerous (!) as has been represented."—*Licensed Victuallers' Guide*.

But listen if it be not dangerous.

"Wine merchants persuade themselves that the minute quantities of lead employed for this purpose are perfectly harmless; but chemical analysis proves the contrary, and it must be pronounced as highly deleterious. Lead, in whatever state it is taken into the stomach, occasions terrible diseases, and wine adulterated with the minutest quantity of it becomes a slow poison. The merchant or dealer who practises this dangerous sophistication adds the crime of murder to that of fraud, and deliberately scatters the seeds of disease and death among those who contribute to his emolument."—*Accum's Culinary Poisons*.

"Oxides of lead, having the property of forming with the acid of vinegar a salt of an agreeable taste, which does not alter the colour of the wine, and which, besides, has the advantage of stopping fermentation and putrefaction, might be very well employed to remedy the acidity of wine, if lead and all its preparations were not pernicious to health, as they occasion most terrible colics, and even death, when taken internally. We cannot believe that any wine merchant, knowing the evil consequences of lead, should, for the sake of gain, employ it for the purpose mentioned; but, if there be any such persons, they must be considered as the poisoners and murderers of the public."—*Chemical Dictionary. Article Wine*.

But we have just seen lead recommended in the "Licensed Victuallers' Guide," and it is alleged by several authorities that nearly all the imitations of champagne, called by that name, and extensively in use in this country, contain it less or more. But lead is not the only deleterious ingredient in use. Arsenic, and even corrosive sublimate, are mentioned. Professor Christison, of Edinburgh, relates a case in which arsenic was taken in champagne to the immediate danger of life.

"The family of a Baronet, in Roxburgshire, with several visitors, in all six persons, were taken severely ill after

partaking, during dinner, of champagne. The symptoms were severe pains of the bowels, sickness, and vomiting, which continued until next morning. During the night all were affected with a sense of heat in the stomach, throat, and mouth, and in the morning the lips became encrusted, and the skin cracked and peeled off. For three or four days the whole party had a disinclination to eat. The remains of a bottle of champagne, used on this occasion, were tested with sulphuretted hydrogen gas. Two ounces of the wine gave one grain and a quarter of the sulphuret of arsenic, corresponding to one grain of the oxide of arsenic."—*Edinburgh Medical and Surgical Journal*, vol. 23, page 67.

"Factitious wines have the following articles added to them in the publican's cellar, to give them flavour as they may require:—Bitter almonds to give a nutty flavour; sweetbrier, orris-root, clary, cherry-laurel water, and elder flowers, to form the "bouquet" of high-flavoured wines; alum, to render meagre wines bright; Brazil-wood, cake of pressed elder berries, and bilberries, to render pale faint-coloured port of a deep rich purple colour; oak sawdust, and the husks of filberts, to give additional astringency; and the tincture of raisins, to flavour port wine that has no juice of the grape in its composition."—*Abridged from Licensed Victuallers' Guide*.

"To PRODUCE A CRUST ON THE BOTTLES FOR AGE.—Take a saturated solution of cream of tartar, coloured with Brazil-wood, or cochineal; also, stain the lower part of the corks to imitate the red colour of port, so that when drawn they may indicate the length of time the wine has been bottled."—*Ibid*.

Next come lists of the articles used in adulterating of SPIRITS:—

GIN—Water being, in the first place, used to increase the quantity, strength and flavour fail. It is then necessary to use the following ingredients, more or less, according to circumstances:—*Oil of vitriol, oil of cassia, oil of turpentine, oil of carraways, oil of juniper, oil of almonds, sulphuric ether, extract of capsicums, extract of grains of Paradise, extract of orris-root, extract of angelica root, sugar, &c. &c.* The flavour and taste of the genuine liquors require to be imitated by the exercise of knowledge that may be called scientific. Various guides are printed and privately supplied to members of the trade, particularly in London. "Palmer's Publican's Director," and also the "Vintners' and Licensed Victuallers' Guide," give the following recipes for gin:—

"Take one hundred gallons of unsweetened gin, three pounds of coriander seeds, four ounces of bitter-almond cake, three ounces of orange-peel, two ounces of angelica seeds; cassia, one ounce; orris-root and capsicums, of each half an ounce. Steep the seeds, &c. (first bruised), in a portion of gin for six days; strain and press them out, and add the rest; then add eighteen pounds of lump sugar. Fine with one pound of alum, and four ounces of salt of tartar, dissolved in water."

"To make up thirty gallons of raw spirits into *cordial gin*, get as follows:—Two pennyweights of oil of turpentine, three pennyweights of juniper berries, two pennyweights of oil of vitriol, two pennyweights of oil of almonds, one pint of elder-flower water; kill the oils with a pint of spirits of wine, and add about eight pounds of loaf sugar, twenty-five gallons of spirits, one in five, which will bear five gallons of water; rouse it well, and, in order to fine it, take two ounces of alum and one of salt of tartar; boil it till it be quite white, then throw it into your cask, continually stirring it for ten minutes; bung it up, and when fine it will be fit for use."

But should the gin, from too much water, or other cause, lose the *heads* or heading on top of the measure, when drawn for use, it may get a new head to indicate strength thus:—

"Take oil of vitriol one desert spoonful, one ditto of common oil of almonds, mix them well with a portion of spirits of wine, and add the whole to one hundred gallons of made-up gin."

COGNIAK BRANDY.—This is generally adulterated with the cheaper Spanish aguardiente, Bourdeaux brandy, old neutral-flavoured rum, rectified spirits, British-brandy-bitters, British brandy, cherry laurel-water, extract of almond cake, extract of capsicum, extract

of grains of Paradise, and colouring sugar." The "Licensed Victuallers' Guide" says—

"To improve the flavour of brandy (which, of course, has been reduced in quality to enlarge the quantity, and so evade the tax to the revenue), take a quarter of an ounce of English saffron, and half an ounce of mace, steeped in half a pint of brandy for ten days, shaking it once or twice a day; then strain it through a linen cloth, and add one ounce of terra japonica, finely powdered, and three ounces of spirits of nitre; put it to ten gallons of brandy, adding, at the same time, ten pounds of prunes bruised."

And, "To give new brandy all the qualities of old; to one gallon of new brandy add thirty drops of aqua ammonia (volatile smelling liquor), shaking it well, that it may combine with the acid, on which the taste and other qualities of the new liquor depend."

**RUM.**—Rum is adulterated variously. The first fraud is by purchasing low-priced Leeward Island rum, and by the introduction of the following articles, vending it as fine old Jamaica rum of peculiar softness and flavour:—Ale, porter, shrub, extract of orris-root, cherry-laurel-water, extracts of grain of Paradise, or capsicums.

What are the RESULTS of using these nefarious compounds? Listen:—

"It is, no doubt, to the unprincipled adulterations of food, spirits, malt liquors, &c., that a great number of sudden deaths, which are constantly happening in and about the metropolis, is assignable. The adulteration, it is true, is not sufficient to cause instant death; but it operates slowly, and silently, and imperceptibly, so as not to excite sufficient suspicion and inquiry respecting the cause. This is a remark founded on much observation and very probable grounds. It is hoped that it will awaken public attention and inquiry respecting these nefarious transactions."—*Oracle of Health.*

"We have reason to believe that the drugs with which the ordinary kinds of gin, as well as malt liquor are universally adulterated, have greatly tended to this melancholy result—the recent increase of insanity."—*Report of the Hanwell Lunatic Asylum, Middlesex.*

We have no room for further extracts. But who is to ascertain whether the malt liquors, wines, and spirits which are presented to the public in such tempting forms are genuine or adulterated? None but experimental chemists, and not even they without careful analysis. What, then, shall we advise? Shall we say, use no one of these liquors till you have had them carefully analyzed? Nay; but we say, use them not at all. *Abstain from every one of them; abstain at once—ABSTAIN FOR EVER!*

§ **QUESTIONABLE DRINKS.**—If I drink wine, what am I sure of? Acids, sloe-juice, logwood, liquorice, and an inconceivable combination of pollutions. If I take brandy-and-water, I know that every sort of Cogniac is a poisonous mixture. Gin—what is gin? Turpentine, vitriol, and, I have no doubt, arsenic and prussic acid in equal proportions. *Bitter Ale?* Aloes and gamboge, to say the best of it. *Porter?* Treacle, quassia, senna, black dose, and no one knows what infernal medley of horrible drugs, which must pull me down gradually to the grave! The BOTTLE is sheer poison, as I know from Mr. Cruikshank's excellent work.—We take these things, but we know how they are to end—in death—DEATH—DEATH!—*Punch.*

**MUSIC AND TEMPERANCE.**—It has been urged that the study of music leads to dissipation, that musical men are not of the most temperate or domestic habits. If it be so, it is deeply to be deplored; but surely there is no essential connection between music and wine. Apollo and Bacchus are not Siamese twins; wine glasses, and quavers, and semibreves are not sisters, nor even second cousins. In the natural world music and temperance are plainly sisters. The blackbird, thrush, canary, and nightingale, all exquisitely musical, drink nothing but water, and smoke nothing but fresh air. A grove or wood in spring echoes with feathered musicians, each a teetotaler, temperate without a pledge, and ever singing and never dry.—*From a Lecture on Music, recently delivered in Exeter-hall, by the Rev. JOHN CUMMING, D.D.*

## THE CARDINAL VIRTUES.

TEMPERANCE, FORTITUDE, PRUDENCE, AND JUSTICE!

In what light are we to look upon this brilliant array of goodness? What exquisite delight may we not experience by the faithful practice of these virtues? Oh, how many may yet be saved from the misery and degradation of intoxication, through the influence of *Temperance*, the handmaid to Religion, and the blessed of many thousands who have already embraced it! What hardships and fatigue may we not undergo, by the possession of sufficient *Fortitude* to help us on our way! and with *Prudence* to guide our steps, many obstacles and difficulties may be overcome. *Justice*, evenhanded justice, tempered with *Mercy*, will find place in the hearts of all good men, in every nook and corner of the globe, where civilization has made the least of progress.

*TEMPERANCE*, the greatest blessing that can be given to man, stands first in this list of virtues, as the bright star that leads to happiness and comfort. May its benign influence spread and multiply over the earth! Drunkenness has become a national curse—blasting the happiness of the people, and spreading poverty and wretchedness, crime and misery, disease and untimely death. Let *Temperance* spread her arms and stay this torrent of destruction, as Aaron of old did the plague. We shall then have "the good time that's coming,"—happiness on earth, peace, good-will among men. It is stated in holy writ, "Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and maketh him drunken also." Let this scourge, this forerunner to poverty, the drunkard's idol, be totally banished from him, "for the drunkard and the glutton shall come to poverty, and drowsiness shall clothe a man with rags." Let abstinence prevail. Proclaim its blessings

"to every land,  
The work of an Almighty hand."

Let *Fortitude* and *Prudence* aid you in this noble cause—the reclaiming of drunkards. Let the misanthropists laugh at the idea of Teetotalism; pity them and their weakest point, their want of love for their fellow-men; their jaundiced eye cannot bear the refulgent light of this God-like institution. Go on, and prosper; "let those laugh who win!" there is more to laugh at in joining a Temperance Society than in being picked up in a gutter, or carried to the lock-up. Persevere in the great struggle; the cause is a good one; and "let your light so shine before men that they may see your good works." The cause is a charitable one, and it is the cause of humanity and love: persevere, and your reward is sure.

The Temperance Reformation has hitherto prospered most wonderfully; may it still continue to do so, that thousands may yet enjoy its fruits who are now rioting in the paths of drunkenness; "who reel to and fro, and are at their wits' end;" for "strong drink shall be bitter to them that drink it."

"How oft the sons of riot find  
Pleasure the poison of the mind:  
'Tis *Temperance* gives the richest wealth,  
Contentment, peace, and lasting health;  
'Tis *Temperance* that forms the sage—  
Is youth's best guardian, and the friend of age."

Who, then, would lose the enjoyment of beholding the happiness of the people, and the delight and admiration of seeing Experience leading Youth in his hand to the temple of *Temperance*, *Fortitude*, *Prudence*, and *Justice*. Sign the pledge of total abstinence from all intoxicating liquors, and you will add one more towards furthering this grand object, in alleviating the miseries of thousands of your countrymen, and probably save many from the drunkard's grave.

Scarborough, July, 1850.

C. MEADLEY.

## DECLARATION OF INDEPENDENCE.

WHEN, in the course of social events, it becomes necessary for one party to dissolve the ties which have bound it with another, and to assume among the parties of the earth that separate and superior station to which the laws of nature, and of nature's God, entitle them; a decent respect to the opinion of mankind requires that they should declare the causes which impel them to their separation.

We hold these facts to be self-evident, that all men are created sober; that they are endowed by their Creator with certain faculties; that among these are reason, and (to a certain extent) self-control, &c. That to assert and secure these faculties, Total Abstinence Societies are instituted among men, deriving their just powers from the consent of their members; that whenever any custom becomes destructive to the happiness of mankind, it is the duty of mankind to abolish it, and institute other customs, laying their foundations on such principles, and organizing their powers in such forms, as to them seem most likely to effect their safety and happiness.

Prudence, indeed, will dictate, that customs long established should not be attacked for light and transient causes; and, accordingly, all experience has shown that mankind are more disposed to suffer while evils are sufferable, than to right themselves by abolishing the evils to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same end (to wit, the making of all men drunkards), evinces a design to reduce them to such drunkenness—it is their right, it is their duty, to throw off such customs, and to provide new guards for their future security. Such has been the patient suffering of the members of these societies, and such is now the necessity which constrains them to abolish the custom of drinking. The history of King Alcohol is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute tyranny over the world. To prove this, let facts be submitted to a sober world.

He has refused his assent to customs the most wholesome and necessary for the public good. He has forbidden his subjects to be governed by laws other than his own. He has refused to pass laws to promote the happiness and good of mankind. He has endeavoured to prevent the population of the world, for which purpose he causes his subjects to murder the innocent and offending citizen, to break the heart of the mother and wife, to starve and freeze the helpless child, and to close the final, awful scene, by putting an end to his own life. He has obstructed the administration of justice by debasing the judge, perjurying the witness, and exerting an evil influence on the jury. He has erected a multitude of poor-houses, and sent hither swarms of paupers to live in wretchedness, and die in misery. He has kept among us, from time immemorial, armies of drunkards to harass our people and eat out their substance. He has imposed taxes on us without our consent. He has been, and is now, burning our towns, plundering our people, destroying their lives, and thus carrying on the work of death, desolation, and tyranny, with circumstances of cruelty and perfidy never paralleled in the most barbarous ages even of a sober world. In every stage of these oppressions we have petitioned for redress in the most humble terms. Our repeated petitions have been answered only by repeated injuries. A king whose character is thus marked by every act which may define a devil, is unfit to exist among a sober people. Nor have we been wanting in attention to our drinking friends. We have warned them from time to time of the dangers of their course. We have reminded them of their wretchedness, and misery of their families and of themselves, and held out in contrast the joys and happiness of a peaceful and sober home. We have ever held out to them the saving pledge, and entreated and implored them to enlist under our own glorious banner.

They, too, have turned a deaf ear to the voice of reason, of justice, and of soberness. We must, therefore, acquiesce in the necessity which demands our separation, and hold them, as in reason bound, enemies in drunkenness, in soberness friends.

We, therefore, the Total Abstinence World, do, in the name, and by the consent of each and every one of our members, thus solemnly publish and declare, that these Total Abstinence Societies are, and of right ought to be, free and independent societies. That they are absolved from all allegiance to his Alcoholic Majesty, and that all social connection is, and ought to be, now and for ever dissolved. And for the support of this declaration, with a firm reliance on the blessing and assistance of Divine Providence, we mutually pledge to each other our lives, our fortunes, and our sacred honour.

## SOBER SERVANTS.

THE following extract from one of "Martha Makepeace's" letters on "Household Economy," in "*The Working Man's Friend*," will show that the Total Abstinence question is not lost sight of in that popular periodical. Mrs. Martha is writing on the choice of servants:—

"I shall not surprise you, Mr. Editor, if I say that I should require SOBRIETY in a servant. And here, again, my inquiries would be strict; because if she were not *habitually* sober, I could not reckon with any confidence on her honesty, modesty, diligence, cleanliness, good temper, or anything else that I regard essential. Many a woman has, to my knowledge, lost her situation, and lost her character for life, in consequence of having indulged a fatal passion for strong drink. Lately, in my neighbourhood, one has been discharged, because she could not be trusted to go out on an errand without calling at a public-house for a dram. Her wages would not sustain her in this practice, and she pilloined several little articles of dress, &c., belonging to her mistress. She, besides, brought disgrace upon herself and her family in another way, which I will not now explain. Here, again, see the importance of *training*. The poor creature to whom I have just referred was the daughter of parents who, though not in very good circumstances, used strong drink pretty freely. They were not what many would call drunkards; but they drank often enough to make their daughter regard strong drink as necessary to existence, strength, and enjoyment. Thus an appetite was created for it; that appetite was indulged, and now the whole family is reaping the bitter consequences! Now, to tell you the truth, Mr. Editor, I see no positive security against this practice—so destructive to all that is good—except total and entire abstinence from every kind of strong drink. I wonder that parents, and masters and mistresses, do not see this, and insist upon sobriety—strict sobriety—in their children and servants. But how can either parents or employers consistently insist on abstinence, unless they are abstainers *themselves*? 'Do as I say' will not go far, unless they can add, 'Do as I do.' If a servant has to draw or fetch beer for a family; if she has to place bottles, and decanters, and glasses upon the table; if she sees that her master or mistress connect the use of strong liquor not only with their ordinary meals, but with all occasions of festivity or pleasure, and that the greater the occasion the stronger or more plentiful are the drinks supplied; what wonder if desire after a taste—just the least taste in life—is created; and what wonder if that taste leads to liking—the liking to habit, and the habit to ruin!"

**RATHER SUSPICIOUS.**—The unlicensed liquor-shops of Boston, U.S., are selling what they call "the essence of molasses;" but it tastes marvellously like brandy, rum, or gin.

**STREET CHILDREN.**—One of the most important questions which can agitate the public mind is, How shall we stay the tide of pauperism and of crime which is sweeping hundreds of children into the road of ruin. There is *one* efficient means of doing this: banish all that intoxicates, make fathers and mothers sober and temperate, and these evils will no longer be paramount. It will be objected, "But this is *easier said than done*;" true, but are you doing your *part* towards it?

### GROSS VIOLATION OF THE RIGHTS OF HUMANITY.

WITH feelings of deep sorrow, not to say indignation, we read the following letter, which we received last week with our usual advices, from the United States of America :---

"Boston, New England, June 16, 1850.

"Sir,—we have been much grieved by the almost unanimous decision of the National Division of the 'Sons of Temperance,' in session at this place, *excluding the coloured people, throughout our country, from all their divisions!* This is the first time that any person in our country has ever been ejected from a Temperance Society on account of his complexion, and that the Temperance cause has ever been brought to bear decidedly upon the question which is now agitating the whole country, whether the coloured man shall be placed on a level with his fellow man. A few dissenting voices were heard, and a protest entered. The subject, I can assure you, will not rest here. The stigma must not remain upon the Temperance cause. With such contracted views, and thus succumbing to the South, I am sure the 'Order' cannot meet with much favour in England.—Yours in the spirit of universal freedom and brotherhood."

We are informed, through another channel, that as soon as the above vote was announced, W. A. WHITE, Esq., of Boston, Editor of the "New Englander," and a noble champion of freedom and human rights, immediately resigned his seat in the "National Division," and withdrew from the Hall. Six gentlemen entered a protest against the decision, for the reason that, "by the constitution, the ONLY disqualification for membership into this Order is by reason of immorality of character, or incapacity of earning a livelihood, or the want of means of support; and because there are already in membership with this Order coloured brethren, of high moral character and general excellence, upon whom is placed, by the adoption of the foregoing report, an undeserved stigma."

The concluding sentence of the letter will be better understood by our readers when they are told that two ministers of the Gospel are now in England endeavouring to establish this "Order," and that they have already formed "divisions" at Liverpool and elsewhere. We do not mean to insinuate that these gentlemen (one of them, we believe, from New Brunswick, the other from Nova Scotia,) sympathize in the least degree with the *ninety-seven* "Sons of Temperance" (?) who, at Boston, sustained the action of the Grand Division of Ohio, refusing the admission "of all coloured persons into the Subordinate or Grand Divisions of the Order of the Sons of Temperance, as *contrary to the highest interests of the Order,* and at war with its harmony and prosperity." We would not, we say, for one moment, include the gentlemen now in England amongst those who sympathize in this outrageous movement. We perceive that the dissenters to this proposition—six only in number—were from New England and the province of Canada West. We have called this an *outrageous* movement; and we put it to our Temperance friends in England whether they ought, in any manner or degree, to place themselves in connection with a society "Grand Divisions" of which can deliberately resolve upon committing such an outrage. Nor was this act committed under the influence of strong excitement. Listen to the *vindication* published in the "Middleton Son of Temperance:"---

"No one will dispute the fact that coloured ministers of the Gospel—able, judicious, and good men—have been

expelled from the Order because they were *black*. It is of no use to disguise the truth. Our Order is made up of *men*, with passions and tastes like *other* men who do not see fit to join it. Few advocate the expediency, whatever they may think of the rightness, of an amalgamation of the races. It is hardly right for those who cannot advocate that plan for elevating the human character, to insist on the duty of granting to the negro *all* the other immunities of the whites. The union of our fraternity is close—it is heart to heart. Still, it gives us pleasure to learn that in Massachusetts negroes are not prohibited from joining our Order. We too often forget that it is *soul*, not skin, which gives value to a man. As society advances a little further towards that ideal perfection, of which we hear so much, the cry of despair will no more be heard because human rights are trampled ruthlessly in the dust. But, *for the present*, it must not be expected that every voluntary organization, like that of our Order, shall free itself from all the prejudices of custom, and be so far ahead even of the church and the age."

"For the present," therefore, we advise the temperance men and women of Great Britain to have no fellowship with this "Fraternity." We blush not to "advocate" both "the RIGHTNESS" and "the EXPEDIENCY" of "an amalgamation of the races" whom "GOD has made of one blood." We subscribe—heart and soul—the sentence with which an able article on the subject, in the July Number of the Journal of the American Temperance Union, concludes namely, that "TEMPERANCE ORGANIZATIONS ARE INVALUABLE TO THE CAUSE; BUT A CURSE WILL ATTEND THEM WHEN, IN THE GREATNESS OF THEIR POWER, THEY TRAMPLE ON HUMAN RIGHTS AND HUMAN FEELINGS."

\* \* Since writing the above, some influential friends have suggested the importance of having some distinct resolution moved at the principal Temperance Meetings throughout the kingdom, expressive of honest indignation at this atrocious outrage.

### THE REFORMED HUSBAND TO HIS WIFE.

(From *The Working Man's Friend*.)

No more for me the festive board,  
My wedded nights too oft beguiling!  
No more for me the faithless bowl,  
The lips of wedded love defiling.  
Too long I've rolled in Folly's round,  
And left my home deserted—dreary;  
For long I've sought delusive joys,  
And met thy love with wrongs, my Mary.

Oh! didst thou think, when oft I woo'd,  
And called thee all my bosom's treasure,  
The guiltful draught, or nightly song,  
Away from thee, would yield me pleasure?  
I vowed to guard and cherish thee—  
Thy spouse—thy lover—ne'er to vary;  
But cold my heart, and false my vow,  
To leave thee lonely, thus, my Mary.

How oft beneath the waning star,  
As home my truant steps were bending,  
I saw thee gaze with straining eyes,  
To catch me down the hill descending;  
And then the task to hide thy tears,  
To look a welcome blythe and cheery,  
Lest I should feel one moment's pang  
To know thou hadst been weeping, Mary.

'Tis o'er! but oh! what keen remorse  
Can woman's patient wrongs awaken!  
Forgive the past, and trust me well,  
No more shalt thou be left forsaken.  
Thy days of deep repining over—  
Thy nightly watchings, lone and weary;  
By every grief that wrung thy breast,  
I'll prove, at last, I love thee, Mary.

L. M'LODAN.

## TEETOTAL OPERATIONS.

## GRAND TEETOTAL EXCURSION.

On Monday, July 22, a large party of teetotalers, comprising the leading members of most of the metropolitan societies, and several from various parts of the country, proceeded, by special train, to TUNBRIDGE WELLS. They left the London-bridge terminus about a quarter before nine o'clock in the morning, and arrived safely at Tunbridge Wells soon after eleven. They were met there by the committee of the Tunbridge Wells Total Abstinence Society, and conducted along the Parade and public walks to the Common, where, on the spot called "Mount Ephraim," a large tent or booth was erected. This eminence commands a delightful panoramic view of the Wells, Tunbridge, and the adjacent country for many miles round, and evidently afforded a rich treat to the excursionists, the great majority of whom visited the interesting spot for the first time. The tent was very commodious, and, to secure the comfort of the excursionists, a large piece of ground adjoining was neatly enclosed. After partaking of various refreshments, the majority of the company proceeded to Eridge, permission to visit the Warren having been kindly granted by the Right Hon. the Earl of Abergavenny. The principal object of attraction in the Warren is the range of rocks extending for nearly a mile. The great height and fantastic forms of these, together with the gigantic trees and smaller herbage growing out of their fissures, and the graceful pines and other fir-trees around, excited the astonishment and delight of the whole company. The day was remarkably fine; and as the sun at this time shone forth in the fulness of its strength, the shade afforded by the trees, which, touching the rocks, formed pleasant avenues, was most agreeable and refreshing.

After enjoying a delightful ramble through a large portion of this beautiful demesne, on their return to the entrance gate, a suitable spot presenting itself, it was determined to hold "a meeting" for a short time. A Temperance hymn was sung, and numbers soon gathered round. The Rev. Mr. BALL, of Ipswich, delivered a warm, congratulatory address, expressing his hearty sympathy with the friends and brethren with whom he was happy to meet, and who were engaged, like himself, in promoting the excellent cause of Teetotalism. Mr. T. B. Smithies, after remarking on the delightful associations of that day, said that the friends could not think of leaving the charming scenery by which they were surrounded without presenting a grateful tribute of thanks to the Right Hon. the Earl of Abergavenny, for the kind permission granted them to view that remarkable spot. That visit had added greatly to the interest and enjoyment of the excursion; and, therefore, in the name of the committee and of the friends present, he proposed a resolution to that effect. This proposition was most cordially welcomed; and, after being ably seconded by F. Engall, Esq., surgeon, of Euston-square, London, it was responded to by three hearty cheers.

On returning to the Common, no time was lost in preparing the favourite and refreshing beverage, tea; and this, with the usual accompaniments, was partaken of by great numbers of healthy, happy-looking men, women, and children. The very able and efficient band, from the Parade, was in attendance, and played some favourite pieces. A large number of persons, from the town and adjacent places, having arrived on the Common, it was judged advisable to sally forth and address them on the important subject of total abstinence. Several advocates volunteered their services, and a meeting was commenced in right good earnest. A hymn being sung, a large company soon collected, who were addressed, in regular teetotal style, by Messrs. Punch, West, Driver, Howlett, and other well-known hard-workers. The Rev. J. Doxsey engaged the marked attention of an audience, in another part of the Common, by a very energetic and instructive address. It is believed that much good will result from both these meetings.

In the mean time preparations were made within the tent for the principal meeting which had been announced. About six o'clock the chair was taken (*pro tempore*) by the Rev. Mr. Ball, of Ipswich. His address consisted of some general remarks on the necessity which existed for the Temperance Movement, arising out of the prevalence of intemperance, and the fearful injuries inflicted by it on individuals, on families, on the Christian Church, and on the community at large; illustrating the same by instances, both of the evils of intemperance and the benefits of total abstinence, which had come under his own observa-

tion. The Rev. J. Doxsey followed in a brief but very animated and animating address. Mr. J. W. Green having announced that the time had arrived when it was necessary for those who intended to return to London, to proceed to the station, Mr. T. B. Smithies moved a resolution of thanks to the Committee of the Tunbridge-wells Society, for the great exertions they had made to accommodate the visitors, and to contribute to the interest of the excursion. This was seconded, and carried with great cordiality. A Londoner then proposed three cheers for the Tunbridge teetotalers, which were heartily given; when one of the Tunbridge society proposed a similar compliment to be paid to the Londoners; this also met a hearty response.

As the Londoners were returning, intelligence was brought, that

BENJAMIN ROTCH, Esq., who had been announced to preside over the evening meeting, had just arrived on the ground. The grounds were then thrown open to the public, and a second large audience was soon collected. Mr. Rotch, on entering, was heartily welcomed. On taking the chair, he explained the reason of his not having sooner appeared among them. He had just returned from Paris, and it was not without great effort that he was able to fulfil his engagement. He then addressed the audience for upwards of an hour, during which period he enunciated the principal truths involved in the temperance question with great felicity of language and aptness of illustration. Mr. J. H. Esterbrooke delivered an eloquent and impressive Address, in which he enforced the claims of the Temperance Movement, more especially on the female and youthful portion of his auditors. Mr. W. Spriggs proposed, and Mr. Dodd, of Tunbridge Wells, seconded, a resolution of thanks to the chairman, which, being very feelingly responded to, the meeting terminated, those who composed it being evidently refreshed and encouraged by what they had seen and heard relative to the benevolent enterprise of the Temperance Reformation. Upwards of forty signatures to the temperance pledge were obtained during the day.

This excursion, we understand, was under the management of the gentlemen who conducted the series of temperance meetings recently held in Exeter-hall, and who are expected, shortly, to issue the prospectuses of a similar series, to commence in September or October next.

At the meeting of the Committee, held on Wednesday evening last, a resolution was passed, expressing the thanks of the Committee to the stewards of the Tunbridge Wells Common Estate, for their kindness in refusing to allow any booths or stands to be erected on the Common that day, for the sale of any kind of intoxicating drinks; an arrangement which contributed greatly to the comfort of the teetotalers, and to the good order and conduct of the numerous spectators.

## AN IMPRESSIVE INCIDENT.

On the memorable day of the grand temperance gala held on Mount Ephraim, Tunbridge Wells, I was delightfully musing upon the beautiful and romantic scenery around me, when my attention was arrested by a delicate-looking little girl approaching me, who, in a mild and affecting tone, addressed me thus: "Sir, I am very anxious to take the pledge of you." I felt deeply impressed with such an interesting application, and curiosity constrained me to elicit the cause of such a noble resolve. After a moment's hesitation, she replied, with tremulous lips, "My poor dear sister, who had been a teetotaler for a length of time, implored me the other day, when on her dying pillow, never, never, to taste strong drinks, and at once to become a pledged teetotaler. I wish now to fulfil my poor sister's expiring request." Here her artless voice failed; a tear trickled down her pretty but sorrowful face; her young heart seemed ready to break. I gladly received her pledge, embraced her tiny lily-white hand, and acknowledged her as my little teetotal sister. She smiled for a moment, but it was quickly followed by a tear. On retiring I invoked a prayer at the throne of heaven, that God would bless this affectionate and youthful disciple of the glorious cause of temperance.

2, Upper Crown-street,  
St. James's-park.

JOHN H. ESTERBROOKE,  
One of the Excursionists.

## FITZROY TEETOTAL ASSOCIATION.

The 15th of July, 1850, was a proud day both for the Fitzroy Society, and their truly deserving secretary, and was equally honourable to both. Too often, men act virtuously, wisely, and nobly, and their exertions are received with cold indifference by those to whom their lives have

been devoted, and even the empty meed of approval is denied them. Even the Temperance Movement, where nothing but brotherly love, liberality of sentiment, mutual confidence, and a reciprocity of generous feelings should exist, is too much infected with this narrow-minded and niggardly economy, equally injurious to the cause, and unjust to those who work hard in its advancement. The *Fitzroy Association* on many occasions has been a noble exception to this too-general rule, and the demonstration on Monday evening will long be remembered by those who had the happiness to be present in this Model Hall. The tea festival was numerously attended. After the feast of love, and the singing of a hymn, the grand purpose for which the meeting was called was proceeded with, viz., to present a *Testimonial* to Mr. J. P. DRAPER, the long-trying, zealous, and respected secretary, for his gratuitous services, and untiring exertions in the sacred cause of temperance, in the duties of his arduous and fatiguing office for the space of ten years. These consisted of a beautifully-written tablet, richly framed and glazed, setting forth the merits of the receiver, and grateful feelings of the committee and members, and an elegant gold watch and appendages of the value of £28. This was a rich gift, but its chief value lay in the merit that won it, and the benevolent and fraternal spirit with which it was awarded.

Mr. GEORGE MILLER, treasurer of the association, filled the chair, and opened the proceedings in a speech springing from the genuine convictions of his long experience of the high merits of the honorary secretary; his testimony elicited deserved applause.

The several members of the committee present followed, and spoke in unqualified terms of the zeal, benevolence, and ready co-operation in all things for the good of the cause of temperance of their respected friend.

Mr. VALLANCE, after displaying the elegant tablet, and reading it aloud to the meeting, called on Mr. Draper, to whom he presented it, saying: The committee and members of this association presented it to him as a token and testimonial of their approbation, and hoped he would long live to enjoy it, and leave it as an honourable heirloom in his family. He then invested him with an elegant gold watch and appendages, and in the name of the committee and members, hoped he would wear them as a remembrance of the regard of those who presented them. Mr. Draper was much affected, and returned his acknowledgments in a voice that spoke the inward workings of his heart. The only visitors that took part in the proceedings were, Mr. Brown, the Boston poet, who sung a fine temperance melody; and the writer of this sketch, who read a short paper testifying his obligations to Mr. Draper, and to the committee, who, when he was in extreme poverty, offered him the hand of friendship, and raised a new hope in his bosom. Through such men our cause will prosper. May other associations follow their example, and a rich harvest will ensue, of brotherly love, sober enjoyment, and domestic happiness.

JOHN O'NEILL,  
Author of the "Blissings of Temperance."

#### TOTTENHAM AND EDMONTON TEMPERANCE UNION.

The Annual Rural Festival of this society was held on Monday, the 15th July, in the beautiful and extensive grounds attached to *Bruce Castle*, Tottenham, which were most readily placed at the disposal of the committee on the occasion. The weather proved very favourable, and the picturesque appearance of the Park was increased by marquees, with gaily floating streamers, erected in different parts for the purpose of supplying refreshment, and accommodation to tea-parties. During the afternoon, between two and three thousand persons assembled from the surrounding neighbourhood, and many came from London, to enjoy a day of rational pleasure and healthful recreation. The juveniles found ample employment in cricket, archery, donkey riding, and other amusements, in which they were joined by some of the seniors; whilst others promenade in the pleasant walks which surround the Park, or reclined under the shade of magnificent trees, engaged in conversation, and enjoying the performances of a German band, which at intervals gave pieces of their national music in excellent style. A more respectable, well-conducted, and cheerful assemblage it were impossible to conceive.

At six o'clock, the committee, with several of their friends, were most courteously entertained at tea, by Arthur Hill, Esq., and family; after which the company gathered round a temporary platform, erected in the centre of the Park for the meeting. GEORGE CRUIKSHANK, Esq., occupied the chair, and commenced the proceedings with a

lively and convincing speech, detailing some of the good results of Total Abstinence in his own personal experience. He was followed by the Rev. I. Doocey, Messrs. C. Campbell, J. P. Edwards, and W. Tweedie, who, in brief but telling addresses, exhibited the various claims and aspects of the Temperance movement, and elicited repeated expressions of satisfaction and applause from the audience. Among those present we observed, besides several members of the family at the Castle, the Rev. J. S. Winter, Dr. Lovell, Roger Dawson, Esq., John Drewett, Esq., A. Harris, Esq., — Clarke, Esq., Wm. Janson, Esq., R. S. Pinching, Esq., and many other gentlemen. The meeting terminated with a vote of thanks to the Messrs. Hill, and the Chairman, which was responded to by three cheers; after which the band struck up, and retired from the grounds, followed by the company; thus concluding one of the most delightful days in the history of the Temperance movement in Tottenham and its neighbourhood.

#### BRIGHTON BAND OF HOPE TEMPERANCE SOCIETY.

A meeting was held at the Friends' Meeting-house, Brighton, on Tuesday, 25th ult., for the purpose of forming a society under the above name. Mr. Wakeford, in moving the first resolution, said he felt convinced there was plenty of room for another society in Brighton, especially such an one as they intended that evening to organize; but it would require exertion and perseverance to enable them to succeed in their great undertaking. Let them not, now they had commenced operations, incline to be backward in carrying them out. Let them join together, feeling sure of success, and in the end they would reap a plentiful harvest, gained through their own industry and exertion. — Messrs. Austin and J. Hilton, jun., were appointed vice-presidents; Mr. R. Patching, treasurer; and Mr. J. H. S. Wakeford, hon. secretary. A vote of thanks was then given to the chairman, and likewise to Messrs. Austin, J. Ripley, and R. Patching, for their kind attendance.

#### GLOUCESTER.

On Monday, July 15, the tectotalers of this city held their annual festival. The members of the society, accompanied by many friends—for whose accommodation a special excursion train was provided—walked through the principal streets, headed by the celebrated Ebley brass band. About half-past four o'clock they arrived at Mr. S. Bowley's farm, where about 1,000 sat down to tea. After tea a public meeting was held, at which addresses were delivered by Mr. S. BOWLEY, who presided, Mr. J. Inwards, Mr. R. Horne, and the Rev. W. H. Turner, vicar of Banwell. On Tuesday the juveniles of the city had a "turn-out," and, in imitation of the elders, had a procession and a tea-meeting. After tea, a public meeting was held, which was addressed by Mr. R. Horne, Mr. J. Inwards, and others.

#### WIDCOMBE.

On Tuesday, 16th July, the annual Conference of the Bristol and Somerset Temperance Society was held at the Temperance-hall, where the delegates, representing the various branches of the district, met at two o'clock for the transaction of business. An interesting report of the progress of the principles advocated by these societies was given, and at the termination of the proceedings the delegates and their friends dined together in the hall. In the evening a public meeting was held at the Guildhall, when the chair was taken by R. CHARLETON, Esq., of Bristol, who introduced the subject of total abstinence from intoxicating liquors, and spoke of the advantages, mental, moral, and physical, resulting therefrom. Several other speakers addressed the meeting.

#### ASHTON KEYNES.

The friends of the Ashton Keynes Temperance Society held their first anniversary on Thursday, June 27th. At two o'clock the members assembled in the appointed place, were soon joined by friends from Cirencester, Tetbury, Oaksey, South Cerney, and other neighbouring villages. Having taken refreshments, they proceeded in order through the streets of the village, most of them carrying flags, or banners, attended by the Ashton brass band. At five o'clock they returned to the house of Mr. F. Wilkins, near which a tent was erected, under which two hundred and fifty sat down to tea. After tea they proceeded partly round the village, and on their return were accompanied by a vast number of people. Addresses were delivered by Mr. Wm. Wilkins, of Seddington, who occupied the chair, Mr. A. Gibbons, Mr. J. Jeffries, Mr. Wm. Hall, and Mr. G. Bird.

The Temperance cause has made great progress since its first introduction into Ashton Keynes by the Temperance friends from Oaksey, and the change that has taken place in the habits of the people in consequence would hardly be credited by any but those who are witnesses of the fact.

R. GIBBONS.

#### BIDEFOLD.

Our half-yearly meeting, held on the 27th ultimo, went off well. We had a tolerable procession—a good tea meeting—and an excellent meeting in the evening at the Mansion-house. The chair was taken by J. Thompson, Esq., surgeon, and the meeting was ably and effectively addressed by our good friend, C. Veysey, Esq., of Torrington, and by the Rev. Messrs. Hinks and Arthur, of Bideford, and the Rev. J. Clapp, of Appledore.

I had just intimated to the Rev. Mr. Clapp, that at the close of his excellent address, he should name to the audience that we proposed to give an invitation to J. Cassell, Esq., of London, to visit us at Christmas next, and at the mention of it a general burst of applause ensued; and I mention this with great pleasure, to show that a good feeling exists, and that there is hope of seeing a revival of the right sort of teetotalism. We purpose to go to work in good earnest, and trust to Providence for success.

J. PICKARD, Sec.

#### MIDDLESBOROUGH.

The annual meeting of the Temperance Society of this place was held last month, in the Independent school-room. In the report then presented it was stated that, on an average, two meetings had been held every week, which, in general, had been well attended. The number of signatures to the pledge had been—adults, 565; children, 66. A meeting of children had been held, when about 500 had assembled, who were addressed by Mrs. Jackson. Mr. J. Teare had lectured for six nights successively, with very striking success. There had occurred many deeply interesting cases of reformation in persons of confirmed intemperate habits, and the testimony some of them had voluntarily borne to the physical, moral, and religious change they had experienced since they had abstained from intoxicating liquors, was very striking and encouraging. A series of highly interesting and attractive public meetings was held during the week. At one of these a lecture was delivered by Mr. Edward Grubb, in which he laid before his hearers the various disadvantages and evils of intemperance, especially to the working classes; and recommended and enforced, by a variety of powerful arguments and illustrations, the principles of the Total Abstinence society. On another of the evenings, there was a *Working Man's Temperance Demonstration*, where the meeting was addressed by numerous workmen from the various manufactories, who gave most interesting and instructive accounts of their experience of the beneficial effects of total abstinence on their mental and physical health, and on their social and domestic comfort and happiness. Several of the speakers having thrown out hints that *their voices* would be able to furnish some interesting accounts of their increased comforts at home, another meeting was held for that purpose, which excited deep interest, and drew together a very large audience. Several females addressed the meeting. One of them stated that her husband had been a teetotaler for about three years, and that *they had enjoyed more comfort during that time than for the nine previous years*; and they were better off now, though her husband was earning only 14s. a week, than they used to be formerly when he was earning double that amount. Many gave thanks for the blessings they had received.

#### NORTHAMPTON.

On Monday, June 24th, a meeting of a somewhat novel kind was held at the Temperance-hall; Mr. GADSDEN in the chair. It has been frequently urged against Teetotalism, that no person could do hard work without some kind of intoxicating liquor. At this meeting, twelve workmen undertook to prove from their own experience, that hard work could be done better without these drinks than with them. The meeting was opened by singing. After which

Mr. D. HALL, carrier, came forward, and stated that he had been a teetotaler ten years, and found himself much better in consequence in every respect. He made a humorous speech, and drew a pleasant contrast between his past and present condition.

Mr. JOHN SMEATHERS announced that he had been a teetotaler eleven years; and showed the hardships that a

drunkard's child had to undergo. He proved to demonstration the moral benefits arising from total abstinence; and concluded by reciting a pathetic appeal to the audience to abstain from those moral and physical poisons.

Mr. PRATT then sang a beautiful Temperance melody, "The drunkard is free."

THOMAS ESSON, coal-porter, stated that he had been a leader among the drunkards, and that previous to his becoming a teetotaler he was in a most wretched condition; but since he had been an abstainer he had become healthy, happy, and comfortable.

W. OLIVER, shoemaker, said that he had been delivered out of the "house of bondage" ten years. He was at one time a drunkard, afterwards a moderate drinker; but was never so well, mentally, morally, or physically, as now.

RICHARD JONES, labourer, said that in his youth he abhorred strong drink, and always suffered from it when he had any. But as he grew up, he became a notorious drinker. Had always found professing Christians his greatest opponents. Can work as well now as ever he could. Had risen at 3 o'clock that morning, and had done a day's work previous to coming to the meeting. He also stated that he belonged to a society of water drinkers, who neither drink tea, coffee, nor any other useless beverages. Thought it would be well if all other teetotal friends would do likewise.

Mr. HENSMAN, shoemaker; Mr. LACK, gardener (and local preacher among the Wesleyans); and Mr. GIBBS, shoemaker, made speeches, showing the evil effects of drinking, and the beneficial effects of total abstinence.

BENJAMIN BLAKE, engine-driver; Mr. KNIGHT, shoemaker; JOHN NEWMAN, and W. JOHNSON, followed in the same strain, and made interesting speeches; but the small space at our command will not allow us to give a report of them.

A glee was then sung by G. CORBY, J. and D. PRATT, and the meeting broke up. It is to be regretted that so few persons attended the above meeting, as it was calculated to do so much good. However, the thanks of all sincere teetotalers are due to Mr. Wells, and the committee, for the trouble they have been put to in making the necessary arrangements.

YOUTHS' ASSOCIATION.—In order to counteract the evils resulting from attending such places as Boughton fair, the Youths' Total Abstinence Committee resolved on producing attractive entertainments on the evenings of Tuesday and Wednesday, June the 25th and 26th; the first of which was opened by a recitation, written by a friend in Northampton, and recited by J. K. Applebee. Mr. J. C. Caulcutt presided at the piano. The amusements of the evening consisted chiefly of several admired and popular songs, and recitations from the most approved authors, very well sustained, and received by the audience with great applause. On Wednesday the entertainment was of a more dramatic character.

#### BRADFORD.

The seventh annual festival of the Long-pledged Teetotal Association commenced on Sunday, June 16, with an out-door meeting in the open space near the railway station, Kirkgate, when addresses were delivered by several friends to a numerous and well-conducted meeting. In the evening, the meeting announced to take place in the Teetotal-hall, Southgate, was adjourned to the front of Goodchild's Temperance Hotel, when D. Lightowlers, of Bradford, and J. Shaw, of Leeds, delivered very powerful and animating addresses to a numerous assemblage of people. On Monday a public tea party was held. On Tuesday evening the annual meeting was held; Mr. J. Bamford in the chair. The report having been read, its adoption was moved by W. Jackson, seconded by H. Chadwick, supported by J. A. Binns, and unanimously adopted by the meeting. From the report we gather that, during the past year, a number of interesting and instructive lectures have been delivered, which, with two or three exceptions, have been well attended—the subjects of an attractive and useful character. Three lectures, by Mr. Jabez Inwards, on—1st. Teetotalism the Temperance of Nature; 2nd. "An Ethical Dissertation on Public-house Signs;" and 3rdly. "Cruikshank's Illustrations of the Bottle." Also a lecture, numerous and respectfully attended, has been delivered by Mr. Binns, of Bingley, the subject being "Free Inquiry—Influence of Intoxicating Liquors on the Human System—the Eyes

of Woman, as described by the most eminent British Poets; the Destruction of their Beauty by Intoxicating Liquors—Relations of Drinkers and Teetotolers to Social Reform and General Progress." Lectures have been delivered gratuitously by Messrs. Starkey and Lightowlers, of Bradford, and C. Shackleton, of Queen's Head.

During the early part of the year, some very successful bands of Hope meetings have been held; but in consequence of the great difficulty to obtain speakers, they have unavoidably been discontinued. In the months of October, November, and December, Mr. J. C. Booth has been engaged as the Town's Temperance Missionary, during which period a numerous accession of signatures to the pledge has been obtained.

The establishment of a reading and discussion society has been the means of disseminating a great amount of Temperance information; while other good and laudable ends have been pursued in conjunction, the object of the committee being to combine utility and instruction. Among the publications purchased were the "Working Man's Friend," and the *Standard of Freedom*. The reading-room was open on the evenings of Monday, Wednesday, and Saturday; and in the early part of the present year several special meetings have been held for the discussion of a very important question, viz., "Is it the duty of Government to abolish public-houses, and prohibit the manufacture and sale of intoxicating liquors?"

By the lamented death of Wm. Wilson, Esq., the Association has sustained the loss of a valuable friend, having been indebted to him for many pecuniary aids, and donations of tracts. Even at his death, he has shown his unbounded attachment to the cause by leaving the sum of £100 to his favourite object—the purchase of tracts for distribution.

The annual Whitsuntide United Temperance Gala has been attended with greater success than on any previous occasion. There were not less than 20,000 persons present; the total number of visitors could not have been less than 30,000. The total receipts of the gala were £265 6s. 9½d., including the donations that were given by the refreshment-booth proprietors.

Last year an appeal was made to the members, in order to induce them to support the Temperance literature, and in consequence of the efforts of Mr. H. Chadwick, above one hundred publications (among which are *THE TEETOTAL TIMES*, &c.) are now regularly purchased by the members.

The committee feel that it would be a dereliction of duty on their part, if they did not render their hearty acknowledgments to J. Cassell, Esq., and the other promoters of the Exeter-hall Monthly Meetings, feeling convinced that those meetings must have operated most favourably on the minds, not only in the metropolis, but on the whole of the intelligent public, inasmuch as some of the best talent has been brought to bear on the question, and reports of the meetings have been inserted in some of the leading public newspapers. The fact that intoxicating drinks are articles of unnecessary consumption is nearly universally admitted; and, hoping that their injurious effects will be, to the same extent, acknowledged, and confident that their principles will reach the lofty eminence in public estimation when they shall be far above the sneers of ignorance, or the short-sighted opposition of prejudice, the report concludes, soliciting co-operation and sympathy for the coming year.

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

The sixteenth annual conference of this Society was held at Halifax on the 16th, 17th, and 18th of July. A principal source of attraction was the Grand Temperance Bazaar, held on behalf of the association, in a large room adjoining the Northgate Hotel. The general arrangements were under the controul of Messrs. Millington, Sugden, Garlick, Horsfall, Thomas, and Smith; and to their unceasing exertions much of the success which crowned the whole affair is owing. The receipts are as follow: First day, £78 19s. 9½d. 2nd day, £100 0s. 1½d. 3rd day, £99 2s. 7½d. The deliberations of the conference were commenced on Tuesday afternoon, when, after some time spent in preliminary arrangements, in suggesting topics for discussion, and the appointment of a business committee, the meeting was adjourned to the following morning. On Wednesday morning the delegates assembled in the Town-hall. There was a goodly attendance, many having come from a con-

siderable distance. Mr. John Andrew, of Leeds, was voted into the chair, in the absence of W. Morris, Esq., the president. The following are some of the more important resolutions passed at the conference:—

"That this conference regards with pleasure the influence of the efforts which have been made to secure the repeal of the beer bill, and it recommends the executive committee to take steps for sustaining the agitation for that object, pledging itself to accord the necessary, pecuniary, and petitioning support.

"That this conference views with pleasure the great success which has already attended the formation of Bands of hope, and earnestly recommends the friends of temperance everywhere, to establish similar organizations in connection with adult societies.

"It is the opinion of this conference, that much of the work of Sunday-school instruction is neutralized by the drinking customs of society. It would, therefore, request the various temperance societies, to call the attention of all teachers in their localities to the subject of total abstinence, and urge them to inculcate the practice upon the children under their care.

"That this conference, regarding the formation of Ladies' associations as important auxiliaries in the temperance cause, reiterates its former recommendation, that, wherever practicable, such be called into action, and have some particular department of the enterprise assigned to them.

"That this meeting feels deeply impressed with the importance of household visitation, and urgently recommends to the various societies the employment of town missionaries, and that care should be taken to select persons of unquestionable moral character, of sound temperance principles, and of active habits.

"That with a view to bring the subject of temperance before the ministers of religion, and to ascertain the number of that class who are at present abstainers from intoxicating liquors, the Conference directs the executive committee to take immediate steps for a re-issue of the ministerial certificate.

"That in view of the manifold and fearful evils resulting from the use of intoxicating drinks, and the light which has been shed upon the subject by scientific research, and by the experience of millions of persons of all classes, conditions, and employments, in this and other lands; this Conference is solemnly of opinion that the manufacture, sale, and use of such liquors as beverages is immoral, and ought to be universally abandoned; and further, that the makers, sellers, and drinkers, are largely responsible for the evils which these drinks produce."

A public tea party was held on Wednesday evening in the New Assembly Rooms, Harrison-road. The attendance was exceedingly numerous. Arrangements were made for a public meeting, which was presided over by JOHN CROSSLEY, Esq., Mayor of Halifax. The Rev. F. HOWARTH, of Bury, addressed the meeting at some length, contending that while the English were distinguished as a nation for the intelligence and integrity of their people, it was a lamentable fact that no nation was more degraded through its drinking customs.—Mr. HENRY CLAPP gave a brief sketch of the Temperance Movement in America.—Dr. Lees and Mr. John Andrew also addressed the meeting.

On Thursday morning, about 120 of the delegates and friends of the Temperance cause sat down to a public breakfast at the new Assembly Rooms, after which the delegates resumed their sittings. In the evening a second public meeting was held in the same rooms; Frank Crossley, Esq., presided on the occasion.

#### BOLTON.

Last month the seventeenth anniversary of the Ilton Society was celebrated by the members and friends. A tea party was held in the hall at five o'clock in the afternoon, at which about 300 were present; and after tea, the members at the Parents' and Youths' Temperance Societies, the various Sunday-school branches, and the brethren belonging to the orders of Adult and Juvenile Rechabites, walked in procession through the town, accompanied by three bands of music. The procession had an imposing appearance, from the numerous flags, carriages, vehicles, &c., which adorned it. The most amusing part, however, was a cottage placed upon a carriage, having a division across the centre. In the fore part, was the drunkard's cottage, with its inmates smoking, drinking, fighting, and exhibiting bruises, patches, and rags; and in the back part were a respectably-attired male and female, and their children, apparently in the greatest comfort, and affording a striking

contrast to the picture in front. At the close of the procession, a public meeting was held in the hall, over which R. Knowles, Esq., president of the society, presided; and the claims of temperance were advocated by Messrs. Addleshaw, Bormond, and others.

## GAINSBOROUGH.

The last week in June, the Temperance Society held a series of interesting meetings. Monday evening, the 24th, a tea festival was held, at which a goodly number were present. After tea, addresses were delivered by Rev. P. N. Atkinson, P. M. minister; Rev. J. Muncaster, Independent; F. Atkinson, the Society's Missionary; and Mr. J. Teare. On Tuesday evening Mr. Teare delivered a lecture in the Temperance-hall, and on Thursday and Friday evenings in the Primitive Methodist chapel. Our friend Teare nobly performed his duty, showing his audience that what the majority of the people have hitherto considered lawful and right, was unlawful and immoral. Great good was the result. The people are beginning to see the wickedness and absurdity of supporting the abominable system of drinking intoxicating liquors.

## RYDER'S COURT.

On Sunday evening, July 14, a Temperance Sermon was preached in the hall of the St. Martin's Christian Total Abstinence Association, Ryder's-court, Leicester-square, by Mr. G. Blaby. He selected for his text 1 Thessalonians, v. 22, "Abstain from all appearance of evil." After a brief introduction, the speaker enforced upon all—and professing Christians especially—the necessity of abstaining from all that in any way retards the morality, virtue, social happiness, or religion. He then proceeded to show that intoxicating drinks are evil, in a physical, moral, or religious point of view; that we should abstain for the sake of setting a good example to others, because we are "our brothers' keepers," and our actions have an influence upon others, either for good or for evil. He then addressed a few words to those who had already signed the Temperance pledge, on the necessity for them to be "up and doing," and not shrink from the work which is before them; adding, in conclusion, that neither teetotalism, nor anything short of the gospel salvation, would save them from the "worm that dieth not, and the fire that is not quenched." After the sermon, an Experience meeting was held. Mr. Spriggs presided, and several speakers addressed the meeting.

## ANNIVERSARY OF THE SCOTTISH TEMPERANCE LEAGUE.

The meetings connected with this celebration have been held in Glasgow during the past month. Sermons were preached on Sunday, the ministers who conducted the services belonging to different denominations. The Church of Scotland was represented by the Rev. T. C. Wilson, Dunkeld, who preached in St. Enoch's and St. John's churches. The Rev. Mr. Longmuir, of Mariners' Free Church, Aberdeen, occupied the pulpits of Messrs. Currie and Bonar. The Rev. W. Pringle, Auchterarder, preached in Cathedral-street and Wellington-street United Presbyterian churches; and Dr. Wardlaw's pulpit was occupied by the Rev. Thomas Henderson, Dundee, who also conducted a service in Laurieston Congregational Chapel. The Congregationalists not connected with the Union were represented by the Rev. F. Ferguson, sen., Aberdeen, who officiated in Ebenezer and Regent-place Chapels; and the Rev. Messrs. Paterson and Taylor, Baptist ministers, preached in their own places of worship. The thirteenth and concluding sermon for the day was given by the Rev. George Blyth, Jamaica, in Dr. King's Church, North Albion-street.

On Monday night a public meeting of members and friends of the League was held in the Trades'-hall, Glassford-street. There was a very full attendance. The Rev. T. C. Wilson, Dunkeld, occupied the chair, and the meeting was addressed by the Rev. Messrs. Brown, Blythe, of Jamaica, and Howarth, of Bury; and Messrs. Eaton, Stirling, &c.

On Tuesday morning a public breakfast, in connection with the anniversary meetings of the League, took place in the Trades'-hall, Glassford-street. The party was unprecedentedly numerous, nearly filling the spacious apartment.

The meeting of members for the transaction of business took place at twelve o'clock on Tuesday, in the saloon of the Trades-hall. Members and delegates were present from Edinburgh, Aberdeen, Paisley, Dalkeith, Kirkealdy, Alloa, Kilmarnock, Johnstone, Hamilton, Greenock,

Campbelton, Dumbarton, Rothesay, Milngavie, Airdrie, Shott's Iron Works, Barrhead, Neilston, Largs, Kirkcconnell, Coldstream, Tranent, Penston, Burntisland, Abercorn, Doune, Dunblane, Colclace, Dunkeld, Elgin, and Bury.

ROBERT KETTLE, Esq., President of the League, took the chair; and, after the Rev. Mr. Wilson, Dunkeld, had, at his request, implored the Divine blessing, he opened the proceedings with a few introductory remarks.

THE SECRETARY then read the annual report of the Executive Committee, the statements of which were of a highly interesting and encouraging description. The success which had attended the efforts of the League was detailed, and several features of the times noticed, the tendency of which was to popularize and extend the principles of temperance.

After the election of officers, the appointment of committees, and the transaction of other business, the proceedings, which had throughout been of a satisfactory character, terminated with a vote of thanks to the chairman.

## EDINBURGH.

The Ladies' Visiting Committee, in connection with the Edinburgh Total Abstinence Society, held their quarterly soiree in Mr. George Johnston's Temperance Hotel, Nicolson-street, on Wednesday evening, July 17, when the place was filled with a highly respectable audience. Mr. EASTON occupied the chair; and, after some appropriate observations, introduced Mr. Birrel, who read the report. It showed that since last quarter, through the efforts of the ladies' committee, 39 had become connected with abstinence.

## GLASGOW.

A soiree, under the auspices of the Juvenile League, took place in the Mechanics'-hall, Hanover-street, on Saturday evening, July 13; Mr. JAMES MITCHELL presided. Interesting addresses were delivered by Messrs. M'Alister, Morton, Reid, Glendinning, and other gentlemen; and appropriate melodies were chanted by the juveniles in first-rate style. The most interesting feature in the proceedings was the distribution of several prizes, for the best sewed pieces, knitted and crochet work, offered some time ago by the League, with the view of promoting habits of industry. Altogether it was a most pleasant, instructive, and happy meeting.

## GORBALS.

On Wednesday night, July 17, a numerous and interesting party of the adult members of the Gorbals Abstinence Society assembled in Bedford-street Hall. The object of the meeting was to present a testimonial to Mr. P. Ferguson, Temperance agent to the Gorbals Society, on occasion of his leaving them to assume the same important office in connection with the Free Church Total Abstinence Society. ARCHIBALD LIVINGSTONE, Esq., presided. He was supported by Mr. Ferguson, the guest of the evening, and several other staunch friends of the cause. After tea, the chairman rose, and in a neat address presented Mr. Ferguson with a watch, chain, and key, bearing the following inscription:—"Presented to Mr. Peter Ferguson, by a few friends, in token of their esteem for the valuable services rendered by him as agent of the Gorbals Total Abstinence Society. 17th July, 1850." The interest of the meeting was maintained till a late hour.

## FALKIRK.

On Friday, the 12th July, the juvenile abstainers, to the number of about 300, under the guidance of the committee of the adult society, had a pleasure excursion to the policies of Major Chalmers, of Larbert-house, who, in the most kind and obliging manner, threw open his grounds, for the gratification of the young. After a short tour through the grounds, the procession assembled in front of the house, where they were kindly welcomed by Major Chalmers and family, with a number of friends, including Colonel Dundas and son. After partaking of refreshments, and singing some of their temperance melodies, a neat and appropriate address was delivered by the colonel, when they again formed in procession and visited the garden and hot-houses, and, highly gratified with the sight and the attention they had received, they returned to town in excellent spirits. Amongst the various devices got up for the occasion was one which attracted special attention; it was a very neat figure of Father Mathew, holding a hammer in one hand, and the remains of a shattered whisky-bottle in the other. A soiree was held in the evening in Mr. Scott's Temperance Hall, which was numerously attended, and went off with great spirit—all parties returning highly gratified with the day's proceedings.

## BLACKQUARRY AND SPRINGBANK.

On Friday evening, July 19, a social meeting of the members and friends of the Juvenile Abstinence Society was held in the Mechanics'-hall, Fergusson-street; Mr. JAS. MORTON, president, in the chair. Addresses were delivered by Messrs. Alex. McCrae, Thomas Brown, James Mitchell, Thomas Reid, and other distinguished promoters of the temperance reformation among the young. The addresses were interspersed with temperance melodies, sung in good taste by the children.

## RECENT PUBLICATION.

THE WORKING CLASSES OF GREAT BRITAIN; *their present Condition, and the Means of their Improvement and Elevation.* PRIZE ESSAY. By the Rev. SAMUEL GREEN, A.B. London: John Snow.

THE circumstances which originated this Essay are briefly stated in the Preface. A prize of fifty pounds having been offered by Mr. JOHN CASSELL for the best Essay on the above subject, forty-eight essays were submitted for competition, the adjudicators being the Rev. T. Spencer, A.M.; Edward Miall, Esq.; and Edward Swaine, Esq.; who, after completing their examination, adjudged the prize to the Rev. S. G. Green, of Taunton, the author of the volume.

The Essay has been looked for with much interest, the subject in itself being so important to the industrial classes. Their present condition, the means hitherto employed for their improvement, and the suggestion of practical remedial measures demanded attention; and in the volume before us the subject is discussed with manifest ability, abounding with counsel admirably adapted to promote the social elevation of the people.

It will be necessary to do little more than present a short analysis of the contents.

The opening pages dwell chiefly on the necessity of a working class, the real nature of their position, as one of subordination, not inferiority. The past and present condition of the labouring population exhibits the inconveniences of the transition state, and the mutual repulsion and strife consequent upon all great changes. These preliminary remarks are followed by a classification of industrial occupations—the agricultural labourer, the country-town artisan, and the factory labourer; and then are furnished some valuable particulars relating to the moral and physical condition of each class.

The chief portion of the work is devoted to an examination of the machinery now in operation for bettering the condition of the working man: the School, the Church, and the Press.

Hints to working people usefully conclude the Essay. The advantages of Friendly and Insurance Societies, and Provident Associations, are brought forward and ably enforced.

A principal subject, suggested by the generous donor of the prize, *the Temperance Movement*—its adaptation as a remedy for the evils of intemperance, the influence of the total abstinence principle to improve the condition of the masses, &c., has not been overlooked by the author. Under the catalogue of Church Agencies we find some well-expressed sentiments. With regard to the Temperance Movement, Mr. Green says:

“It is a crusade against a vice to which the labouring classes are especially exposed, and of which the extent and ravages among this portion of the community are confessedly most fearful. The means of reformation are, first, a simple appeal to the drunkard himself, founded on the fact, that, in the total relinquishment of the means of his undoing lies his great, if not his only security; and urged by the consideration that neither health, strength, nor real comfort, is to be attained by the use, in however small a degree, of intoxicating beverages. This latter fact again is felt most fully to sanction an appeal to moderate drinkers, also to renounce the use of these liquors; partly that they may be preserved from the temptation to excess, but principally for the sake of presenting that great MORAL EXAMPLE, without which we can scarcely have to succeed in inducing the inebriate to abstain. Such,

in a few words, is ‘Teetotalism,’ a moral remedy for a moral evil.”

Mr. Green speaks of the general apathy with which the Christian Church in this country has regarded the Temperance Movement; how few advocates it has found in the pulpit, and how, sometimes, it has been received as in direct hostility to the truths of the Gospel. He alludes to the startling allegation brought in 1847 by the Southern Division of the Evangelical Alliance, concerning the connection between *Infidelity and Teetotalism*.

Speaking of this matter, he says:

“Morality will not disown religion, until the religious neglect to inculcate morality. If Christians will not accept Teetotalism as an ally, it will be exalted as a rival. True, the result will be disappointment to the advocates, and, eventually, overthrow to the cause; for there is but ONE power that can truly regenerate mankind. The church, however, will have too late most bitterly to reflect that a great means of usefulness placed within its reach had been neglected and thrown away.”

With most of this we cordially agree; perhaps if more of the volume had been devoted to a clear statement of the Total Abstinence question, its utility might have been increased; but for what there is, we thank the author, earnestly desiring the realization of his own words: “*The alliance of Teetotalism with religion.*”

A valuable *Appendix* has been added, containing the statistics of labour and remuneration in the various employments of town and country life. The consequences of insufficient wages are pointed out in the desecration of the Sabbath, theft, and immorality, the miseries of the low lodging-houses, and the temptations to juvenile depravity. In these pages the non-necessity of intoxicating drinks to support strength under severe toil is ably sustained by facts. Statements made by ballasters and coal-whippers, whose employment is perhaps the most trying and exhausting of all departments of labour, are adduced to show that food only can give real strength to the frame, and while such testimony against inebriating stimulants is at once conclusive, evidence concerning branches of industry in which men are compelled by the fear of losing their future chance of employment, to spend a large portion of their earnings in drink, is brought forward to exhibit the evils of the present system. The connection necessarily attendant upon such a state of things—the relation between intemperance, crime, and poverty, is shown by the testimony of the best authorities, men, who, from long experience, are competent to form a just opinion.

Altogether this is a valuable book, such as the necessity demanded. Mr. Green's Essay displays much intelligence and discrimination, fair and candid in its discussion of relative claims and duties, clear in its statement of principles; and the Appendix (for the compilation of which we are indebted to the munificent donor of the Prize), is replete with instructive information, calculated to awaken a spirit of high and earnest philanthropy.

We trust the volume will be extensively circulated. We recommend it to the serious perusal of our friends. It is issued at a cheap rate, and in an elegant form; and its subject appeals to all friends of the people, inculcating something better than the worn-out theory, that man was born to be wretched and die; suggesting remedies worthy of careful attention—remedies which, if carried out, would produce a change that would be felt by the majority of the people in happy homes, enlightened minds, and consistent and useful conduct.

Advertisements, and articles intended for insertion, should be addressed to the Editor, 335, Strand, London; also, all orders for the Stamped Edition, with remittance for the amount, in postage-stamps, or Post-office orders, to John Cassell, as above.

*The TEETOTAL TIMES AND ESSAYIST may be had of B. L. Green, 62, Paternoster-row, London; Ward, 54, do.; Abel Heywood, Manchester; Kershaw, Leeds; Mezies, Edinburgh; Gallie, Glasgow; and all Booksellers.*

## THE IMPORTANCE OF JUVENILE TEMPERANCE SOCIETIES.

[BY BENJAMIN PARSONS.]

It is an old saying, that "you may bend even the oak while it is young." We have in our garden two of the above-mentioned trees, one of them fifty years old, and the other about half-a-dozen. The elder has a large erect trunk, and could not be bent by any apparatus we possess; and, indeed, if we could command sufficient mechanical power, there is no doubt but its body would sooner break than bend. But, the other day, we tried our skill with its younger brother, and actually bent it round into a perfect circle, and now its top is growing erect, as usual, only that it is curved so as to form a coil, like that of a serpent, in the middle. If allowed to remain and grow for a century, it will present a remarkable illustration of the saying with which we commenced this paper.

It is often said that human nature is the most untractable thing in the world; and so it is, if you do not begin soon enough; but that we can train it to almost anything, if we commence at the cradle, is proved by the history of all nations. Hindooism, Buddhism, Mohammedanism, Roman Catholicism, or Protestantism, are not innate ideas born in us, but are received from our parents and instructors. And the same may be said of most of our tastes. Not a few of them are the result of circumstances. A child accustomed to the bread-fruit tree of the South Sea Islands, would prefer a meal of that to the most sumptuous viands of Old England; while the solid food of Britain is preferred by its inhabitants to the lighter dishes of the Continent. Hence it was that the Israelites, who had been born and bred in Egypt, longed for the melons, the flesh-pots, the onions, and the garlic, which they had eaten in the house of bondage; while it is probable that their children, who had never tasted anything but manna, cared little about any other provision. The Scripture recognizes the effect of early education when it asks, "Can the Ethiopian change his skin, or the leopard his spots? Then may ye, who have been accustomed to do evil, learn to do well?" and when it also gives the command, "Train up a child in the way he should go, and when he is old he will not depart from it."

These remarks bear powerfully on the importance of a teetotal education, and the advantages of *Juvenile Societies*. The taste for strong drinks is not natural, but acquired; for you never saw a child which did not make a wry face when these poisons were first placed to its lips. It smiled, and smacked its mouth when it received the provision which nature intended, and thus its very palate and features gave the most valuable hints to its parents respecting its diet. It is in our power to have a sober or a drunken country. If we vitiate the tastes of our children, fire them with the stimulus of alcohol, and make them dependent upon wine, spirits, and beer for animal excitement, we do much towards making them fond of these liquors, and, in hundreds of cases, shall render them drunkards. Their palates, their depressed minds, their earliest and liveliest emotions and associations will attach them to the bottle. On the contrary, if they never touch these poisons, if from infancy they are taught to loathe them, to observe their baneful character and destructive influence on others, we may indulge the hope that the principle

of true temperance will take deep root in their hearts, and become a ruling motive in their future lives.

It is well to persuade children to commit themselves to the profession, practice, and defence of noble sentiments early. Thousands are mere namby-pamby people all their days, because they never heard that they had any mental or moral power of their own. They are carried about by every wind of doctrine, and are almost as destitute of intellectual courage, at sixty years old, as they were when they were only six. On the other hand boys and girls who learn, at an early age, that they can understand a truth, can defend it, contend for it, and reduce it to practice, will not be "reeds shaken of the wind" when they come to years of maturity.

In the neighbourhood of the writer a *Juvenile Teetotal Society* was formed not long ago. It was determined to let everything be managed by the youths themselves. There was a juvenile committee, a juvenile secretary; and, at their quarterly tea-meetings, everything was arranged and managed by the boys and girls. They sold the tickets, prepared the tables (whether in-door or out), provided the tea, and, at the repast, the girls presided and the boys waited at table; and though, on one occasion, four hundred sat down to tea, yet all was conducted with the utmost order. At the public meeting which followed a boy presided in the chair, another opened the meeting with prayer, and half-a-dozen others delivered speeches which would have done no discredit to any adult assembly in the country. At the conclusion a gentleman addressed the audience, and the people went away highly delighted. On one occasion, in June last, the Saxhorn band of *Mr. Shapcott*, and his seven sons, was engaged by these youths; not less than a thousand people attended; and the inhabitants declared that the afternoon and evening was one of the happiest that had ever been enjoyed in the village. There was everything to please, and nothing to corrupt. The pleasure was innocent, and therefore real and exquisite; and was not a little heightened by the hope that it held out for the future respecting the rising generation.

Not the least advantage of this commencement was, that the thing spread. Several juvenile societies around sprang out of the one formed at *Ebley*; and all of them are now vying with each other in spreading the principles of Temperance. One of them is called "THE BAND OF HOPE;" and well it may receive that designation, because, in these youthful advocates and propagators of Total Abstinence, we have a glorious prospect for the future. Yes! a brighter scene dawns from these operations of the young people than has been dreamt of for centuries. It is true we have Sunday-schools and Day-schools; we have Missionary, Bible, and Tract Societies; we have Provident, Building, Freehold, and Funeral Clubs; we have cheap books; philanthropic Brothers and Sisters of Mercy, and faithful Preachers of the Gospel; but still our hearts, as parents, are sorrowful, as we look at our children, and think of the future. Not that we doubt the efficacy of the gospel, or the faithfulness of JEHOVAH'S promises; but, alas! there is an enemy among us. *Strong drink* is one of our most powerful antagonists, for it has, again and again, counteracted all our exertions, and blasted all our hopes. Ministers of the sanctuary have fallen as stars from heaven, and the dragon that cast them down was ALCOHOL; church members are dismissed in great numbers, annually, because of their indulgence in liquor; literary, scientific, and

philanthropic individuals have been disgraced for ever by these beverages; commercial men have been rendered bankrupts; and princely fortunes have been worse than wasted on these poisons; and so long as they are used, what hope have we for posterity? Unless these destructive drinks are swept away, our children may be a pest to themselves, and a bane to the world. But let them be abandoned and abolished, and we may then close our eyes in peace respecting the next generation. It is, therefore, a most solemn duty incumbent upon parents, patriots, and, indeed, all who have at heart the permanent prosperity of our sons and daughters, to unite with the friends of Total Abstinence in staying so desolating a plague, and especially in encouraging Juvenile Temperance Societies, and avoiding everything, in word and deed, which might, in any way, seduce these young disciples from their steadfastness.

Our juvenile societies will do wonders in calling forth a host of agents who will be capable of conducting, with vigour, any benevolent, philanthropic, or patriotic society, which the age may require. Nothing so much at present keeps back our various institutions for the benefit of our country and the world, as the want of zealous and efficient labourers. In many even of our large towns, almost all that is effected is done by a few individuals. Numbers have an impression that they can do nothing, except subscribe a few pence or shillings; and this diffidence and inactivity arise mainly from never having been accustomed to do anything for the general good. Our Juvenile Teetotal Societies will raise up a new race of citizens, who will be ready for every good work, and in whom we may place the utmost confidence, because they will neither have their reason seduced, their passions inflamed, nor their morals corrupted by intoxicating beverages. Not long since it was dangerous to have an association either for pleasure or profit, because the flagon was deemed a necessary accompaniment, and almost every evil arose from its use; but hereafter, if we nourish our children in the principles of Total Abstinence, we may assemble, combine, and enjoy social intercourse, without fear of any evil consequences.

We have found our juvenile teetotalers our most active agents in the cause of mutual improvement and the diffusion of information on Temperance. They have hired lecturers on useful subjects, have formed a Reading Society of their own, and distribute tracts on Total Abstinence from house to house. And they have found much encouragement; for many persons, who would have rejected other missionaries, have admitted the lads, and admired their zeal. We have also been delighted to see parents come forward in consequence of the activity of their children. They have felt that it would be the worst of cruelty to tempt their offspring to drink, or induce them to break their pledge. We have known several cases in which the cup has been banished from the table, that it might not be a snare to the young people. "I abstain for the sake of my sons and daughters," said a wealthy father to me the other day. "I have seen," added he, "so many ruined, so many wealthy families brought to the parish, by these liquors, that my only hope for my children's prosperity is in Total Abstinence." "Visiting the sins of the fathers upon the children unto the third and fourth generations," is one of the most solemn texts in the Word of God, and signifies, not that the children shall be punished for the sins of their parents, but that the evil conduct of the latter will lead their children astray, and thus

cover them with guilt. Everywhere multitudes of examples illustrate the force of the passage, and many parents begin to feel their power, and especially so where the children have taken the lead in the Temperance cause. It would be inexpressibly cruel and hard-hearted for a stranger to tempt these youths to drink, more so still for the father and mother to be the seducers, and worst of all for professors of the gospel to be guilty of this crime.

Not only relatives, but adult neighbours, have been reclaimed by these youthful advocates, and we feel persuaded that one of the most important movements that could be made in our day would be the establishment everywhere of *Juvenile Total Abstinence Societies*. It would be training the young in the way they should go as to Temperance, and would also educate a noble band of agents to work hereafter in all our patriotic, liberal, philanthropic, and religious societies.

## PREJUDICE.

[BY DALMOCAND.]

On glancing at the heading of this article, my reader may ejaculate—psha! what have I to do with prejudice? Nothing, of course; but there can be no harm in looking whether you do not hold some in stock notwithstanding. At each returning period, the man of merchandize goes through the process of examining his possessions, both as to amount and quality, that he may calculate his position, and frame his future motions in concord with the knowledge thus acquired. What should hinder us from turning over, in like method, our several mental stores—namely, our opinions; retaining, with deserving care, such as prove worthy, and scattering to the winds such as are valueless.

Assuming that whatever obstructs progress in true knowledge, and impedes our rising in the scale of being, should be considered with a view to its removal, we may advisedly take up our hinted topic.

PREJUDICE denotes judgment, assumed and maintained, without a proper survey of the ground or groundlessness on which it rests; proceeding frequently from a jumble of opinions, culled in haste—and, consequently, often more erroneous than just. Whether favourable or adverse, prejudice is the copious source of incalculable mischief, for over our discerning faculties it throws a distorting veil, through whose medium objects of beauty and of moment are represented as hideous and insignificant, while things unseemly and unimportant appear in different guise. Rational powers are graciously bestowed that we may, in our earthly pilgrimage, move along according to their precepts and the dictates of our God; and aught that calls for judgment should be candidly regarded with a resolute intention of following out the decision formed, thereby not opposing the aggrandizement of the soul. It is an old observation, that "men readily believe what they wish to be true;" but to convince or undeceive an individual against his will, or interest, presents a formidable task.

In childhood we imbibe, almost passively, the sentiments of those around us, to whom, and to our undrilled senses, we must, for some time, be subservient. Strange dogmas, thus, at an unguarded age, find easy entrance into the mind, and, when unexpelled, exercise despotic rule with little intermission till life's close. Soon, however, reason, glow-worm like before, begins to glimmer more, and truth to be discovered from falsity; but whether this development goes on and prospers is greatly dependent on the line of conduct that may be pursued. The plastic faculties will not attain to vigour, or prove the glorious boons they were designed, without assiduous

culture. The mind, like the body, must be fed and exercised, or nature languishes; yet the former, amid its greater and more common sufferings, clamours less. To illustrate man's earthly preference, let his limbs be straitly bound with cords, or pierced with cold, and he writhes to be relieved; but let his mind be girt with blighting prejudice, or stung with damning error, and he rarely feels sufficiently aggrieved to bethink him of a sanitary investigation. Howbeit, man was never intended, in senatorial dialect, to "pair off" with the lower animals; like them, administer to corporeal wants alone, during his few transient years, and dying, indicate no sign of future destiny. No; man is for other and more lofty end ushered into being, and with eternity before him, has eternal sympathies to cherish.

Impartiality of judgment all lay claim to, but the reign of self-delusion is extensive. Truth and error float on every side. Remembering the natural avidity with which the hungry mind indiscriminately seizes objects of repeated contact, it is of primary importance that man, when he perceives his rational principles shooting into practical vitality, should endeavour to remove noxious elements, and unceasingly consult its safety. Accordingly, we should, when undeceived in regard to the hollowness of one fondly-harboured notion, at once proceed to ransack our ideal magazine—and, with awakened reason's aid, attempt the classification of the whole. He who, in time, untiringly and prayerfully labours to establish reason's sway, and to emancipate himself from such prepossessions as are faulty, may, when the knell of time has rung, enter on the cloudless enjoyment of his reward. It is worthy of remembrance in this matter, that one acts with prejudice, or prejudices, when he limits his attention to one aspect or bearing of a question. It was prejudice of this kind which changed our once pure nature into pollution, and this once lovely world into a wilderness. Had our progenitors coupled in their minds the Creator's warning with the tempter's counsel, the covenant would not have been broken, nor would Christ have died. When the "Man of Sorrows" issued his gracious invitations to the weak and wandering, the proud rejoinder rang along the ranks of bigotry—"Can any good proceed from Nazareth?" Would disciples descant on the wonders of redeeming love, and reason with gainsayers, the contemptuous scribe would answer—"To your nets and avocations, ye dabblers in things abstruse, and world-disturbers!" Let the philosopher of Florence announce our earth as a locomotive, straightway the minions of the Inquisition escort him to a dungeon. Ponderous, indeed, would that volume require to be which could comprise a thousandth part of prejudice's doings down to the present hour. What sufferings and bloodsheddings—to say nothing of estrangements. Unless man enlarge his knowledge, and employ his discriminating powers, he cannot, with any propriety, expect even the partial eradication of those baneful theories, and modes of action, which credulous youth may have planted in his mind, and circumscribed society, or placid ignorance, tended to consolidate. Each individual should account it his salvation—interested duty to devise the annihilation of all biassed feeling; but little anxiety, on this point, seems to be entertained, and men, in general, resent, with warmth, all treading upon their *corns*, whether physical or mental.

He who is deeply imbued with prejudice, abides, in his own eyes, pre-eminently wise—largely exempted from the common fallibility of man, and imagines no opinions, *save his own*, worth recording in the archives of unsullied truth. The fabled frog thought that it equaled the stately ox in magnitude; and the serf of prejudice conceives himself the illustrious wielder of an intellectual giant's power. The daw, enrobed in borrowed plumes of splendour, viewed with disdain its kindred race; and the man arrayed in haughty prejudice, looks down with scorn upon his brother-man.

While decrying self-conceit, let me not be understood as touching that divinely-ordered principle of self-respect, which, not unfrequently, appears the chief upholder of external decency. In proof of this, how often do we see an individual, in whom self-esteem is, by any means, for a season blunted, unblushingly commit deeds from which, at other moments, he would indignantly recoil! No, it is that ignorant, mulish, self-complacency, whose possessor the voice of inspiration explicitly declares to be in a state more hopeless than a fool, which I assail. A recent sporting work, on Africa, details how the hunter, with questionable humanity, experimented on a disabled elephant to discover the most vulnerable or mortal part; but shot after shot entered before effecting a death-wound; so the prejudiced intellect may be plied with argument after argument, fact upon fact, without its warrings giving way. "Celestials" will not abandon *opium-eating*, nor Britons renounce *drum-drinking*, all at once; one or two self-poisoning generations must depart, ere the national mind can be delivered from hereditary bondage, and the state diverted from its nefarious system of sot-making by special licence.

Teeming with significance is the frequently repeated stricture—"he stands in his own light." I remember meeting, several years ago, an instructive adventure of a persevering Scot in modern Babylon. Entering the mart of a merchant prince, and depositing his bale of soft wares, he asked permission to exhibit the contents, but a pert "counter-jumper," charged with prejudice, grumbled a refusal, and, on his remonstrating, flung his head-gear to the street. Coolly wringing out the moisture, the homely manufacturer returned, and, with a forgiving smile, expressed his confidence that a look of his commodities would be taken now. The master, having silently observed what had occurred, at length came forward to declare his willingness, and finding, on inspection, several samples exactly suited to his needs, opened forthwith a correspondence which became extensive and remunerating. Perhaps, reader, your tendering advice from a belief in its excellence and adaptation, may bring you numerous rebuffs, but, supported by purity of aim, persevere; "in the morning sow thy seed, and in the evening withhold not thy hand." For a "word fitly spoken," men may yet apply to you the prophetic benediction on the sower beside all waters. The upspringing of emitted truth may be here concealed, but rest assured that, if even a cup of water is recorded in the heavenly register, no endeavour, however humble, to direct the erring, can be allowed to pass into oblivion; the counsellor and the counselled may rejoice together, while the pervertor and his victim must bewail.

Fallacious prejudice, we have seen, has, almost since creation's dawn, continued to approve itself the enemy of God and the scourge of man, and from its contorting whatever might conduce to the former's glory and the latter's happiness, may be aptly named—*Satan's Mirror*. Such being palpably the case, each should entreat the Spirit of Wisdom, from on high, to assist in the dispersion of that film of prejudice which depraves his bodily and mental eye, and in the displacement of that brutish ignorance which clogs the soul. And in this ennobling work, let no one fail to come within the influences of the Book of Life:—

"A glory gilds the sacred page,  
Majestic as the Sun;  
A light it gives to ev'ry age—  
It gives and borrows none."

Thus sedulously *unthinking*, or discarding all opinions that will not stand the test—listening with judicial wakefulness to whatever may be adduced on either side, and fostering no inordinate veneration for what is simply ancient, we shall grow in healthful knowledge, diminish our liability to error, and, with becomingness, fulfil our destiny.

## SELF-IMPOSED TAXATION.

Mr. G. R. Porter, who is known to the public by his valuable work on the Progress of the Nation, has submitted to the British Association for the Advancement of Science a valuable paper on "The Self-Imposed Taxation of the Working Classes." The writer refers, of course, to that self-imposed taxation which consists in the use of articles from which we could very well abstain, and which are of no use to us either bodily or intellectually. The particular instances were the consumption of ardent spirits, beer and tobacco; the yearly expenditure of which articles, in the United Kingdom, amounts to a sum which must appear perfectly fabulous until the reasonableness of the result be shown by means of calculations adopted and formed on good authority. The quantity of spirits of home production consumed in 1849 within the kingdom was, in England, 9,053,676 imperial gallons; Scotland, 6,935,003 imperial gallons; Ireland, 6,973,333 imperial gallons: together, 22,962,012 imperial gallons. The duty upon which quantity amounted to £5,793,381. The wholesale cost, including the duty, would probably amount to about £8,000,000, a sum which would, however, be very far short of that paid by the consumers. It has been given as the opinion of several distillers, that the consumer pays for every gallon of spirits used three times the amount of the duty. Assuming this estimate, it would appear that the cost of British and Irish distilled spirits to the people of England, Scotland, and Ireland, respectively, in 1849, was £17,381,643, thus divided:—England, £8,838,768; Scotland, £5,369,868; Ireland, £3,173,007; total, £17,381,643. The consumption of rum in 1849 amounted to 3,044,758 imperial gallons, the duty paid on which was £1,142,855. Making the same calculation, the expenditure for this kind of spirit will reach £3,428,565, making the whole outlay of the people for these two descriptions of ardent spirits £20,810,208, thus locally divided:—England, £8,205,242; Scotland, £6,285,114; Ireland, £6,319,852; making a total of £20,810,208. If we assume that the population of the three divisions of the United Kingdom was the same in 1849 as it was found to be at the enumeration of 1841, the consumption per head in the year was—In England, 0.569 gallons; Scotland, 2.647 gallons; Ireland, 0.853 gallons. These proportions are such as would fall to the share of each man, woman, and child throughout the land; but it must be evident that many, and especially the women and children, can count for very little in the calculation, if, indeed, they should not be wholly discarded from it. Dividing the quantity consumed by the adult males as they were ascertained in 1841, the following portions would fall to the share of each:—In England 2.330 gallons, or about 2½ gallons; in Scotland 11.168 gallons, or about 11 1/6 gallons; in Ireland 3.469 gallons, or about 3½ gallons. Brandy is for the most part drunk by persons not of the working class, as that term is generally, but somewhat arbitrarily, understood. The quantity consumed in 1849 was 2,187,500 imperial gallons, the first or wholesale cost of which was about £546,875; and the duty paid amounted to £1,640,282: together £2,187,157. If we assume that each gallon costs, on the average, to the consumers, 30s. or 50s. per cent. advance upon the import cost and duty, this would exhibit an expenditure for brandy of £3,281,250, which, added to the sum formerly stated, gives a total expenditure within the year for ardent spirits of the enormous sum of £24,091,458. The number of bushels of malt subjected to duty in 1849 was 37,999,032, or 4,749,879 quarters; but of this quantity only 3,719,145 quarters is set down as having been used by licensed brewers. Of the remaining 1,010,734 quarters, the greater part was, no doubt, used by private families, and the remainder was worked up by the distillers. In order to be on the side of moderation, let us assume that only the quantity (3,719,145 quarters) used in licensed breweries was employed in making beer, and we shall find, upon the usual calculation of 3½ barrels of beer, of average quality and strength, as the product of each quarter of malt, that the number of gallons brewed from the above-mentioned quantity was 435,139,965. Assuming the price to be 1s. 2d. per gallon, we arrive at the sum of £25,383,105 annually spent by the population of this kingdom, and chiefly by the labouring portion, for beer.

It is shown by a statement recently presented to the House of Commons, that the number of persons who are engaged as producers and distributors of beer in England and Wales is as follows:—Brewers, 2,507; Victuallers, 88,496; Persons licensed to keep beer-houses, 38,070. Total, 129,073. The quantity of manufactured tobacco upon which duty was paid in 1849 was 27,480,621 lb., and of manufactured tobacco and snuff, 205,066 lb.; yielding a revenue of £4,408,017 14s. 11d. The cost to the consumers generally will be as follows:—26,862,308 lb. of tobacco, at 4s. per lb., £5,372,451; 5,537,344 lb. snuff, at 6s. 8d., £1,845,781; 549,612 lb. English-made cigars, at 9s., £247,326. Total for British manufactured, £7,465,567; 205,066 foreign manufactured, at 12s., £123,040. Total value as paid by consumers, £7,588,607.

If it be conceded that the sums here brought forward are justified by the facts and calculations on which they are based, it would appear that the people, and chiefly the working classes of England, Scotland, and Ireland, voluntarily tax themselves for the enjoyment of only three articles, neither of which is of any absolute necessity, to the following amount:—British and Colonial spirits, £20,810,208; brandy, £3,281,250; total of spirits, £24,091,458. Beer of all kinds, exclusive of that brewed in private families, £25,383,165. Tobacco and snuff, £7,588,607; together, £57,063,230. At the beginning of this paper it was remarked that the amount of money expended upon articles which, like spirits, beer, and tobacco, are not of first necessity, forms a measure of the prosperity of the nation and of the ability of the community to bear those national burthens which cannot be avoided,—a remark the justice of which hardly admits of question; but it would by no means follow that the diminished use of the three articles named would afford proof in itself of lessened means of comfort on the part of the working people, and of diminished prosperity in the nation generally. On the contrary, if it were seen that, as respects gin and whisky, the two and one-third gallons consumed in the year in England, the eleven and one-sixth gallons so consumed in Scotland, and the three and a-half gallons consumed in Ireland, by each adult male, were diminished to one-half those proportions, while a larger sale should be effected of sugar, of tea, of articles of decent clothing, and of other matters whereof the females and children should be partakers, there can be no disputing about the advantageous nature of the change, and but little ground for asserting that the general sum of prosperity were lessened. The probability, on the contrary, is, that money thus expended would afford greater means for employment throughout the country in other branches of industry, and thus open additional sources of prosperity to all. There is one consideration arising out of this view of the subject which is of a painful character, and which, if it were hopeless of cure, would be most disheartening to all who desire that the moral progress of the people should advance at least an equal pace with their physical progress—it is, that among the working classes so very large a portion of the earnings of the male head of the family is devoted by him to his personal and sensual gratifications. It has been computed that, among those whose earnings are from 10s. to 15s. weekly, at least one-half is spent by the man upon objects in which the other members of the family have no share. Among artisans, earning from 20s. to 30s. weekly, it is said that at least one-third of the amount is in many cases thus selfishly devoted. That this state of things need not be, and that, if the people generally were better instructed as regards their social duties, it would not be, may safely be inferred from the fact that it is rarely, if ever, found to exist in the numerous cases where earnings not greater than those of the artisan class are all that are gained by the head of the family when employed upon matters where education is necessary. Take even the case of a clerk, with a salary of £80 a year, a small fraction beyond 30s. a week, and it would be considered quite exceptional, if it were found that anything approaching to a fourth part of the earnings were spent upon objects in which the wife and children should have no share. The peer, the mercant, the clerk, the artisan, and the labourer, are all of the same nature, born with the same propensities, and subject to the like influences. It is true they are placed in very different circumstances—the chief difference being that of their early training—one, happily, which it is quite possible, in some degree, to remedy, and that by means which would, in many ways, add to the sum of the nation's prosperity and respectability.

MALT MACHINERY *versus* THE CHRISTIAN SABBATH.

THE following letter, by an Inland Revenue Officer, has been forwarded to us by Mr. T. B. Smithies, at whose request it was drawn up. It contains statements which will be new to many of our readers, and shows plainly that every drinker of malt liquor is implicated in Sabbath desecration:—

"My dear Sir,—I have much pleasure in furnishing you, as requested, with a few particulars on a subject on which I know you feel deeply interested.

"It is a very gratifying fact to every lover of the holy Sabbath, that the Christian public is manifesting such a lively concern in reference to Sabbath labour in connexion with the Post-office. But is it not somewhat strange, that whilst so much sympathy is generously and justly evinced on behalf of Post-office clerks, another numerous and equally respectable and responsible class of government servants is altogether overlooked? I refer to Excise (or Inland Revenue) officers. This, especially with reference to the public advocates for the better observance of the Lord's-day, has been to me, for some years past, a matter of surprise. How is it to be accounted for? Is it because this class of persons have less reverence and love for, and less need of, the Christian Sabbath, than their fellow-servants of the Post-office? I have no hesitation in saying, decidedly not. On the contrary, they would greatly rejoice at being freed from obligation to Sabbath labour, which is felt, by very many of them, to be an oppressive and galling burden upon the conscience, and necessarily pernicious to the moral and religious feelings.

"This apparent inconsistency on the part of the Christian public is, perhaps, partly attributable to their want of information upon the subject. They are probably unacquainted with the fact, that there are about three thousand Excise (or Inland Revenue) officers scattered over the United Kingdom, every one of whom is obliged to visit and survey every malt-house in his residence and under his survey, once at least every Sabbath, when any malt is being manufactured therein; and frequently twice or more, according to the stage of operation then in process. Many officers are under the necessity of frequently travelling considerable distances on the Sabbath, to visit and survey malt-houses situated out of their residences, and in villages several miles apart from each other.

"You will, doubtless, remember, that a few years ago, a certain officer of Excise, then residing within a hundred miles of York Minster, became connected with a large and popular Sunday-school, well known to yourself. At the time of his doing so, the nature of his business did not necessarily involve Sabbath-labour. But, subsequently, certain alterations were made, by which there was placed under his survey, amongst other things, a malt-house, which, somewhat singularly, belonged to two of the superintendents of the Sunday-school in which he himself was the conductor of a class of senior youths. Sabbath-labour now became indispensable to this Sunday-school teacher. The malt-house of these two superintendents must be visited and surveyed by him, once or more, every Sabbath. Often, after accompanying the school to its usual place of worship, has he, with permission of the respective superintendent for the day, repaired to the Excise-office, in an adjacent street, to make the necessary entries concerning the malt-house, returning before or during the opening service. Or, otherwise, he has performed this necessary part of his duties at the close of the service. I refer to this merely as an instance which has fallen under your own observation.

"Sabbath-labour, in connexion with the manufacture of malt, is not only involved in its survey, but is indispensable to its accomplishment. It would be difficult to give an exact description of the process of manufacture, as it varies considerably, according to the mode adopted, and the state of the weather. The following sketch, however, may be regarded as an average specimen, and will give you some idea of the nature and amount of Sabbath-labour required in the manufacture of an article so extensively patronized by the religious public!

"The almost universal practice of malsters is to commence a fresh operation every fourth day; and as the

grain used in each operation is legally required, in the first place, to be steeped in water at least forty hours, and can only be begun to be so steeped during certain hours of the day, and subsequently can be emptied from the cistern only during certain hours of the day, it is evident that, on two days of every four, there will be either a steeping or an emptying of the cistern, and, consequently, that either one or the other will frequently occur on the Sabbath. Part of the labour of steeping may be avoided on the Sabbath, by either running the corn, or pumping the water into the cistern on the previous day. The grain used in each steeping is required to be manufactured separately; and during such process, from the time of being emptied from the cistern to being placed on the kiln, is termed a floor. There are generally three or four floors in consecutive stages of manufacture, spread out from two or three, to five or six inches in depth, all of which require to be turned over, or ploughed (a partial turning), from time to time, varying in frequency, according to circumstances, especially in reference to the weather—say from one or two to four or five times each day. The last part of the process of manufacture, is drying on the kiln. A floor is placed on the kiln, and dried off, either whole or in two or more parts. During the time it is on the kiln, it will require occasional turnings, or ploughings—say two or more each day. The loading and unloading of the kiln on the Sabbath, might generally be avoided, but is seldom done. Steeping and emptying the cistern on the Sabbath might be avoided, but either of them would interfere very materially with the business, and would entail the entire loss of a day. Cases of this kind are of very rare occurrence. Generally speaking, the amount of labour performed on the Sabbath, in manufacturing malt, is but very little less, if any, than on any other day; and, under no circumstances whatever, is malt made without a very considerable amount of Sabbath labour.

It is, therefore, undeniably, a question of deep and individual importance, whether a religious professor can consistently and conscientiously countenance either the manufacture or the use of an article, the making of which necessarily involves so large an amount of Sabbath-labour, and which is declared by the most eminent medical authorities to be not necessary to health, and the customary use of which is continually producing such a fearful mass of wretchedness, crime, and sin.

I am, my dear Sir, yours very truly.

GEORGE BUDD.

## INTEMPERATE PARENTS AND IDIOTIC CHILDREN.

The following is extracted from the *Journal of Psychological Medicine and Mental Pathology*, edited by Dr. Winslow. It is the result of an inquiry into the percentage of 350 idiots in certain asylums:—

The habits of the parents of 300 of the idiots were learned, and 145 (nearly one half) are reported as "known to be habitual drunkards." Such parents transmit a weak and a lax constitution to their children, who are consequently, "deficient in bodily and vital energy, and predisposed, by their very organization, to have cravings for alcoholic stimulants." Many of these children are feeble, and live irregularly. Having a lower vitality, they feel the want of some stimulation. If they pursue the course of their fathers, which they have more temptation to follow and less power to avoid than the children of the temperate, they add to their hereditary weakness, and increase the tendency to idiosyncrasy in their constitution; and this they leave to their children after them. The parents of one case No. 62 were drunkards, and had seven idiotic children.

BE FIRM!—The wind and the waves may beat against a rock planted in a troubled sea, but it remains unmoved. Be you like that rock, young man. Vice may entice, and the song and the cup may invite. Beware—stand firmly at your post. There is glory in the thought that you have resisted temptation and conquered. Your bright example will be to the world what the lighthouse is to the mariner upon the sea-shore: it may guide hundreds to the port of virtue and safety.

## THE TEMPERANCE REFORMATION. GREAT MOVEMENT FOR 1850-1851.

It must, it is presumed, be acknowledged, that among the means employed for the dissemination of important principles and the advancement of great objects, none have proved more effectual than a succession of demonstration meetings in the most conspicuous and commodious places that can be secured, such, for instance, in the metropolis, as Exeter-hall or Drury-lane Theatre. Not only has London been powerfully operated upon by such meetings, but by the reports of them, circulated through the medium of the press, the public mind throughout the kingdom has been instructed and influenced, and provincial bodies have been roused to corresponding exertions.

Amongst the great movements of the present day which are designed to promote the elevation of the industrial classes, and the general prosperity of the nation, the Temperance Movement is entitled to considerable prominence. Hence, the Committee who conducted the series of Temperance Meetings held in Exeter-hall during the months of October, November, and December, in 1849, and January, February, and March of the present year, encouraged by the great success of that effort, the deep interest created in the public mind, and the zeal excited and enlarged among Teetotalers, not only in the metropolis, but throughout the kingdom, have determined upon a great and comprehensive scheme for advancing the Temperance cause during the ensuing winter.

It is proposed to commence with a large social gathering in the most commodious place that can be obtained for the purpose; to follow this up by a succession of meetings in Exeter-hall; and to conclude, if possible, with a conference of such of the friends and promoters of Temperance as may visit London in May next, during the season of the Exhibition of Arts and Industry; and a grand meeting in Drury-lane Theatre, or some other commodious place. In order that the good resulting from these meetings may be perpetuated and extended, it is proposed to secure, to the fullest possible extent, the aid of the public Press.

It will, however, be seen that, to accomplish these objects, adequate funds must be obtained. Of this the Committee are fully aware. They have, therefore, determined to exert themselves to obtain five hundred pounds for the purpose. The cordial and liberal spirit which prevailed at their preliminary meeting encourages them; and they believe that they have only to appeal to those who have the welfare of the population of this country at heart, to secure the full accomplishment of their wishes.

Sums subscribed at the preliminary meeting:—

John Cassell, Esq. ....	£25	0	0
Mr. T. B. Smithies .....	5	0	0
Mr. T. C. Prebble .....	5	0	0
Mr. G. C. Campbell .....	5	0	0
Mr. E. Tisdell .....	5	0	0
W. Sims, Esq. ....	2	2	0
Mr. J. W. Green .....	2	0	0
Mr. Cox (Greenwich) .....	1	1	0
Mr. W. Spriggs .....	1	1	0
Mr. W. Tweedie .....	1	1	0
Mr. Johnson .....	1	1	0
Mr. Archer .....	1	1	0
Mr. J. H. Esterbrooke .....	1	1	0
Mr. Griffiths .....	1	1	0
Mr. Taylor .....	0	10	0

Further donations will be received by the Treasurer, JOHN CASSELL, Esq., 335, Strand, London, or by any member of the Committee.

### COMMITTEE.

Messrs. G. C. Campbell.	Messrs. J. Phillips.
— Cox.	T. C. Prebble.
J. P. Draper.	W. Sims.
J. H. Esterbrooke.	T. B. Smithies..
J. W. Green.	W. Spriggs.
— Griffiths.	E. Tisdell.
J. Mathew.	W. Tweedie.

The COMMITTEE will meet on FRIDAY EVENING NEXT, September 6, at Mrs. Watt's Temperance Hotel, Catherine-street, Strand, at half-past Seven o'clock, when the attendance of every member is particularly requested.

### SELF-IMPOSED TAXATION.

IN this number we give an abstract of a very valuable paper, read by Mr. PORTER, author of the *Progress of the Nation*, before the last meeting of the British Association for the Promotion of Science. To the large bulk of our Teetotalers there is no novelty in the facts themselves, nor in the mode of putting them. For many years they have been reiterated from press and platform by our advocates. It is gratifying, however, to find that they should have been taken up by so high an authority, and one that cannot, from anything we know, be accused of entertaining an unfair bias in favour of Total Abstinence. On many occasions lately, and from many sources, we have derived encouragement in observing, that many of those who have hitherto kept aloof from the Temperance Movement have borne testimony—unsolicited and voluntary testimony—to its importance. To Mr. Porter we feel greatly indebted for having brought, in so striking a manner and with such practical illustrations, the great vice of our country before so influential a body. He merely glances at the moral evils, but the economical ones are equally painful. A nation that can go on spending upon one class of articles, and those administering only to a vicious appetite, a sum equal to the whole of its taxation, cannot reasonably complain nor feel rational surprise at any amount of misery or vice that may ensue.

### ✓ OPIUM! OPIUM! OPIUM!

To the Editor of *The Teetotal Times*.

DEAR SIR,—Efforts are being made to give currency to a statement, that THE CONSUMPTION OF OPIUM INCREASES WITH THE SPREAD OF TEETOTALISM. AS OUR cause can only be served by truth, I shall be obliged if you or your readers can furnish me with any information on the subject.

Can it be proved—

1. That any Teetotalers use opium?
2. That they have taken to use it by abandoning alcohol?
3. That in any particular district the use of opium has increased? or that there is any reason to suppose so?
4. Has such increase been contemporary with the advancement of Teetotalism in the same district?

Any facts, authenticated by the author's name and address, tending to throw light on this inquiry (whether appearing to favour or oppose the Temperance Reformation), will be thankfully received by, yours most truly,

ISAAC DIXON, Secretary.

National Temperance Society,  
80, Fleet-street, London.

## JUVENILE TOTAL ABSTAINERS.

WE have heard with great satisfaction that there is some intimation during the season of the Exhibition in 1851 of engaging a SPECIAL TRAIN for the purpose of conveying a number of the *juvenile abstainers of Edinburgh* to London. One of our active friends has been in Scotland lately, and such an attempt was spoken of to him not only as desirable, but as one seriously under consideration; and inquiry was made whether a committee could not be formed in London to make arrangements for holding a large meeting of *juvenile abstainers in EXETER-HALL*. We should rejoice in giving our aid to such a movement. We have felt for some time that sufficient attention has not been paid in this country to the young. We sometimes are disposed to sit down in despair when we see how difficult it is to move those who have grown up and are confirmed in drinking habits, but our hopes are raised again when we turn to the young minds of England. It is to their exertions we must more especially look for future progress. The Exhibition of 1851 will be a favourable time for some effort in connection with the Temperance cause, that may be fairly termed national. Our Scottish friends, who have nobly taken the lead in the juvenile movement, will teach us by their presence a salutary lesson. Could not special trains be arranged from various places in this country? If such are decided upon, then it may be advisable to form committees in the several towns for the purpose of making all necessary arrangements, and, what is a very important matter, for instituting small savings' banks to receive the contributions of those who wish to visit the metropolis next year. A committee might be formed in London, which would have facilities for acquiring and communicating all necessary information.

A large meeting in Exeter-hall of young abstainers would be one of the most glorious sights that we could offer to the admiration of our country. We know that many other movements are spoken of amongst the Teetotalers; but this one is most important. Thousands of young persons throughout the country have imbibed the principles of Teetotalism, and are preparing to become teachers to their fellows. Such an occasion, when the world will have poured into the metropolis of Great Britain the highest works of art and the ripest fruits of science, is an appropriate one to gather those together who will have, when our labours are over, to take up the weapons we are no longer able to wield, and to use them against the slavery of strong drink.

We have many cheering signs of progress around us, but none is so full of hope and encouragement as the efforts which are making on all hands to engage the affections of the young in so great and good a work. God raises up his own agencies, and calls into their proper field of exertion the fitting servants to perform his work. The young boys and girls, who are eagerly embracing the truths of Temperance, will in a few years be teachers in Sabbath-schools—fathers and mothers of families. What a power and influence this will be! This is a reflection calculated to arouse the most supine to exertion. Much of their power, for evil or for good, depends upon us. Let us fully appreciate the truth, and be prepared to discharge our duty to them. The ideas we stamp upon their young minds will go down, enlarged and improved, to their posterity. What a responsibility is reposed upon us! Let us fully estimate it.

## THE WESLEYAN CONFERENCE OF 1850.

WE are gratified to learn that a number of excellent MEMORIALS, from Wesleyan Teetotalers, were forwarded to the Annual Conference of Wesleyan Preachers, whose sittings have just closed. We have been favoured with copies of several, numerous signed by Local Preachers, Class-leaders, and Stewards; and as we have reason to believe that the originals were seen only by "the Memorial Committee," we wish that copies of them could be brought under the immediate notice of the Preachers throughout the Connexion. We subjoin that from *Waltham*; the honest simplicity and heartfelt thankfulness to God which characterise it being calculated to make an impression favourable to our cause upon the mind of every Christian Minister who will give it a candid perusal. We are informed, by one of the Preachers who was present, that the Memorials were referred to, by the President (Dr. Beecham), "with more kindly feelings than heretofore." We may therefore hope that, if our friends will use their best exertions, and respectfully but perseveringly press the subject upon the notice of their Preachers during the year, the Conference may, ere long, be induced to follow the example of their American brethren, by adopting thorough-going Temperance resolutions. Such a step would do much, we believe, towards staying the divisions now in the Body, and greatly tend, as in America, to promote an extensive revival of religion.

While adverting to *revivals*, we may state that a respected correspondent suggests the propriety of sending, to every Wesleyan Preacher, a copy of the admirable sermon by Professor FINNEY, to which we have directed attention in another part of this number.

"TO THE HON. THE PRESIDENT OF THE BRITISH WESLEYAN CONFERENCE, NOW ASSEMBLED. 1850.

"REV. AND HONOURED SIR,—Being deeply impressed with the important bearing which the adoption of Total Abstinence principles by the Conference would have in promoting the increase and spirituality of Methodism, we, the undersigned, being office-bearers, &c., of the Wesleyan Society in Waltham, well knowing your good will to, and strong desire for, the extension and prosperity of our united societies, have ventured to recommend to your kind notice, and deep and serious consideration, the principles of Total Abstinence.

"We cannot but lament the fall and also the expulsion of so many of our members, and also of some of our beloved and useful ministers, which so frequently take place, in consequence of their being overcome by this great enemy, both of God and man viz.,—STRONG DRINK. That this evil may be removed, and this enemy put down, and that our beloved Methodism may shine out to all the nations of the world by doing its part, and that the Redeemer may be glorified, and "see of the travail of his soul" in the reclamation of those who have fallen, and also in the prevention of others from following their bad example, is the sincere and hearty prayer of, Rev. Sir, your humble petitioners. We are of opinion, Sir, that you will rejoice with us at what has already been done by the adoption of those principles in your NATIVE TOWN. God hath blessed our labours, and crowned our efforts with great success.

"We have now a most beautiful little hall erected here, nearly opposite to our chapel, in which we have a good and flourishing Sabbath-school, and some of our preachers are reclaimed drunkards. You will, perhaps, remember some of the following:—Thomas Bee, once a confirmed drunkard, and, to all appearance, past recovering, after having embraced our principles for a short time, was led a humble penitent to the foot of the Cross, where he obtained the forgiveness of his sins, and has ever since been an ornament to his profession. Richard Beatmiffe, eldest son of J. S. Beatmiffe, Esq., once a real sot, now a member of the society, and a happy man. George Wraif, once a regular drinker, now a leader. J. Salmon, once a real soaker, now

a local preacher and class-leader. Thus could I go on, till I filled your Christian heart with thanksgiving to God for what he hath done for us in this respect in this village.

" Hoping that you will present the cause of Temperance to the present Conference for its calm and prayerful consideration and adoption, is the prayer of, Rev. Sir, your obedient servant,

" JABEZ SALMON, Local Preacher and Leader.  
" On behalf of several other Local Preachers, Leaders, and Stewards.

" Waltham, Sept., 1850."

#### PROTEST OF THE LATE DUKE OF CAMBRIDGE.

In the number of the *British Banner*, dated August 21, there is an article, under this head, professing to give the opinions of the Duke, now that the veil of eternity is opened before him, on many of the public acts of his life, and on many of the systems to which, while living, he gave his countenance and support. On the subject of intemperance, the writer, the Rev. Thomas Spencer, makes him speak as follows. We would that many would take it seriously, and accept it as a voice from the grave—a warning from the dead to the living:—

" In looking upon mankind with eyes that are, alas! open too late, I see the foul havoc made amongst men by intemperance, and especially in Christian Britain, the most drunken of all nations. War, slavery, pestilence, and famine have slain their thousands; but brandy, rum, gin, wine, beer, tobacco, opium, and all other intoxicating drinks and narcotic poisons, have slain tenfold more than all. Yet I was a most distinguished patron of the drinking customs of society. Whenever the anniversary of a charitable institution was to be celebrated—wherever a grand banquet was prepared—wherever all the delicacies of the table, which cookery can invent, were provided, and all the champagne, claret, and the choicest wines were produced—wherever were found the richest viands to delight the appetite of the sensualist, and to gratify the palate even of those who fare sumptuously every day; there, if invited, was I as the presiding genius of the place—the patron of the convivial bowl—the toastmaster-general of all self-indulgent drinkers of toasts—the commander-in-chief of all beer-barrels and wine-bottles, at whose word corks were fired off by thousands, and terrible execution done upon men's brains; there was I the king of good fellows, and the chief of odd fellows, and the lord of the *jolly full bottle*. Ah! the jolly full bottle! When I think of the devices with which the Prince of Darkness has taken captive millions of the human race by that deceitful fascination, I utter groans, I give vent to deep sighs, that cause the dark and silent space around me to resound with the echo."

BEGELLY, PEMBROKESHIRE.—The inhabitants of this part are chiefly colliers; and, up to a recent period, the drinking habits of that portion of the community were so great that it appeared as if nothing short of a miracle could effectually destroy them. A short time since, however, some staunch friends of the Total Abstinence cause came to reside here, among whom were Mr. Spenser, late of Barnet, Herts., and Mr. Anstie. These have opened a crusade against the foe of our country; societies have been formed, and about 150 members have signed the Total Abstinence pledge. A meeting was recently held on King's-moor, and a tea-meeting afterwards at Zion Chapel, closed by another open-air meeting on the moor. On the day called St. Margaret's Fair-day, a large number of persons assembled, and addresses were delivered by Rev. Mr. Milard, Mr. H. Phelps, Rev. Mr. Llewellyn, &c. The company, afterwards, as stated above, repaired to the chapel, where about 200 took tea, and engaged in rational conversation. They then repaired to the moor, when Mr. Spencer opened the meeting in an effective speech, after which Messrs. Hughes, Berkis, Milard, James, and Hay, addressed the meeting, consisting of about 600 persons. It is proposed to hold a similar course of meetings at Jefferston on the fair-day, Sept. 29, hitherto much disturbed by drunkards.

J. ANSTIE, Sec.

#### INTOXICATING DRINKS, A PRINCIPAL CAUSE OF CRIME IN THE METROPOLIS.

TRULY, it may be said, the evil effects of ALCOHOLIC liquors are a legion. We cannot take up a pipe, or peruse a book, or take a walk, without being struck with the dominant presence of this hydra-headed monster. How many, who are wearing the habiliments of mourning, and bewailing the loss of some relative dear to them, although possessing certain hateful *weaknesses*, might be dressed in gay attire, be singing gadsome songs, and partaking with the *absent* one, in some innocent amusement, if (that little monosyllable *if* what power does it not wield!) he had only resisted the subtle tempter in time. That life, which none can buy back, was recklessly sacrificed to the fiery demon. Possessing God-like faculties, he was seduced from Nature's simple ways; was unable to refrain from the acceptance of the proffered *cordial*, as many would term it, and the meeting of the "cup and the lip" sealed his doom! The temptation, all-powerful and enticing, he cannot resist, for the world says too often to the irrelative and weak, "It is so *unsocial* not to take a glass of wine, or a draught of porter, with a friend." "Do, that's a decent fellow, only one glass." Or again, what is ten times worse, in our estimation, the taking a drop because "one does not feel well." This latter is almost a "household word," and cannot be too severely reprehended. All know, or ought to know, that there is nothing whatever nutritious in intoxicating drinks; nay, more, that each and all contain, in a greater or less degree, actual poison; yet, in the face of this indisputable fact, a vast number are continually concealing their weakness, and their baneful habits, under a *medicinal* cloak!

But, my gentle reader must think we are about to write a dissertation on these infernal liquors, and that the heading of this article is misplaced. Not so. We will therewith dismiss our own individual sentiments, and will place for our readers' thoughtful consideration the following extract from the report of the Rev. Mr. Hine, chaplain of the Westminster House of Correction, worthy a place, we think, in THE TEETOTAL TIMES:—

"When the *father* or *mother* is an inveterate drunkard, the sin falls heavily upon the children; they are generally but too apt to follow the parents' example, and in most cases go on from bad to worse till the whole family sinks in misery and ruin. Take as an illustration, the following case:—G. S., a youth committed to the Westminster House of Correction for stealing a small remnant of cloth, confessed to the chaplain that his ruin was entirely owing to the intemperate habits of his father, who was a carpenter, able to maintain his wife and family in comfort, had he been a steady man. But, unhappily, he took to drinking, and then everything went wrong. At length his mother fell a victim to his father's brutality; she died from ill-usage, received from him in a fit of intoxication, and he then turned the boy out of doors, and refused him any assistance. From that time the unfortunate lad was compelled to seek a precarious living in the streets, where he soon got acquainted with bad characters, who enticed him into thieving, as his only resource against starvation, and in the end he was committed to prison, as above stated; his reputation gone, and his future prospects entirely blighted by the misconduct of the very being who ought to have been, and, but for his sinful propensity for drink, probably would have been his guide and protector. This is only one of the many similar accounts which might be adduced to show the mass of crime engendered by that detestable vice, drunkenness, so fatal to the person himself, and all who come within the sphere of his influence."

WILLIAM H. CORDEAUX.

Canterbury, July 3, 1850.

## TEMPERANCE STATISTICS.

To the Editor of the Teetotal Times.

SIR,—I have long felt much surprise that, in works on *Hygiene*, as well as in *Reports on the Public Health* and in *Bills of Mortality*, so little sickness and death should be attributed to one of the most powerful agents in producing both—**INTEMPERANCE**. I am fully aware of the difficulties that stand in the way—difficulties which belong, in fact, to all questions of vital statistics. The importance of the subject, however, would seem to demand more attention than has hitherto been paid to it. It is a matter of extreme delicacy, and those who make the returns are no doubt often perplexed; but surely when the regions of filth and poverty are explored, for the purpose of ascertaining the number of deaths arising from fever and cholera, and other epidemic diseases, it is of consequence to investigate what primary or proximate influence the use of intoxicating drinks may have upon health, or the duration of life. We have long arrays of statistics, prepared with the greatest skill, and descending into the most minute particulars, tracing the origin, and showing the progress, of well-known and virulent diseases. The use of alcoholic drinks, as a first or secondary cause in producing them, excites no remark, or, at the best, some casual or incidental notice. Among the conditions of health, I apprehend that food and drink are equally influential with air and light.

The Reports of the Registrar-General are prepared with great care, and are the result of most laborious research. In the Report for 1841, I find that two frightful causes of death are set down as follows:—

	NUMBER OF DEATHS.	
	1838.	1839.
Delirium Trem.	167 Males 15 Fem.	184 Males 22 Fem.
Intemperance	125 „ 36 „	178 „ 48 „

Now common observation will at once correct these returns. These figures cannot represent the total number of deaths from the causes named. They may be ill that are so returned. If coroners' juries were better instructed, and the reports of public institutions were more faithfully kept, I apprehend a very different result would be obtained. Many cases of death from "unknown causes," many appearing under the general heads of "violent deaths," "suicide," "consumption," "casualties," "fever," &c., would be, if fairly recorded, set down—*killed by alcohol*. We sometimes see a man drinking, day by day, the most immoderate quantities of intoxicating drink, and thereby, according to all the acknowledged laws of health, exposing himself, nay, actually inviting the attack of any prevailing disease: he is suddenly stricken down, and *typhus* gets the credit of his death. The man is really slain by *strong drink*. A man when drunk is run over, and in the bills of mortality his death is "accidental," or "violent death."

It is of importance to ascertain, as nearly as the case will admit, what proportion of sickness and mortality is fairly attributable to the use of intoxicating drinks. An approximate estimate is all that may be attainable, but is the difficulty any greater than in calculating the number that may be poisoned by bad air? The subject of Temperance is a purely scientific one, and will have to be tested by its effects on human health and happiness. The moral considerations which induce good men to abstain are founded, after all, upon the physical evils of intemperance. What, then, is the actual extent of the evils? The man of candid mind, and tolerably acute powers of observation, will arrive at correct conclusions without the aid of figures. The effects of drinking are visible enough in the condition of the people. It is fashionable, however, to employ an artillery of statistics on all subjects, social, economical, and educational. When carefully collected, and judiciously applied, they are powerful in the hands of the Temperance advocate; but they become very awkward and faithless weapons when they are so

grossly exaggerated as to exceed the bounds of probability. Now the statistics in the reports of the Registrar-General are manifestly below the truth, and enormously so. Are not those used in Temperance works as much above it?

I remember some months ago you quoted some calculations made by Mr. BEGGS, in which he stated the probable number of drunkards dying annually as not exceeding some seven or eight thousand. Some letters appeared also, quarrelling with the calculation, and some remarks were made upon them in the "American Temperance Journal." In the latter there seemed a disposition to cavil with Mr. Beggs rather than to treat his statements. I felt the point in discussion to be very important, and trouble you with this communication, hoping that some one will take up the subject, and from the best data procurable, give us a fair estimate of the amount of mortality due to our drinking system. I am, I must say, a little wearied of the statement, which appears stereotyped ready for use by our Temperance writers, and actually imprinted on the brains of our Temperance advocates, that there are 600,000 drunkards in the United Kingdom, 60,000 of whom die every year." If such was the proportion in New York, how is it that it has been applied to this country? No one would think of examining the vital statistics of a transatlantic city to find the infant mortality of London: then why apply a random calculation, made from the facts gathered in some of the cellars of New York, to the whole of England? If the number was 600,000 fifteen years ago, what is it now? Has it increased or diminished? Do, Sir, be good enough to give us a little light on this subject.—I am, Sir, yours truly,

STATISTICUS.

Aug. 25, 1850.

## THE PROCESS OF REFORMATIONS.

The following extract from a discourse recently preached by Dr. Clapp, of New Orleans, beautifully sets forth the process of reformation in the case of the inebriate, and what are the causes which induce it, and carry it forward to completion. Thinking, acting, resolving, and praying—here lies the secret, and these are the agencies through which the drunkard may be redeemed. If this should meet the eye of a poor, fallen brother, let him read, ponder, and be saved:—

"I recently saw an anecdote in a northern paper:—A little boy came home from school one day, weeping and sobbing bitterly. 'What ails you?' eagerly inquired his father. The son answered him that his school-mates had called him the son of a drunken father. The parent was at first angry; but, on further reflection he said to himself, the boys have only uttered what is notoriously true. What ground, then, is there for cherishing resentment towards them? Thus he was led into a train of thought which completely absorbed his mind. During that day he abstained from his favourite beverage. The succeeding night he found himself unable to sleep. His imagination set before him the terrific evils of a drunkard's downward career. He thought of ruined health and constitution—the fevered blood, the enervated and palsied frame, where once bloom and vigour reigned. He thought of a wasted fortune, an impoverished wife and children, a character universally despised by a community that once delighted to do him honour. He could bear the thought of entailing infamy and ruin upon those children of whom he was the natural guardian and preceptor. He felt, too, the desolation that was gaining on his soul; that those delicate chords whence spring the most pure and refined enjoyments of our spiritual nature had lost their harmonies; that he was an absolute wretch—a beacon set up among the rocks and shoals of time to warn others against rushing upon similar ruin and degradation. The prospect, also, of a drunkard's miserable end—a death in a ditch or the cheerless hospital,

leaving behind him nought but an execrated name and memory, stood like an accursed spirit in the presence of his foreboding and condemning conscience. From the contemplation of these combined horrors he shrank back as from a yawning and bottomless abyss. In the strength of high Heaven he firmly resolves to begin from that moment a new life. Next he acts in harmony with his resolve. He not only abstains tasting intoxicating drink, but scrupulously avoids those resorts, haunts, amusements, and associates, which might tempt to a violation of his pledge. He fills up his hours with useful and sympathetic engagements. His leisure time is devoted to good company and the perusal of interesting books. He resumes sweet intercourse with wife and children, goes with them to the house of God on the Sabbath, and by sincere prayer draws down from Heaven those merciful aids requisite to enable him to tread the upward path of reformation and glory.

### TEETOTAL OPERATIONS.

#### HARP-ALLEY, FARRINGDON-STREET.

On Tuesday evening, August 13, a large audience listened with deep attention to a lecture by Mr. *W. Tweedie*, on the following subject:—"The manufacture and use of intoxicating drinks the cause of low wages, scarcity of employment, and general commercial depression."—Mr. *J. W. Green*, who occupied the chair, observed that the individual who preferred such sweeping charges against so large and respectable a body as the manufacturers and consumers of strong drinks, ought carefully to examine the grounds on which he proceeded—to be furnished with abundant proof—to be sure that he had truth and justice on his side—and to take care that he was not actuated in the course he pursued by any unworthy motives. He had every reason to believe that the lecturer was duly qualified in all these respects.—Mr. *Tweedie* said that he was quite prepared to substantiate the charges he had preferred against strong drinks. He assigned several reasons why the question was so little studied, and, of course, so little understood. It was, nevertheless, of great importance to all classes. He stated the amount annually spent upon intoxicating drinks, and produced some tables showing the amount of labour employed in the production of various articles of ordinary consumption, and the very small proportion of labour required in the production of strong drinks. He explained the laws which regulate wages, and brought forward some important statistical calculations, based on parliamentary documents. In conclusion, he urged the necessity, practicability, and safety of total abstinence.—The *Chairman* enforced what had been said by some familiar illustrations and an earnest exhortation.

#### BRIGHTON.

The first public meeting of the "Band of Hope" was held in the Puget Schools, August 14. Mr. *Austin* occupied the chair. After a few preliminary remarks from the chairman, Mr. *Wakeford* addressed the audience, requesting them to give him the right hand of fellowship, that the seed which had been sown might fall into good ground, and yield a hundred-fold. Mr. *Gates* set forth the evils of intemperance and the advantages of sobriety. Mr. *J. Ripley* sang a temperance melody. Mr. *H. Funnell* brought forth some convincing arguments, both from the Old and New Testament, in support of Temperance. Mr. *G. Campbell*, of London, interested the meeting by a speech of considerable length, interspersed with anecdotes, chiefly addressed to young persons. About 400 persons were present.

#### LEYBURN, YORKSHIRE.

A Band of Hope was formed at Leyburn last year, and as the plan adopted, which was somewhat novel, seems to have succeeded, we recommend similar proceedings in other places. An address to parents and teachers was circulated, and the parents were called upon soon after, for the purpose of taking down children's names with their consent. Infants' names were signed by their parents, who thereby made themselves their children's protectors, instead of being their tempters, as some might otherwise have incautiously become. Some parents, who are not Teetotalers themselves, have signed for their children, and thus they have become honourable coadjutors with the society, which they now view in a more favourable light than they formerly did. As this Band of Hope is not limited by age, some young people and a few adults have

joined it, that it may be conducted with stability and energy; and the agreement restricts the members from taking tobacco as well as alcoholic liquors. Most of the children in the town are members, and nearly all of them have stood firm, and when they have done so for six months a medal is given them. The children attend their monthly meetings with eagerness and interest, and it is delightful to see their intelligent countenances and hear their sweet voices. We hope they will never sing the drunkard's song.

JAMES ANTON, Secretary.

#### NEWARK.

Mr. *Jabez Inwards* delivered three lectures in the Corn Exchange, August 6th, 7th, and 8th. Subject, first evening: Food, Famine, Drink, and Death. Second evening: Teetotalism the Temperance of the Old and New Testament; and the last evening: Plausible Objections to Teetotalism Answered. The meetings were well attended, and a goodly number of signatures were obtained. On Friday evening Mr. Inwards gave a lecture to the juveniles in the Independent School-room. Mr. *S. W. Chettle*, of Ashoeton Abbey, presided on Wednesday evening, and gave some account of his deliverance from the bondage of strong drink, when he began to pray to God to deliver him from the power and dominion of sin. Thus Total Abstinence was the means used to pluck him as a brand from a drunkard's grave. Since then teetotal meetings have been held in his old malt-kiln. J. L.

#### AQUATIC EXCURSION TO ERITH.

On Monday, August 19, a number of friends from London and Greenwich, amounting together to about 400, proceeded in the "Meteor" steam packet, to the village of Erith, according to arrangements made by the committee of the borough of Greenwich Temperance Association, for the benefit of which it was undertaken. The company left London-bridge soon after nine o'clock, and arrived at Erith soon after eleven. From thence they proceeded in regular order to the beautiful park and grounds at Belvedere, permission to visit which had been kindly granted by Sir Culling Eardley, Bart. After promenading here for some time, they returned to the pleasure gardens at Erith, where a cold collation, tea, &c., had been provided. Between four and five o'clock, a meeting was held in a large rustic building, at the end of the gardens, along the sides of which tables were laid for tea. The chair was occupied by *Benjamin Rotch*, Esq., one of Her Majesty's justices of the peace for Middlesex, who interested the company by several short addresses. Addresses were delivered also by the Rev. I. Doxsey; R. L. Pinching Esq., surgeon; Rev. Mr. Timpson; Mr. D. G. Paine; Mr. Thos. Beggs; Mr. Tweedie; Mr. G. C. Smith; W. Janson, Esq., &c. Shortly before seven o'clock the company re-embarked, and arrived safely in London about nine. About 170 of the company were from Greenwich and vicinity. The weather was very fine, and the company appeared well pleased with their trip.

#### HORTON.

The third public meeting of our band was held on Tuesday, the 30th of July, at the Wenlock-hall. Mr. *T. B. Smithies* presided, and the meeting was addressed by John Biddle, master of the Hollow Ragged Schools, E. Griffiths, Esq., and Henry Dymond, jun., secretary of the association, all of whom, in short but touching speeches, pointed out the evils of intemperance and the blessings of Temperance. During the evening several Temperance melodies were sung, and the whole, concluded by giving hearty cheers to some gentlemen who had presented the committee with some tracts for the members to distribute amongst their friends and schoolfellows.

#### LEIGHTON BUZZARD.

A Temperance gala was held here on Monday, August 5, in a field in the Lindslade-road, kindly lent for the purpose by Mr. S. Hopkins. At eleven the Thames brass band arrived in their van, and rode round the town, playing different airs, with the flag of the society flying at their head. The field was opened at two o'clock, soon after which various amusements commenced. At four the booth was open for tea. About four hundred enjoyed themselves, the band playing nearly the whole time. At six the booth was filled for a public meeting. The chair was taken by *J. D. Bassett*, Esq., who opened the meeting in an appropriate speech, and then called on *S. Bowley*, Esq., of Gloucester, who gave an interesting address, which secured the attention of the company for upwards of an hour. Addresses were also delivered by the Rev. J. Wilson, Rev. E. Adey, and Messrs. Hamilton and J. Inwards, &c. At nine o'clock

two fire balloons were sent up, amidst the cheers of about two thousand spectators. A Peace meeting was held in the Temperance-hall, on Tuesday evening, the 6th. The chair was taken by *J. D. Bassett, Esq.* *S. Bowley, Esq.*, spoke for nearly an hour and a half, in a pleasing but earnest manner; and the Rev. Messrs. Wilson and Adey briefly addressed the company. A vote of thanks was then given to Mr. Bowley for his kind and efficient services, when the meeting closed.

#### THETFORD, NORFOLK.

Never at any period has the cause been so prosperous as at the present time. Within the last twelve months several who have been addicted to gross habits of intemperance have been reclaimed, and now delight to testify to the benefits resulting from total abstinence. We have found periodical addresses from working men to be productive of great good, and many are weekly joining us. We have also established a juvenile society, called the "Thetford Temperance Band of Hope," which promises well. A meeting was recently held, when several of the juveniles recited various temperance pieces, which, apparently, produced a great effect upon the audience. The cause here has been in existence long enough to live down that open hostility which was formerly manifested; but, being in the very heart of a population interested in making *malis*, we have much secret feeling opposed to our movement; but we do not despair of reclaiming drunkards, and preventing many from becoming such.

STEPH. OLDMAN, Secretary.

#### BEERALSTON.

On Monday, July 29, we held our first Teetotal festival, in a field adjoining the town. Many hundreds of people were collected together to see the grand procession, which marched through the town, with several instruments of music, and a company of singers. A great number of flags, and several banners, with appropriate inscriptions, and a great number of others with a portion of Scripture on them. After perambulating the town, upwards of 150 persons sat down to tea. A public meeting was then held in the open air. Mr. Williams, of Beer Barton, presided; and Mr. Curtis, Mr. Pryor, Mr. Trewin, Association Minister, and Captain Paul, addressed the meeting. The mixed multitude listened with attention, and seemed delighted with the speeches. As the shades of the evening were fast approaching, and several speakers had not spoken, they retired to the Bible Christian Chapel, when Mr. Hoswell, Mr. Blake, Mr. Carter, Mr. Baker, and Mr. Common, delighted us with their powerful speeches. We never had such a meeting on Teetotalism, since Teetotalism was introduced into this place. It could not fail to make a deep impression on the minds of the people. After the meeting, eighteen names were added to the pledge-book.—I remain, dear Sir, yours truly,

GEORGE SLEEP, Secretary.

**ROYTON WAKES.—GOOD EXAMPLE.**—The annual wakes, or rush-bearing, at Royton, in Manchester (the population of which is upwards of 6,000), commenced on Sunday last, when camp meetings were held by the Temperance Seminary and Educational Society. The first was at two o'clock in the afternoon, in Cooper's-square, and the second at six o'clock in the evening, in the Temperance Sunday-school room, which was crowded; Mr. A. F. Taylor in the chair. Addresses were delivered by Mr. Joseph Fielding, of Middleton; Mr. W. Murphy and Mr. Briscoe, schoolmaster, of Harpurhey; Mr. Riley and others, of Royton, &c.—On Monday, upwards of 400 persons took tea together, after which the Rev. F. Howarth, of Bury, delivered an appropriate address on self-temperance and education. It appeared from the addresses delivered on Sunday and Monday, that at the noted plug-drawing of 1842, a number of young men, factory operatives and members of the Temperance Society, instead of having a plug dub, established a book-club, and at once commenced a temperance seminary, and took a room to hold their meetings. They began to pay twopence each per week towards raising a fund to purchase books. They now occupy an extensive building in a very conspicuous part of the town; here they have a large library, an organ, a pair of globes, maps, &c. &c. They have also six class or reading-rooms; the London daily,

Manchester and other newspapers, also literary periodicals, are taken and read every day in the week. There is also a Sunday-school, where about 400 scholars, male and female, are taught reading, writing, and accounts, in a large room well fitted up, belonging to Mr. Cooper, cotton spinner, who lends it to the Temperance and Educational Society free of charge. Since the formation of the Temperance Seminary, in 1842, several other literary and scientific associations have been established in the neighbourhood. It was stated by the chairman that crime was nearly extinct, there having been only one individual during the last eight years, in the township of Royton, punished for felony. The promoters of the above society are greatly indebted to Mr. Whittaker, a cotton manufacturer, who has rendered his services gratuitously, and also to Mr. Cooper, cotton spinner, for the use of the room for the Sunday-school and temperance meetings. The promoters of the above institution contend that self-reform and self-education, united with good example, are preferable to all Government grants of education, or other educational reformation. There has been very little intemperance at the annual wakes this year.

#### INTEMPERANCE AND ITS EFFECTS.

To what a deplorable state of depravity will not intemperance lead its victims. The following cases are extracted from the *Scarborough Gazette* of Thursday, August 15, when out of five cases tried at the Town-hall, four of them were for drunkenness. Truly there is much that remains to be done by the advocates of temperance towards checking this degrading evil:—

**TOWN-HALL, SCARBOROUGH.**—Before the Mayor, G. Knowles, Esq., and Dr. Keik. Thomas White, a stonemason, was brought up, having been remanded from Wednesday, charged with having violently assaulted his father, William White, who keeps a common bakehouse in Duple-street. It appeared from the evidence, that the defendant went into his father's house intoxicated, and insulted complainant. He then took the fire poker, and aimed a deadly blow at his father, which grazed his head and descended upon the window, breaking the window bar into shivers, and bending the poker to a right angle. Some of the neighbours rescued the poker from him, and he then drew his knife and attempted to stab his father, but was prevented. The police then arrived and took him into custody. He has been much addicted to drinking and poaching. His father has always provided a comfortable home for him and his family. About three months since he was convicted of poaching. The magistrates considered the case a very grievous one, and committed the prisoner for trial at the next quarter sessions. *Peter Cochran*, a Scotchman, who described himself as a compositor, was charged with having attempted to commit suicide. On Thursday last, after having been drunk two days, he went down to the beach and laid himself under a coble near the life-boat-house. About eight o'clock in the evening he suddenly jumped up, took off some of his clothes, and ran and plunged himself into the sea. There was a coble afloat at a short distance, which immediately came up, and the cobleman seized the unfortunate man by his hair and brought him to shore. In a few minutes he would have inevitably been drowned. A policeman was near the place on the sands, and took him into custody. When brought up before the bench, he said he was very thankful his life had been spared. The effects of intoxication had driven him to attempt to take his life. The magistrates ordered him to be taken care of at the workhouse until fit to leave the town.

## RECENT PUBLICATIONS.

**TOTAL ABSTINENCE A CHRISTIAN DUTY.** *A Sermon preached at Surrey Chapel, Blackfriars,* by the Rev. C. G. FINNEY, of Oberlin College, U. S. London: Paul, Chapterhouse-court.

As this sermon, though it occupied rather more than two hours in the delivery, may be obtained for *two pence*, we content ourselves with urging our readers to become purchasers of it, and to circulate it extensively among their acquaintance, especially that portion of their acquaintance who, though professedly Christians, still entertain doubts as to the propriety, utility, or necessity, of their becoming total abstinents, or of advancing the Temperance movement. The learned Professor fully establishes this proposition,—that *Total Abstinence from the manufacture, sale, and use of intoxicating drinks, as a beverage, or as an article of luxury or of diet, and from offering or providing them, as such, for others, under the present circumstances of the church, is expedient, and therefore a DUTY.*

**WAKEST THOU CHARITABLY?** *An Exposition of Romans xiv. 13—21.* By BENJAMIN FARRINGTON, B.A. London: C. Gilpin, Bishopsgate-Without.

UPON a copious exposition and paraphrase of the above passage, the author of this tract finds the following analogy:—"There are certain drinks which your weaker friends find it dangerous to touch. By using these drinks you encourage them to use them, and so lead them into a temptation, from which you cannot exhort them to escape, without condemning your own conduct." *For kindness' and religion's sake, do not tempt them, but ABSTAIN.*" This case is pressed on the attention of the reader in terms of glowing eloquence, leaving the non-abstainer without excuse; and charging upon him the destruction of all who, by copying his example, become drunkards; reminding them, at the same time, that "the higher their character stands, the more powerful their example, the stronger their influence." It is a valuable tract, and should be extensively circulated amongst professing Christians.

**TEMPERANCE AND TOTAL ABSTINENCE; or, the Use and Abuse of Alcoholic Liquors in Health and Disease.** By SPENCER THOMSON, M.D., &c., pp. 184. 1850.

THOSE of our teetotal friends who read what they ought, are by this time acquainted with the prize essay of Dr. Carpenter; and it may be well now to bestow our attention on the work *second* on the adjudicators' list, the title of which we have transcribed above. We are sorry we cannot join in the praise bestowed, when they (the adjudicators) "think it due to record their opinion of its great merits, and to express their belief that the cause of Temperance would be benefited by its publication." On the contrary, we think the demerits of it are great, and that its not receiving Mr. Eaton's prize is a merciful deliverance for the cause of Temperance. Had it "come before the public with the prestige of the successful competitor," it would have been a hindrance and a stumbling-block to thousands.

Dr. Carpenter, in his essay, brings us fairly up to the point, that alcohol is inimical to health, and unnecessary (or next to it) under any circumstances in which healthy persons may be situated; Dr. Thomson, on the contrary, speaks so cautiously, and keeps himself so much in the mist, that we cannot, oftentimes, discern

what he would be at. Again, Dr. Carpenter leaves the onward movement open for further trials without alcohol; Dr. Thomson would discourage attempts in that direction, and severely censure the most cautious trials, did they fail.

We proceed to notice a few passages which are to us inexplicable (as designed for the promotion of Temperance) on any other supposition than that the author of them has not fairly tried Teetotalism in his own person. The book abounds with expressions that lead one to conclude that the writer *would* abstain, but that some circumstance or other prevents this desired good. Page 95 and *seq.*, we have him taking off the point of St. Martin's case; page 112, we find him quoting Mr. Morris as an authority on malaria, without the slightest intimation that Mr. Morris has been shown to be greatly mistaken in his conclusions. On page 117 there are recorded six "heads," under which to discuss the merits of alcoholic stimulants. Now, we are bold to say, that under one of those heads, and justified by Dr. Thomson's vicious reasoning, any man, woman, or child—ay, from old age to infancy—might find an excuse for indulging in intoxicating drinks! If anywhere he does pen a clear, strong line or two against alcohol, he is sure to be presently alarmed at himself, and to follow it up by some neutralizing qualification. In fact, his "ifs" and "buts" are ludicrous. And then we have him indulging himself in the very questionable habit of attaching laudatory epithets to several kinds of intoxicating liquors; and the reader, to his surprise and chagrin, if he is a teetotaler, is treated to "sound wine," "good porter," &c. On page 173 the Doctor says: "On what physiological grounds the occasional use of unadulterated wine, or other similar fermented stimulant, is to be forbidden to man, in his often rare glimpses of social enjoyment, or of relaxation from the cares of life—why those liquors are to be made exceptions, under such circumstances, to the class of occasional stimuli generally, we cannot imagine." Then, until you can, Dr. Thomson, it will, perhaps, be more for the interest of Teetotalism that you do not publish your views; for, in your present attempt, so far from finding any aid to Temperance, we find our opponents furnished with plausible, not to say subtle, excuses for continuing their old pernicious habits; and your book might be appropriately styled "*A Guide to the Lovers of ALCOHOL.*"

**HAMILTON'S TEMPERANCE MUSIC-BOOK.** *A collection of Temperance Songs and Hymns, with the Music adapted to each.* London: Houlston and Stoneman.

A work like this has long been a desideratum, and we hope soon to find it in general use in teetotal societies throughout the kingdom. The cheapness of the publication will render this possible. For *sixpence* we have here fifty secular pieces, words and music, and the same number of hymns, words and music also! Thanks to Mr. Hullah and others, a taste for music bids fair to be cultivated to a considerable extent; and we are quite sure that the introduction of good music into our Temperance meetings would render them interesting and attractive. We give the editor credit for having "bestowed much pains in the selection of both words and music." There are several "well-known and favourite melodies, and some German airs of first-rate excellence." The work is to be completed by the issue of a second number, the same size as the present.

Advertisements, and articles intended for insertion, should be addressed to the Editor, 335, Strand, London; also, all orders for the Stamped Edition, with remittance for the amount, in postage-stamps, or Post-office orders, to John Cassell, as above.

*The TEETOTAL TIMES AND ESSAYIST may be had of B. L. Green, 62, Paternoster-row London; Ward, 54, do.; Abel Heywood, Manchester; Kershaw, Leeds; Menzies, Edinburgh; Gallie, Glasgow; and all Booksellers.*

## INTOXICATING DRINKS NOT NECESSARY TO PRODUCE MUSCULAR AND NERVOUS POWER.

[BY BENJAMIN PARSONS.]

AFTER all that has been advanced on this subject by various writers, and the abundant evidence furnished by well-authenticated facts, one might suppose that another [word to be written or spoken would be unnecessary. But there is an old line of Hudibras, which every day illustrates and confirms:—

“He that’s convinced against his will,  
Is of the same opinion still.”

The love of strong drinks is become almost inveterate, and many of our people are determined to have them, at whatever cost or hazard. Not a few of the professors of religion see their dearest relations and friends ruined by these poisons, for both worlds, and yet they seem to drink them with as great a zest as they would if no one had been destroyed. In this matter we have unfortunately to argue against *appetite*, and hence the difficulty of our task. Not that the desire which we condemn is *natural*, for no individual was ever born with a taste for beer, wine, gin, tobacco, or snuff. The passion, therefore, which we have to oppose is *acquired*, and from use is as strong, if not stronger, than some of our original animal propensities. There is no reason in a *physical appetite*. You may curb it and control it by reason, but you cannot make it rational. You might as well hope to teach a wild ass the three first books of Euclid, or make a horse understand the metaphysics of Aristotle, as to instruct the physical passions and desires of sensualists; and hence those people who consult nothing but their animal ease and gratification never can become practically rational and moral.

This is exactly the case respecting strong drinks. Every argument that can be advanced against Total Abstinence has been again and again fairly answered; but after hours of discussion on this point, we are at last met with the declaration, “*I love them, and therefore I shall drink them.*” When a child uses such phraseology concerning sweetmeats or toys, which have made it ill, we attribute its folly to its tender age and mental imbecility; but for men and women, who have the full use of their powers, to yield themselves up to the dictates of an appetite which they would horsewhip a dog for indulging, is an awful proof of the slavery, both physical, mental, and moral, to which multitudes of our brethren and sisters have cheerfully sold themselves. We show them that these drinks beggar families, produce disease, shorten life, injure the intellect, harden the heart, degrade the morals, and rob the school and the church of some of their most hopeful members; and the only answer is, “We assent to your reasoning, and can verify your facts from our family circles and friends, but still we *like* these poisons, and shall continue to drink them.”

With such prejudiced opponents we should sit down in despair as to the success of our cause, but for the persuasion that truth must eventually triumph. *An age of reason* is predicted for our world, and is as certain as if we beheld it with our eyes; and as the end is sure, so the means shall be effectual: and one of the potent agencies that shall bring about a brighter day is TOTAL ABSTINENCE; and having faith both in the result and the course we pursue, we will

continue to plead, to argue, and cry aloud, until our principles obtain a complete victory; and therefore again repeat, that intoxicating liquors are not necessary to produce either muscular or nervous power and energy.

### I.—THESE LIQUORS ARE NOT REQUISITE TO PRODUCE MUSCULAR POWER.

We need not say that *muscles* are those parts of the body which enable us to move our limbs, to walk, to labour, or carry any weight. On their contraction or expansion every physical movement depends. One of the best examples we can have of the working of muscular power is the crawling of a worm; and hence this poor despised reptile gives a better practical lecture on this interesting subject than all the physiologists in the world. A man, or an animal, without muscular strength is perfectly powerless, and can neither work nor walk. There may be an athletic frame and symmetry of form in other respects; but if the muscles will not act, you can have, not only no motion, but no symptoms of life. For it is allowed by all that the beating of the heart and heaving of the lungs, though perfectly involuntary, are nothing more than muscular operations. Our tongues move and eyes twinkle by means of the muscles; and were these to be perfectly still, we should not only become lifeless, but very soon sink into a mass of putrescence. Muscular power is therefore an essential agent in the preservation of life.

But muscular energy may vary; some are much stronger than others; many of the animals are marvellously active and powerful. What muscle there must be in the boa-constrictor to give it vigour to encircle and crush the bones of an animal so much larger than itself! Who has not been struck with the fleetness of the dog or the stag? What an immense burden the mule or the camel will carry, and what a weight the horse or the ox will draw! We have seen a calculation as to the number of times that a nail-maker must raise and lower his hammer, to enable him to earn his daily bread. Only think also of the volubility of the tongue, and the rapidity with which the talking muscles of a Cicero or Demosthenes must have moved to pronounce all the letters and words in their long orations. Muscular strength is so multifarious and universal, that we are overwhelmed with wonder as we contemplate its almost infinite operations.

A question has arisen whether or not this mighty agent of life and activity is aided or impeded by the use of *intoxicating drinks*. If we allow *facts* to speak, Teetotalers would bear away the palm. It is well known that all the animals drink nothing stronger than *water*. The lion, the elephant, the eagle, the hound, the rein-deer, have neither wine nor strong drinks to sustain their strength or their courage. It is evident that the Creator never intended them to drink anything stronger than the limpid stream. But it may be said that man is not an animal, and that an animal is not a man; and, therefore, an argument drawn from the muscular vigour of teetotal horses and dogs cannot be valid. We are not willing to yield this point, because the liquid part in the blood of every animated substance is water. Blood with alcohol in it is not pure, but *adulterated* blood. We have not a single analysis of this fluid which gives spirit as one of its component parts. The man who would assert that beer, wine, or gin is an essential element of animal or human blood would be the laughing-stock of the

whole scientific world; and consequently an analogical reasoning would not at all be out of place.

Still, we will not press the matter, especially as we have abundance of facts drawn from our own species. It is allowed that the majority of the human family are Teetotalers; that the tallest, the strongest, the most personable and symmetrical of our race drink nothing stronger than water. Ancient and modern history most fully confirm this statement. And since Teetotalism has been practised among us, we had the most ample proofs that muscular power, instead of being impaired, is marvellously *strengthened* by the abandonment of stimulants. We conversed last week with an aged gentleman, who stated that it had been supposed that a shaking hand was hereditary in his family. "My father," said he, "was obliged to hold his right hand with his left to enable him to sign his name; and the hand of my grandfather shook also, so that the doctors told us that the evil was constitutional, especially as my hand trembled worse than any of them, and did so when I was a young man; but," added he, "when I joined the Teetotalers, my hand became steady." In fact, we have in all our workshops, and in all occupations, trades, and professions, individuals who have vastly increased their muscular power by the abandonment of intoxicating drinks; and therefore we conclude that this poison is altogether unnecessary in any of the business or callings of life. We grant that, under the influence of these liquors, when taken in what they call moderation, a man may, for a short period, feel the stronger; but the excitement is soon expended, and then he feels the more heavy and languid from the unnatural inspiration which the drink produced; while the real strength derived from solid food and water, as a beverage, is permanent, and preserves those who take nothing stronger from the sinking, depression, and lassitude, to which all consumers of stimulants are more or less liable.

#### II.—NERVOUS POWER DOES NOT DEPEND UPON STIMULANTS.

Perhaps we ought to say, that, as bones and joints without muscles would be useless, so muscles also would never move but for the nerves. *Paralysis* is nothing more than the destruction of nervous power. The nerves are the messengers between the will and the muscles—the link between life and activity. The paralytic lives, and, if you dissect his muscles, they are in material the same as ever, and he is not conscious of any defect of will; but the agents that carried on the correspondence between the two have lost their energy, and he in vain tries to move the parts which have been struck with disease. Hence not merely a firm muscle and a determined will are requisite, but *healthy nerves* also are essential to muscular power, and these, we maintain, cannot be preserved or sustained by alcoholic drinks.

It is well known that alcoholic liquors, in the case of the drunkard, produce temporary paralysis. He who is inebriated cannot hold with a firm grasp, cannot walk with a steady step, cannot talk with an articulate tongue; he has his senses of sight, hearing, and smelling rendered obtuse, and even his reason destroyed. He is said to be *dead drunk*; and so he is, for both body and soul are unfitted for the duties of life. It may be said that this is the result of *excess*, but that moderate portions of these liquors, instead of paralyzing, serve to elate the mind and invigorate the body; but it should be observed that it is a fixed law of nature that, whatever excites subjects us to de-

pression. The mother who sees her child fall into the fire has strength enough to rush from a sick bed to rescue it from death. For awhile she has the nerves of a giant; but mark the result an hour after, for she trembles like an aspen leaf. In her case *fear* operated as a stimulant, and had all the effect of an intoxicating draught. And the case is not different with the drinkers of alcohol generally. All of them tell us how low and sinking they become unless they have their accustomed glass at appointed periods. The tremulous nerve, the flagging muscle, and the low spirits of which they complain, are a proof that these liquors have committed sad havoc upon their frames, and therefore ought to be abandoned.

Here, then, we have a host of people, on the one hand, who use these drinks, but are all, without any exceptions, injured thereby. Some who take them in large quantities have every nerve, muscle, and mental energy unstrung; and others who are said to use them in moderation are rendered so dependant on their baneful influence that they are now compelled to use them as a medicine; and thus both the moderates and the immoderates are injured to an incalculable degree; and, in cases where the drunkard abstains for days together after his debauch, the supposed sober man who takes this poison regularly and constantly is in the end the greater sufferer of the two.

It is therefore evident that alcoholic liquors, instead of doing good, inflict immense injury upon the nerves; and this is more abundantly clear from the fact that thousands have abstained, not only without any mischief to their muscular and nervous power, but with immense advantage to both. They have lost all that sinking which the moderate drinker feels; they have no longer the tremulous hand or sense of lassitude which once made exercise and labour such a perfect toil. They have more vigour for walking, working, talking, or thinking, and in fact find all these exercises pleasurable and healthful. The only thing that makes them nervous is idleness. Man was created to labour both with his hands and his brain, and Total Abstinence strengthens him for his various callings, while intoxicating liquors, in spite of any momentary excitement, cause him to flag and grow weary, because he has to endure the double exhaustion arising from stimulants on the one hand and toil on the other. Why, then, should we waste our money on what produces so much injury to our frame?

PARALYSIS is one sad result of the constant use of these poisons. We often see people with nerves perfectly shattered, and the history of their lives would show that strong drink has wasted all their energy. What a crime to convert the bounties of Providence, which were sent to cheer and invigorate us, into poisons that produce disease, premature old age, and death. Many of our brethren and sisters are eighty or ninety before they are forty. We have seen the wrinkled forehead, trembling step, and grey hairs of the old man in the youth of less than thirty, who had thus destroyed his vigour and hurried on his days by strong drink. While, on the other side, we have beheld not a few examples, in which age, through the adoption of Total Abstinence, has been restored to the agility and buoyancy of youth.

More firmly than ever are we convinced, by the experience and observation of every day, that we shall never have our nerves, muscles, and mental powers what they ought to be until teetotalism shall generally prevail.

**A WORD TO THE CHRISTIAN CHURCHES OF ENGLAND.**

Do the churches in England expect a general revival of religion, whilst they resist this (the Temperance) reform, and refuse to come up and lay themselves upon the altar? If they do, I am sure they are mistaken. It is perfectly plain that the ministers of this kingdom have not given themselves in earnest to rebuke this sin, and carry forward the temperance reform. I have occasion to know that some ministers and others, who are themselves abstainers, nevertheless provide it for their guests; who do not hesitate to put it upon their tables for the use of others. Some of them seldom preach against it; and when they do they are in the habit of giving notice that they are going to do so, that those who do not like to be rebuked may absent themselves. Thus they try to satisfy their consciences, either with bearing the silent testimony of their example against it, or at most by preaching perhaps once a year a sermon on the subject. Now, is it not plain that this is rather an apology for a temperance effort, than anything like laying themselves upon the altar with a determination to push this reformation? What does it mean? Why do they not, on all occasions, rebuke this as one of the reigning sins and evils of the day and of the land? Why do they not speak against it, pray against it, write against it, rebuke it everywhere and on all occasions, like men who have resolutely undertook to put away one of the greatest abominations of the world?

The fact is, the great mass of ministers, by their use of wine and other intoxicating drinks, directly countenance this evil as it exists in society. Comparatively few are abstainers; and those, either because they fear they shall offend their brethren in the ministry, or their churches or congregations, or all these together, do very little, I fear, to promote this great reform, and put away this wide-spread and overwhelming evil. And is this the way for ministers of God to treat one of the greatest, most wide-spread, and most desolating of evils, that ever cursed any country? Why, really, it is lamentable to see to what an extent the leaders of the sacramental host of God's elect compromise with evil! If they hold their peace much longer the stones will cry out against them, and society will universally rebuke them. For if this is not so, then those laws of mind that have so strongly developed themselves in every other country will fail to do so in this. But there is no mistake. The public conscience is beginning to arouse itself, and there is a murmuring, deep and increasing, that will, by-and-by, speak forth in accents that must be understood. The time is come for the church of God and her ministers to speak out, and rebuke this evil everywhere and on all occasions. Will not the brethren come up to the work?—From *Professor Finney's Sermon*—"Total Abstinence a Christian Duty."

**HOW THE WORKING CLASSES SPEND THEIR EARNINGS.**

The Working Men have to work hard for their money. Scanty as their wages are, in a great many instances they waste much of them in intoxicating drinks and tobacco. Experience has shown that labour can be performed as well without as with strong drink. If this be so, then all money spent upon drink must be wasted. Now we will suppose that a man takes two pints of beer per day, at 2d. per pint, that will be 2s. 4d. per week. (Very few men take less on the average than this who take it at all.) 2s. 4d. a week comes to £6 1s. 4d. in

the year. This would furnish a good suit of clothes at £4, a good hat at 7s. 6d., two pairs of shoes at 9s. per pair (18s.); three pairs of stockings, 6s.; a shirt, 6s.; and 3s. 10d. for publications and books. But suppose the man should be able to place it in the savings' banks, it would lay the basis of independence in old age. The following calculation has been made to show the value of accumulation. We take 3 per cent. as convenient for calculation. It would be easy to show that in a well-conducted Building Society, or a Freehold Land Society, a man might easily make from 6 to 10 per cent. We take 3 per cent. at present, which is a little more than savings' bank interest. Savings' bank interest is £2 18s. 4d. per cent. Suppose, at 2l, a man saves the price of two pints of beer per day; by the time he has attained his 22nd year he will have £6 1s. 4d. He puts this in the savings' bank, and by the next year his account will stand as follows:—

Savings and Interest of	Amount brought up	£125 10 0
1st year .....	16th year's interest..	4 3 8
2nd year ..	Savings .....	6 1 4
End of 2nd year .....	End of 17th year.....	135 15 0
2nd year's interest ..	17th year's interest..	4 10 5
Savings .....	Savings .....	6 1 4
End of 3rd year .....	End of 18th year .....	146 6 10
3rd year's interest ..	18th year's interest..	4 17 6
Savings .....	Savings .....	6 1 4
End of 4th year .....	End of 19th year.....	157 5 8
4th year's interest ..	19th year's interest..	5 4 10
Savings .....	Savings .....	6 1 4
End of 5th year .....	End of 20th year .....	168 11 10
5th year's interest ..	20th year's interest..	5 12 4
Savings .....	Savings .....	6 1 4
End of 6th year .....	End of 21st year.....	180 5 6
6th year's interest ..	21st year's interest..	6 0 2
Savings .....	Savings .....	6 1 4
End of 7th year .....	End of 22nd year .....	192 7 0
7th year's interest ..	22nd year's interest..	6 8 2
Savings .....	Savings .....	6 1 4
End of 8th year .....	End of 23rd year.....	204 16 6
8th year's interest ..	23rd year's interest..	6 16 6
Savings .....	Savings .....	6 1 4
End of 9th year .....	End of 24th year .....	217 14 4
9th year's interest ..	24th year's interest..	7 5 1
Savings .....	Savings .....	6 1 4
End of 10th year .....	End of 25th year.....	231 0 9
10th year's interest..	25th year's interest..	7 14 0
Savings .....	Savings .....	6 1 4
End of 11th year.....	End of 26th year.....	244 16 1
11th year's interest..	26th year's interest..	8 3 2
Savings .....	Savings .....	6 1 4
End of 12th year .....	End of 27th year.....	259 0 7
12th year's interest ..	27th year's interest..	8 12 8
Savings .....	Savings .....	6 1 4
End of 13th year .....	End of 28th year.....	273 14 7
13th year's interest..	28th year's interest..	9 2 6
Savings .....	Savings .....	6 1 4
End of 14th year .....	End of 29th year.....	288 18 5
14th year's interest ..	29th year's interest..	9 12 7
Savings .....	Savings .....	6 1 4
End of 15th year.....	End of 30 years .....	304 12 4
15th year's interest..		
Savings .....		
End of 16th year.....		
16th year's interest..		
Savings .....		

By this it will be seen that a man beginning at the age of 20 to save two pints of beer per day, will, by the age of 51, have saved above £300. Now let us see how this might be laid out to provide comfort in approaching old age:—

It would purchase 1½ acre of land—say	£150 0 0
And build a good cottage to live in ..	100 0 0
Two cows, £12 each.....	24 0 0
Remainder for furniture and other utensils	30 12 4

Thirty years' savings..... £304 12 4

## BEER-SHOPS.

ANOTHER VOICE FROM THE BENCH.

Mr. JUSTICE WIGHTMAN, in his charge to the Grand Jury, at a recent Assizes, did himself honour, and performed an important service to society, by adding to the testimony already given on many occasions from the British Bench, to the mischievous influence of low public-houses. His lordship stated:—"That the printed calendar of persons whose cases would come before them at these assizes contained 109 names; but he had received depositions in the cases of several others whose names were not in the calendar, making altogether upwards of 115 persons for trial at these assizes, a number somewhat greater than usual at the summer assizes. He regretted to say that a great portion of these offences were of the most serious character. There were amongst them three charges of wilful murder, and fourteen of manslaughter, making seventeen distinct cases of homicide; and there were twelve cases of malicious wounding, four of discharging fire-arms with intent to injure, thirteen cases of burglary, six of highway robbery, and four of forgery. *In nine-tenths of the cases that would come before the Court, the primary date was from some public-house or BEER-SHOP; and he could not but express his deep regret at the encouragement given to the evil communication of the idle and the dissolute, and the contamination of the honest and the industrious, by the institution of beer-shops. The practice of resorting to a beer-shop, and there sitting to drink, was essentially selfish and demoralizing, always at the expense, and usually to the distress and misery, of the wife and children of the married man; encouraging drinking to excess by association with others, without the restraint which the presence of a wife and children must always create in the mind of any one not absolutely lost and hardened to all the feelings of humanity and kindness. The depositions exhibited some most striking instances of the frightful consequences of the evil to which he had alluded—of domestic duties set at nought—of quarrels exasperated by drink ending in personal violence, frequently fatal—unhappy children utterly neglected and abandoned—wives cruelly ill-treated, kicked and beaten unto death, and for no other fault than endeavouring to recall their husbands from their selfish, ruinous extravagance and drunkenness; leading inevitably to that extreme distress and poverty which, added to the recklessness produced by intemperance, ended in the lowest state of crime and degradation. That which he had now stated was no exaggeration; he was aware that it was much easier to denounce than to correct, and habits of long continuance could not be changed at once; but it was essential that no facilities should be given for the continuance of habits so dissolute and degrading. On the other hand it was of the utmost importance to encourage domestic habits, and to give means of refreshment and recreation in which the family of the labourer might take part; not as at present, where all holidays or opportunities of recreation were worse than useless, and were worse than wasted, by the selfish brutalizing practice of spending the whole time at command at a public-house or beer-shop, and there drinking to excess."*

[It is strange—marvellously strange—that sensible men, such as Mr. Justice Wightman evidently is, do not seem to understand that the evils which they trace to public-houses or beer-shops, in the proportion of *nine-tenths* of the whole number, are attributable more to the quality and properties of the drink than to the places in which it is drunk. We admit that the encouragements to excess are greater in the public-house and beer-shop than in the bosom of a family. But while even the Judges of our land encourage a man from the Bench to instruct his wife and children in the

art of drinking, what wonder if the race of drunkards is perpetuated, and if public-houses and beer-shops become favourite places of resort?—Ed.]

## ANOTHER IMPORTANT TESTIMONY.

FROM THE REV. W. J. SHREWSBURY, WESLEYAN MINISTER, TO MR. T. B. SMITHIES.

DEAR SIR,—I have had intercourse with multitudes, in my varied life, who have used strong drink, but I never met with a solitary individual, black or white, European or African, whom I had any reason to believe was benefited by it. I have known many, of all colours, in different countries, who have been in various degrees injured by it, and not a few utterly ruined. I have known many deceived by it; but have never seen or heard of one made wise by it. It is no element of civilization, for it makes the savage more brutish; it is no element of Christianity, for it is the source of all the drunkenness in the world, and the Christian's Book teaches that "no drunkard shall inherit the kingdom of God." Savages soon acquire a relish for it, and would then barter all they have to get it; wherefore I conclude that a true philanthropist, who professes anxiety to civilize aboriginal barbarians, should neither make it, sell it, nor use it; thieves, whores, and murderers, are greedily indulging in it; wherefore I conclude that Christians, who wish to make those depraved beings Christians, should neither taste it, nor offer it. I have seen with my own eyes its ill effects; I never yet once saw any good effects produced by it. *I have observed that it helps no man to pray, but makes many men sin; it helps no man to preach the gospel of Christ, but it has unfitted men for the Christian ministry; it has no association with even common honesty, but enters largely into all matters of roguery and villainy: in short, that there is nothing of God in it, but much of the Devil. If, then, observation has taught me anything, it has taught me this, that strong drink is alike a bad thing for individuals and for communities; and that its banishment from the church would, to an incalculable extent, promote its purity; and that its final annihilation from the world will constitute one of the glories of the millennium; for then "violence shall no more be heard in thy land, wasting nor destruction within thy borders:"—an event never to be consummated while traffic in strong drink has existence in the earth. If there be in Scripture no verbal command to abandon this curse of curses, the whole genius and spirit of Christianity wars against it; and the sage maxim of an ancient divine, "no fountain can yield both salt water and fresh," so commends itself to the understanding, that it is equivalent to a command to let strong drink alone, after seeing its undeniable qualities. That maxim will settle the matter with every Christian who really has that honest heart and teachable spirit which our beautiful simple Christianity requires.*

WILLIAM J. SHREWSBURY.

Dewsbury, 1850.

## PRESTON, THE SHOEMAKER.

[BY R. W. VANDERKISTE, LONDON CITY MISSIONARY.]

DEATH is at all times a solemn subject, whether men feel it to be such or not. It is very affecting to the rightly-influenced mind to behold the whole world bound, irrevocably bound, to die, until that judgment comes, which shall be ushered in by resurrection, when death itself shall die:—

"Earth to earth—dust to dust:  
Here the evil and the just—  
Here the fearful and the bold—  
Here the youthful and the old—  
Here the matron and the maid—  
In one silent grave are laid.  
Here the peasant and the king,  
Side by side lay withering;  
Here the sword and sceptre rust—  
Earth to earth, and dust to dust!"

A few days since a man passed the boundaries of time into eternity who will be remembered by many. *Thomas Preston*, the shoemaker, died last Saturday, aged 80.

It has been said that spiritual teachers should have no voice in politics. But what are politics? If politics mean *policy*, that which concerns the welfare of the land of one's birth or of one's adoption, then perish the thought that there is anything good to which the minister may be indifferent! nay, "as we have opportunity, let us do good unto all men." But it is also very true that the specific mission of the religious teacher respects another world, HEAVEN, and this mission will engross most of his time and energies, if pursued in the love of it, leaving small space for the prosecution of other objects, subordinately good though they be.

*Thomas Preston*, the shoemaker, will be remembered in connection with past Radicalism. Narrowly did he escape the fate of his companions, *Thistlewood* and others, through the strange friendship of a Government spy. But for that friendly warning, he would have been found at Cato-street. *Thistlewood* and others went to the scaffold at Newgate, *Preston* to the Tower of London; but he lived to die in his bed; he lived to study diligently the scriptures of God, to see the folly of the views he once held; he lived, we hopefully believe, to rest his soul for salvation on the merits of Christ; he lived, so far as man can judge, "to die the death of the righteous." How affectionately did he press my hand, poor old man, when I detailed by his bedside the divinity and atoning work of his Saviour.

Well, *Thomas Preston* is gone! No doubt he longed for the elevation of the working classes. As to what extremes that longing, unrestrained by divine truth, might at a former period of his life have betrayed him, belongs to the history of the past; it may be read there; but that he longed for the elevation of the working classes, none who knew him would doubt.

*Thomas Preston* was a schemer up to the period of his dying illness; he schemed for the good of his fellow-men at eighty years of age; and his last scheme was one which did honour to his head and heart, it was a scheme to give employment to all, to provide for all without *poors'-rates*, and to raise the working-classes gloriously in society. Men, when employed, were to be compelled by Government to pay threepence per week to a common fund, to provide for the aged; special provision and supervision, at the same time, was to be made for the unemployed by means of the waste lands of England; and all that is wanted to render his scheme feasible and practicable is GODLINESS and TEETOTALISM.

We are not of those who deem it possible permanently to raise even man's social condition, apart from Christianity; we do not believe it; but we do believe that the Christianity that will alone permanently alter for the better man's social condition, is a Christianity which includes within its morals the abolition of the present drinking usages of society. The religion of our Divine Redeemer would, if received with power into every heart, effect this at once. Yes; from the vestries of churches and chapels, to workshops and factories, would vital Christianity effect this; and, the drinking usages of society once banished, then many, many schemes would be practicable, any one of which would be sufficient entirely to alter the complexion of society, and to obviate all the miseries of non-employment and of poverty. But whilst the drinking usages of society continue as they are, we have no hopes respecting the elevation of the working classes, moral, fiscal, or physical; we have no belief that political convulsions, or any movements whatever, would effect this desideratum. Nothing can ever effect it save the hearty, individual and national reception of vital Christianity; not guzzling, half-drunken Christianity, but the Christianity of the New

Testament, which tells of "temperance, righteousness, and a judgment to come." Oh, may

"This influence spread to east and west,  
To north and south its power extend;  
Till every weary soul finds rest,  
And all embrace the sinners' friend!"

June, 1850.

### EPIDEMIC CHOLERA.

THE following testimonies as to the intimate connection between the use of strong drink and exposure to the attacks of cholera, as well as to the fatal results of such attacks in the majority of cases, is of great importance *in itself*; but it derives additional importance from the fact, that it is not the *ipse dixit* of a Teetotaler anxious to establish the truth of his principles, but the united opinions of competent medical professors, whose attention has been specially directed to the subject, and who, as honest and unbiassed men, report according to the evidence furnished by indisputable FACTS. It will be seen that their opinions refer to the practice of using intoxicating drinks, and also to the system of *licensing* the sale of those drinks:—

"Not only were habitual drunkards the most easy and certain victims of cholera, but even single acts of intemperance were followed by almost immediate diarrhœa. A vessel in the roadstead of Sunderland, early in October, 1848, having arrived from Hamburg, and having had one death on board shortly after leaving the port, was put in quarantine.

"I went alongside of her," says Dr. Sunderland, "in a small steam-boat, for the purpose of making the needful inquiries. I saw all the crew, who appeared to be in perfect health, and one middle-aged man was especially communicative, and afforded a great deal of information in regard to the vessel. I gave the people instructions how to act in case the disease should again appear, and especially cautioned them to avoid intoxication, which I assured them would lead to certain death. This was about seven o'clock, p.m., and immediately after I left, the man referred to went down to the fore-castle, where he had secreted a bottle of brandy at Hamburg, and drank a large quantity. In an hour afterwards he was collapsed, and died the next morning at seven o'clock."

"Abundant evidence," says Mr. Grainger, "was afforded during the late epidemic, that habitual drunkards were highly predisposed to cholera; and of them a large number perished. Occasional excesses also led to a vast number of attacks; thus at Hamburg it was observed that there was among the numerous sailors in that great port a regular accession of cholera every Monday and Tuesday, owing to the men going ashore and getting drunk on the preceding Sunday. In London, also, several medical men informed me that they had noticed the same thing; excess, either in eating or drinking, being followed by attacks which thus became more frequent on Sunday night and Monday."

In Edinburgh, in Glasgow, and in the neighbouring manufacturing towns in general, it was observed that periodic augmentations of the disease were coincident with the earlier days of the week, which could only be attributed to the intoxication which followed the weekly receipt of wages.

"I cannot but express regret," says Dr. Sunderland, "at the small amount of restraint which has hitherto been put on this abominable vice. The whole licensing system, and the way in which it is too frequently administered, are a public disgrace, and call urgently for reform. In every fresh outburst of cholera, persons of dissipated, intemperate habits have been the first to fall victims to the disease; and I feel assured that many lives were sacrificed which might have been saved, had the vice of drunkenness met with that discouragement on the part of authorities and the legislature which its detestable and brutalising tendency, as well as its injurious effects on the public health, have so long demanded."—From the Report of the General Board of Health on the Epidemic Cholera of 1848 and 1849, just published.

## THE TEMPERANCE REFORMATION.

GREAT MOVEMENT FOR 1850-1851.

IT must, it is presumed, be acknowledged that among the means employed for the dissemination of important principles and the advancement of great objects, none have proved more effectual than a succession of demonstration meetings in the most conspicuous and commodious places that can be secured, such, for instance, in the metropolis, as Exeter-hall, or Drury-lane Theatre. Not only has London been powerfully operated upon by such meetings, but by the reports of them, circulated through the medium of the press, the public mind throughout the kingdom has been instructed and influenced, and provincial bodies have been roused to corresponding exertions.

Amongst the great movements of the present day which are designed to promote the elevation of the industrial classes, and the general prosperity of the nation, the Temperance Movement is entitled to considerable prominence. Hence, the Committee who conducted the series of Temperance Meetings held in EXETER-HALL during the months of October, November, and December, in 1849, and January, February, and March of the present year, encouraged by the great success of that effort, the deep interest created in the public mind, and the zeal excited and enlarged among Teetotalers, not only in the metropolis, but throughout the kingdom, have determined upon a great and comprehensive scheme for advancing the Temperance cause during the ensuing winter.

It is proposed, as will be seen from an advertisement on the first page of this Number, to commence with a large social gathering in the LONDON TAVERN, BISHOPSGATE-STREET, on MONDAY, OCTOBER 14. Several of the gentlemen whose names are there announced have already signified their intention to be present, and answers from others are daily expected. At that meeting it is most likely the arrangements for the season will be announced. In consequence of the unfinished state of Exeter-hall, which is undergoing important repairs, it is doubtful whether the series of meetings in that place can commence sooner than December; but the Committee are in treaty for DRURY-LANE THEATRE, in which, should they succeed, they hope to have a splendid demonstration early in November. As was stated in our last, it is the wish of the Committee to conclude the series, perhaps in May, 1851, with a CONFERENCE of such of the friends and promoters of Temperance as may be in the metropolis in that month, in consequence of the Great Industrial Exhibition of 1851. In order that the good resulting from these meetings may be perpetuated and extended, it is proposed to secure, to the fullest possible extent, the aid of the PUBLIC PRESS.

It will, however, be seen that, to accomplish these objects, ADEQUATE FUNDS must be obtained. Of this the Committee are fully aware. They have, therefore, determined to exert themselves to obtain FIVE HUNDRED POUNDS for the purpose. The cordial and liberal spirit which prevailed at their preliminary meeting encourages them; and they believe that they have only to appeal to those who have the welfare of the population of this country at heart, to secure the full accomplishment of their wishes.

Sums subscribed at the preliminary meeting:—	
John Cassell, Esq.	£35 0 0
Mr. T. B. Smithies	5 0 0
Mr. T. C. Prebble	5 0 0
Mr. G. C. Campbell	5 0 0
Mr. E. Tisdall	5 0 0
W. Sims, Esq.	2 2 0
Mr. J. W. Green	2 0 0
Mr. Cox (Greenwich)	1 1 0
Mr. W. Spriggs	1 1 0
Mr. W. Tweedie	1 1 0
Mr. Johnson	1 1 0
Mr. Archer	1 1 0
Mr. J. H. Esterbrooke	1 1 0
Mr. Griffiths	1 1 0
Mr. Taylor	0 10 0

## SUBSCRIBED SINCE.

R. D. Alexander, Esq. (Ipswich)	£10 0 0
Joseph Eaton, Esq. (Bristol)	10 0 0
Alderman Scholefield (Birmingham)	1 1 0

Further donations will be received by the Treasurer, JOHN CASSELL, Esq., 335, Strand, London, or by any member of the Committee.

## COMMITTEE.

Messrs. G. C. Campbell.	Messrs. J. Phillips.
— Cox.	T. C. Prebble.
J. P. Draper.	W. Sims.
J. H. Esterbrooke.	T. B. Smithies.
J. W. Green.	W. Spriggs.
E. Griffiths.	E. Tisdall.
J. Mathew.	W. Tweedie.

THE COMMITTEE will meet on WEDNESDAY EVENING NEXT, October 2, at Mr. Mathews', 24, Bartholomew-close, at eight o'clock, when the attendance of every member is particularly requested.

## RECENT DEATHS.

We have to record the death, since our last, of two zealous friends and advocates of the temperance cause. The first was Mr. SAMUEL HOLMES, Registrar of the Farringdon Temperance Society, Harp-alley. Happily reclaimed from habits of intemperance himself, he became ardently devoted to the temperance cause, and during the last eighteen months of his life was the means of reclaiming several unhappy drunkards. He departed this life on Saturday, September 7, aged forty-six years. In his last moments he expressed to a friend that his trust was alone in Christ.

THOMAS COMPTON, Esq., formerly of Srompting Abbots, Sussex, and more recently of Islington, has been suddenly removed by death. He devoted much of his time and property to the introduction and spread of teetotalism, and was lately elected a member of the Committee of the National Temperance Society.

A FIRST-RATE TEMPERANCE TALK.—A captain of a packet-vessel sailing from New York to Liverpool, says he never heard but one temperance talk that was worth anything; but that was "first rate." He once went to a temperance meeting in Liverpool, to oblige a friend; and a good-looking well-dressed man was called upon to address the meeting. He now stood up before the meeting, and he said he had never made a speech in his life, and he did not believe he ever should, for it was not in him. However, he would tell what temperance had done for him. When he used to drink, somehow, he never was well; could never pay his quarter's rent, nor his weekly bills, nor clothe himself nor his family decently; but now that he had left off drinking, his rent was punctually paid to the day—he had no weekly accounts, for he had ready money. They all saw how he appeared and was dressed. And, taking a nice-looking woman by the arm, and four children by the hand, he said, "You see how my wife and children look in health and appearance. Well, their food and dress is all paid for; and if you want to see how my house is furnished, come and see me at home any evening except church night, which is Tuesday, and this meeting, which is Thursday, and you will find me in as well-furnished a room as any one needs. Besides this, I have a hundred pounds in the savings' bank. This is all I can say to-night." And he sat down. He had said enough.

## HYDROPATHY.

To the Editor of the Teetotal Times.

SIR,—For seven years this village has had the benefit of a medical gentleman who has practised hydropathy with considerable success. By his removal to Edinburgh I am sorry the invalids who have frequented this part will be deprived of his services. I make this public, so that if there should be any hydropathist looking out for an opening, his attention may probably be directed here.—I am, your obedient servant, J. LIVESEY.  
Bourness, Windermere Lake, Westmoreland,  
Sept. 24, 1850.

## “GROSS VIOLATION OF THE RIGHTS OF HUMANITY.”

In an article with the above heading, in the number of the TEETOTAL TIMES for August, we stated the decision come to by the National Division of the “Sons of Temperance,” excluding the coloured people throughout the country from all the Divisions of that Order. From all parts of the United Kingdom we have heard expressions of indignation at this atrocious outrage on the common rights of humanity, and it has again been suggested that meetings should be called, without delay, for the purpose of passing some clear and distinct resolution on the subject. It is high time that the Americans, who profess to be such zealous advocates for Teetotalism, should be shamed out of this foolish and wicked prejudice against any human beings differing only from them in the complexion of their skins, but whom their GREAT CREATOR has “made of ONE BLOOD.” The pro-slavery papers vindicate the proceeding of the National Division, and in one of them we find a resolution recorded as follows:—

“Resolved,—That we regard the admission of coloured persons into the procession of the Sons of Temperance as the grossest insult that has ever been perpetrated upon the feelings of our Southern representatives, and consider it an imperative duty of every true Son of Temperance to protest against such proceedings.”

It is, however, pleasing to find a most spirited repudiation of this atrocious act by some of the other Divisions of the Order, and strong resolutions passed accordingly. The following are specimens:—

“A few days since the Southport Division of the Sons of Temperance, by a unanimous vote, dissolved, and sent back their charter to the Grand Division of the State of Wisconsin, because the National Division, at its recent session in Boston, prohibited the admission of coloured men to any subordinate division of the order. They say in their published proceedings that this act of the National Division ‘is so perfectly at war with our every feeling, with all our ideas of consistency of character, and, as we believe, such an outrage upon humanity, that we can no longer continue our connection with the order.’”

“THE SONS OF TEMPERANCE, OF MIDDLETOWN COUNTY.—The organ of the Order in that State,—expresses the following editorial views:—

“The cause of liberty and equality, and the great truth that God is no respecter of persons, but has made of one blood all nations to dwell upon the face of the earth, are sentiments too deeply woven into the whole texture of our being to permit that we should apologize for an attempt in any body of men to deprive a portion of the human family of privileges and blessings enjoyed by other portions of our common brotherhood. These are our views, and in the spirit of them we sincerely regret the vote of the National Division.”

“GRANITE DIVISION, No. 14, of Whitinsville Mass, takes this unanimous action:—Resolved, that as our constitution designates any man, of good moral character, as a suitable candidate for membership to the division, therefore the only true meaning of the vote passed by the National Division is, that an African is not a man—an assertion which we believe to be an outrage upon humanity and an insult to God.”

“THE STOW DIVISION, No. 4, passed the following without a dissentient voice:—Resolved, That the exclusion of a large and respectable class of our fellow-citizens from participating in the benefits of the order is a virtual denial of the principles of love, purity, and fidelity upon which the Order is founded.”

“FRATERNUS DIVISION, No. 1, of Pawtucket, speaks thus explicitly:—Resolved, that we repudiate, and shall for ever continue to repudiate, any such attack, as a violation of our constitution, an infringement of our rights, a disgrace to the Order, and an insult to God. Resolved, that we earnestly call upon the divisions of the hand of Roger Williams to send forth their indignant protest against such a cowardly blow at humanity, struck on the very spot where Bunker’s Hill Monument rears its shaft to heaven, and where the infant freedom was rocked in the ‘cradle of liberty.’”

We expect shortly to be able to report similar movements in our own country.

## SCOTTISH DRUNKENNESS.

The last number of “Tait” contains an article under this head, founded upon Mr. Porter’s paper, of which we gave an abstract the week before last. The writer complains of the attempts which are made on all hands to brand Scotland as the most drunken country in the world, and is successful in showing that the reasons for placing it on that bad eminence are not so strong nor so numerous as is commonly supposed. He then proceeds to correct Mr. Porter on one or two unimportant particulars, and afterwards to discuss the causes and the cure of drunkenness. It is doubtless important to the honor of Scotland, and the interests of truth, that the real facts should be stated, and that any injustice done should be repaired. At this moment, however, we must proceed to discuss very briefly more interesting topics. There can be no doubt that the inhabitants of the British Isles have deservedly an evil reputation as it relates to drinking. The most painful and astounding statement is the naked one of figures. Here is a nation expending nearly seven millions per annum upon paupers, and an incalculable amount upon public and private charities, to say nothing of the cost of crime, and at the same time wasting upon drink, which is the fountain of seven-tenths of the mischief, a sum of not less certainly than £57,000,000 per annum. It is at this time a subordinate question whether England or Scotland expend the most in this way. The paramount inquiry is—How are we to lessen the evil?—how are the sums now wasted to be directed into their proper channels? The writer in “Tait” feels this to be a necessary and an urgent question. He does very little towards its solution, because he happens to stumble at the threshold of the inquiry. The following paragraph will show the mistake into which he has fallen. Those who have really studied the subject will not be surprised that he has run over ten pages without giving us any striking or important suggestion:—

“Now, in the case of a habit so deeply and anciently rooted, and which the bulk of men feel or believe to be not wholly evil, is it good policy to seek to reach the real evil, which is the abuse, by assailing the whole system, stigmatizing moderation as a vice, and insisting on abstinence as a duty? It is with some reluctance that we come to the conclusion that such a policy is unsound and hopeless; for it would be better that there were no drink than that there should be so many drunkards. But we are led to the conclusion that to attack all use of stimulents as an evil is, besides being untrue in point of fact, unsound, or at least useless, in point of policy; mainly by two reasons: first, the classes or individuals who at present use in moderation will not be persuaded to abstain from what they feel to be a

pleasure, if not a benefit, because others tell them that it is an evil; and it is at all times a dangerous thing, although much in vogue in these days, to place in the category of vice things which natural feeling, the immemorial usage of mankind, and the ordinances of Scripture have placed elsewhere, or left free to every man's taste and conscience. Secondly, suppose that the moderate users, or any considerable portion of them, were, for the sake of example, or any other motive, to become total abstainers to-morrow, the influence on the immediate users would be trifling or nothing. The desperadoes of the Cowgate do not get drunk because the respectabilities of the New Town sip sherry and claret; they drink not from imitation, but appetite; and, if all the world beside grew total abstainers to-morrow, would go on drinking as before. The root of the evil, therefore, is in the appetite; the disorder of body or of mind, or both, which delivers up such multitudes of our poorer and more ignorant to the demon of intemperance; and if we strike at anything but that, or persist in striking even at that, with instruments which reason shows, or experience proves, to be unfitted, we shall be but losing time and wasting strength."

Now this paragraph is a sample of the reasoning which has been applied to the monster evil of our time for many years past. We give the writer credit for the best intentions; but the paragraph contains as many plausible fallacies as we ever remember to have seen crowded into so small a space. We fear that such errors may have been left to linger in the minds of many, from the advocates of total abstinence having dwelt too much upon a mere expediency view of the subject. We must endeavour to set the Temperance cause right; and in doing so, we unhesitatingly assert that total abstinence is the only philosophical, practical, and natural cure for drunkenness. We do not deny that wise sanitary regulations, education, and increased facilities for harmless and healthy recreations may lessen the evil; but we ought not to aim merely at mitigations, except as steps in our progress. The prime cause of intemperance is the prevailing opinion, which the writer shares, that strong drink is a good creature, fitted for men as an article of diet, and for its exceeding excellence as a cordial, a tonic, and a restorative. It is possible to remove the cause of the evil, and at that we must aim.

Our writer is entangled in the old cobweb of *use and abuse*. He does not wish to place in the "*category of vice, things which natural feeling, the immemorial usage of mankind, and the ordinances of Scripture have placed elsewhere.*" He cannot have read the works of our Temperance writers, or he would have found that they condemn all liquors containing alcohol as injurious to the healthy human system. We believe there is no physiologist who will dispute the position they assume. What, then, becomes of the *use*? And where does the *abuse* begin? What do we mean when we talk of a natural appetite? And why appeal to immemorial usage as a warrant for the consumption of that which is in itself improper? Or why seek to surround it by more sacred sanctions? Here we take our ground. It is not a question of degree, time, or quantity. Of any strength, at any time, or in any portions, intoxicating liquors are injurious to the healthy human system. It is purely a question of science. Show that it cheers or nourishes—that it serves any useful office, and we surrender. It is placed in every pharmacopœia amongst the poisons. What, then, becomes of the natural appetite? Appetite for a poison? Men acquire an appetite for tobacco until smoking has become a public nuisance; but no one contends that it is anything but a depraved taste. On the grounds of ancient practice it cannot be defended;

because each generation throws off some of the follies of the one which preceded it, and the drinking of strong liquors is one of the errors of our fathers. We have too much respect for the Sacred Scriptures to thwart them from their high purposes, and make them a standard of diet. We take the question simply to the bar of experience. We know nothing of *use* as applied to strong drink as a leverage. Alcohol, the product of fermentation, has its uses. What are they? Will they be found in the arts, in medicine, or in a diluted state, constituting an ordinary beverage?

We have so often gone over this ground, that we do not choose to pursue it at this time. We go to fallacy the second, which naturally enough arises out of the first, and which is thus set forth:—Suppose that the moderate users, or any considerable portion of them, were, for the sake of example, or any other motive, to become total abstainers to-morrow, &c.! Well, suppose they were, the example might not have any immediate influence upon the desperadoes, who are the victims of settled and determined evil passions and habits. But would it have no effect upon the thousands of young persons whose habits are not formed, and who, if not unchecked, may and will become desperadoes? Would it produce no good in checking the drinking usages which are found everywhere as remarkable for their absurdity as for their tyranny and danger? The example might have little effect upon the drunkard, but would it have none upon those who, now drinking moderately, will become drunkards? All the desperadoes of the Cowgate were not born or educated there—did not acquire their love of drink there! Where did they spring from? Were any of them Sabbath-school children?—members of a pious, happy household? Were none of them ever moderate drinkers? The example of moderate drinkers is training up new recruits for the army of desperadoes. How idle it is thus to talk of example! It is everything. The master, the pastor, the magistrate, all have their influence and their imitators. The child mimics his father, the foreman apes the master, and the workmen the foreman. The congregation follow the pastor, and many look upon the dignity of the magisterial office and assume its manners as their own. The greater the excellence of the man filling any one of these capacities, and the more dangerous his example, if it be evil in any one particular. It is thus that moderate drinking among the good and pious becomes a snare to thousands.

Besides, if the moderate drinkers were to give up their small cup would they not be prepared to attack intemperance with greater practical effect? We protest against a declaration which seems to release them from any share in the consequences or responsibilities of our national intemperance. If the moderate drinkers were to give up the use of drink, how many years would drunkenness be our national reproach? How would the ranks of the drunkards be filled up? The truth may be unpalatable, but it must be spoken. The pious, good, and exemplary moderate drinkers of this country are the props of intemperance. They give respectability to the drinking system; they give the weight of their character and their influence to customs, under the load of which the prosperity of the nation totters.

In many minor points our writer is correct. We agree with him that drunkenness will not be banished by mere preaching and teaching, that healthy and agreeable recreations will be among the means of lessening the attractions of the public-house, and that

much may not be expected from legislative interference. We cannot, however, give our entire assent to the following position:—"It is the demand for drink that makes public-houses, not the public-houses that make the demand for drink." He forgets the reactionary influence. He makes it a question of supply and demand, without allowing for the demand that may be, and unquestionably is, stimulated by the supply. Look at the population of the Cowgate, or the low neighbourhoods of any other of our large towns. Are we to be told that, with creatures like these, whose enjoyments are all of a sensual nature, who have no care for the morrow, who lose, in the gratification of the moment, all prudential considerations;—are we to be told that it is a matter of indifference how many facilities are given them for indulgence in the most selfish of all vices. We fully concur that the appetite must be corrected to effect a radical cure; but, while educating the people, and applying other moral means to that end, is there nothing that law or Government can do? We fully believe that much may be done by judicious police regulations, by the refusal of magistrates to licence, and by instituting a surveillance over public-houses,—to check the excesses of the drunken, and to protect the comparatively sober. We must not be told that it makes no difference to our working men, who pass the streets from their workshops to their small and uncomfortable homes, whether half-a-dozen flaunting gin-shops, with sounds of music and merriment, tempt them on the way. Is it all the same on the Sabbath morning, in the midst of a dense population, whether the public-houses are closed or stand invitingly open? They know nothing of our poorer classes who believe that the number of houses for the sale of drink has no influence on intemperance. We say, remove temptation as far as possible. Of course there are limits beyond which we could not pass. To say that there shall be no houses for the sale of drink, while the appetite remains, would be impossible, and any attempt to destroy them would be abortive; or, if not so, would result in mischief as great as the one it seeks to remedy. These are only secondary remedies. We have an evil to contend with, produced by compound causes, and it would be trifling with it to depend upon any such small measures. The great error, from which all the small ones spring, is the strong-drink delusion—the belief that it is useful and necessary. We have faith in recreations and other remedies; but the grand panacea is the remedy adopted by the Temperance Society. Drink is not only evil in its consequences, it is essentially evil in itself. The disease is a vital one that cannot be effected by mere palliatives. Let the church and all the respectable drinkers cease to drink, and we shall then hope for the establishment of sound Temperance among us.—*(From the Standard of Freedom.)*

**THE SUNDAY GLASS.**—"I have no need," said a worthy clergyman, "to take part in the temperance society; we use no spirits in our family, except a glass of toddy to each of the children on a Sunday.—*Parliament. Report on Drunkenness.*

**A BEGGAR'S CAROUSAL.**—Having been called to see a dying man after midnight, on passing to his house the cries and blasphemies that assailed our ears were hideous. At last the door of the den was opened. Some of the revellers rushed out. From within we heard the following toast over their cups, "Health to the Moray-place gentry, and may they long have pence and sixpences to afford us free and easy nights!" "No," cried a voice, "nothing lower than silver can be accepted!" I wished that the premium prayers for street begging had stood beside me and listened.—*Tasker's Visitor's Manual.*

## TEETOTAL OPERATIONS.

QUAKER-STREET, SPITALFIELDS.

We have rarely had the pleasure of recording the proceedings of a meeting with more satisfaction than the following. On Tuesday, September 17, the Friends' School in the above street was opened, for the first time, for the advocacy of teetotalism. The room, capable of holding nearly 600 adults, was filled to overflowing. The front seats were occupied with upwards of 150 children, taught in the Sunday and Ragged Schools.

A. H. DYMOND, Esq., ably sustained the office of chairman, and explained the purpose of the meeting as preliminary to a more active and efficient support of the temperance reformation. He alluded to the abounding evils of our drinking usages, and the great good which would result from their abandonment.

Mr. W. SPRIGGS directed some remarks to the youthful portion of his audience, earnestly urging the practice of abstinence in the morning and spring of life as the only effectual safeguard against the degradation and danger to which they were exposed by the use of intoxicating liquors.

Mr. MYALL, a shoemaker, declared his ability to work much better without than with strong drink of any kind. He had been eight years a teetotaler.

Mr. SMYTHIES made an affectionate appeal to the young in favour of total abstinence, and greatly instructed the company by a telling illustration of the dark, dirty, and expensive habit of drinking, in contrast to the bright, clear, and prudent habits connected with teetotalism.

Mr. JEFFRATE, the master of a ragged school in the locality, warmly eulogized the practice of abstinence, the benefits of which he had experimentally enjoyed for seventeen years. In the course of his address he related the following revolting case of a drunken parent:—"He missed an interesting boy from his school; after some delay, and the lad not returning, he repaired to his abode, where he found his scholar a lifeless corpse, lying upon some filthy straw and rag in a corner of the room. His death, he really believed, was the result of wanting the common necessaries of life. At the same time, to his utter astonishment and disgust, the father was lying in another part of the miserable room in a state of loathsome drunkenness. This wretched man was capable of earning from 28s. to 32s. per week by his labour.

Mr. HENWOOD stated that he had been a teetotaler fifteen years, and, as a working man, found it to suit him under all circumstances.

Mr. JOSIAH PEMPHRY, a member of the Society of Friends, commended the practice of abstinence as conducive to home comfort. Parents, by abiding at home, instead of spending their time and money at the public-house, might greatly aid the instruction given to their children on the first day of the week; but, unhappily, the teaching thus imparted was, to a sorrowful extent, neutralized by negligence and intemperance at home. Mr. Pemphry concluded an earnest speech by referring to the successful efforts already made by the friends of true sobriety.

A vote of thanks to the chairman, followed by a suitable response, concluded a very interesting meeting. W. S.

FOX'S-LANE, SHADWELL.

In consequence of the success attendant upon the labours of the Shadwell teetotalers, it has become necessary to enlarge their place of meeting. In aid of this purpose a festival was held last month, when the attendance far exceeded the room for their accommodation.

At the public meeting the Rev. Mr. GRIBBLE presided, and expressed himself pleased at the necessity that caused their meeting. It was a refreshing evidence that the cause of teetotalism was on the advance. He had witnessed numerous dreadful instances of the evil effects of intoxicating liquors in cold climates, where the victims of drunkenness had been found dead, and their bodies half devoured by wolves. He enforced the practice of total abstinence upon moral and religious grounds.

Mr. HAWKEY stated that he had become a teetotaler from principle, never having been intoxicated in his life. The good effects he had seen made him very desirous to be helpful in propagating teetotalism as a stirring virtue opposed to a glaring vice.

Mr. BURT, of Poplar, delivered an energetic speech, which was listened to with great attention, and warmly applauded.

Mr. CUTCHEM alluded to the satisfactory and encouraging fact that there were teetotalers in all parts of the globe who had signed the pledge at the Shadwell-hall.

Mr. W. SPRIGGS expressed the pleasure he had frequently experienced in his repeated visits to their meetings, and heartily rejoiced in the occasion of their present gathering.

Mr. LONSDALE, home missionary, said that past success warranted their best efforts to enlarge their hall and increase their means of operation.

Mr. NICHOLL bore experimental testimony to benefits derived through the abandonment of strong drink.

Mrs. DALGARNO, after twelve months' absence on a voyage to Port Philip, was glad to have the opportunity of bearing her decided testimony in favour of total abstinence from all intoxicating liquors. She had crossed the line sixteen times with her husband, frequently exposed to terrible gales and storms, accompanied with much fatigue and change of climate, and, she firmly believed, all the better for never touching wine or strong drinks.

To this very brief report of a most interesting meeting we may add that the noble ship, *Loch Nagar*, and her staunch teetotal commander, Captain Dalgarno, accompanied by Mrs. Dalgarno, left the St. Katherine's Dock on Friday the 6th ult., destined for Port Philip in Australia. Eleven years Captain Dalgarno has commanded the above-named fast-sailing vessel upon teetotal principles, and it would be difficult to find an instance where the practice has been more thoroughly tested, its utility more clearly exemplified, and its advantages more decidedly established, than the following fact testifies:—"The captain himself, with his worthy helpmate (who has all along shared his toils and dangers), have been found to enjoy excellent, uninterrupted health, notwithstanding perpetual change of climate, and the fatigue necessarily attendant upon a seafaring life. The crew may be truly characterized as harmonious, active, and obedient; and little sickness, and not a death on board, has occurred during the above period. The owners repose the utmost confidence in their able officer; and well they may, inasmuch as not a casualty of moment has occurred, nor a sixpence cost to the underwriters, since Captain Dalgarno had the command of the *Loch Nagar*."

The preceding authorised statement may, we opine, be taken as a tolerably complete refutation of some unmeaning trash that appeared in print not long ago, purporting that grog was necessary for sailors as a prevention from scurvy, it having been pretended that a teetotal crew had been afflicted therewith, and that the practice of total abstinence was the cause. From information satisfactorily authenticated, we believe it quite safe to affirm that *bad water*, and not abstinence from *bad spirits*, was the true cause of the disorder if it really prevailed.

#### ISLINGTON-GREEN.

On Monday, September 16th, a meeting of the members and friends of the Islington United Temperance Society, was held at the Hall, facing the Green. A large proportion of the audience consisted of the youthful members of a *Band of Hope* recently formed in connection with that society. After tea a public meeting was held, over which Mr. J. H. Esterbrooke presided.

Mr. J. W. GREEN addressed the adult portion of the audience on the value and importance of the total abstinence principle, both as applicable to the recovery and reclamation of the intemperate, and to the prevention of intemperance on the part of the sober; reminding them, at the same time, that prevention was better than cure.

Several of the children then recited, and others sang, various temperance hymns and poems, greatly to the pleasure and delight of the crowded audience.

The CHAIRMAN briefly related the progress that had been made as to the formation of Bands of Hope in some of the most crowded and proverbially degraded parts of the city of Westminster. After this he addressed the children and parents in a very impressive style, reminding both of the innumerable evils wrought by intemperance, and furnishing many pleasing instances of the good which had resulted from the adoption of Teetotalism. His graphic description of the drunkard's home, and the miseries of the drunkard's wife, drew tears from several females present.

Mr. HODIERNE, as an old teetotaler, rejoiced in the hold the total abstinence principle was taking of the minds of many who did not choose to join the teetotal body. Especially he rejoiced that it was comprehended and embraced by so many children and young persons.

Mr. BERRY, by profession a sweep, delivered an eloquent address of some length. He stated that he could perform his labours better as an abstainer than as a drinker of strong drinks. He was also much happier, and his family were happier, and he, as he trusted, was much more useful. He strongly urged the practice upon parents.

Mr. DREW, of Hackney, said, that though but young, he had been accustomed to visit theatres, concerts, saloons, &c. Some teetotalers, however, had taken him by the hand, and he had reason to bless God that he was now a teetotaler. He was anxious to do some good, and therefore, young as he was, he had ventured to put himself forward. He concluded by reciting some verses which he had written on the subject of "Bands of Hope," which were much applauded.

Mr. HENWOOD, from Uxbridge, related the fact of an elderly female objecting to teetotalism because "it made people so *werry* ridiculous;" and proceeded to relate a number of cases in which he had known the use of strong drinks to cause persons to look "*werry* ridiculous."

The meeting appeared to give great satisfaction and encouragement to all present. Several signatures to the pledge were obtained.

#### HIGHGATE.

A meeting for presenting the claims of the Temperance Reformation, was held in the large room adjoining the Literary Institution, Highgate, on Monday the 23d inst. The Rev. G. R. Birch, (Independent Minister at Finchley) presided on the occasion. The meeting opened with prayer by the Rev. H. Townley (Independent Minister at Highbury). After a powerful appeal from the chairman, the meeting was severally addressed by the Rev. H. Townley, John H. Paget, Esq. M.A. of Totteridge, T. B. Smithies, and Mr. Henwood, a working man. The meeting was crowded, upwards of 200 persons having assembled; several were compelled to remain outside for want of room. At the close of the meeting, a vote of thanks was passed to the chairman, for presiding on the occasion, and kindly granting us the use of the room. Also to the deacons of the Congregational and Baptist Chapels, and to Mr. W. Sibley for the loan of the forms. The pledge paper was then brought into requisition, and about 12 persons became pledged abstainers. The class of the people present were mostly working men, though several highly respectable ladies and gentlemen graced the assembly with their presence.

#### HAMMERSMITH.

Last month, the meeting in this place was addressed by rather an unusual class of advocates, namely, *master chimney sweeps*.—Mr. Burke, of Westminster, acknowledged that the business of a sweep was dirty and disagreeable, but not necessarily degrading, except when rendered so by drunkenness, which he was sorry to say was too often the case. Six years' teetotal practice had been very conducive to his health and happiness.—Mr. Reeves, of Kensall New Town, had been accustomed to climbing for nine years prior to the altered method of chimney sweeping. A drunken master and mistress had caused him much suffering. He had derived great good from ten months' abstinence from strong drink, and he hoped never to relinquish the practice.—Mr. Oaks, of Kensington, said that strong drink had robbed him of a good education; for, unhappily, he was taught to drink at nine years of age, and bitterly he had to deplore that teaching. Not the least of the evils connected with drinking customs was that which led men to depend too much upon others. He had done this to a very detrimental extent in his own occupation; but teetotalism had led him to depend more upon his own exertions, and he would advise all working men to adopt the same line of conduct.—Mr. Barry, of Islington, declared his ability to perform his labour a great deal better without intoxicating liquors than with them. His bodily health had improved, and his peace of mind increased since he discontinued the use of strong drink. Mr. B. urged the importance of abstinence upon the working classes; then made an affectionate appeal to parents to preserve their youth from the early seductive pipe, and their daughters from the early sugary sip of wine or strong drink.—Mr. Wilson, of Islington, owned to the physical benefit and social comfort conferred by twelve months' practical teetotalism.—A lively feeling pervaded the meeting, and a goodly number signed the total abstinence pledge at the conclusion.

## PLAISTOW, ESSEX.

On Tuesday, the 20th ult., the anniversary of the Teetotal Society in this place was celebrated, when SAMUEL CATTON, the indefatigable promoter of the temperance cause, through evil and good report, was gratified by the presence of an overflowing audience, composed of friends from various parts of the metropolis and suburbs. After tea a meeting was convened in the open air, and a large company were addressed by Messrs. Townley, Provis, Moss, and Cusack. At the conclusion the meeting commenced in the hall, where T. ROBERTS, Esq., presided, and addressed the friends on the importance of inculcating the practice of total abstinence on the minds of the young.

Mr. W. SPRIGGS addressed, chiefly, the females, urging upon them the practice and recommendation of teetotalism, as a salutary preservative of female health and excellence, and as a valuable instrumentality in rearing and instructing the rising generation.

E. CLARK, Esq., of Walthamstow, urged upon the audience the importance of remembering their relationship to the common human family, and the great responsibility resting upon those who have the talents and the means of doing good. He furnished some pleasing instances of good which he had known to result from the practice of teetotalism.

Mr. GILES interested the company by explaining the properties of intoxicating liquors, and exposed the fallacious notion, but too prevalent, as to their utility.

Mr. D. WALTERS delivered an experimental address, which was most cordially cheered.

Mr. CLOWES, an abstainer for fourteen years, testified that strong drinks were in no way conducive to health, comfort, or moral excellence, but fearfully productive of crime, want, and misery.

Mr. BONNIFACE, recently returned from a voyage in the John Williams, missionary ship, to the Polynesian Islands and other parts, communicated some pleasing information as to the total abstinence cause in Hobart Town, Sydney, &c., where he found that the question of teetotalism was well understood and consistently practised by large numbers.

Short addresses were delivered by some other speakers.

The friends of temperance at Plaistow formed a "Band of Hope" at the commencement of the present year, which now numbers upwards of 400 members. A short time since these were visited by between 300 and 400 of the Woolwich youths, and together they spent a delightful day. They were allowed to visit the pleasure grounds of — Martin, Esq., who addressed them in appropriate terms. They then proceeded to the park of Samuel Gurney, Esq., to whom an address was presented; and, in the course of a suitable reply to which, Mr. G. encouraged them to repeat their visit at some future time. The whole affair was highly satisfactory.

W. S.

## HALSTED, ESSEX.

On the 13th ult. we had the pleasure of celebrating our third anniversary of the "Band of Hope" of this place. Arrangements for this had been in operation for some time previous by the members subscribing their halfpence weekly to enable all to mingle in the pleasures of the occasion; these being much enhanced by the urbanity of our esteemed patron, EDWARD HORNOR, of the House, kindly allowing the use of his beautiful grounds. At two o'clock groups of the juveniles assembled at Vine Cottage to await the arrival of their friends from Braintree, whose approach in vans, with banners flying, made a stir at this end of the town, and, adding considerably to our numbers, enabled us when marshalled to present a string of pedestrians equipped with unmistakable means for spending the afternoon in social enjoyment. Arriving in the park, different parties entered *instantly* on their various modes of adding joy to relaxation. About five o'clock upwards of 300 sat down to tables arranged under lofty elm trees, and regaled themselves with substantial viands, accompanied with innocent drinks. Tea being ended, our friend W. CLEMENTS, Baptist minister, officiated in conducting the meeting. Several of our Braintree friends delivered addresses, which were listened to with deep interest.—B. SMITH.

## BANBURY.

From the fifteenth report of the Society for the Prevention of Intemperance in this town, just published, we learn that much good has resulted from its labours. A succession of lectures have been delivered in Banbury and Brockley, with the best results. In order to test the truth

of their principles before a public inquiry, the following propositions have been issued:—1st. That teetotalism is in accordance with the works of God, and an expression of natural law binding upon all men. 2ndly. That the making, selling, and using of intoxicating beverages is a violation of natural and divine law. 3rdly. That Teetotalism, as a practice, a doctrine, and a system, is sanctioned by God's word in the Old Testament, and commanded in the New."

## READING, BERKS.

The Primitive Methodists here are taking up the temperance cause in good earnest. On Tuesday the 17th ult. one of the best meetings ever held in this town took place in their large school-room. Addresses were delivered by the three ministers, Messrs. Bishop, Mulco, and Dobinson; also by G. P. Rickman, Palmer, and Matcham. The assembly was large, and sixteen names were added to the pledge-book. The circuit steward presided.—J. W.

## LEWES.

The Report of the Lewes Juvenile Temperance Society states that during the past year thirty-two meetings have been held, at which addresses have been delivered by competent advocates. Among these we find the names of B. ROEB, Esq.; Dr. Jabez Burns; Mr. J. Cassell; and Mrs. Hardwick. Nearly 4,000 books, periodicals, and tracts have been distributed. Those most numerous issued are the "Band of Hope Journal," and the "Teetotal Times." From August 1849 to August 1850, 260 persons signed the pledge of abstinence from strong drinks, tobacco, and snuff.

## HASTINGS.

A public tea-meeting, in connection with the Hastings Total Abstinence Association, was held last week in the Lecture-room, Wellington-square. A large party sat down to tea, and a public meeting was afterwards held, the chief feature of which was the detailing the personal experience of several members who had reaped advantage from the adoption of the principle of the society.

The chair was taken by the President, Mr. W. RANSOM, jun., who briefly adduced some facts in illustration of the value of teetotalism, which had come under his notice during upwards of twelve years' trial of the system.

Mr. PITTER gave a brief analysis of the report presented a few months ago by the committee appointed to inquire into the propriety of reducing the spirit rations in the Royal Navy. The speaker showed how the facts elicited by this committee, and the principles laid down by them, if not nominally of a teetotal character, were virtually so.

P. H., a sawyer, had been long a great bodily sufferer from a combination of internal diseases, and from rheumatism. His case had been given up as hopeless by the doctors; and, almost in desperation, he tried the cold-water system, and was cured. He began this three years ago, and was now well able to work, and had enjoyed better health and spirits since the adoption of teetotalism than ever before.—[This speaker is also now an active and useful member of the committee.]

J. C., bricklayer, was once a complete drunkard. Signed six months ago, and had already benefited both physically and spiritually.

F. C. had been very intemperate, but had lately become a teetotaler. He particularly cautioned parents about fostering in the young certain injurious drinking habits at home. From excessive drinking, he had twice nearly committed suicide. Had once signed the pledge for a month, and then became a "moderate" drinker, till he gradually slid back into intemperance again. He then suffered much, both in body and mind; but by becoming a teetotaler he had improved his health, and made for himself a more comfortable home.

Mr. GATES, secretary of the Juvenile Association, addressed the meeting energetically on the application of the principle to the young; and made some instructive remarks on the adulterations of malt liquors.

W. H., a railway timekeeper, had early imbibed a love of drink, because taught from infancy that it was needful. After many years of moderation, he "fell down the hill" and became a drunkard. He had been several months a teetotaler, and was now a better man for work than ever,—better in every respect, and in every relation of life—as a father, a husband, and a servant.

Mr. F. BECK, secretary, ably addressed the meeting in advocacy of the society's moral claims. He could trace many evils—social, national, and physical—to the use of strong drinks; and believed in the adaptation of teetotalism as a remedy for many of the worst ills afflicting humanity.

Mr. HARRISON, carpenter, recommended the temperance system, having been a practical teetotaler for many years.

Mr. S. DUNK, milkman, spoke in favour of the principle, as an abstainer for eight years.

H. T., an old soldier, had been for many years a drunkard; but for some time past had been benefited physically, financially, and morally, by teetotalism.

Mr. F. STREETER, baker, had been for nearly ten years a member; and energetically urged upon Christians the importance of the adoption of total abstinence by them for the good of their perishing fellow-men.

Mr. HARDING, coachmaker, believed no combination of men had such a strong moral, scientific, and practical basis, as the teetotal society. He had tried the principle personally for twelve years; and the conviction of its national, moral, and spiritual value induced him to continue attached to it. This speaker made some sensible remarks on the necessity of individual reformation as the foundation of all collective or rational improvement.

#### CHORLTON-ON-MEDLOCK.

Last week the fifteenth annual tea-party of the Chorlton-upon-Medlock Total Abstinence Society was held in the Temperance-hall, Grosvenor-street. About 250 persons sat down to tea.

After tea the proceedings were commenced with a hymn being sung.

The CHAIRMAN then briefly addressed the meeting, expressing his pleasure at being present at the annual gathering. He quoted his own experience as a teetotaler of thirty-seven years' standing, in proof that intoxicating drinks were not necessary to health. He wished every person to take the question into consideration, and give it a trial; and he thought they would be benefited in their health of body and serenity of mind.

The Rev. P. R. CARPENTER addressed the meeting at considerable length, contending that, though teetotalism would not necessarily make a person healthy, prosperous, or honest, it would do all that it professed to do—namely, save people from the direct evils of drinking; of course all suffered indirectly from the evils of drinking. And if it only did this, it was worthy of all the efforts that were given to it. Teetotalers found that life was sufficiently difficult even making the best of it. How, then, must it be with drinkers, who had to contend with an additional class of evils? If they adopted teetotalism from good motives, they would go on from one good thing to another. He would mention a few good results which naturally flowed from the adoption of teetotalism. It taught men to live plainly, and made them value fresh air, cleanliness, and water. He considered that Manchester, in bringing a good supply of water to the homes of each person, was doing more benefit to the other towns in England, and the world in general, than by almost any other single thing it could adopt. Teetotalism helped men to improve their minds, and led them to form mutual-improvement societies, schools, &c. Teetotalers were far more prepared to grapple with the temptations of life than drinkers. All who were lovers of holiness found living a holy life sufficient to do. Everything which strengthened the lower part of our nature was an evil; and anything which strengthened the higher part, a good. Teetotalism, though it would not necessarily make a people religious, had a natural tendency to lead people to live a religious life.

Mr. BOULTON said that they would fail, whatever means they employed, in endeavouring to elevate society, particularly the working classes, if they did not employ teetotalism, and if they employed that, and rendered it subservient to their philanthropic and religious institutions, they would promote their object.

Mr. R. NEEDHAM and Mr. JOHN ADDLESHAW addressed the meeting.

The proceedings, which were enlivened by the performance of vocal and instrumental music, terminated about ten o'clock.

#### OLDHAM WAKES.

On Monday, September 2, 1850, the members of the Temperance Society, and the adult and juvenile Rechabites, walked

in procession through the principal streets of the town, accompanied by bands of music, and banners and flags bearing appropriate mottoes. At the silence of the bands, hundreds of voices were heard, singing temperance hymns. The most amusing part was a cottage placed upon a carriage of two compartments. In one was seen the drunkard's family, in filth and rags; in the other, a truly happy-looking pair, in a clean and neat cot, with their children. The majority of those who made up the procession were young men and women. The rear of the procession was brought up by a cart containing a printing-press, at work, striking off addresses, which were distributed amongst the crowd in the route. After the procession a tea-party was held in the large room of the Town-hall, at which 700 sat down to tea. This being over, a public meeting was held, at which PETER SEVILLE, Esq., of Wellfield-house, presided. Addresses were delivered by Rev. G. Hoade, Mr. Joseph Taylor, and Mr. G. E. Lomas. A company of glee-singers diversified the proceedings by well-selected glees, songs, and duets. The meeting broke up about 11 o'clock, highly gratified with the evening's proceedings.—J. F. SMITH.

#### JERSEY.

We have been favoured with a visit from the Rev. Thomas Spencer, M.A., of London, who delivered three addresses on temperance in our hall. He being the first Teetotal Minister of the Church of England who has visited this island, many who never attend our temperance meetings were induced to hear him. Mr. Spencer was favoured with numerous audiences, and we believe a good impression has been made, by the able manner in which he pleaded this cause of humanity. On the Sabbath he officiated at St. Paul's Episcopal Chapel to large congregations. Mr. Spencer, on leaving us, proceeded to Guernsey, where he delivered two addresses. His stay in either island could not thus be prolonged, but we hope he will soon revisit this island; and may he be spared long, to prosecute his views in favour of this and other philanthropic movements.

The Shapcott family, of Exeter, also performed four concerts in our hall. This interesting family consists of Mr. Shapcott and his seven sons, six of whom play on the saxhorn—the youngest, not five years old, playing the drum. They have drawn large and influential audiences, among whom were many opposed to the Temperance Movement, but who have thus had a proof that teetotalers are not without rational enjoyment. The youngest Shapcott excited admiration and surprise, as he performed his part in the "Drum Polka," without previous tuition; and the strength with which he strikes the drum is astonishing. The father took occasion, between the intervals of the pieces, to address the audience, giving them the history of his family, and introducing the teetotal topic in an interesting and impressive manner. During their stay the Shapcott family gave a concert to children, at one penny each, at which between four and five hundred were present, including those from the hospital, who were admitted free. They also gave a private concert at one of the largest boarding-schools in this island. They have received flattering notices from the French and English local press of this island. Several of the pieces played by them were asked for again, and regret was expressed at the stay of the family not being prolonged. We recommend this family to the notice of teetotal societies, as they are likely to be a source of benefit, and thus bring about a new era, when music for the people may be heard at a small cost, without having recourse to the pot-house, and be the means, also, of hastening the teetotal reformation.—JAMES METIORS, Secretary.

Advertisements, and articles intended for insertion, should be addressed to the Editor, 335, Strand, London; also, all orders for the Stamped Edition, with remittance for the amount, in postage-stamps, or Post-office orders, to John Cassell, as above.

*The TEETOTAL TIMES AND ESSAYIST may be had of B. L. Green, 62, Paternoster-row, London; Ward, 54, do.; Abel Heywood, Manchester; Kershaw, Leeds; Menzies, Edinburgh; Gallie, Glasgow; and all Booksellers.*

## INTOXICATING DRINKS NOT NECESSARY TO MENTAL OR MORAL VIGOUR.

[BY BENJAMIN PARSONS.]

STRONG DRINKS are supposed to increase the energy of the body, and also to nerve and quicken the powers of the mind; and hence not only the labourer, who knows nothing of chemistry or physiology, is deceived, but the man of letters and science is led astray, and, perhaps, none more so than public speakers and ministers of religion. We often hear students, tradesmen, lecturers, and preachers assert that they could not perform their mental duties if they gave up the use of intoxicating poisons. They tell us that their spirits flag, and their strength fails, unless they drink a certain portion of these liquors daily. They also assure us that they speak from experience, because, until they have taken stimulants, they are always poorly and depressed; and further, that, after any exertion, they are quite worn out, and are not restored but by their favourite beverage.

We are not going, in this paper, to deny the feelings of debility of which our friends complain, although we are by no means prepared to admit their conclusions. It is very clear that the evidence furnished is only on one side of the question. Very few, if any, of them have given Total Abstinence a fair trial. Some have never tried it at all, while others have abstained for a week, a month, two months, or, it may be, for a year! During these short periods, also, it is not improbable that they have lived in the most injudicious manner. Some eat more than usual to make up for the loss of the filthy poison which they have abandoned. How strange that any one should suppose that large quantities of beef, eggs, "sampson," milk, &c. &c., should be necessary to supply the place of such a vile, fiery venom as alcohol! When, instead of wanting more food of any kind, those who abstain can actually do with less. Not a few, also, when they sign the pledge, drink enormously of other beverages, as milk, lemonade, ginger-beer, soda-water, &c. &c.; thus showing that, though they have abandoned a certain kind of drinks, they are still the slaves of drinking; and, as every kind of liquid taken in excess, not excepting the purest water, is of a lowering character, and injurious to health, it is no wonder if this drenching of the body should be attended with bad consequences.

In addition to all this, we have numbers who poison themselves with *tobacco* and *snuff*, and thus induce depression of spirits, indigestion, heart diseases, and various other ailments. And there are many, who adopt Total Abstinence for a while, but who are not really satisfied that alcohol is a bad thing. Their judgment is not convinced, their minds are not converted, and there is an inward hankering after the liquor. Now, we know the power of the mind over the body, and that, if any person believes that what he is eating or drinking is destructive to his health, his meals will be sure to disagree with him. Many have heard of the barber who ran home and undressed himself, and went to bed to die, because a gentleman persuaded him that he had swallowed arsenic in some jellies which he had been tasting.

We once saw an individual quite ill because he thought he had taken oxalic acid for Epsom salts. A great many who sign the pledge are in this very position. They have felt disposed to join our ranks, but still they have a host of misgivings on the score of health, and they tremble lest their lives should be sacrificed by this sacrifice of a poisonous bottle. Two or three times a day they feel their pulse; they cannot pass a looking-glass without having a peep to see if their faces are a shade paler, and, perhaps, they weigh themselves very frequently to ascertain how much flesh they have lost; and, if their pulsations should not be up to their standard of healthiness; if the unfortunate paper of the room, whiteness of the wall, or colour of the clouds should have thrown a pallid hue on their countenance; if the weighing-machine tells that a few ounces of their unhealthy corpulency is gone, so that the buttons no longer burst off their waistcoats, nor the hooks and eyes out of their gowns—alas! alas! their life is ebbing fast for want of these villainous liquors. Now, people who are thus ill-informed respecting our principles, and who have not learnt the mere alphabet of Teetotalism, are almost sure to become poorly, and break their pledge.

Very little is done to make *real, staunch* TEETOTALERS, until they are convinced that alcoholic drinks are poisonous, and therefore *cannot* be good; that, even when taken as *medicines*, they must, like mercury and opium, injure our constitutions, and might be exchanged for other substitutes, which would effect the cure without any of the mischief; that, if we are ill after signing the pledge, we should have been much worse if we had not abstained; and, indeed, that, under no circumstances whatever, can Total Abstinence injure us. Until these thoughts are thoroughly engraved on the minds of our members, we cannot reckon on their continuing in our ranks. Every now and then a glass will be taken medicinally; every qualm in the stomach, or supposed symptom of disease, will be received as an anti-Teetotal lecture from very high authority, and, in many instances, there will be a fidgetty searching after proofs of physical decay, arising from the loss of beer, ale, wine, or spirits.

Thinking-men generally "intermeddle" not only with "all wisdom," but with every kind of folly, and are often quite as much influenced by the latter as the former. The vagaries of intellectual geniuses would afford matter sufficient to fill a thousand novels, and fun enough to set the whole world laughing; and in nothing is this more evident than in matters of eating and drinking. The whims of many a learned man respecting diet are full of drollery. Poor fellow! he is always ill, and yet he has a panacea for everything, and can cure everybody but himself. It is no wonder, then, that many of our most unstable members are to be found among ministers of religion, and other persons engaged in intellectual pursuits. Some of them screw their nerves up to the last degree of tension; their digestive organs are always out of temper when any food is committed to their care; and it is well they are, for, if they concocted half of what is given them, the poor owner would die of plethora in consequence of taking so little exercise. Feelings of sinking, also, often occur; the spirits droop; large doses of medicine are taken; and, under all these symptoms, what so reviving as a glass of cordial? Hence, it is no wonder that numbers of these men fall away from our ranks, and do us a deal of harm; and there will be no prevention of this

apostacy until it is received as a well-accredited fact, that real mental vigour cannot be drawn from a beer-barrel, a decanter, or a spirit bottle, and that the temporary aid derived from these sources has to be paid back again with tremendous interest.

Many a prodigal, to obtain money for present use, has had to pay in return not only the principal, but fifty or sixty per cent. of interest. The poor wretch, who makes a weekly use of the pawn-shop, buys his few rags of clothes over and over again. So those who obtain present and unnatural vigour from stimulants, have their old age pledged to somewhat worse than the common usurer or pawnbroker, and, before they arrive at full mental maturity, may be trembling paralytics, drivelling idiots, or miserable hypochondriacs. There is a certain distance which a coach-horse may run every day with advantage to his own health and profit to his master; but if you tax his power beyond that point, he is sure to break down long before nature intended he should. We have known men who were penny-wise and pound-foolish with respect to their cattle. They made the animal work beyond his strength, and thus killed him by hard labour, and had to pay back, in the purchase of another, more than double the profit that their cruelty had extorted from the oppressed beast which their avarice had slain. So your men who gain mental power by exciting liquors, have to pay a tremendous tax for their folly. Like the over-worked and cruelly-whipped coach-horse, they are worn out long before their time, and a happy period of years of matured intellectual power is thus sacrificed for the daily gain of a few hours of additional excitement during the earlier and less-ripened age of their minds.

No one can tell the loss which the world has thus sustained from *stimulants*. Thousands of men of deep thought, who have studied all their days; who have surveyed nature, Providence, and revelation; whose minds are deeply imbued with truth; who have arrived at maturity of judgment and experience; are cut off just at the very moment when they were about to bless the world with the result of their labours and observation. It is not uncommon, when these valuable individuals fall, to charge the Almighty with their deaths, and to impute their removal to the stern and inscrutable interpositions of His providence. But the event is not so mysterious as many imagine. These good and profound men would drink stimulants; no one could break them of the habit; argument and fact could not reach them. You adduced chemistry, physiology, or history, but it was no use, they loved the drink, and would have it. Appeals to their self-interest, patriotism, or religion, were of no avail; they heard the reasoning, admitted many of the statements, but went home and drank as calmly as ever; and, as the result, they poisoned their bodies, paralyzed their nerves, brought on disease or premature old age, and thus, by a natural process, destroyed themselves. There was no wonder about their death, unless we call it a wonder that the Creator does interfere by a miracle, and take out of our bodies the deadly draughts which we have wantonly swallowed. Why should the laws of nature be changed to suit our folly? Poisons are inexorable and merciless. They pay no deference to rank, wealth, learning, or piety. Arsenic is as destructive to a prince as a peasant; hemlock would as soon kill a Socrates as a barbarian; and prussic-acid would have proved as fatal to John the Baptist as to Herod or Herodias, his persecutors. "As dieth the one, so dieth the other." These venoms know

nothing of respect of persons, but rigidly obey the laws of their being; and, therefore, we see the best men around us slain by the bottle. And whatever partial or momentary power may be obtained from this source, is miserably repaid by a shortened life and an enfeebled old age.

It would be easy, also, to show that Teetotalers possess as much mental vigour as others. Moses was not a weak man, and we are told that, at the age of "one hundred and twenty years, his eyes were not dim, nor his natural force abated." We have reason to believe that he was a Teetotaler all his days; but, should that be disputed, all will admit that he had nothing more stimulating than water to drink during the last forty years of his life; and yet these were his most laborious days, a period in which there was a greater demand on his intellectual powers than during any former era of his existence.

Were we to pass through history, we could adduce plenty of examples of Teetotalers, who, far from being reduced to imbecility for the want of strong drink, have exhibited just as much mental vigour as any of their brethren who have strengthened and inspired their faculties with alcohol. But the full discussion and illustration of this point would fill a volume, and, therefore, we shall not enlarge upon it here, especially as recent facts are more deserving of attention. We have some thousands of students who have not only signed the pledge, but have kept it; and we know of no instance in which their intellectual faculties have been injured. The madhouses and lunatic asylums of Europe and America may be searched, and not a single patient would be found who has lost his mind or his senses for the want of beer, wine, or spirits. The use of these poisons has peopled our Bedlams and St. Lukes; but water-drinking has never driven any man or woman to madness. Far from this, we have a host of individuals who either had nearly lost all their mental power through drink, or else never had their faculties cultivated until they abandoned these stimulants, but who are now, through Total Abstinence, men of vigorous intellects and powerful address. They bear more mental toil than ever, and do so with little fatigue, since they have given up the pot and the glass. Medical men have allowed that some of them would have been dead long ago if they had thus exercised their brains, and continued the use of strong drinks.

We could dwell for a long time on this subject, but our readers have plenty of facts at hand to substantiate the sentiment with which we commenced, *that intoxicating liquors are not essential to vigour of mind*. Volumes might be filled with the history of those whose minds have been injured and ruined by these beverages; and, therefore, we trust that none will allow themselves any longer to be deceived by the false delusion that their physical or mental powers would sustain the least injury from steady perseverance in Total Abstinence.

**TEMPERANCE WINE.**—There is a wine advertised called "*Exhibition Wine*." This is an unhappy title, we think; for what man in his senses would drink much of a wine that, with every sip he took, held up before his eyes the reproving word, "*Exhibition*?" He would naturally count his glasses, lest, from drinking too much, he should ultimately make an "*Exhibition*" of himself.—*Punch*. Query.—Has not all wine this tendency? Would it not, therefore, be better to abstain from it altogether, than to be at the pains of counting glasses? Solomon says, "*Look not on the wine.*"

**CONUNDRUM.**—Why is a drunkard hesitating to sign the pledge like a sceptical Hindoo?—Because he is in doubt whether to give up the worship of the JVO-OR-NOT.

## YOUNG MEN, BEWARE!

A deep and dark gulph of misery is certainly nigh the feet of those whose minds are unhinged, who have abandoned self-denial, are lost to higher aims, and set loose to sensual appetites. At first they proceed in a more moderate, and, as they think, an excusable way. Under the pretence of social intercourse, and the unbending of their minds from the fatigues of business, they have recourse to intoxicating liquors. This is the most fatal of all the snares that await the footsteps of young men—the most rapid of all the downward paths to wretchedness and crime. No man determines on a life of intemperance; but so it is, that the sight of a thousand wrecks is not sufficient to deter the new adventurer. There is a smoothness about the outer ring of the vortex that creates no alarm; and the notion of everyone that enters is, that he will change his course in due time. He fancies that he is possessed of a strong mind, and has plenty of resolution when it becomes necessary to put it in force. But he finds the hindrances more numerous than he reckoned, and more untractable than he was aware of. It is by association that the vice is at first begun and fostered; it is by the entanglements of that association that it continues to be strengthened and maintained.

Those who have been reluctantly led into the field aspire to be leaders in their turn, and brand the cowardly flight of such as would run away. But whilst mutual influences co-operate, the habit is strengthened in each; an irresistible craving is produced, and the individual, self-bound, is impelled to a deadly perseverance before he has caught a glimpse of his ruin. But when this ruin once appears, a new principle of destruction begins to manifest itself. Remorse seizes the soul, and relief from its gripe is found only in deeper indulgence. If ever the Wicked One exhibited the union of subtlety and power, it may be seen in this slow and sure process of inflicting misery and death. The process is that of a see-saw: the cut in one direction is from drunkenness to remorse, the cut in the other direction is from remorse to drunkenness. The misery resulting from broken vows, repeated relapses, ruined means, and darkened prospects, seeks with maddening fury a transient shelter in a repetition of the sin; then the sin, in its turn, gives a fresh poignancy to all the previous miseries; and these miseries again make a louder demand for the only rest they can find—viz., a repetition of the sin. What a fool a man is under a predicament so wretched! He is the subject of an operation which he hates, and yet performs with his own hands. In the working of this engine, it is remarkable that the same thing becomes alternately the cause and the effect, and these mutually augment and accelerate each other. It is a perpetual motion, a self-moving power, which needs no hand to wind it up; and on it goes till the machinery of life is suddenly broken, or worn to a shred. Let it be remembered that all this vexation of soul began with social glee; but misery when it becomes extreme has few associates, and the last stage of the drunkard is a solitude. He is left alone with his murderer. He sees himself the prey of Satan, and an heir of hell. "No drunkard shall inherit the kingdom of God."

See the consequences of a first departure from the path of duty, from the fear of God, and self-denial, from a firm resolve to hold fast your integrity. The incipient error, as being small, is little feared; but it is the beginning of danger. It is like the point of a wedge; and whilst the admission of the point is a bad sign of your foresight or firmness, it has put into the hands of the enemy the means of invincible power. Let it be seen, then, that a small deviation leads to a greater, that a defeat of little moment will be succeeded by more serious disasters. Look to the consequences, that you may determine to resist in due time. If, instead of zeal, there be an indifference at the outset of your career, an indifference to the first inroads of the enemy, and to the

maintaining of those principles on which you all for time and for eternity depend; look to the immense, the inevitable consequence; call to mind what you have never failed to see of the first easy inlet to intemperance; how it is helped on for a time by the persuasion of others, how the propensity is gradually increased, till it gains an absolute supremacy over the whole man; how at length the ensnaring vice becomes a brutal monster, laying all waste, breaking the staff of bread and the bonds of love, stupifying the head and hardening the heart, leading to filthy and grovelling lusts, or exciting fierce passions, that terminate in flagrant crimes and a woeful death! Set this dismal train before you, and resist the first beginning of vice, as you would the sting of an adder and the coil of a serpent. Be sure the Wicked One, and his agents, the enemies of your peace, have no generosity; no heart to spare you because you are vanquished and weak. They will thicken their ranks, and multiply their wiles, so long as they have an end to serve; but, meanwhile, there is a worse state of matters within. Your evil propensities are gaining ground by every indulgence, whilst your powers of resistance are diminished from day to day. Hence it is that, however deep the gulph may be into which you have fallen, there is a deeper still; and as the tendency is all downward, though the depth be viewed as the very pit of perdition, the dread of falling produces no re-acton, but the mere consciousness of a doom; and the fall differs from that of a stone only in being that of a living thing, accompanied with a sense of dereliction and the agony of despair.—From a Lecture on "The Peculiar Dangers to which Young Men are Exposed," by Nathaniel Paterson, D.D., Glasgow.

METHODIST TEMPERANCE CONVENTION  
IN AMERICA.

A Convention of Ministers and Members of the M. E. Church in East Jersey, was held in Newark, on Tuesday, September 10. The object of the convention, as stated in the call, was to direct attention to the languishing state of the Temperance Cause in the community, and to devise means for producing a great temperance revival. Delegates were present from twenty-four different churches. Accounts were given of the present condition of the cause in the various sections of the country represented, and interesting discussions held concerning the best means of reviving an interest in the subject. The convention held two sessions, morning and afternoon, and in the evening a large public meeting was held, at which addresses were delivered by the Rev. Messrs. Owen, Greaves, and Briggs.

Among the resolutions are these:—

"That the interests of the cause demand a reproduction of the great temperance facts presented by the fathers of the work years ago, together with such accumulated testimony as the progress of events has developed."

"That the various Temperance Societies which have become inactive should be urged to renewed effort; and where they have ceased to exist, new societies should at once be organized."

"That legislative action to prohibit the traffic in intoxicating liquors, except for medicinal or mechanical purposes, be earnestly and perseveringly sought."

RECREATION *versus* DRINK.—It is a curious fact, that the members of the wine and spirit trades have found a very sensible difference in the consumption of wines and spirits since the *excursion trips* have become so numerous. They say that much of the money usually spent in these commodities goes in excursion trips. It is more especially felt in London and other large towns, particularly the manufacturing.—*Exeter paper.*

CONCLUSIVE.—An American paper says—"When you see a gentleman at midnight sitting on the step in front of his house, combing his hair with the door-scraper."

## CORRESPONDENCE.

## THE SONS OF TEMPERANCE—UNITED STATES OF AMERICA.

(To the Editor of the Teetotal Times.)

SIR,—The gross violation of the rights of humanity by the "Sons of Temperance," of the United States of America, I think, will be a sufficient apology for my troubling you with a few remarks on the subject.

In the Volume of Inspiration we are informed that God made of *one blood all the nations that dwell upon the earth*; but while we find none daring enough to deny the language of Him, who by the word of his power brought all things from nothing, yet we are pained to find that even in this enlightened age, men who claim to belong to the Church of the Living God on earth, by practice, deny the plain truth. Thus, while the Temperance Reformers of Great Britain have much to contend with in the intemperance of the masses, their hearts are filled with grief when they behold such a breach of the common rights of humanity as has been exemplified by our transatlantic brethren, who, though they have proved themselves such zealous temperance advocates, have been so far behind in their duty towards those who differ from them in the colour of their skin. The time is surely come for the Americans, at least those who so boldly and fearlessly declare themselves the friends of Total Abstinence, to cast to the winds their notions of unrighteous prejudices against the coloured population of the States.

Viewing matters in this light, the Committee of the Poole Temperance Society, at their general quarterly meeting, thought fit, on the proposition of Mr. George Curtis, to express their indignation by the following resolution;—

"Resolved,—That this meeting views with alarm and disapprobation the late movement of the Sons of Temperance in America, by which all men of colour are excluded from their fellowship, and earnestly hope that every society in the world will signify a like disapproval; and the friends in America will, by their remonstrances, be led to retrace their steps, and to acknowledge the great principle that GOD HAS MADE OF ONE BLOOD ALL NATIONS OF MEN."—J. BARKER, Chairman.

This proposition was carried unanimously, and heartily do they wish that it should be the unanimous language and breathing of every society, that we may let America see that Britons view with feelings of disgust the *immoral, unchristian* character of the representatives of the late "Grand Divisions of the Sons of Temperance." Let all the societies throughout the land declare their mind on this one point, and let THE TEETOTAL TIMES be the channel through which they may convey their feelings on this important subject. Not only will it tend to show the oppressors our disgust at their actions, but convey to our poor, *despised, neglected* brethren whose rights are thus trampled on, that their temperance friends in the old world have hearts that sympathize with them, and gladly extend to them the right-hand of brotherhood as being part of the great family of Adam.—Yours truly,

Poole, Oct. 15, 1850. WM. MATE, Secretary.

## THE BIBLE SOCIETY AND THE TEMPERANCE CAUSE.

(To the Editor of the Teetotal Times.)

DEAR SIR,—As many of the Bible Society meetings are now being held in various parts of the country, allow me to name to my temperance friends an easy mode of drawing the attention of the Christian public to the important bearing of our principles upon the funds of benevolent societies.

At the recent Holloway Bible Meeting, a note was forwarded to the Rev. C. W. Edmonstone, vicar, who occupied the chair, respectfully suggesting that he

would bring the following "solemn truth" before the notice of the meeting, viz. :—

"That the Bible Society, even on its present gigantic scale of operations, cannot in the next *hundred years* supply a copy of the Bible to every poor heathen; whilst the sum spent by British Christians in intoxicating liquors in *one year* would at once supply every one of the 700,000,000 of poor benighted heathens with a two-shilling copy of the sacred Scriptures."

This was impressively read to the meeting, and apparently found a lodgment in many hearts.

Let a somewhat similar course be judiciously adopted in other places, and good will be done.—I am, dear Sir, yours very truly,

T. B. SMITHIES.  
London, Oct. 24, 1850.

## GREAT EXHIBITION OF 1851.

If the following suggestion be feasible, I hope means will be devised for carrying it out, viz. :—Let there be a roll at the Exhibition, containing fac-similes of the signatures of as many *reformed drunkards* as can be got to send their names to be attached to the following simple

## DECLARATION :

The undersigned were once drunkards, but have been reclaimed by signing and keeping the Teetotal Pledge :—

Name.	Occupation.	Residence.
John Smith.	Painter.	Exeter.

I would not encumber it with anything about age, length of standing, &c. &c., because if the Roll be once obtained, it can be afterwards arranged, digested, &c. for a pamphlet. I think the opportunity eminently favourable for getting such a return; as thousands would be stimulated to send their names for so memorable an occasion, who would be listless in more ordinary times.

The names might be sent by post to some place in London, where the fac-simile might be transferred to the Roll with its *gold-lettered* heading.

Who will follow up the suggestion?

H. MUDGE.

Bodmin, Cornwall, Oct. 22, 1850.

## GREAT INDUSTRIAL EXHIBITION, 1851.

It is our intention to publish, in THE TEETOTAL TIMES, such information as may serve to guide our Teetotal friends, especially those from the country, on their visit to the Great Metropolis. This information will include the following particulars :—

1. A list of persons, with correct addresses, who keep economical Temperance boarding-houses, or who can let beds; with the number of beds each person can render available, and the terms.

2. Suggestions to working men, as to the most economical mode of proceeding; the transit from place to place; manner of living; the regulations of the different railways throughout the kingdom, for the conveyance of passengers at a cheap rate; the exhibitions of London, and the mode of obtaining admission to them; the omnibuses to be inquired for, and their charges;—in fact, every hint or suggestion which may prove of service to the artisan, or be a guide to him in his visit to the Metropolis.

Teetotalers residing in the Metropolis, who intend to open such boarding-houses, or to let beds, are requested to forward their names, addresses, number of beds, terms, and other particulars, to JOHN CASSELL, 335, Strand, London.

WHICH IS HEAVIEST?—A man said to another, "Which is heaviest—a quart of rum, or a quart of water?" "Rum, most assuredly," said the other; "for I saw a man who weighed 220 pounds staggering under a quart of rum, when he could have carried a gallon of water with ease."

RATHER OMINOUS.—A pedlar overtook one of his class on the road, and thus accosted him:—"Halloo, fiend, what do you carry?" "Rum and whisky," was the prompt reply. "Good," said the other; "you may go ahead; I carry grave-stones."

## TEETOTAL OPERATIONS.

## DEVIZES.

A meeting was held, October 2, at the Town-hall, for the purpose of hearing an address from Benjamin Rotch, Esq., Chairman of the Middlesex Bench of Magistrates. G. W. Anstie, Esq., took the chair.

Mr. Rotch delivered an argumentative and highly effective address, in the course of which he showed that it was both practicable and desirable to carry out the principles of total abstinence from intoxicating drinks, which principles he had himself acted upon for a period of 35 years. He first spoke of the prejudices which exist in the minds of most persons in favour of our drinking customs, prejudices received in earliest infancy, and strengthened by the common conventionalities of society. It was, therefore, but natural that the people should have a strong and powerful feeling that strong drink was a blessing sent to us from heaven. But it was no such thing: and this they would see if they looked at the matter in its proper light. They would find it to be the most active source of crime in the country; denounced, in its excess, by holy writ, and, in fact, the right-hand weapon of Satan to ruin and disgrace our nation. Those who were best able to judge of this matter—the Judges of the land—had long ago found this out. Their testimony—in the time of Lord Bacon, and of Sir Matthew Hale, as well as at the present moment—was, that full nine-tenths of the crime of this country originated directly or indirectly from the use of strong drinks. As yet nobody seemed to listen to it, or to care one straw about the matter. The unfortunate habit of excessive drinking had crept into all ranks and shades of society. The bar, of which he himself was a member, was not free from it; the army and the navy were daily being exposed before the public on account of it, in the dismissal of their officers; and the practice had even made its way into that body which above all they would desire to see free from it—the Church! Yet, after all, the impression which undoubted and painful instances in proof of this, produced upon the public mind, was but slight. They saw a poor drunkard staggering from side to side, as he passed along the streets, and—*they laughed at him!* What! a creature of whom it was denounced that "he should not enter into the kingdom of God"—to be laughed at! Rather let them pity him, and seek his restoration. They were willing enough to give their aid to other schemes of benevolence. If a proposal for the building of an hospital in this town were made, no gentleman in the neighbourhood would refuse to give in his subscription to such an object—and that not to benefit himself, but his poorer neighbour. Why not do the same for Teetotalism? They would be scared out of their wits if they heard that twenty people in their district had died of cholera. And yet thousands were dying of drunkenness, and they thought nothing about it. There was not a scourge sent us in the shape of any disease whatever that destroyed 1-8th part of the number which intemperance carried off every year. Why, upwards of 60,000 persons die yearly from the effects of strong drink, in this kingdom alone! He would ask if there could be any other disease carrying off its victims with anything like such dreadful and extensive fatality, that would not instantly occupy the attention of every medical man in the country? Of course it would; they would be considered monsters if they did not immediately seek out for a remedy. But *here*, people appeared to think that no remedy could be found. He believed this arose from ignorance of the subject; and could not but think that every professing Christian who once became acquainted with the statistics of teetotalism and of drunkenness, *must* come forward and aid their cause to the utmost of his ability. He believed when the people were once persuaded that they had, either from misapprehension or from a want of a proper knowledge of the subject, been misled into believing this movement an unimportant one, they would at once endeavour to do something towards helping it forward. Mr. Rotch then alluded to some of the physical results of habitual drinking, contending that, although a glass of brandy, under some peculiar circumstances—(such as he had himself once seen, where a patient was sustained by this means during the amputation of a leg)—yet its constant use would inevitably destroy his powers of digestion, and otherwise impair his health. The social and domestic evils of the custom were also briefly referred to and illustrated,

and the wisdom of endeavouring to save the unhappy victims of its influence from the workhouse and the gaol, rather than of maintaining and punishing them there, was pointed out. Why, what ailed the common sense of this land, when the rate-payers went on paying ten times as much as they needed, because, forsooth, they could overlook the great cause of all the crime and distress existing—the drinking customs of society. He was not now speaking of drunkenness, but of the common drinking usages of society, by which the people were taught that there was no harm in drinking *a little*, and thus a class of moderate drinkers was formed, from whose ranks all the drunkards in the country arose (cheers). He asked all who heard him to countenance the movement by every means in their power—by subscribing to its funds, by attending its meetings, by recommending its principles, by employing as servants those who practised its principles, and by all other means that presented themselves. If any of those present still thought that the use of strong drink was necessary for the human frame, he would refer them to one fact. In the prisons of the Metropolis no fewer than 2,000 persons were constantly confined; these were there for different periods of time, some of them for as long as three years. Now, those persons, from the moment they entered the prison to the hour of their departure, never took anything but water, and there never was an instance known yet of a person suffering in the smallest degree from that treatment (cheers). Mr. Rotch then made a personal reference. He was an acting magistrate in a large county, and therefore the judge in many important cases. Now, his Bible taught him thus: "It is not for kings, O Lemuel, to drink wine, nor princes strong drink;" they were to be total abstainers. And why? "Lest he drink and forget the law, and pervert the judgment of the afflicted." He felt himself, as a magistrate, bound by that text to abstain, and he believed that it applied equally to all magistrates. He should be rejoiced, too, to see the ministers of religion taking up the cause, for he was aware that it would never make any very rapid progress until they did so. He was, indeed, at a loss to imagine how a class of men who were above all others seeking the welfare of their fellow-men, could see it right not to join this movement, so eminently calculated to accomplish that object (hear, hear). After making some further remarks upon the subject, Mr. Rotch concluded his address amidst considerable applause.

Mr. G. W. ANSTIE then proposed a vote of thanks to Mr. Rotch, which was seconded by the Rev. Mr. Howe, Baptist Minister, of Warminster, and acknowledged, after which the meeting broke up.

In the evening a second meeting was held, Mr. Rotch presiding, when some resolutions were carried for establishing a County Temperance Society. Mr. G. W. Anstie, Rev. Mr. Howe, Mr. J. J. Fox, Mr. S. Saunders, Mr. Smith, of Trowbridge, and Mr. W. Cole, of Calne, addressed the meeting; and they were followed by Mr. Rotch, in a lengthened and deeply-interesting address. A vote of thanks was again passed by acclamation to the last-named gentleman, and a similar vote accorded to the Mayor for the use of the Town-hall on the occasion.

## SELBY.

A bill, of which the following is a copy, was extensively circulated in Selby some days ago:—"It has been asserted that working men cannot perform hard work without intoxicating drinks. To prove that this is a fallacy, seven of your fellow-workmen will attend at the Victoria Room, at eight o'clock, on Tuesday evening next, the 1st of October, 1850, and state that for several years they have never tasted intoxicating drinks, and that they can do their work better without than with them." A meeting consequently took place, and a better meeting has not been held in Selby for a long time. The place was crowded, not only by working men, but by many of the middle ranks of society. Mr. Morrell was called to the chair, and he gave some interesting statistics from Mr. Porter's paper, read before the British Association for the Advancement of Science, and from Mr. Sheriff Alison, the historian of modern Europe. He also gave some interesting statements from a leading article in the *Leeds Mercury*, which has since been published as a tract, entitled "Working men, Seize the Crisis, and lay the foundation of future independence and comfort." He then called upon several working men, some of whom were reclaimed drunkards,

(Teetotal Operations continued on page 128.)



### TEMPERANCE BANDS OF HOPE.

Amongst the "signs of the times" most cheering to the friends and promoters of the Temperance Movement, is the formation of those interesting societies of children called "BANDS OF HOPE," in almost every part of the kingdom. On these BANDS we may confidently found the HOPE,—*first*, that a large number of children will receive that instruction which shall be as armour, making them proofs against the insidious drinking customs of our country; *secondly*, that the cause will be intelligently advocated and zealously promoted when we are laid in the grave; and, *thirdly*, that the parents of many of the members of these youthful Bands will be induced, as well for the sake of their children as for their own sakes, to abandon altogether the use of intoxicating liquors. Indeed, delightful instances are daily coming to our knowledge, in which the members of these Bands have stoutly and resolutely resisted every temptation to the use of intoxicating liquors; and in which, also, they have intelligently and successfully advocated the practice among their brethren and sisters, their fathers and mothers, and others of their relations, playmates, and neighbours. Some of them have become assiduous tract distributors, and others successful collectors of funds.

That the *increase* of these BANDS OF HOPE is desirable, it is not necessary to argue. The importance of a Teetotal education, and the advantages of Juvenile Teetotal Societies, will be acknowledged by many, and assuredly by every consistent Teetotaler. It is certain that the taste for strong drinks is not *natural*, but *acquired*. It therefore depends upon those who have the nursing and training of children whether we shall have a sober or a drunken country. If parents vitiate the tastes of their children, fire them with the stimulus of alcohol, and make them dependent upon wine, spirits, and beer for animal excitement, they do much towards making them *fond* of these liquors, and, in hundreds of cases, will render them drunkards. Their palates, their earliest and liveliest emotions, and their association with others like themselves, will attach them to the pot and the bottle: thus the labours of Teetotalers will be greatly counteracted, and what wonder if we should become more literally than ever a *NATION of drunkards!* But let the contrary be the training of children. Let them never touch these poisons. Let them from very infancy be taught to loathe them, to comprehend their injurious properties, and to mark their destructive influence on others. Let them understand plainly that no one can use these liquors, even in small portions, without being injured by them, while excess in the use of them is sure to injure the health, the pro-

perty, the comfort, the character, and in many cases to lead to disease, to beggary, to crime, and to a premature grave. Let parents teach their children, in addition, that the best protection against these evils is, *first*, to pledge themselves never to use the destructive drinks; and, *secondly*, to associate with those who are of the same mind; to form themselves into BANDS OF HOPE, and to assist and promote the Temperance cause by every means in their power. Let parents do this, and then we may confidently indulge the hope that the principle of true Temperance will take deep root in their children's hearts, and become a ruling motive in their future lives.

We trust that all Teetotal Parents, Teetotal Committees, Ministers of Religion, Teachers and Superintendents of Sabbath-schools, and all to whom is committed the training of children in the way they should go, will, by their advice, prayers, and every means in their power, encourage and promote the formation of TEMPERANCE BANDS OF HOPE.

It is pleasing to find that in America a most active Temperance Movement is being carried on in the Sabbath-schools, which has already been productive of much good. The following proposed plan of operation is gathered from one of the American Sunday-school magazines:—

#### SUNDAY-SCHOOL EFFORT.

There are in Great Britain about two millions of Sunday scholars between the ages of five and fifteen. What a mighty cold-water army they would be were they all enrolled on the Temperance Pledge. King Alcohol would despair of another generation of drunkards. An organization is very simple.

#### PLAN.

Let the superintendent keep a roll-book, and let every teacher bring up each scholar in his or her class that shall be willing (having the consent of parents) to sign the pledge, and enrol their names. On signing the pledge, every child to be presented with a certificate of membership. Of the organization the superintendent should be president, and each sex should choose a secretary or registrar. Thus organized, each school should have a temperance banner, with Scripture motto, suitable instruction, occasional public meetings, and exercises, to keep up an interest in this department of Christian benevolence. In those cases where the superintendents do not unite with the movement, let there be no dissension, but let each temperance teacher be provided with a class pledge-book.

## IMPORTANCE.

The importance of this enterprise can only be known in eternity. If one child in each school can be kept by it from intemperance, it will more than compensate for all the labour. But it will enlist the children on the side of temperance, and make them active promoters of one of the most important moral reforms the world has ever known. Where, then, is the pastor, parent, or teacher, who will not bid it God speed?

## OBJECTIONS ANSWERED.

1. A Sunday-school is organized for religious instruction, and not for a temperance society.

*Ans.* True. And it so continues. The temperance organization neither changes its nature nor interferes with its object.

2. Many parents who send their children to the Sunday-school might object to their signing the temperance pledge, and might take them away if the organization was made.

*Ans.* It might have been so once, but it is believed it will not be so now. Where is the parent now found who is unwilling that his child should sign the temperance pledge? Even the drunkard recommends total abstinence for his children.

3. This may lead to similar organizations for the accomplishment of other objects, and produce discord and ruin in the school.

*Ans.* It is not a necessary consequence, nor has it ever been known to follow, when conducted with Christian prudence. On the contrary, it tends to compassion for the drunkard, and promotes a spirit of benevolence.

4. It is gathering but a portion of the children of the place into the cold water army, and those who need it least.

*Ans.* This may be true. But one thing at a time. Sunday-schools are already in existence, and for a moral and benevolent purpose. The temperance enterprise may easily be engrafed on them; and through them it may be extended to other children, until the whole of the rising generation may be saved from our drinking customs.

5. It is impracticable: at least it may not succeed.

*Ans.* It has been done, and done with great success, and great delight to parents and children. It is no new thing, and where it has been tried it has resulted in no evil, but in great real good. Let it be tried in every Sunday-school throughout the land. We earnestly invite all Sunday-school Teachers and all parents to engage in it.

P.S.—It is requested that notice of the formation of Bands of Hope be sent to the Secretary of the Sunday-school Temperance Union, 5, Kirby-street, Hatton-garden, London.—From the *Temperance Almanack* for 1851.

## VIRTUES OF WATER.

Dr. PARIS says:—"He is happy who considers water as his best and only drink."

Dr. TROTTER says:—"In a survey of my whole acquaintance and friends, I find that water-drinkers possess the most equal temper and cheerful dispositions."

Dr. BARTON, author of a work entitled "Hints for Naval Officers cruising in the West Indies," says:—"A more robust and vigorous state of health could scarcely be found than generally prevailed (among the officers of a vessel called the Brandy-Wine, during a cruise) in the steerage, with one exception of convulsive disease; and yet these gentlemen are well deserving the remark, one and all, of most entire temperance, having drunk water only in their messes during the whole cruise. I am of opinion that young officers should drink nothing, habitually, but water; because I think water is decidedly the most conducive to vigorous health."

GREAT TEMPERANCE DEMONSTRATION,  
DRURY-LANE THEATRE.

We have just time to state that this meeting, which was looked forward to with much anxiety by its projectors, was held on Monday evening, the 28th ult., under the most gratifying circumstances. It was, indeed, the finest Teetotal Meeting which has been held since that held in connection with the World's Temperance Convention in 1846. The spacious building presented a very pleasing and encouraging appearance, and, though not crowded, was well filled, notwithstanding charges were made for admission, from 6d. to 1s. 6d. LAWRENCE HEYWORTH, Esq., M.P., presided; and addresses were delivered by John Cassell, Esq., George Cruikshank, Esq., Mr. Parker, the Rev. William Forster, the Rev. George Copway (or *Kah-ge-gah-bowh*, the Ojibway chief), Rev. G. W. M'Cree, and Mr. T. A. Smith. The addresses were delivered with great animation, and were received by the audience with unmistakable demonstrations of approval. The SHAPCOTT FAMILY, the celebrated Sax Horn Band, from Exeter, performed select pieces at intervals.

A full report of the proceedings will be given in our next. A report of great length appeared the next morning in the *Daily News*; and reports of various lengths appeared, also, in the *Times*, *Morning Chronicle*, *Morning Herald*, and other papers.

## THE SHAPCOTT FAMILY.

The engagements of these distinguished performers are as follows.

Friday, Nov. 1, British School, Kentish-town.  
Monday, Nov. 4, Suffolk-street, Borough-road.  
Tuesday, Nov. 5, Hawkstone-hall, Waterloo-road.  
Wednesday, Nov. 6, British School, Harp-alley.  
Thursday, Nov. 7, Town-hall, Brentford.  
Friday, Nov. 8, Town-hall, Woolwich.  
Monday, Nov. 11, Literary Institution, John-street, Fitzroy-square.  
Tuesday, Nov. 12, Great-hall, Broadway, Westminster.

To commence on each evening at HALF-PAST SEVEN o'clock.

## THE CRYSTAL SPRING.

Give me a draught from the crystal spring,  
When the burning sun is high;  
When the rocks and the woods their shadows fling,  
Where the pearls and pebbles lie.

Give me a draught from the crystal spring,  
When the cooling breezes blow;  
When the leaves of the trees are withering,  
From the frost or the fleecy snow.

Give me a draught from the crystal spring,  
When the win'try winds are gone;  
When the flowers bloom, and the echoes ring  
From the woods o'er the verdant lawn.

Give me a draught from the crystal spring,  
When the rip'ning fruits appear;  
When the reapers the song of harvest sing,  
And plenty has crowned the year.

Give me a draught from the crystal spring,  
Let me drink it day by day;  
But if aught from the worm of the still you bring,  
I'll pour ev'ry drop away.

A SMILE ON DRUNKENNESS.—An American preacher, descanting upon the impossibility of the drunkard retracing his steps after he had gone a certain length, made use of the following simile: "My brethren, it is a very easy task to row a boat over the Falls of Niagara, but it is an all-sufficient job to row it back again."

## TEETOTAL OPERATIONS.

(Continued from page 125.)

who nobly came forward and bore testimony, after many years' experience, that they could perform hard work better without intoxicating drinks than with them. Several working men signed the pledge, and one of them signed against smoking as well as drinking. He said he had smoked for 35 years, and had spent a little fortune by it.

## TEMPERANCE FESTIVAL.

Monday evening, October 14, there was a large gathering of the friends and supporters of the Temperance Movement, at the London Tavern, Bishopsgate-street. The large room being soon filled with guests, two adjoining rooms were opened and occupied. After tea, a meeting for the advocacy of temperance was held, over which JOHN CASSELL, Esq., presided. He expressed the delight he felt in witnessing so numerous and respectable an assembly, which he thought augured well for their forthcoming campaign. As the friends of temperance, their object was clear and intelligible; and it was most encouraging to observe, that in propelling their great moral engine, they had not now to encounter those petty obstacles which formerly obstructed their course. The thousands who had been rescued from the abyss of intemperance, and who had become members of Christian churches, demonstrated that the object of temperance reformers was not to interfere with the progress of the gospel, but rather to remove hindrances out of the way. They could point to homes once miserable, but now comfortable; to wives once sorrowing, but now rejoicing; to children once ill-fed, badly clothed, and uneducated, but now cared for and trained in the right path; and this proved that the object of temperance societies was not to depress but to elevate the working-classes; not to abridge their comforts, but to add to them most materially (cheers). The value and utility of the temperance principle was now fully admitted, and was recognised even by the Government of the country, as was evident from the recent regulations as to the use of strong drinks in the army and navy (cheers). He trusted that in this respect the Government of England would soon imitate the Government of America, and entirely prohibit the use of intoxicating liquors throughout the navy, and, like that Government, abolish also the degrading punishment of the lash (applause). Let but the friends of temperance be united and active, and they would reduce one of the most prolific sources of evil by which the nation was afflicted (cheering).

The Rev. W. W. ROBINSON, A.M., Incumbent of Christ Church, Chelsea, stated that he had been nine years and a half a teetotaler, and his only regret was that he had not been one forty years (hear). He had been induced to adopt the practice in consequence of the powerful arguments of a Christian lady, and with a view to increase his influence in attempts to redeem the profligate. He had, however, derived much physical good from the practice, and Providence had graciously blessed his labours to the reclamation of many. Though a minister of the Established Church, he cordially united with all who loved the Lord Jesus Christ in everything which had to do with the welfare of his fellow immortals; and, regarding the temperance cause as the handmaid of religion and piety, he could not but lament that so few of his brethren in the ministry were united with them. He regarded teetotalism as a physical remedy for a physical disease; the avenues to spiritual good were closed up by the use of strong drink, and teetotalism opened those avenues; and though it did not make men religious, it yet prepared their minds for the reception of religious truth, and the result was that many of them became decided Christians (hear, and cheers).

An appropriate melody was then sung by a select choir.

GEORGE CRUKSHANK, Esq., was received with loud cheers. He said he attended there that evening to declare his adhesion to this great and glorious cause. He was a teetotaler of three years and a-half standing, and was only sorry that he had not been a staunch and uncompromising member of the society for the whole of his life. He had twice been requested to take wine by his medical adviser during illness, but he had refused, although he had been told it would perhaps risk his life; and yet he now stood before that meeting in very good health (hear, hear). They

all knew how the name of the London Tavern was associated with every great political movement, and almost every charitable institution in the kingdom; yet on no former occasion had that room been used for a greater or more philanthropic cause than the present; and it was certainly a great triumph to the teetotalers that they occupied the greatest assembly-room of the first city in the world, and that without a drop of champagne or any of the other usual wines, or even whisky or whisky-toddy (a laugh). It was necessary to have the people sober before they should make progress in any other species of reform, because it was of "no use talking to a drunken man." There was no originality in that idea, but it was one that had been forcibly impressed on his mind on a late occasion, when he attended with his friend, Mr. H. Mayhew, the writer of the London letters on "Labour and the Poor," in the *Morning Chronicle*. That gentleman had collected together a number of costermongers, who said, themselves, that they were the lowest class in London, but even they were trying to elevate themselves a little now. This class had arranged to hold a supper and ball, and, having been invited, he attended with his friend. The supper passed off very pleasantly, and the ball also; but during the entertainment two men who had been drinking—no doubt to get up that sort of courage which many people require before they kick up a row (laughter)—forced themselves into the assembly. All the entreaties to keep them quiet were unavailing, when one thoughtful costermonger got up, and, shaking his head, exclaimed, "Ah, it's no use talking to a drunken man!" (laughter.) Mr. Cruikshank concluded by expressing his regret that he was unable to support the cause in a pecuniary sense so well as he could wish, but he should gladly give it the humble aid of his pencil and pen (cheers).

The Rev. W. FORSTER, of Kentish-town, delivered an eloquent and impressive address. He had, he said, been a practical abstainer for some time, but had entertained some foolish prejudices as to pledge taking; he thought it argued mental and moral weakness—that it would prevent that elevation of moral power upon which a man ought to rest—that it would keep a man, as it were, in leading-strings—in a state of pupillage, or minority. But he found that while insulated he was comparatively powerless, he therefore determined to sign the total abstinence pledge, not to preserve himself from the dangers of strong drink, but to encourage and assist the youths and others of his congregation (cheers). He regretted that he had not joined the society sooner, as he had benefitted considerably by the practice. The rev. gentleman then proceeded to remind the friends of temperance that the battle was not yet fought, and that though the victory, when achieved, would be great, that the welkin did not yet ring with the shouts of the victors. Drunkenness was striking men down by thousands every year, including both youth and manhood; it had made its fastnesses and fortresses in distilleries, breweries, gin-shops, public-houses, and even private families (hear). But still there was no room for despair. Some might say the cause was hopeless; then the cause of humanity was hopeless—the cause of philanthropy, of morality, of religion, of all that was good, was hopeless too! Some might say, "You may as well attempt to beat down the walls of a city with a feather, as attempt to demolish the strongholds of intemperance. But he had faith in God—in Christ—in the Holy Spirit—in the power of truth, and success was certain. An awakening was taking place among all classes of the community, and they might be assured that their efforts would prevail. Mankind would be restored—would become radiant in moral beauty and in spiritual excellence; earth would become a moral paradise, and peace and heavenly benediction would be pronounced upon a world ransomed and redeemed (much cheering).

Another melody was then sung, and a collection in aid of the funds of the society was then made.

The CHAIRMAN then introduced the Rev. George Copway, formerly a chief of the Ojibway Indians, under the name of Kah-ge-ga-Gah-Bowh; and observed that the chief had visited this nation, not merely to gratify his own curiosity, or that of others, but to instruct, and especially to interest the people of this country in behalf of the native Indians of America (hear).

The Rev. G. COPWAY, who, on rising, was greatly cheered, said, he had found that in this country, as in his country, it was very common to have a tavern at one corner, and a church or chapel at the other. It was by means of the firewaters that the English had sought to subdue his country-

men; but since the Temperance Reformation had commenced, waves had come from this country to wash away the former stains (hear). The temperance cause was gaining in the opinion of good men, and there was good reason to hope that they would unite to promote it, in accordance with the Spirit of the Gospel. While the drinking custom prevailed, little or no progress was made in education or religion; but since temperance had sprung up, it had formed, as it were, railroads and electric telegraphs, and good principles ran through all the country (cheers). Temperance men were now beginning where their forefathers ought to have begun. Ships were freighted with New England rum at the bottom, tiers of Bibles in the middle, and missionaries at the top; but before the missionaries of the Bible could get through the land, the devil's missionaries had been before them (hear, hear). Formerly, men took the sword in one hand, and the Bible in the other; but they had become disgusted with blood and carnage, and, more lately, they took the Bible in one hand, and rum in the other (hear). But he looked forward to a day when a man who made and sold intoxicating drink would be as much wondered at as teetotalers were when they made their first appearance. He should like to live to see that day—(cheers)—for the purpose of putting such a man in a glass-case, to let people see what sort of a creature a rum-seller was (laughter, and cheers). Oh, the power of strong drink! It made men weak, vicious, and altogether bad. Man was a great and noble being. The eagle might soar to the sun, but he must come down again; but man could soar, could rove from star to star, and still rise higher and higher. But when he saw a man diseased in body, from head to foot, his noble frame made feeble and infirm, and his mind, as well as his body, weakened and ruined by strong drink, he could not but rejoice in the progress of the temperance principle (cheers). Mr. Copway then narrated some of the miseries brought upon his countrymen by the use of the fire-waters—destruction far greater than that wrought by guns and swords; and concluded by expressing his earnest hope that the temperance cause might greatly prosper (applause).

After another melody had been sung,

MR. J. W. GREEN then read the following statement:—Most of the friends present must be aware that a series of large Temperance Meetings in Exeter-hall was commenced in October last; and it is now matter of pleasing history, that those meetings were well attended, and that many intelligent and effective addresses were delivered. By these means a large fund of information, on all points connected with the Temperance Movement, was furnished to the thousands who attended, and, through the medium of the press, diffused throughout the kingdom and the world. Not only were fair reports given in several of the daily papers of London, but abstracts were published in a variety of Temperance and other periodicals, in this country, and also in the East and West Indies, in Nova Scotia, British Canada, and the United States of America. Several of the most intelligent and experienced friends and patrons of the Temperance Movement, have testified their approbation of these meetings in the most decided and unequivocal manner. Many societies in the manufacturing and agricultural districts have adopted similar modes of arresting public attention, and of communicating information. The apathy and indifference of thousands of Teetotalers have been exchanged for zeal and activity. The regular meetings of local societies have been materially improved. And an acknowledgment has been drawn forth from some of the leading promoters of philanthropic and political movements, as to the soundness of the Teetotal principle, and as to the intimate connection between its prevalence, and the success of those undertakings in which they are engaged.

At the last meeting held in Exeter-hall, the Chairman observed, that in consequence of the intense interest excited by the series of meetings then closing, he trusted that "if their lives were spared to next autumn, they would commence another equally vigorous campaign." That season has now arrived. During the interval the Committee have not been inactive. In addition to getting up the large meeting on Good-Friday last, and the *Excursion to Tunbridge Wells*, they have met almost every week to devise plans for future usefulness. Believing no plan so likely to be useful as that adopted last season, they have determined to commence another series of Monthly Meetings, with as many improvements on the last as past experience and future circumstances may suggest. The present meeting may be regarded as a short and interesting prelude. On

the 28th inst., the last Monday in the present month, they intend to hold,—what in modern parlance is termed a "Monster Meeting," in the THEATRE ROYAL DRURY LANE; when they will present as many attractions as their means will allow, and which they trust—to use a phrase commonly employed in reference to gatherings in that great building—will prove "a bumper." This they propose to follow up by a series of Monthly Meetings in Exeter-hall, as soon as that place, which is now undergoing important repairs, is ready for the purpose. It is also in contemplation to hold a series of minor meetings in various parts of the metropolis, in the intervals of these large gatherings, for the purpose of promoting an intelligent and efficient advocacy.

It is scarcely necessary to observe, that for the accomplishment of these objects adequate funds must be raised. Not only must the hire of places of meeting be paid, but eminent advocates must occasionally be brought from distant parts of the kingdom, and information through the instrumentality of the press must be employed to a far greater extent. In reference to the *past series*, it may be sufficient on this occasion to state that, including rent, advertising, printing, reporting, sending out several hundred newspapers, and other incidentals, the expenditure amounted to about £253; and that the collections and subscriptions amounted to about the same sum; so that though the Treasurer's coffer is completely emptied, the Committee have the consolation of knowing that they shall commence the ensuing series of meetings free from the sad incumbrance of debt. But "nothing can come of nothing." For the full accomplishment of their object, the Committee require FIVE HUNDRED POUNDS; which, if their friends will entrust to their care, they promise to use to the best possible advantage, and with the strictest regard to economy. They have incurred a very serious responsibility in the hire of Drury-lane Theatre, but if their friends rally round them, as no doubt they will, the expenses of that undertaking will be fully met. The Committee have not lost sight of the *Great Industrial Exhibition of 1851*, and of the importance of making some memorable demonstration during that period. The precise nature of that demonstration must be determined according to circumstances, which cannot at present be ascertained.

As to FUNDS, the members of the Committee made a beginning at their preliminary meeting, when several friends expressed their readiness to double the amount of their former subscriptions. Other friends have since added their names.

[A list of donations will be found at the end of this article.]

J. S. BUCKINGHAM, Esq., who was warmly greeted, alluded to the meetings usually held in places like that in which they were then assembled, for patriotic and benevolent purposes; and said it was pleasing to find that taverns and theatres, places which but too generally ministered to dissipation, were being occupied for the advocacy of temperance, which he considered as standing at the head of all the great movements of a reformatory character. The temperance question was one of vast importance as a physical and moral question; but it came home to many, more especially when it was regarded as a question of economy (hear). It might well be asked why men, especially worthy men, should be willing to spend a fifth, a fourth, or a third, of their earnings to purchase drinks which were undermining their constitutions, depriving them of comfort, and making them miserable for time and eternity. It arose from the delusion which prevailed. These drinks were regarded as essential to hospitality, as a means of promoting strength, and as sustaining under changes of season, climate, and so on. These delusions Mr. Buckingham exposed by suitable arguments and illustrations, and concluded by urging all present to engage with heart and soul in the promotion of practices which were intimately connected with the prosperity of all other institutions (cheers).

MR. B. GLOVER, an agent in the employ of the National Temperance Society, eloquently enforced the claims of the temperance movement. He drew a vivid picture of the miseries inflicted on individuals and families by the use of strong drinks, and also of the blessings which invariably followed in the train of total abstinence from them. While he commended those who thought it their duty to send Bibles and missionaries to distant lands, he reminded them that men, women, and children, were perishing near their own doors through the love of strong drinks, and urged them by a variety of powerful motives, to do all they could to gladden the thousands who were thus made miserable. Mr. Glover was much cheered.

The Rev. G. COPWAY again addressed the audience. He expressed the delight with which he had listened to the various addresses delivered that evening. Meetings such as the present would prove a mighty element in the regeneration of the great Babylon. The temperance cause was evidently taking deep root, and it would soon become a mighty tree, towering high and spreading its branches, from the inhabitants of which songs of melody were heard ascending to the throne of God (cheers).

Another temperance melody was then sung, and the interesting meeting concluded.

Sums subscribed at the preliminary meeting:—

*John Cassell, Esq.	£25	0	0
Mr. T. B. Smithies	5	0	0
Mr. T. C. Prebble	5	0	0
Mr. G. C. Campbell	5	0	0
Mr. E. Tisdall	5	0	0
W. Sims, Esq.	2	2	0
Mr. J. W. Green	2	0	0
Mr. Cox (Greenwich)	1	1	0
Mr. W. Spriggs	1	1	0
Mr. W. Tweedie	1	1	0
Mr. Johnson	1	1	0
Mr. Archer	1	1	0
Mr. J. H. Esterbrooke	1	1	0
Mr. E. Griffiths	1	1	0
Mr. Taylor	0	10	0

SUBSCRIBED SINCE.

*R. D. Alexander, Esq. (Ipswich)	10	0	0
*Joseph Eaton, Esq. (Bristol)	10	0	0
*Alderman Scholefield (Birmingham)	1	1	0
*Edward Smith, Esq. (Sheffield)	10	0	0
*Joseph Sturge, Esq. (Birmingham)	5	0	0
*R. Russell, Esq.	5	0	0
*Star of Temperance-hall (King-st., Seven Dials)	3	3	0
Richard Cobden, Esq., M.P.	1	1	0
William West, Esq. (Clapham-road)	10	0	0
*J. S. Buckingham, Esq.	1	1	0
*Charles Gilpin, Esq.	1	1	0
Rev. W. Forster (Kentish Town)	1	1	0
G. Nicholson, Esq.	1	1	0
Mr. Purer's (Surrey-road)	1	1	0
*J. Christy, Esq. (Chelmsford)	1	0	0
Mr. J. Diggie (Merton-grove)	1	1	0
*Mr. T. Smith (Kent-road)	1	1	0
Mr. Curry (Walworth)	1	1	0
J. Hawkins, Esq. (Commercial-road)	1	1	0
*Miss Santy (Gray's-inn-road)	1	1	0
J. Rowbotham, Esq. (Manchester)	1	1	0
W. Howarth, Esq. (Manchester)	1	1	0
*British College of Health (New-road)	1	1	0
A Friend	1	1	0
E. Mudie, Esq. (King-street)	1	0	0
Mr. Taylor (Brentwood)	1	0	0
*J. M. Abright (Charlbury)	1	0	0
*Mr. P. Sampson (Star-street)	1	0	0
*Mr. W. Jeffrey (Earl-street)	1	0	0
Mr. W. Mc.Dowell (Threadneedle-street)	0	10	6
Mr. V. Ward (Dalston-lane)	0	10	6
Mr. A. Simmer (Cloudesley-terrace)	0	10	6
Mr. J. S. Norton (Gresham-street)	0	10	6
Mr. B. Colls (Camberwell)	0	10	0
Mr. W. Edwards (Camden-town)	0	10	0
Mr. T. Smith (Hoxton)	0	5	0
Mr. G. Godfrey (Regent's-park Barracks)	0	5	0
Mr. W. H. Ancombe (Chelsea)	0	5	0
Mr. and Mrs. Davis (Chelsea)	0	10	0
Mr. Wright (Chelsea)	0	5	0
*Mr. Bransgrove (Fulham)	0	5	0
Mr. R. O. Gwynne	0	5	0
Mr. W. Arphorpe (Bishopsgate)	0	5	0
Ditto, to collect	1	1	0
Mr. Ward (Brentwood)	0	10	0
Mr. J. Tritvelhier (Oxford-street)	0	5	0
*A Friend	0	5	0
Mr. Bailey	1	0	0
*Mr. Battam	0	10	0
*Mr. W. H. Browne	1	0	0
*Mr. Watson (North Audley-street)	1	1	0

The sums marked thus \* have been received.

Further donations will be received by the Treasurer, JOHN CASSELL, Esq., 335, Strand, London, or by any member of the Committee.

COMMITTEE.

Messrs. G. C. Campbell.	Messrs. J. Phillips.
— Cox.	T. C. Prebble.
J. P. Draper.	W. Sims.
T. A. Esterbrooke.	T. B. Smithies.
J. W. Green.	W. Spriggs.
E. Griffiths.	E. Tisdall.
J. Mathew.	W. Twedie.
	J. Bailey.

\* \* \* In consequence of the unfinished state of EXETER HALL, the Committee are not able to announce the day on which the series of meetings in that place will commence. It is expected that it will take place on Monday, Dec. 2,

MARYLEBONE AND FITZROY

On Monday, the 21st ult. the Anniversary of the Teetotal Society of the above district was celebrated in the Hall, Little Portland-street. A number of persons partook of an excellent tea, after which a public meeting was held, over which the Rev. THOMAS SPENCER, A M., presided.

The Hon. Secretary, Mr. J. P. Draper, presented an interesting report of the proceedings of the society during the year then ended. The weekly meetings had been well attended, also the monthly meetings for the relation of experience. A Band of Hope had been formed, and already numbers sixty youthful members. As the result of addresses delivered at the meetings, and the efforts of individual members, 436 signatures to the Temperance Pledge had been obtained. Several thousand tracts had been circulated, including 230 copies of Dr. Carpenter's Essay on the physiological properties of alcoholic drinks, a copy having been sent to every medical practitioner in the district.

The Rev. CHAIRMAN, after remarking upon some points in the report, referred to a passage of Scripture on which he had addressed an audience on the preceding Sabbath: "As ye have opportunity, do good unto all men." He contended that those who did not endeavour to do good to the drunkard did not comply with that injunction; either they did not regard the drunkard as a man, or they neglected a plain and positive duty. He believed that party-spirit operated to keep many aloof from the society. He thought that clergyman placed himself in a very anomalous position who said he approved of Teetotalism, and yet did not see it to be his duty to look after the drunkard. Such a man certainly seemed to have forgotten that his Master came "to seek and to save that which was lost." A short time ago twelve clergymen met to celebrate the day of St. John the Baptist, and they drank wine! Was that in imitation of that self-denying man? The very essence of the life of a Christian was self-denial; the taking up of the cross, and the following of Christ; and yet those seemed to be things altogether unknown to many who professed to teach in his name! Referring to Sunday-schools, the Chairman said he would not assert that the teachers taught the children anything that was wrong, but it seemed evident that they did not teach them enough. What said the Apostle? "Add to your faith virtue," that is courage to profess your faith; "and to virtue knowledge; and to knowledge, temperance;" they—the generality of teachers—taught the former, but the latter was not attended to. The secret was that the supporters—large subscribers to Sunday and other schools, and also chapels, were in various ways connected with the traffic. It was high time that that subject was looked well into.

The Rev. GEORGE COPWAY, late the Ojibway Chief, *Kah-ge-gah-Bowh*, believed that the Temperance Cause was the cause of humanity and of God; and that though it now dragged along somewhat heavily, it would soon mightily prevail. It prevailed greatly in America, but in this country wherever he went, the coloured fire-waters were put before him, and when he refused to take them complaints were made that he was unsocial. Such a cause ought not to rest on the shoulders of a few, but should be taken up by the many, with zeal and spirit. They must, however, remember that though their cause was great and noble, it could not prosper without the divine blessing. The great good that had already been effected by temperance societies was most encouraging. Mr. Copway gave an appalling account of the miseries and horrors inflicted upon his countrymen by the terrible fire-waters, given to them by white men, who boasted of their kindness and sensibility.

The Rev. W. FORSTER, of Kentish-town, reminded the members of the society that the enterprise in which they

were engaged was most momentous, and required constant and vigorous exertion. The victims of intemperance were falling by thousands, and one of the most frightful symptoms was the apathy of those who ought to be foremost in the conflict. Teetotalers, however, must not be discouraged, for as sure as there was reason, the love of happiness, piety, and Christianity, so surely would the work go on and prosper till it finally triumphed. They had on their side physiological science, medical opinion, human reason, and the solemn declaration of Scripture; all these they could invoke, and they would come at their call, "to the help of the Lord against the mighty."

Mr. W. HORSELL exposed the drinking customs of society as the source and root of intemperance; and said that it became the sober to protest against those customs, many of the consequences of which fell upon them. It was their duty to spread that information which might tend to root such evils out.

T. ENGALL, Esq., surgeon, stated that he had been a Teetotaler for some years, and was glad to be able, in any way, to help forward so good a cause. He believed firmly that the drinking customs referred to were maintained by delusion, and in consequence of that delusion strong drinks were used till nine-tenths of the cases of insanity, and about the same proportion of other diseases, might be clearly traced to their use. He had lately visited a ward in a union, in which were twelve cases, ten of which he traced to the use of strong drinks. Such drinks were certainly poisons, and by the use of them men were diseased, degraded, and destroyed.

The CHAIRMAN addressed a few words to those who said they had tried Teetotalism, and found it would not suit them. Now, the honour and dignity of a man was, that his soul should rule his body; and Paul declared that he kept under his body, and brought it into subjection. But if men would treat and pamper their stomachs, and allow their bodies to be masters, it was pretty evident that Teetotalism would not suit them as long as they lived. If, on the other hand, they allowed the soul to rule the body, they would soon find Teetotalism suit them. They might be assured that strong drink could not be taken without injury, though, for a time, it might seem to do them good.

The Rev. W. M'CREE briefly pointed out the inconsistency of those professing Christians, especially those who held office in Christian churches, and yet refused to grapple fairly with the Temperance Question.

Mr. MILLER, the treasurer, proposed a resolution of thanks to the Chairman, which was cordially carried, and the meeting was concluded about ten o'clock.

#### HOXTON.

The Band of Hope held their fifth meeting in the Hoxton Ragged-schools on Wednesday, the 2nd of October. A. H. Dymond took the chair. J. Vanderkiste, Esq., Mr. Giffin, Mr. Tweedie, and J. B. Standing addressed the meeting during the evening. Fifty-nine pledges were obtained.

#### ISLINGTON.

The friends of Temperance in this densely-populated district are happy to know that the good seeds of Teetotalism which have been sown have not proved altogether unproductive; though, as bread cast upon the waters, they have sprung forth and yielded fruit. May it be the first-fruits of an abundant harvest! In connection with the society meeting in the hall, Islington-green, a females' association has just been formed, and held its first meeting on Monday, October 7, over which Mrs. Stearne presided. Several female advocates spoke on the occasion, and the result was, that five females were induced to sign the pledge. We are also pleased to state, that the Rev. Mr. Gilbert, pastor of Barnsbury Chapel, Islington, has recently identified himself with the Teetotal Movement.

On Thursday, October 10, a highly-interesting lecture was delivered by Mr. Hemwood, from Uxbridge. Subject: "The Christian's duty in reference to the Temperance Cause." We sincerely hope that these efforts will prove effectual in arresting the progress of the hydra-headed monster, intemperance. And may the true advocates of abstinence in every part of the world be stimulated to increased exertions in this great and noble cause, which has for its basis, truth, and for its object, the moral elevation of mankind!

WILLIAM DREW.

#### SHEPHERD'S-RUSH.

The individual who is actively identified with the working of a truthful cause, and honestly concerned to extend and perpetuate its benefits, need to have "good under-

standing" of human nature, and to be well-informed as to the variety of elements that characteristically constitute human society. Otherwise he will at times be graciously disappointed and discouraged in his labours. Perhaps it will be safe to say none need this useful knowledge more than those sincerely desirous of promoting the success of the Temperance Reformation. It cannot be denied that Teetotalism is in itself a great practical good; so good that it deserves to be linked with every institution calculated and designed to improve and elevate mankind. But, like all other true and righteous instrumentalities, it is capable of being wickedly misused. For instance, the sober traducer and reviler may become more active in the hateful vocation of propagating the venom of slander; the dishonest knave more on the alert, and more successful in practising plausible deception; the betrayer of private confidence and virtue more artful, deliberate and intent in the pursuit and capture of his victim from the very fact of their sobriety. Substantial reasons could be given for introducing the above remarks. However, it is pleasing to know that the characters there described have ever formed a miserable minority; take Teetotalers in the aggregate, and it may be affirmed, without the fear of successful contradiction, that there are not more thoughtful, intelligent heads, and noble, benevolent hearts to be met with in any society consisting of a corresponding number of members. In the latter category we are pleased to recognise that venerable, steady, ardent friend of all that is good, Dr. OXLEY whom we were favoured to meet not long ago at Shepherd's-bush, where he presided at a festival and public meeting.

In his opening address, the worthy Chairman feelingly alluded to the great increase of pauper lunatics, as evinced by the erections of new and commodious asylums for their reception, ascribing intemperance as one great cause of that fearful necessity. He then urged the practice of Total Abstinence, as consistent with the first law of nature—namely, self-preservation; contending it was calculated to preserve health, character, and property, and thereby promotive of comfort and usefulness. As a consequence, all classes were greatly interested in the Temperance Movement; but more especially did it become the imperative duty of the Christian Church to support and help forward the Temperance Reformation.

Appropriate and effective addresses were successively delivered by Messrs. Harper, Reynolds, Spriggs, Campbell, and Crackell.

W. S.

P. S.—Since the above meeting, we have come in contact with the following official document:—"The Commissioners in Lunacy have reported an estimate of the lunatics in England and Wales, on January 1, 1849. In the country asylums, hospitals, and licensed houses, there are 9,659 paupers; in poor-law unions and places under local act, 8,496; in Gilbert unions, and other places not in union, 124 paupers; the whole, 18,279 poor people, whose condition is the most pitiable and deplorable."—*Morning Advertiser*, Sept. 11, 1850.

Taking Dr. Oxley as an authority, that a large proportion of pauper lunatics owe the wreck of their reason and the ruin of their intellect to intemperance, what an awful responsibility rests upon the makers, vendors, and users of strong drink! and how consolatory the reflection that Teetotalism is a complete exemption from that tremendous responsibility!—W. S.

#### BRENTWOOD, ESSEX.

An open-air meeting was held last month, in a meadow, near the town. About 1,500 collected together, including some of the clergy and gentry of the town and neighbourhood. The meeting began at half-past two; Rev. Mr. M'Cree taking the chair till the arrival of B. ROTCH, Esq. After a good opening speech by Mr. M'Cree, Messrs. Sterne, D. Waters, Rev. J. Hall addressed the meeting till the arrival of B. Rotch, Esq., who made an impressive speech. After which C. F. Butler, of Childerditch, said a few words. 500 persons then sat down in a spacious marquee. Tea being over, the evening meeting commenced, Mr. Rotch taking the chair, who gave short addresses between the speeches of Messrs. Sterne, Applegate, and Dr. Perfit. An excellent speech by the Rev. Mr. M'Cree concluded the day's proceedings. A brass band played at intervals, and during tea. This was the grandest demonstration that has been made in Essex in behalf of Teetotalism.

On Thursday, October the 17th, a meeting was held at Hutton, a village a short distance from Brentwood; the

Rev. J. Hall in the chair. Messrs. Bourk, Barker, Marly, M'Bride, and others, addressed the meeting, and several pledges were taken.

PONTEFRACT.

Amidst much opposition, there has been a few men in this place, whose hearts kindling with love towards their fellow-creatures, and having experienced the good effects of Total Abstinence, could not see the dreadful ravages the drinking customs of society were making upon their countrymen without using an effort for their rescue; they therefore re-organized the society in January last. Meetings were held during the winter season, and there is every reason to believe good has been the result. They also issue "monthly visitors," and determined on holding a series of meetings, to commence the coming winter. Accordingly Mr. G. E. Lomax, of Manchester, was engaged, and the first lecture delivered on Monday, October 14th, in the Town-hall, on "The Men for the Times." The chair was taken by Mr. Broadley, Wesleyan local preacher, of Ackworth, and the hall was well attended. On Tuesday a *soiree* was held in the same place, when about 170 sat down to partake of "the cup that cheers, but not inebriates," and were greatly enlivened by harmonious strains of music from the harps of the infantile Lockwood family, which gave great satisfaction, and added much to the general entertainment. After tea, the chair was taken by Benjamin Wilson, Esq., of Bankhouse, Mirfield, and the audience addressed by the Rev. A. Wornoss, President of the Society, Messrs. Walker, of Ackworth, J. Croysdale, John Robertshaw, and G. E. Lomax, all of whom spoke in eloquent terms of the good effects resulting from Total Abstinence, and earnestly recommended their hearers to try the abstinence principle. In the interval of speaking, the harps again gave forth their charming melody, and the juvenile performers were greatly applauded. Mr. G. E. Lomax also lectured, on Wednesday evening, on "Things as they are, and Things as they ought to be." The chair was occupied by Mr. Walker, of Ackworth. And on Thursday evening the same gentleman lectured on "What has been done for man, and what ought to be done by man." Mr. J. Croysdale presided. At the close of this meeting a good number of signatures were added to the pledge.

E. P. ROGERS, Sec.

STOCKTON-ON-TEES.

The Temperance Cause, in this place, has recently experienced a revival. Mrs. Stamp delivered three lectures a few weeks ago, to very large audiences, and her labours have had the effect of arousing the Teetotalers, and have given an impetus to the movement, which will, we hope, long be felt. A Working Men's Demonstration Meeting was announced at the close of Mrs. Stamp's lectures, and great success attended the meetings, and a large amount of good accomplished. Several drunkards were induced to sign the pledge, and also numbers of moderate drinkers. In consequence of the feeling which existed in favour of Teetotalism, the committee held a tea-party, for the purpose of raising a little money, on which occasion about 300 persons set down. After tea a public meeting was held in the Congregational Chapel, which was soon filled. Mr. John Dodshon occupied the chair, and the meeting was addressed by Mr. J. M. Browne, of Northallerton, Mr. Dodds, of Newcastle, Mr. T. R. Taylor, and Mr. Taylor, of Middlesborough, and several others. At the conclusion of the meeting Mr. Dodds appealed to the audience for subscriptions, towards paying the debt, and upwards of £16 was raised. This meeting was one of the largest and most interesting which has ever been held on the temperance subject in this place.

RECENT PUBLICATION.

THE TASK OF THE AGE: an Inquiry into the Condition of the Working Classes, and the Means of their Moral and Social Elevation. By D. G. PAINE. London: Houlston and Stoneman, Paternoster-row.

"THE TASK OF THE AGE" Mr. Paine considers to be, "the moral and social elevation of the people." That "the People"—by which phrase is to be understood, chiefly, the Working Classes—need to be elevated; that their condition, physical, mental, social, and moral, is far below what it *might* be, and what it *must* be, before England can be "great, glorious, and free," all are ready to admit. But the admission is too general to produce any deep impression, or to lead to any practical result. Some leave the evil to right itself; others sit down,

despairing of any improvement; while a third class apply remedies which are inappropriate and inefficient, and which, in some cases, only aggravate the evil. The result is, that "the people," are not elevated; and this is the more to be lamented, because the elements of their elevation are in existence; the instrumentalities for improving them are every day multiplying. To ascertain in what respect "the people" need to be elevated, and by what means their elevation may be most effectually secured, is a "task" which every man who aspires to the character of a patriot and philanthropist—and who does not?—ought carefully to study. Such a student may be greatly assisted by this volume.

Mr. Paine has divided his Essay into eight chapters: the first is introductory; the second describes the state of the Working Classes; the third, the means hitherto relied on for their elevation; the fourth, the chief causes why education has failed in effecting their elevation; the fifth points out the means necessary to suppress the chief hindrances to their elevation; the sixth, the means necessary to their elevation, and how they can be facilitated; the seventh, the influence of the Press; and the eighth, the conclusion. The facts adduced by Mr. Paine show the present condition of large portions of our population to be most appalling. His examination of the means hitherto employed for the elevation of the people, and the causes of the failure of those means, is conducted with great discrimination. The Means necessary for the elevation of the people, and the way in which these means can be facilitated, are few, simple, and easy of application: Education—Sabbath Observance—an alteration in the time and method of paying wages—Mechanics' and Literary Institutions—an improved public Press—and, above all, and as essential to the success of all other instrumentalities, the abolition of the use of intoxicating drinks. On this latter point, Mr. Paine—whom we remember as one of the earliest advocates of Teetotalism in the Metropolis, and whom we rejoice to own as a friend and coadjutor—dwells with an emphasis which will not only endear him to Teetotalers, but which can scarcely fail to convince any who read without prejudice, and who are sincerely desirous of the improvement and elevation of the people. He justly regards the passion for strong drinks as the cause—the chief cause—of the depression and degradation of the people; as that which obstructs the operation of the means employed for their improvement; and as that the removal of which will give efficiency to all the other means employed. One-third, at least, of the volume is devoted to this subject. Mr. Paine's views of "compulsive education" do not square exactly with our own, and there is, here and there, a sentence over which, had the manuscript passed through our hands, we might perhaps have drawn the pen; but if by leaving out what we think objectionable, we should reduce the volume some two or three pages, there are still left upwards of one hundred and fifty pages, the perusal of which we most cordially recommend, not only to our teetotal readers, but to all who desire to assist in the moral and social elevation of the Working Classes. If there be one feature of "the age" which more than another cheers us as we descend into the vale of years, it is the efforts which are making by men of all classes—politicians, philanthropists, and Christians—to effect this great object. Mr. Paine has well performed his part, and this is no mean praise.

Advertisements, and articles intended for insertion, should be addressed to the Editor, 335, Strand, London; also, all orders for the Stamped Edition, with remittance for the amount, in postage-stamps, or Post-office orders, to John Cassell, as above.

The TEETOTAL TIMES AND ESSAYIST may be had of B. L. Green, 62, Paternoster-row, London; Ward, 5s. do.; Abel Heywood, Manchester; Kershaw, Leeds; Minzies, Edinburgh; Gallie, Glasgow; and all Booksellers.

## MORE FACTS ABOUT DRINKING, AND ITS DEADLY EFFECTS ON MINISTERS.

[BY BENJAMIN PARSONS.]

THE laws of nature are immutable, and cannot be interfered with or altered but by the Great Legislator himself; and we are sure that he will not employ miracles to repeal them without a worthy reason. It would hardly conduce to the welfare and perfection of mankind, if, as often as we liked, we could set at defiance the physical laws of the universe, and then prevail upon the Creator to minister to our folly by altering the course of nature. The tide flows too early for the sluggard, and too late for the impatient man; but still it is not reasonable to expect the Almighty to change the laws of gravitation, to gratify the sloth of the one or the impetuosity of the other. This is a plain illustration, but it will answer our purpose as well as any other we could select, and is quite *à propos* to the matter before us. Nutrition and poison have their fixed operations, as well as the tide; the former saves, and the latter destroys. This, to some individuals, may seem a dire fatality; and they may be almost ready to charge the Father of Mercies with unkindness, because he has thus arranged our physical constitution, and thousands upon thousands of prayers are presented to induce Him to change these laws. Many have a strong impression, that if the Eternal would but manage the world according to our desires and caprice, matters would go on much better. For example, we eat and drink all manner of indigestible and poisonous things, and then we hope and pray that the Creator will interfere by a miracle and prevent all the injury which otherwise will occur; and we are much disposed to charge Him with the want of mercy, if He refuses to comply with our request. We should think it passing strange for a man to ask a blessing upon a dose of prussic acid, or a deadly draught of laudanum; and yet we hope to obtain the divine smile upon intoxicating beverages! In any correct catalogue of poisons, alcohol is a prominent substance; and therefore cannot be taken, even in small quantities, with impunity; and yet there are thousands who hope to imbibe this baneful liquor, and suffer no inconvenience; forgetting that the laws of nature must be altered, or the Deity interfere with a miracle, before their wishes can be realized.

We have offered these remarks because we have a sad case to relate. The person of whom we are about to speak was a minister of promising talent, who dropped into the grave at the early age of *thirty*, through the use of intoxicating liquors. Not, be it remembered, that he was a drunkard; he was merely, as people said, "*fond of eating and drinking.*" As we knew him well, we often warned him of the consequence; again and again we told him that his manner of living would bring him to a premature grave, but his general reply was a good-natured laugh. "He was young, strong, and healthy, and was sure that his mode of life was conducive to longevity rather than otherwise," was his confident answer; and thus he eat and drank himself into eternity, and as perfectly destroyed himself before his time as he would have done had he made use of the razor, the knife, or the halter. But we may as well enter into a few details.

Our young friend was ruddy and fair to look upon, rather inclined to be corpulent, and of an exceedingly pleasing countenance. His face was an epistle of

commendation. Good temper and good nature shone in every feature. In fact, he was amiable to a fault. Before he was twenty he was the member of a church, and a preacher of the Gospel. His address was fluent and pleasing, and, added to his personable appearance, made him popular. We hardly ever knew a readier speaker. His abilities were rather above than below mediocrity. He was particularly cheerful and merry, and was the life of any society into which he entered. Hence he was much courted. Alas! too much courted!—courted to his cost; for the frequent invitations which took him so much from home, broke in upon his studies, rendered him volatile, and fed his propensity for good fare.

From the earnest entreaties of friends and the force of the truth, he more than once became a teetotaler, and lectured eloquently upon the subject; but then moderation people laid hold of him, jeered him, laughed at him, tried to frighten him, begged him to drink, and a second time tempted him from his steadfastness, and thus brought him to a premature grave. We have said that he was fond of gratifying his taste for sumptuous food. He was an enormous meat-eater, and, rather unclerically, boasted of the capacity of his appetite. This disposition for gluttony was fatal to his teetotalism. Over-eating requires a good supply of intoxicating liquors; hence in the Scriptures you have the glutton and the drunkard associated in the same person. You may wash down *three* dinners by drinking; but if you eat without drinking, you can only take *one*. All great eaters, sooner or later, break their pledge. Temperance is temperance in everything, and checks gluttony as well as drunkenness. The great advantage of eating without drinking is, that you will find it hard to eat too much. Our young friend was a man given to appetite, and this proved his ruin, and brought him to an early tomb. One morning the post brought the following note:—

"Dear Sir,—Knowing that you were acquainted with the Rev. — I write to inform you that he is no more. He was taken ill last Friday with inflammation of the bowels; all proper means were resorted to, but after enduring the most violent martyrdom of pain, he breathed his last on Monday morning.—I remain, dear sir, yours &c., \* \*"

Here was a short warning for a young minister of thirty; but, if you had known him, you would not have been much surprised. He began to look a living, bloated mass of inflammation, so that had he dropped down dead on the road, or in the pulpit, it would have been no marvel. Many, no doubt, spoke of his early removal as a mysterious visitation of Providence, and none more so than those who tempted him, prompted him, and pressed him to drink the liquors which proved his ruin. His body showed that all the laws of health had been set at defiance, and that he was laying violent hands upon himself. Could we enter into a whole history of the affair, it might be satisfactorily demonstrated that he had exhausted all the resources of health. He had brought on indigestion, shaken his nerves, enfeebled his muscles, corrupted his blood, and covered himself with a heavy load of diseased corpulency, till at last nature could bear no more, but gave way, and launched his soul into eternity. We wish our readers to observe that the young minister in question was no *drunkard*, and yet he drank enough to kill himself forty or fifty years before his time!

The case before us is a truly awful one. Here is a body which ought now to be warm with life and vigorous with health, become the food of worms; the

tongue that might be heralding the Saviour, is a silent mass of corruption; and, still more awful to say, the soul which should have tabernacled here for another half century, has thrust itself uninvited to the bar of God. All its prospects of usefulness given up, the youth it might have instructed, the sinners it might have converted, the saints it might have fed, edified, and led on in the way to Sion, all deserted and sacrificed for the sake of quaffing a fiery poison!

And, alas! this example of the accursed effects of *moderate drinking* is not a solitary one. We have crowds of professing men and women who stand high in the church, obtruding themselves almost daily into the presence of their Judge. They go thither uncalled; they leave vast fields of usefulness which they might have occupied and blessed; they compass their own death, and the temporal and spiritual death of thousands; they allow not disease and dissolution to approach naturally and slowly, as our Creator intended, but they summon their destroyers, and hasten them to do their work. Our young friend sent for the fever and inflammation. He was urgent with them to cut short his life and his usefulness. Every glass he took was a suicidal draught. There was death in the cup. Premature disease had often reminded him that his course was a fatal one; that he must eat more moderately, and drink nothing stronger than water. He knew in his body and in his reason and conscience that Teetotalism was right, was health, was life, was usefulness; and yet he drank and died. Instead of dying of inflammation, he ought never to have had an inflammatory symptom. Judgment and moderation in eating, and total abstinence from stimulants in drinking, are a perfect shield against fever, inflammation, and a hundred other ailments and diseases. Too much eating, too much sleep, and too much drinking of anything, but especially of intoxicating liquors, keep the gravedigger at work, and the bell tolling. In nine cases out of ten, the passing knell and the solemn funeral are an impressive teetotal lecture. How the Judge of all will say to these suicides, "Well done, good and faithful servants!" we are at a loss to divine.

How can men or women be "good" or "faithful," who waste the bounties of Divine Providence? who convert wholesome fruits or grain into poisons, and then distribute, recommend, and praise the deadly venom, and even have the audacity to call it a good creature of God, and perhaps even quote God's Word to induce their fellows to drink and die? What goodness or fidelity is there in such wantonness, waste, cruelty, and presumption? What could demons do more to deceive and destroy? And then what faithfulness can there be in drowning the intellect in liquor—in drying up the nerves with a fiery poison—in baptizing the body with every sort of disease—in unfitting ourselves for the spiritual race—in running away from our post—in leaving souls to perish, and hurrying, uncalled, into eternity? Surely none will be so bold as to assert that these deeds are "good or faithful;" and yet they are daily committed by the manufacture, the sale, the commendation, and distribution of intoxicating drinks!

We have seen minister after minister, deacon after deacon, and private Christians of both sexes, in vast numbers, carried to the grave amidst the tears and sympathies of thousands, and in each instance the (so-called) *moderate glass* was the chief instrument of death; and was handed round over the coffin as

the most harmless of beverages. How shocked we should be, if over the corpse of one who had died from prussic acid, we saw the mourners imbibing the poison and praising its virtues, and yet the counterpart of this infatuation is acted over and over again at funerals in our day. The minister, the church-officer, the man, the woman, or the youth died through strong drink, yet a stronger dose than usual is introduced at the burial to cheer the hearts of survivors! We dare say, that at the funeral of the young minister in question, liquor such as that which killed him was liberally provided! When shall this madness cease! When will people learn that alcohol is a poison, and that no one, be he minister or who he may, can use it with impunity?

#### IMPORTANT MOVEMENTS CONDUCTIVE TO TEMPERANCE.

It will, no doubt, be cheering to Teetotalers to find that the following are among the regulations as to refreshments in the CRYSTAL PALACE, now in the course of erection for the *Industrial Exhibition of 1851*.

"Three areas are to be fitted up for the sale and consumption of refreshments, which are not to be taken out of the areas:—

"Area No. 1. (in the centre of the building) for ices, pastry, sandwiches, patties, fruits, tea, coffee, chocolate, cocoa, lemonade, seltzer, and soda-water.

"Areas No 2 and 3, for bread, butter, and cheese, tea, coffee, chocolate, cocoa, ginger-beer, spruce beer, and similar drinks, a list of which must be approved by the Executive Committee.

"There must be no seats." "No cooking whatever will be allowed, and no heating apparatus can be used except for the purpose of warming water and making tea, coffee, chocolate, and similar beverages.

"The contractor at each refreshment area, must supply *fresh filtered water in glasses* GRATIS to visitors, and keep a sufficient supply at each area of the articles specified as above.

"No wine, spirits, beer, or INTOXICATING DRINKS, can be sold or admitted by the contractor."

The ADMIRALTY REGULATIONS which follow, will also be regarded as "movements in the right direction:"—

It is stated, in the *United Service Gazette* for November, that the Admiralty have at length determined to allow no person to be entered on board Her Majesty's ships, or be employed in the service as a "mess-man," whether in the gun-room mess or the ward-room mess. The reason assigned for this regulation is, that their lordships have fully satisfied themselves that most of the extravagance, and nearly all of the intemperance, with its concomitants—ruin, disgrace, degradation, and loss of position in the service and society—are attributable to the practice of the gun-room mess of large ships appointing a regular "messman," from whom any quantity of spirits or wine could be procured by paying for it.

We read, also, in the *Portsmouth Naval Gazette*, that the Admiralty have prepared a circular, declaring that officers of the fleet shall not, in future, be allowed to purchase spirits duty free.

#### BRADFORD.

The Bradford Central Branch Temperance Society have recently been making a demonstration extraordinary, during which meetings were held in the society's room, Cheapside, when addresses were delivered by Mr. E. J. Lomax, of Manchester, and Mr. J. Clarke, &c. A tea-party, also, was held, which was numerously attended; and at the public meeting which followed the room was crowded. The speeches were listened to with the deepest attention.

## GREAT TEMPERANCE DEMONSTRATION AT DRURY-LANE THEATRE.

An aggregate meeting of the promoters and friends of the Temperance Movement was held on the evening of the 28th ult. at Drury-lane Theatre. The meeting was convened by the Committee entrusted with the superintendence of a series of public meetings to be held in Exeter-hall during the ensuing winter, who contemplate also holding a large demonstration in the metropolis, as well as a conference of the friends of Temperance from all parts of the world during the summer of 1851. The building was well filled, notwithstanding that a charge was made for admission, and which, according to an explanation given in the course of the meeting, had been increased at the instance of the proprietors of the theatre to something like playhouse prices, with the view of ensuring respectability. The pit and galleries were full, and a goodly number of persons were distributed on the stage, and in some of the boxes.

Previous to the commencement of the business of the evening, several pieces were played by a Sax-horn band (the Shapcotts from Exeter) in a manner which appeared to give satisfaction to the audience.

The chair was taken by Lawrence Heyworth, Esq., M.P. for Derby; and amongst the gentlemen seated at the table in the centre of the stage were:—Rev. William Forster;—Willmore, Esq.; George Cruikshank, Esq.; Dr. Gourlay; William Sims, Esq.; John Cassell, Esq. The Rev. George Copway (Kah-ge-gah-Bowh), the Ojibway Chief, was also present at the request of the Committee, in full Indian costume, and was warmly welcomed.

The Chairman having taken his seat,

Mr. GREEN, one of the secretaries, begged to explain to the meeting that, in consequence of a clause in the lease of the theatre, the committee of management had felt themselves obliged to interfere to prevent admission at the low prices which the association had fixed, in order, as they stated, to maintain the respectability of the house, thus connecting respectability with the power to pay a certain amount of money (hear, hear). The teetotalers did not recognise that test (cheers). They had long since discovered—

“That the gould was but the guinea's stamp,”  
and that

“A man's a man for a' that,”

and there was “a good time coming” when that principle would be universally recognised, and he believed they would have only to “wait a” very “little longer” for it (cheers, and a laugh). The committee who had made the arrangements for this meeting were, however, gratified that, notwithstanding the increase in the charge for admission, the house was so well filled (hear). There were several noblemen and gentlemen friendly to the cause who they had hoped would have been present, but who, being away in various distant parts of the kingdom or abroad, could not make it convenient to attend. From many of these they had letters explaining the reason of their absence, including Lord Ashley (hear), the Earl of Harrowby, Lord Kinnaird, The Hon. A. Kinnsird, Mr. J. Silk Buckingham, Mr. T. Beaumont, of Bradford; Mr. A. Prentice, of Manchester; and they had also a letter from the most distinguished man perhaps in the kingdom—the hero of a hundred fights, whose name was known throughout both hemispheres, the Duke of Wellington (cheers and laughter). They had better hear his grace's answer to the invitation. It was as follows: “Walmer Castle, Oct. 19, 1850.—P.M. The Duke of Wellington presents his compliments to Mr. Tisdale. He has received his letter without date, and is much concerned that his public duty will prevent him being in London on Monday the 28th of this month.” (cheers and loud laughter.)

The CHAIRMAN then rose. He observed that the letter they had just heard read was from the hero of many fights; but they were also engaged in a great fight; and when they conquered—as they would do before long—their victory would be more glorious a thousand times than any that the Duke of Wellington and all the generals the world had produced had ever achieved (cheers). He rejoiced to see so vast a concourse assembled for so noble a purpose as to abolish that which was the greatest source of misery to mankind—drunkenness! (cheers.) The cause they had in hand—that of universal sobriety—was not of this day's growth. It had now been progressing eighteen years, and who could say that that great cause was not conquering? Those who had been induced to abstain from alcoholic be-

verages altogether found themselves far better in health, far more effective in mental ability and judgment, and consequently far better subjects of the state than while they had been the habitual consumers of strong drinks. The object of that meeting was to put facts before the public, and to show what advantage to the whole community must result from the extension of the abstaining principle. It was not sufficient that those who had themselves embraced the teetotal principle, should now sit down with their arms folded and say, we have done all that is necessary, we leave it to others to follow our example if they please. It was their duty to go further, and endeavour to extend that principle, to impress its advantages on others, and endeavour by all the means in their power to induce their fellow subjects to embrace it also, and thus England would no longer present to foreign nations the spectacle of the most intemperate country in the world, but would show them that while she was the most prosperous, she was, at the same time, the most sober nation in the world. (loud cries of “Hear.”) Much he lamented the contrast he observed on a recent visit to the Continent, between the people there and those of this country. In France he scarcely saw an intoxicated person the whole time he was there. He hoped to see the time, and that before long, when he should be able to say the same of the whole of the United Kingdom (cheers). Solomon, the wisest of mankind, had in the most forcible language put before his people the evils of intemperance. They knew, from the charges of the judges at assizes and quarter sessions, that almost all moral evils might be traced to drunkenness; and the most eminent physicians had borne testimony that the majority of our physical diseases resulted from the same cause. He had been a teetotaler for seventeen years, and during the whole of that time he had enjoyed good health—far better than at any former period of his life. There were thousands who could say the same; and he could not but believe that with the success which had already attended the principle of teetotalism, it must ere long prevail universally in this country (hear, hear). He had great pleasure in introducing to their notice Mr. John Cassell, an old, earnest, and consistent advocate of the cause (hear, hear).

Mr. J. CASSELL could speak of the advantage of the principle of total abstinence from a personal experience of fifteen years (hear, hear). He looked upon this great meeting as a proof of the rapid progress of teetotalism in this country. For years England had presented to the world a moral anomaly. Whilst among her population there was the greatest energy in propagating religion and morality, and in sending forth to all nations the truths of Christianity, there was the greatest amount of drunkenness, and consequently of immorality and crime. While they had the largest number of churches and chapels of almost any country in the world, they at the same time possessed the largest number of gin-shops, beer-houses, and manufactories for intoxicating drinks; and those same men who were the most earnest advocates of missionary effort in carrying the light of the Gospel to foreign parts, were many of them interested in a manufactory which reduced the people of this country to a condition below that of the brute creation, and kept them in filth, rags, crime, and wretchedness all their lives. In 1835 no less than fifty million pounds were spent in strong drinks; nor was the demoralizing habit confined to the men, for by the police returns it appeared that no fewer than 11,612 women were apprehended on the charge of drunkenness in that same year. Again, we not only demoralized our own people by the indirect encouragement we gave to the crime of drunkenness, but we propagated the evil in places where, but for us, it would be unknown. We sent our rum to our new colonies, and demoralized the native population, as we had done in America, New Zealand, and Africa (hear, hear). The United States had unfortunately done the same, and one Indian chief had prayed that death in the shape of rum might no longer be sent out to destroy his people. One would have thought, when a remedy for this gigantic evil, which had created 600,000 drunkards a year in this country, and sent 60,000 annually to their graves, had been proposed, that the remedy, teetotalism, would have been eagerly seized upon by those who took upon themselves the moral and religious instruction and enlightenment of the people; but so far from it, the advocates of total abstinence were condemned by the press and from the pulpit—no place could be obtained for their public meetings;—and when they did manage to find a place, the Bible was brought down to their meetings by their opponents, and quoted against them (hear). They were asked, “What! do you want to deprive

the poor man of every comfort?" (hear.) At one meeting in Lincolnshire he recollected the speaker got up and said, "I hope always to see the Englishman with his fitch of bacon, his bag of flour, his Cheshire cheese, and his barrel of strong beer in his house." And that sentiment was met with immense cheering, until a Lancashire man got up, and in Lancashire dialect said, "I agree with three parts of that gentleman's speech. I agree with him about the flour, the bacon, and the cheese, but with regard to the beer he had always found that the barrel of strong beer ran away with the others." (cheers.) Well, that sort of difficulty had long since been got rid of (hear). Then they had to meet the objections of those clergymen and religious men who were most anxious to extend the light of Gospel truth to the people, and who admitted that drunkenness was their great hindrance, and that the working classes were being driven to pauperism, sickness, and death by it, but who could not be induced to forego their own glass of wine after dinner. These cared not for spirits, and were willing enough to join in a movement against the use of spirits; but when it came to total abstinence, they answered, "Why, men's constitutions differ, and while some can do without stimulants, others cannot;" and in some places, as in the mining districts of Wales, they asked the teetotal missionaries, "Why would you condemn the ironworkers? men who are exposed to such severe work and such intense heat, to live upon water—the thing is impossible." The reply given to this was, "If the work is so severe and so hot, water would be far better than beer, the men would perspire less by drinking it, and would be consequently less liable to fatigue than if they drank beer or other intoxicating drinks;" and they said to the labourers themselves, if you lay out the 2d. it costs you for a pint of beer in bread, you will obtain more of that nourishment by which your strength is maintained than you would get from 2s. 8d. worth of beer, the latter besides having the disadvantage of being diluted by several pints of water. Well, the labourers followed their advice; and in this instance the people were before the priests (hear, hear). They were met with similar objections in the case of the fishermen of Cornwall. It was said: "These men cannot possibly endure the extreme cold they are subjected to, without the aid of intoxicating liquors;" but, in answer to that, the missionaries brought forward the evidence of Sir J. Ross and the Rev Dr. Scoresby, that, in the Arctic Regions, seamen could endure the intense cold to which they were exposed much better without intoxicating drinks than with, and the result was, that at St. Ives they got almost the whole of the working men to become teetotalers, though they could not get the priests to join them (hear). It was the same with other trades; with the tailors, the agricultural labourers. Similar objections were started only to be answered and knocked down like so many nine pins (hear). And now, besides the numbers in England and Scotland, millions had also embraced total abstinence principles in Ireland, and millions also in America (hear). These principles were spreading everywhere, and must continue to spread, to the moral as well as the physical advantage of the whole body of the people, and of the working classes especially. Mr. Green could tell them that almost all the contributions to the Supplementary Numbers of the "Working Man's Friend" were contributed by teetotalers. This society was not a mere teetotal society: it was a man-elevating, an uplifting society (hear, hear). In Sheffield £14,000 a year used formerly to be spent in strong drinks, principally by the working men; but now, not only there but in the manufacturing districts generally, the working population were becoming sober, and instead of their children being consigned to the factories as soon almost as they could walk and talk, they were now kept at home, well fed and clothed, and sent to school. This was one of the many benefits resulting from the change from drunkenness to sobriety on the part of their parents (hear). They had already done much—what was now wanted was to make their principles tell on public opinion (hear, hear). Members of Parliament now did not scorn to attend their meetings (cheers). There was one present with them that day, and they had expected several more. They yet expected Sir Joshua Walmsley—(cheers)—who would have been present at the commencement of the proceedings but that he was obliged to attend a special committee, and he had no doubt he would arrive before the meeting terminated. That their principle was already beginning to operate with the Legislature and the Government they had proof (hear). In the army and navy many beneficial changes had been introduced in furtherance of the cause of temperance.

The alterations in the Canteen system was one, and the reducing of the allowance of grog to one-half in the case of the men, and abolishing it altogether in the case of the midshipmen and the boys was another. We were about to have a great Exhibition in Hyde-park next year, and he understood that provision was to be made for supplying refreshments on the ground. In connection with that circumstance, he had the other day, when going over the building with a great friend to the temperance cause, Mr. Cobden (cheers), discovered a secret, that no intoxicating liquors were to be allowed to be sold on the ground (cheers). He thanked the company present for attending in such numbers, and, in conclusion, begged to inform them that the committee had determined on holding a number of such meetings, which, he believed, would tell on the country, and that thousands of habitual drunkards now steeped in rags and misery, would, with their families, thank them for their efforts. He doubted not that many now present could bear personal testimony to the beneficial change which total abstinence from intoxicating drinks had produced in their condition—many a family which had exchanged what was once a little hell for what was now a little heaven—many a man who wore now, indeed, the image of his Creator, but who had once worn that of a demon (hear). He looked confidently forward to the day, which he hoped would soon arrive, when there should not be a drunkard on the face of the globe (hear).

Mr. G. CRUIKSHANK was next called on, and was loudly cheered. He said: I think we may congratulate ourselves upon having what is termed in theatrical parlance a good house (cheers). We have not only a good house in numbers, but also because it is for a good purpose; and although there is a very excellent pit, and very respectable boxes, yet I cannot help paying the highest compliment to the highest part of the house, and that is the gallery (cheers). I have trod the stage as an amateur actor, and have known what it is to see a well-filled house; and it has always cheered me in my performances when I have seen a well-filled gallery (hear, hear). But I assure you I was little prepared to see these galleries filled upon such an occasion as this. The circumstance is most gratifying to the well-wishers to this good and excellent cause (hear, hear). In addressing an audience in such a place it is almost impossible not to have theatrical images forced upon one's imagination (applause). First of all, up starts Shakspeare; and though I never studied him professionally, it occurs to me there is one character which I might bring forward on this occasion without much trouble, and that is *Sir Toby Belch* (hear, hear, and laughter). It is worthy of remark, as illustrating the great genius of Shakspeare, that in drawing the picture of this sot he gives him a disgusting name. He makes him cry out when they are endeavouring to obtain something like order and silence—"What! because thou art virtuous, shall we have no more cakes and ale?" (hear, hear.) This is the language which our opponents apply to us. In answer to their question, I say—"Not exactly so; you are welcome to the cakes, but we wish to take away the ale; because we know, many of us from experience, and from the effects it has upon others, that ale is very bad for you, while the cakes are very good." (cheers.) If you go to that wonderful play, "Othello," where Shakspeare introduces a drunken character on the stage, he does it in such a masterly manner as to show the disgusting nature of intoxication; and he makes *Cassio* say: "Oh, thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil!" (cheers.) Then, again, he exclaims: "Oh, that men should put an enemy into their mouths to steal away their brains!" (cheers.) These are only fragmentary passages, which have occurred to me at the moment. I have no doubt it would be possible to get up a complete exposure and condemnation of drunkenness from the pages of Shakspeare; and on some other occasion I will endeavour to do so, for I am convinced Shakspeare is quite a powerful authority against intoxication. A quarter of a century ago it was no uncommon thing with gentlemen of the upper classes, on leaving the dinner-table, to go into the drawing-room—some half-intoxicated, others wholly so. They have now reformed their disgusting practice; and it is to be hoped, that they will not again return to it. But that which has happened once may happen again, and if ever it does happen again, I am sure that our charman, who is himself a member of those classes, will agree with me in saying that there will be an end of the aristocracy; they will be swept away by the mighty flood of teetotalers,

which will rush over them like a torrent (cheers). I have great pleasure in saying that, at present, there is little fear of that; the higher classes are fast coming round to us (cheers). My profession causes me to mix with the higher circles of society occasionally; and I hardly ever go into any company of that class, at all numerous, without finding a teetotaler amongst them. A man of fortune assured me that he had met two noblemen at dinner the other day who were teetotalers, (hear, hear, and a cry of "Name.") I do not give the names for obvious reasons; it might not be agreeable to the parties; but you may rely upon the fact. This shows that the aristocracy are coming round to our side (hear, hear). Every day and every hour are adding fresh supporters to our cause; for those who are not against us are in one sense with us. Nevertheless, we have our enemies, and we have three very powerful ones. The first is ignorance; the second, custom; the third, appetite (hear). I will just give you one instance of the ignorance with which we have to contend. This I heard in a round-about way, for of course I don't go to a public-house myself, neither do I send my servants; but if they choose to go, I cannot help it. This is a land of liberty, and I don't absolutely forbid my cook a pint of ale, if she will have it (hear, hear). Well, she had gone to the public-house, I suppose on this errand; and the landlady attacked her, saying, "I cannot believe anybody can be a Christian that does not drink beer. What was it sent for?" (laughter.) I suppose the poor creature was so ignorant that she believed ale descended from the clouds (great laughter). Custom is one of our most powerful enemies; for, be it recollected, that in many cases, mothers teach their children to drink (hear, hear). It is a fearful truth that the circumstance of mothers indulging their boys with a little drop of beer or a little drop of wine, has, in some instances, led to the most direful and horrible consequences. Amongst other good lessons which my mother taught me when young (and I had hoped that she would have been present to hear me state it) was the importance of never wasting bread (hear, hear). This lesson has never been effaced from my mind, and never will be; it is my constant practice never to waste a crumb of bread. I do wish to heaven that she had taught me never to drink intoxicating liquors; for I imagine the lesson would have been equally impressive and permanent, and then I should have escaped a great deal of misery which I have suffered (hear, hear). Though our cause is now progressing mightily, yet we have fearful odds against us, and I conceive that our only chance of ultimate success is by training up children in principles of total abstinence (hear, hear). To this end, we must appeal to the mothers, who are the great leaders in all social improvements (cheers). All the energies of teetotalers ought now to be directed to that great object, the education of the young. The other day I was presiding at a juvenile temperance meeting at Lewes, at which about 170 children were present, all temperance children. It was indeed a glorious sight. I had been informed that a new goal was in course of erection on the hill near the place of meeting, which is to cost £37,000, and I asked, "Who are you building this goal for?" After reasoning the matter, I showed that at last it came to this, that they were rearing this huge building for the rising generation (hear, hear). And would it not be much better, I asked, to lay out half the money in endeavouring to bring up a sober population? (cheers.) The other day I had occasion to examine a housebreaker in a case which came under my notice, and I asked—Did you ever commit a robbery without first going and getting some drink? The answer was, No. And I venture to say, there never has been a robbery or a serious act of violence committed except under the influence of these intoxicating drinks (hear, hear). I alluded to the good house with which we are honoured; but we can boast to-night, not only of our good house, but of our excellent company of performers (cheers). Need I point to our respected chairman—a noble example of energetic devotion to the temperance cause (cheers). I might say the same of several other gentlemen on the platform; in particular, I might refer to a "dressed" character, the Indian chief (hear, hear). I recently made a sketch, but thought it too strong to publish, of a clergyman, with a Bible in one hand and a rum bottle in the other, (cheers, and cries of "Bring it out.") The same idea was entertained by my friend the Indian chief, who threw it out at a recent meeting at the London Tavern. The "fire-water" of which he told is burning up the people in this country, as well as in America. Last summer I passed down Drury-lane, where intoxication largely prevailed, and I could see

the worst passions depicted in the countenances of the people. It is much to be feared the case is the same in nearly all the low neighbourhoods of London (hear, hear).

Mr. PARKER, a working man, said he did not know why he had been asked to the meeting, except that the committee were anxious to avoid anything like class distinction. The present age had been said to lack faith, and to be a matter-of-fact age. He especially represented matter-of-fact men; for working men followed out what was called the only true philosophy, the inductive philosophy, and required to be satisfied of the facts before they gave in to a theory (hear, hear). He did not arrogate to working men the honour of being workers *par excellence*; for all were workers who exerted energies, whether of mind or body. He would state one little fact: He had worked for fourteen and a-half years, and done as much work in a twelvemonth, and done it as well as any other man, without a single drop of intoxicating liquor (cheers). No one had been more prejudiced against teetotalism than himself; but he had read their publications, reduced them to practice, and was certain that their principles would pass through any ordeal. Teetotalism was good for the working man, the gentleman, or the student; could he be convinced there was any evil in it, he would abandon it at once (cheers). Who were their great opponents? Setting aside the ignorant and those interested in the sale of liquor, there were two classes who were chiefly blameable: those who were charged with the cure of bodily disease, and those who were bound to attend to our spiritual welfare (hear, hear). No excuse could be offered for those ministers who refused to examine the evidence in favour of total abstinence. Dr. Elliottson had said that the medical profession knew nothing of three-fourths of the diseases with which humanity was afflicted, and had but a shrewd guess at the remaining fourth. With that fact before them, who would implicitly adopt the recommendation of medical men to take port—that article being composed of different ingredients according to the place where it was purchased? (hear.) This society did not assault their fellow-men by almsgiving, but taught them to help themselves. At one time they had been assailed by vulgar epithets, and something still harder; but a change had now come over the spirit of the times (hear, hear). The society dealt in hard facts, and not in visionary theories.

The Rev. W. FORSTER, of Kentish-town, said: He was tempted to call the meeting a great national event. Its character, its object, its numbers, its locality, seemed to claim for it that designation. He said he would call the movement out of which it had sprung—as the bubble from the bosom and strength of the irresistible stream, or the electric flash from the centre of the thunder-cloud surcharged with the purifying lightning and the fertilizing shower—a most important national fact. He admitted that men were in danger of exaggerating that which they believed to have a mighty and manifold influence for good—of attributing a panacean power to that which they knew to be a remedy for many diseases; still he thought he was guilty of no extravagance or empiricism, but rather gave utterance to rigid scientific truth, when he maintained that no prescription or dietary could be of any avail for the complicated and chronic maladies of this nation, which did not enjoin on the patient a total abstinence from all alcoholic drinks. He granted that, compared with other nations, ours might be considered in a hale and happy condition. Old England may be said to have "a pulse like a cannon"—to possess a heart of oak, a form of adamant, and a soul of fire—to combine the experience of age with the elasticity of youth—to be moving along its majestic way with unabated spirit and power—to number long centuries in its coming life—to have flashing on its vision a glorious future of enterprise, progress, and enjoyment. All parties admit, however, that we have many deep-seated evils which require to be removed. Many have been the universal medicines which have been prescribed to this end. He did not say they have no curative force. He did not say they may not each have a part of the ingredients which must enter into the potent panacea necessary to restore this yet mighty country to perfect health. This, however, he would say: They might build churches for the accommodation of all classes of our population—they might provide religious teachers of great learning, orthodox creeds, devout spirit, and active oversight—they might establish day and Sunday schools of great effi-

(Continued on page 140.)

## THE TEMPERANCE REFORMATION.

GREAT MOVEMENT FOR 1850-51.

Treasurer—JOHN CASSELL, Esq.

## COMMITTEE.

Messrs. G. C. Campbell.	Messrs. T. C. Prebble.
— Cox.	W. Sims.
J. P. Draper.	T. B. Smithies.
J. H. Esterbrooke.	W. Spriggs.
J. W. Green.	E. Tisdell.
— Griffiths.	W. Tweedie.
J. Mathew.	— Bailey.
J. Phillips.	

It must, it is presumed, be acknowledged, that among the means employed for the dissemination of important principles and the advancement of great objects, none have proved more effectual than a succession of Demonstration Meetings in the most conspicuous and commodious places that can be secured. Not only has London been powerfully operated upon by such Meetings, but by the reports of them, circulated through the medium of the press, the public mind throughout the kingdom has been instructed and influenced, and provincial bodies have been roused to corresponding exertions.

Amongst the great movements of the present day which are designed to promote the elevation of the industrial classes, and the general prosperity of the nation, the Temperance Movement is entitled to considerable prominence. Hence a number of gentlemen formed themselves into a Committee, for the purpose of conducting a Series of Meetings for the advancement of the Temperance Reformation, in Exeter-hall, during the months of October, November, and December, 1849, and January, February, and March, 1850. Those meetings were well attended, and many intelligent and effective addresses were delivered. A large fund of information on all points connected with the Temperance Movement was thus furnished to thousands, and, through the medium of the press, diffused throughout the kingdom and the world. Not only were fair reports given in several of the daily papers of London, but abstracts were published in a variety of temperance and other periodicals in this country, and also in the East and West Indies, in Nova Scotia, British Canada, and the United States of America. Several of the most intelligent and experienced friends and patrons of the Temperance Movement have testified their approbation of these meetings in the most decided and unequivocal manner. Many societies in the manufacturing and agricultural districts have adopted similar modes of arresting public attention and of communicating information. The apathy and indifference of thousands of Teetotalers have been exchanged for zeal and activity. The regular meetings of local societies have been materially improved. And an acknowledgment has been drawn forth from some of the leading promoters of philanthropic and political movements as to the soundness of the teetotal principle, and as to the intimate connection between its prevalence, and the success of those undertakings in which they are engaged.

At the last meeting held in Exeter-hall, the Chairman observed, that, in consequence of the intense interest excited by the series of meetings then closing, he trusted that, "if their lives were spared to next autumn, they would commence another equally vigorous campaign." That season has arrived. During the interval the Committee were not inactive. In addition to getting up a large meeting on *Good-Friday* last, and an *Excursion to Tunbridge Wells*, they met almost every week to devise plans for future usefulness. Believing no plan so likely to be useful as that adopted last season, they determined to commence another series of Monthly Meetings, with as many improvements on the last as past experience and future circumstances might suggest. They commenced by holding a Social Meeting in the great hall of the LONDON TAVERN, October 14; this was numerously and respectably attended, and several ladies and gentlemen proved their willingness to assist in the accomplishment of the proposed object. On the 28th of October a meeting was convened in the THEATRE ROYAL DRURY LANE; here, also, the attend-

ance was large and respectable, and a number of eloquent and effective addresses were delivered. The chair was occupied by LAWRENCE HEYWORTH, Esq., M.P., and reports of the meeting, some of them of great length, appeared in the daily and evening, and most of the weekly, papers in the Metropolis, and afterwards in several provincial papers.

EXETER-HALL, which has recently undergone considerable improvements, has been engaged for a SERIES of SIX MEETINGS, the first of which is intended to be held on Monday evening, December 2; the remaining five meetings to take place on the evenings of the first Mondays in the five months following. The Committee have resolved to spare no pains, in order that this Series of Meetings may be rendered as attractive and efficient as possible; and they feel fully confident that their efforts will be duly encouraged and crowned with corresponding success.

It is scarcely necessary to observe that, for the accomplishment of these objects, adequate funds must be raised. Not only must the hire of places of meeting be paid, but eminent advocates must occasionally be brought from distant parts of the kingdom, and information through the instrumentality of the press must be employed to a far greater extent. In reference to the *past series* it may be sufficient on this occasion to state that, including rent, advertising, printing, reporting, sending out several hundred newspapers, and other incidentals, the expenditure amounted to about £253; and that the collections and subscriptions amounted to about the same sum; so that, though the Treasurer's coffer is completely emptied, the Committee have the consolation of knowing that they shall commence the ensuing series of meetings free from the sad incumbrance of debt. But "nothing can come of nothing." For the full accomplishment of their object the Committee require FIVE HUNDRED POUNDS; which, if their friends will trust to their care, they promise to use to the best possible advantage, and with the strictest regard to economy. The Committee have not lost sight of the *Great Industrial Exhibition of 1851*, and of the importance of making some memorable demonstration during that period. The precise nature of that demonstration must be determined according to circumstances, which cannot at present be ascertained.

## ALREADY SUBSCRIBED.

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The sums marked thus \* have been received.

Further donations will be received by the Treasurer, JOHN CASSELL, Esq., 335, Strand, London, or by any member of the Committee.

\* \* Subscribers of 10s. and upwards will receive Tickets of free admission to the Series of Meetings.

THE DRUG ALCOHOL.

[BY H. MUDGE.]

THAT Alcohol may be fairly reckoned a drug, may be easily proved, for we find it treated of in dictionaries, and other volumes that relate to medicinal substances, and also in the most celebrated works on poisons; or, look into a druggist's shop, and you will see the bottle containing it appropriately labelled. When pure, it is a colourless fluid, lighter than water; very inflammable, burning with a bluish flame, having a peculiar and penetrating odour, and a burning taste. Alcohol is drunk in the form of either some ardent spirit, or some fermented liquor; immense quantities being annually consumed in the British Isles, as well as in several other parts of the world. In round numbers we may say that, of alcohol there is consumed in this country—

In ale and porter (allowing 6 per cent.)	25	millions gals.
In ardent spirits, „ 50 „	13	„
In wine, „ 20 „	1	„
In cyder, perry, and home-made wine,	2	„

Why are people so fond of taking this drug? On the druggist's shelf there are many substances besides alcohol, beginning with the letter A, and we do not habitually use these. Why, then, should the inhabitants of Great Britain and Ireland swallow the enormous quantity of forty-one millions of this strong drug annually? The answer is found to be involved in "the lusts of the flesh, and the pride of life." To provide liquors contain-

ing alcohol is *fashionable*, and is reputed to be hospitable and respectable? And then the peculiar effects of the drug on the body, and through the body on the mind, lead the drinkers to regard it as a cordial, a comfort, a blessing, a necessary of life! To believe that such a stimulant is needed at all in our daily life, is a delusion, fatal to multitudes of the human family. Man to need a fiery, blinding stimulus, when he is suffering the things of this present evil world, to rack him to death with their excitement! Alas! send him to bed to repose under the influence of "godliness with contentment," and he will walk by a wiser rule, and attain to a better fate.

Be it remembered that the effects of alcohol are cumulative—that is, it accumulates in the body of the drinker, and, by-and-by, unexpectedly shows its terrible power. Bound hand and foot, and liver and brain, and muscles and nerves, and body and soul, the deluded victim is handed over to perdition, and cast into the prison-house for ever. Now, in the use of other drugs of this class, (as foxglove, belladonna, lunar caustic, &c.) doctors are very careful, watch narrowly their administration, and order them to be discontinued early. Why, then, we ask, are the doctors so careless about alcohol? The answer must be, I fear, unfavourable to their disinterestedness.

Missionaries, writing home from China, graphically detail the sufferings of opium-eaters; and then designate this natural product as a "CURSED DRUG." Now, alcohol at home is destroying as fast as opium abroad; yet, when the missionary returns to England, he drinks alcohol, which, however, judging from its pestilent effects, has to be entered in the same column as opium, which column, the missionary being the authority, we shall now conspicuously head—

"CURSED DRUGS! BEWARE!!"

THE BAND OF HOPE.

While thus around the festive board,  
The joys of Temperance we record;  
Let Love each youthful breast inspire,  
And fill each soul with holy fire.

Let smiling youth at once begin  
To shun the drinks that lead to sin;  
And in life's morning let us press,  
Into the ranks of Soberness.

May we pursue chaste Virtue's way,  
'Neath holy Wisdom's sunlit ray;  
Let meek-eyed Peace, and godlike Truth,  
Direct our steps, and guide our youth.

O let us not inactive stand,  
While drunkenness o'erspreads our land;  
But onward press, come weal or woe,  
And fearless meet the common foe.

Let us be strong in Abstinence;  
Be moral force our main defence;  
In one united league combine,  
'Gainst Bacchus vile, the god of wine.

Raise loud the trumpet's cheering blast,  
While health, and strength, and being last;  
Let every drinking temple fall,  
Like ancient Jericho's high wall!

Then on, ye youthful Temperance Band!  
Industrious be each heart and hand;  
'Gainst Prejudice and Custom cope  
A mighty BAND led on by HOPE.

Hackney, November 18, 1850.

WILLIAM DREW.

[CONTINUED FROM PAGE 137.]

ciency for all the poor children of the realm—they might found hospitals, almshouses, penitentiaries, and asylums for the sick, the aged, the vicious, and insane—they might extend the franchise until it takes in every male twenty-one years old, uncorrupted by pauperism and untainted by crime—they might cut down our public expenditure to the utmost limits of retrenchment, until Mr. Hume sat silent in the House of Commons, having nothing of which to complain—they might remove all restrictions upon trade, and get others to follow their example—they might secure the guarantees of universal peace in the appointment of a vigorous Court of Arbitration for the adjustment of national disputes, in the disbandment of the European armies and navies, and in the conversion of "swords into ploughshares, and spears into pruning-hooks"—they might get rid of all taxes on knowledge, and, were it possible and righteous, of all taxes on everything else—yet, he said, if they did not abolish the drinking customs and habits of society, every element of good would, to a great extent, be neutralized by this monster evil (great cheering). He would cite Nineveh, Babylon, and Persia to corroborate what he affirmed. They fell, not because they were necessarily poor, had to labour hard for daily bread, to live upon a coarse and a scanty food, and the plain waters of the Tigris, the Euphrates, or some other generous stream. No, sir; their increasing wealth pampered their love of intoxicating drinks, melted away their virtues in luxury, fed them up as fat and filthy victims for the swords of the warriors, rendered brave and hardy by temperance and a scanty fare (hear). What we have to fear in this country is, that our prosperity will prove a snare—will bring upon us a deeper poverty than want of wealth—will swell the number of millions spent on that which corrupts, poisons, and slays the people—will put in our power still greater means of our national overthrow. He did not think sixty or a hundred millions a year would destroy us if we were a sober, frugal, and virtuous nation. It would, of course, retard our progress. It was not the mere waste of the sixty millions spent on drink which we have to deplore. It was, he granted, a large part of the wages of the working men, of the profits of the tradesmen, of the incomes of the rich, to be squandered away on that which does not contribute to the health, energy, intelligence, skill, industry, enterprise, and longevity of the people. But this sum is not merely lost: it lives to produce the most ruinous effects. It supplied our goals with criminals, our asylums with maniacs, our hospitals with patients, our streets with impudent beggars, our bills of mortality with premature deaths, our graveyards with the corpses of men and women, who have not lived out half their days. This was only a part of the evils—merely the blotches and eruptions of the social body, showing the internal state superinduced by the deleterious action of alcoholic beverages. Sixty millions' worth of intoxicating drinks must subject the nation to great physical, mental, moral, and spiritual deterioration. It must shed a blight upon our whole humanity. It must injuriously affect all that we do as a people. Our laws, our institutions, our manners, our trade and commerce, our work, our amusements—everything by which we evolve our national life—yea, our national life itself, and therefore all the forms in which it obtains its self-expression—must be sadly marred and blurred by sixty millions' worth of poison every year. The loss of so much money, or rather of so much labour, was a serious evil, a great drawback on national improvement. All other causes of good will avail nothing until this will be removed. He did not say that temperance alone can carry us to that point of individual and social excellence at which we ought to arrive; but it was not too much to affirm, that all other causes of progress could not carry us there, if temperance be not predominant to give effect to all the rest. The time was not far distant when statesmen would have to take into consideration the temperance question in their measures for the welfare of this country. Teetotalism was an absolute condition of national progress. To this important conviction public men are slowly arriving. Of this necessity the country must be made self-conscious; to this conclusion the national mind must be conducted. On this point it was the mission of the Temperance Society to enlighten the intellect, form the opinion, rouse the conscience, quicken the heart, and sway the will of the great British nation. Arduous is the work, certain the success, glorious the results, and splendid the reward. Then, oh! then (he said), as centuries roll away, they will find and leave this great and mighty nation surrounded, like a healthy and

happy mother, with a numerous offspring, all living in obedience to the laws of the Universal Father, subjecting their propensities, passions, and appetites to the gentle reign of reason, conscience, and the moral affections, the high-born aristocracy of the soul; freed from all starvation, want, pauperism, vice, and crime; cultivating the virtues which enrich, ennoble, and purify our fallen humanity; living in a state of perfect friendship, amity, and confidence with other nations; prolonging life to a period, and enjoying it to an extent, which will bring back the golden age, when the saints of earth and the sanctities of heaven walked together in holy fellowship; lying down, after a long term of years, to us, short-lived mortals, incredible in length, to breathe forth a well-spent life into the bosom of the living God, like a weary child falling asleep on the warm and loving breast of its mother, on the still evening of a long summer's day. Oh, sir, say not this is a Utopian vision. Our race are made for such virtues, such dignity, such happiness as this, or else they have been made in vain. The Creator has given them ample means of emerging from the sensuality in which they have long wallowed, or else he has acted strangely towards them, while he has been most liberal to the inferior animals. The tendency of all the movements of the present stirring and broad-awake age is to bring this nation and others to the highest pitch of individual, family, and social perfection, or else they are a useless employment of force. But, sir, to evolve all man's native power for good—to give effect to all the God-given means of his progress—to turn all other movements to a beneficent account—the absolute condition—not laid down by the puny authority of man, but published by the all-mighty Lawgiver of the world—the absolute condition, I say, is, a total, universal, and permanent abstinence from alcoholic drinks (long-continued cheers).

Mr. J. CASSELL said he wished to introduce to the meeting his friend the Rev. George Copway (the Indian chief above referred to), who had come over to this country, not expressly to advocate the cause of temperance, but to awaken in British hearts sympathy on behalf of his race—a race of which he was himself a noble specimen (cheers). He was anxious to arrest the destroying hand, and he considered that the only remedy—the only thing that could prevent the North American Indians from being exterminated was the concentration and organization of them into a nation, with a form of government and the blessings of education and civilization (cheers). He begged to add that this gentleman was not, like some persons who have visited this country, what was termed half-caste, but a thorough-bred Indian.

The Rev. G. COPWAY then stood forward, and was received with loud cheers. He said that in attempting to address them in reference to the great temperance cause, he felt somewhat at a loss when he beheld so many around him who were engaged in such a glorious movement. However dark his early life had been in the woods of America—for he had spent 16 years of it in the wigwam—he should now look on his attendance at that meeting as a bright spot in his existence (cheers). In 1845 or 1846 he was requested by some ladies to attend a meeting at Rochester, in the United States. As he would not be thought ungallant, he consented to attend, risking whether he could make a speech or not. After pondering over his speech for two days, and committing it to memory, he went to the place of assembly, where were gathered a thousand people, with his first temperance lecture in his pocket; but when he saw the names of the speakers on the occasion, his heart began to throb (laughter); and at last when the turn came for himself to speak, he was only able to bow, and say, "Ladies and gentlemen." When he had bowed and said "Ladies and gentlemen" five times, he took his speech out of his pocket and threw it at the people, saying, "This is my temperance speech." (laughter.) He could not help expressing his gratitude to his friends, who took so much interest in the condition of the noble Indians of North America. The name "Cruikshank" was very familiar in America (cheers); and while he heard that gentleman speak he could not but think that his fathers must have borne that name of Cruikshank because they were drunkards, and that now he had become a temperance advocate he ought to be re-baptized, seeing that his legs were now straight enough (great laughter). The great improvement in progress in America commenced with the Temperance Movement. When he first studied the geography of this country he could not help wondering that so small an island should be called "Great Britain;" but now that he was acquainted with its

noble Christian institutions, and saw the temperance cause progressing in the land, its advocates presenting doleful pictures before the eyes of intelligence, only to urge forward to fresh exertions, his wonder ceased. The temperance cause, once despised, was now advancing like the whirlwind. It was beginning to be loved by men of a higher order. Reform was everywhere progressing—in church, in state, and in society; and that man must be perblind who did not perceive the rapidity of its march. That which was once so small was now beginning to gird the earth. Many a man who had once lain in the gutter, was now washed, and was taking his proper position in society, and after becoming temperate, he was bearing forward to yonder world. The English and the American nations must unite in this cause. So also must the minister and his flock. Religion must be added to temperance, and the man who had ceased to be a drunkard must be pointed to Zion. There was many diamonds in the gutter which needed to be raised up, and it was the work of temperance men to bring these jewels into their proper position. Let them be taken up, polished, and placed before the sun, and their brilliancy would be evident to all. He liked to see the white man and the coloured man stand together; but when he saw the drunkard, diseased, and in the gutter, without a hat or shoes, hell raging in his soul, the sight of a brother in such a position was for him too much to bear (cheers). Yes, he loved the drunkard, and for him he would labour as long as he lived (cheers). How much evil had alcoholic drink done to his country! What rivers of blood had it caused to flow! The mighty Mississippi was as nothing to the mothers' and children's tears which it had made to stream down. The responsibilities of England were in proportion to the greatness of her power, and she was bound to set the nations around her an example of temperance. As he looked at the pillars around him, he couldn't help thinking that if England did but look around the world, and observe what alcoholic drink had done on all hands, she would at once breathe a resolution in favour of temperance which would spread from Europe to the Rocky Mountains, and thence to the far east. In the valleys of the Missouri, Mississippi and the St. Lawrence, he had seen the poetic Indian drinking fire-water to his ruin. Oh, what sights had he witnessed amongst his countrymen! They were living happily in the wigwam when a white man came amongst them with a barrel of spirits, and then, too soon, the kind father who had before loved his family, was seen to dash his own child against the tree, and to dance like a fiend round the wild fires. What was his position the next morning? He was an object of pity and distress, and the thorns of intemperance planted in his breast. When the English first landed in America, the Indians looked forth to see whether they were the Gods of the sea, and when they found that they had limbs like their own, instead of seeking to destroy them, better feelings took possession of their breasts. The Indian took the poor shivering European to his breast. And what was the first return made by the white man? Why, in the spring of the very next year he stole the corn of his benefactor. That would have been nothing; but when he saw Indians cut down by alcoholic drinks, he could not help saying, "A demon was that man who first introduced them into North America." He well recollected a cousin of his own with whom he constantly associated and played when a boy. He was first in all youthful frolics—the leader in every swimming, racing, and climbing match. On revisiting his native village, some time ago, he found that this companion of his youth, whose name was "Moses," had just before been drowned. How did it happen? He obtained possession of a gallon of rum in exchange for a deer. He (the speaker) could not help cursing alcoholic drink, which had deprived him of the gratification of seeing his former playfellow. It was this cause—alcoholic drink—which had done most to devastate and destroy the Indians. There were once five millions of that race, but they had been gradually reduced by the influence of strong drinks. He should shortly return to his native country, for he loved that country, and wished to be a link between his nation and the white man. He would, on his return, endeavour to fasten to a mountain a chain extending from the interior wilds to the homes of civilization, and to erect a monument of total abstinence, which should be the wonder of the earth—a monument to the great man who was first to propagate on a wide scale the cause of temperance in this country (cheers). If God should smile he hoped to see the day when the Indians would, with the consent of Congress, have a home 150 miles

square in extent. They already had their chapels, their press, their bible—all the elements, in fact, of Christian civilization; and he pictured to himself the time when the war-knife would be dropped, and the Indian take a glorious position in the world. He must now close. He hoped that if any of them should ever come within a hundred miles of his neighbourhood they would visit him. He could not promise to place before them decanters, but he believed the English people loved venison—(laughter), and they should have some of that, also some Johnny cake, for which the country was celebrated, and a hearty welcome in a glass of clear cold water (cheers).

The Rev. G. W. M'CREE then addressed the meeting. He said the world had its heroes, and they had theirs, but the men whom they had selected for their admiration and love were not like the men whose monuments filled every part of this city. The men whom they honoured were not men of blood, but men of virtue, of humanity, and of religion; they designated them heroes, not because they had gained the battle of Waterloo, or of the Nile, but because they had laboured to save the perishing. What had other heroes accomplished in their own age and their own land (hear, hear). The men whom they had selected for honour had sought to lead the children of this age in a holier and better path than that trodden by their fathers, and to glorify the age by the annihilation of intemperance; and in saying this he uttered the highest eulogy. These men had laboured for the country's good. Honour, then, to Joseph Livesey and the men of Preston (cheers)—those pioneers of temperance and truth, who in a lukewarm age came forward to expound the principles of temperance. Honour to James Silk Buckingham (cheers), who, whether in Europe or America, in the camp or the palace, had maintained the cause of temperance with a silvery eloquence which would have done honour to any senator in the world (cheers). Honour to the true liberator of his country, Father Mathew, whose apostolic labours it would be well if many of our bishops would imitate. Honour to Doctor Lees, who had propounded with clearness the philosophy of temperance. Honour to Jabez Burns and Benjamin Parsons—to Jabez, who was "more honourable than his brethren;" and to Benjamin, "whose mess should be five times as much as that of his brethren,"—men whose fearless advocacy of temperance principles had made their names dear to all its friends. Honour to John Cassell, the "Working Man's Friend and Family Instructor," who had successfully reared the *Standard of Freedom*, and whose fidelity to the principles they espoused would hasten the advent of "Teetotal Times." Honour to George Cruikshank, the Hogarth of the 19th century, whose "Bottle" contained no dark imp, and who would, he trusted, prove an angel of light to his generation. Honour to the secretaries and officers of temperance societies generally, without whose labours England would have been less virtuous and less glorious than she was. Honour to the temperance women of England, whose tears of charity had consecrated the Movement, and would crown its success. Honour to all temperance advocates, paid or unpaid, known or unknown. Honour to their brethren across the Atlantic, and might God deliver them from all slavery, whether that of property in human beings or that of drink (cheers). But honour, especial honour to Him, before whose throne they prostrated themselves with reverence, and to whom they presented with all humility the trophies of the temperance cause, and let all the people say amen! (cheers).

Mr. A. SMITH next addressed the meeting. He said he had lately been reading a work on the art of forgetfulness, written by a professor, who undertook to teach any one to forget what he had learnt in six lessons; and, as an example, he might mention the case of a member of Parliament who had been in Parliament only three weeks, and yet had forgotten all his previous promises (laughter). He rejoiced that their chairman had not forgotten his temperance principles. He would not, at that late hour, detain them any length. He had heard it objected by a minister of the Gospel that temperance was a mechanical instrument—that the Gospel was the only thing which could make a man a Christian. Admitting the fact, he denied its application; and his short reply to the minister in question was, that on his own principle he ought not to use locks, because Christianity forbade stealing, and was the true remedy against the disposition to steal (laughter). The cause of teetotalism would stand the test of science, of common sense, and of Scripture (cheers). Knowledge was often said to be power, wealth was considered power; but love also was

power, and the Temperance Movement had love for its basis. There was "joy in the presence of angels over one sinner that repented," over one poor drunkard that abandoned the habit of intoxication and became a Christian in heart and in practice. The cause of temperance had made and was making steady progress. Fifteen years ago no teetotal meetings were held in London; now fifty were held every week. They had now a great number of advocates, literature of their own, a press of their own, while all the newspapers now gave them fair play (cheers). The increased taste of the people for reading—the opening of new institutions and museums—the extending railway excursions—all these movements were in favour of temperance. It was an indubitable truth that the condition of this country would be infinitely better than it was were no alcoholic drinks consumed. Let them look at the signs of the times. Who could have anticipated fifteen years ago that they would have the Drum Polka in Drury lane? Who could have anticipated George Cruikshank's appearing for them with his Bottle, or a member of Parliament's taking the chair, having previously obtained his seat without making the voters drunk? (laughter.) Let them, then, per-everc (cheers). There was nothing in his whole life upon which he could look with so much satisfaction as the part which he had taken in the Temperance Movement. Such was his feeling last year as he reviewed his past life when lying upon a bed of sickness.

Mr. CRUIKSHANK proposed a vote of thanks to the chairman, who had, he said, performed his part ably and well.

The resolution was seconded by Mr. J. W. GREEN, and carried by acclamation.

The CHAIRMAN, in returning thanks, said it was because he believed that no other movement was so important to the welfare of the working classes, that he had come there to preside over that august meeting. Adverting to the allusion to his own return to Parliament, he observed that he would not for any consideration have beastified his fellow-men in order to secure their suffrages. When the mind of the multitude became pervaded with the principles of temperance, which could only be accomplished by the friends of the cause all acting as missionaries, they would have to congratulate each other on the final triumph of the cause (cheers).

The proceedings terminated with the performance of the "National Anthem" by the Shapcott family, whose performances greatly enlivened the proceedings of the evening.

## TEETOTAL OPERATIONS.

### WALWORTH.

The anniversary of the Total Abstinence Society, usually meeting in the School-room, York-street, Walworth, was celebrated in the large School-room, Newington-butts, on Tuesday evening, October 29. After tea, the chair was occupied by G. Cruikshank, Esq., who cautioned the Teetotalers present against boasting, however great might be the success which attended their exertions. They had abundant cause to be thankful, but to boast might expose them to danger. He addressed himself also to mothers, beseeching them to be careful how they taught their children to drink liquors, which might be the cause of injury and mischief to them through life. Mr. J. Sears read a brief report of the operations of the society. Rev. J. Doxsey referred to the decrease in the consumption of strong drink within the last few years as encouraging the belief that temperance principles were spreading. Mr. Driver, Mr. Holden, Mr. J. W. Green, Mr. J. Sears, and Mr. Freemantle addressed the meeting, and the chairman concluded with a brief exhortation.

### HORSLEY DOWN.

On Monday evening, Nov. 4, the annual meeting of the County of Surrey Temperance Association was held in the School-room, Fair-street, Horsley Down. The Rev. J. Burns, D.D., presided. He stated that for the last fifteen years he had been a teetotaler, and that, for the last ten years, his church, his vestry, and his house had been fully purged from alcoholic drinks. He had ample opportunities for making observations, and it was his belief that the Temperance cause was never in a more hopeful condition than at present. But there was still much intemperance, and they must go on diffusing light, and especially among the upper classes of society. There was every encouragement to exertion; teetotalers were getting dovetailed, as it were, into many of the great movements of the

day, and if teetotalers held fast, and went on in a right spirit, they would ultimately prevail. The object of each meeting should be to make and to mend teetotalers. Mr. Yearron, the secretary, read a brief report, in which it was stated that 159 meetings had been held during the year, and about 400 signatures to the pledge received. Many persons were reaping the benefits of a firm adherence to the principle of total abstinence, and many families experienced the comforts of domestic sobriety. Mr. J. W. Green took a rapid glance at the general principles of teetotalism, and the motives which should actuate teetotalers to spread those principles with fidelity and zeal. Messrs. Campbell, Johnson, and Watts also addressed the meeting.

### HAWKSTONE-HALL, WATERLOO-ROAD.

The annual meeting of the members and friends of the Society meeting in the above place, was held on Tuesday evening November 19, W. WEST, Esq., in the chair. Mr. G. C. Campbell, one of the secretaries, read a brief report, which presented a favourable view of the condition and prospects of the society. Mr. Duffy entertained the audience by referring to a notice he had seen in a grocer's window—"Removed seven doors from the Blind-school." That, he thought, might be written over every teetotaler's door. Seven was the number of perfection. The teetotaler had once been in the "Blind-school," but he had got light, and he had removed to a complete distance from it, and enjoyed unspeakable benefits in consequence; and, especially, he had come seven doors nearer to the house of God. Dr. Oxley delivered a very impressive address, in the course of which he reminded the audience that they were not their own; that they were sent into the world for high and important purposes; that the use of strong drink interfered mischievously with their bodies and minds, and that no man had a right so to use his powers, or the gifts of Providence, as to do injury to himself, or to those around him. God would surely require of them a strict account. Dr. J. Burns thought all persons must agree that intemperance was a great, a prolific, and an extensive evil. He thought, also, all must agree that it was not evil to abstain, and that, as but few had power to resist temptation, abstinence was the safest plan. Facts proved that no man, however wise or good, was safe who used intoxicating liquors. He supposed, further, it would be admitted that there was such a thing as perfect sobriety; and in what did that consist but in entire abstinence from drinks that intoxicated. He had abstained for about fifteen years, and he found that he was none too sober for any purpose of life. Wherever true sobriety had been secured, it had been, by the blessing of God, upon teetotalism. Mr. T. A. Smith and the Rev. J. Doxsey briefly addressed the meeting. Thanks to the chairman was moved by Mr. Spriggs, and seconded by Mr. J. W. Green, and the meeting terminated.

### HARP-ALLEY, FARRINGTON-STREET.

The thirteenth Annual Meeting of the FARRINGTON WARD Total Abstinence Society was held on Monday evening, November 24, in the Hall of the Literary and Scientific Institution, Aldersgate-street. Dr. OXLEY, who presided, said that every teetotaler present must testify to the excellence of the principle of Teetotalism, unless he was unfaithful to his profession. As to those who were not teetotalers, it was the wish of the friends of the system to make them as wise as themselves, because they believed that, as far as the question of Temperance was concerned, they were wiser than those around them. Strong drinks were not adapted to the human constitution, and therefore teetotalers held it to be morally wrong to use them. On the other hand, abstinence from them contributed to bodily health, to mental vigour, to social comfort, to respectability of character, and, in many cases, to religious enjoyment.

Mr. J. W. GREEN read a report of the operations of the society during the past year, from which it appeared that the society was in a prosperous state.

Mr. T. B. SMITHES moved the adoption of the report. He said that no individual ought to content himself with subscribing to the funds of the society; he should also work in every possible way, and on all proper occasions, to promote the cause. He recommended strongly the distribution of tracts, the formation of Bands of Hope, and the introduction of the principle into Sabbath-schools and among the teachers of youth.

Mr. VALENTINE WARD, in seconding the resolution, remarked on the opposition presented to the spread of Teetotalism, arising from prejudice, from custom, and from an

unwillingness to exercise self-denial for the benefit of others. He urged the members to promote union among themselves, and to deal with those who differed from them with as much tenderness as truth and honesty would permit.

Mr. MANN moved a resolution expressive of the suitability and efficiency of the total abstinence principle for the prevention and cure of intemperance. He felt it to be his peculiar province, as a labouring man, to address labouring men; and to them he could recommend total abstinence from strong drink, on the ground of his own experience for about fifteen years. Partial or occasional abstinence would avail but little; it would not keep them out of the way of temptation, and intemperance would never be banished from the world. If, then, the teetotal system was so excellent, it was the duty, as the resolution said, of every well-wisher to the community to promote it in every possible way.

Mr. G. C. CAMPBELL said that some persons asked, if Teetotalism was so excellent and valuable, how it was that more persons had not adopted it? Now he believed that hundreds adopted it who did not join the teetotal societies. It was a fact that hundreds now drank very little compared with what they were accustomed to drink before the total abstinence principle was promulgated. The consumption of strong drinks had greatly decreased, and the consumption of unintoxicating beverages had considerably increased. At public dinners but little intoxicating drinks were used comparatively, and on several recent occasions soirees and tea-parties were substituted for dinners. Several regulations had recently been made in reference to the use of strong liquors in the navy, at the Greenwich School, &c.; and of which movements ought to encourage teetotalism.

The Rev. W. MCCREB addressed chiefly the young men present in very impressive terms. If they would be truly safe and happy, he urged them, among other good things, to be sure that they got Teetotalism. That would benefit them greatly—first, as to worldly prosperity; secondly, as to mental improvement; and thirdly, as to moral greatness. Each of these particulars he enforced by appropriate illustrations.

Mr. BERRY, of Islington, addressed the audience; and the Chairman concluded with a few sentences of exhortation.

#### LEWES, SUSSEX.

On the fourth anniversary of the Lewes Juvenile Temperance Society, a large number of children assembled in the Baptist Chapel in the afternoon, when addresses were delivered by George Cruikshank, Esq., the Rev. I. Dozsey, and Messrs. Morris, junior, and Davey. In the evening a numerous and respectable meeting was held in the County-hall, over which George Cruikshank, Esq., presided. He remarked on the importance of Juvenile Teetotalism, and in an earnest and impressive manner advocated the cause of temperance. Mr. J. Ripley, the Brighton Temperance Missionary, favoured the company with a temperance melody of his own composing, entitled "The Patriot's Prophecy." The Secretary briefly reported the society's operations during the past year, which evidenced that the success realized is calculated to encourage to renewed effort. The Rev. I. Dozsey presented the claims of the temperance movement, condemned the drinking customs, and expressed his decided conviction that the temperance principle must ultimately triumph because based on the rock—truth. The Chairman again addressed the meeting; and, after a vote of thanks to him, &c., we were brought to the termination of our fourth Anniversary.

#### HASTINGS.

The cause of Temperance is progressing in this place. Last month a lecture was delivered by Mr. F. Beck, on "The Conservative Influence of Teetotalism, nationally considered." The meeting was large, and the lecture well received. Since then two addresses have been given by Mrs. Hardwick, illustrative of various points in the great Temperance question. A lecture has also been delivered by Mr. J. Harding, on "The Chemistry of Fermentation." On Monday and Tuesday evenings, Nov. 18 and 19, the celebrated Shapcott family gave two musical entertainments in the Swan assembly-room, in connection with the Temperance Society. The performances of these talented teetotal musicians were received with great applause by large and respectable audiences; and the judicious addresses given by Mr. Shapcott, sen., during the intervals, on points connected with the Temperance cause, pleased and instructed.

#### DUNSTABLE.

On Wednesday, November 6, a meeting was held in the Temperance-hall. Mr. Joseph Gutteridge occupied the chair, and opened the meeting with a few well-timed observations. Mr. Hiron, Baptist minister of Luton, dwelt upon the moral bearings of the Temperance question, and proved to a demonstration the great evil and danger of drinking intoxicating drinks as regards the body and the soul, and concluded by a solemn appeal to all present to adopt the short and comprehensive motto of the society—"To drink no intoxicating drinks." Mr. R. G. Mason stated some startling facts in reference to the missionary movements in connection with the wine and spirit bottles, and detailed some interesting particulars—on the one hand presenting to the minds of all present the great and appalling evils of intemperance—of its degradation, its debasement, and destruction; and, on the other, the results of total abstinence—of its power to elevate its adherent to a high state of social and intellectual existence—to secure the cultivation of the finest feelings of humanity, and to lead the soul to the contemplation of the vast and momentous realities of eternity. The audience was numerous, respectable, and most attentive, and at the close, several subscribed to the declaration of the society.

#### BEDFORD.

On Monday evening, November 11, the Rev. G. Mason delivered a lecture on the necessity and advantages of true temperance. The New Hall, Wellington-street, was crowded, the audience including many influential parties in the town. The lecturer made an eloquent appeal in behalf of temperance, and at the close was rewarded with a vote of thanks.

#### LEEDS.

The second monthly meeting of this society for the present season was held at the Music-hall, on Tuesday evening, November 12. The platform was occupied by S. Bowley, Esq., of Gloucester; Rev. E. H. Weeks, of Dewsbury; Rev. J. Stuart, of Hull; Ald. J. Wilson, Councillor Joseph Walker, Robert Jowitt, Esq., Newman Cash, Esq., Thomas Harvey, Esq., Jarvis Brady, Esq., of Leeds, together with the president and committee of the Temperance Society. The saloon was well filled with an intelligent and attentive auditory. Mr. Bowley officiated as chairman, and delivered a most eloquent and effective address, urging strongly the abstinence from all intoxicating drinks, on the ground that they are not only totally unnecessary to secure health, but on the contrary that they are positively injurious to it. He also dwelt much upon the necessity, on moral grounds, of abstaining from the use of these drinks, and drew some affecting pictures of distress which had resulted from intemperate habits. The Rev. Mr. Weeks and the Rev. Mr. Stuart also delivered able speeches on the subject.

#### SKIPTON.

During this month Mr. W. Warham, surgeon, of Newcastle-under-Lyne, Staffordshire, has been labouring assiduously in the promotion of temperance principles, and has created much interest in this locality by his physiological lectures, which are illustrated by upwards of 300 drawings and diagrams. Skipton, Gargrave, and Settle have had the benefit of his lectures.

#### TODMORDEN.

The members and friends of the Temperance Society took tea together on Saturday, November 9, in the school-room of the Independent chapel. The arrangements gave satisfaction to all present. The meeting was addressed by several advocates of the Abstinence cause; also a number of melodies, recitations, &c., were given, which added much to the evening's entertainment.

#### JERSEY.

The island of Jersey has recently been visited by Mr. James Teare, one of the originators of the Total Abstinence Movement. He arrived in the island on Saturday, the 14th ult., from Guernsey, where he had been labouring a fortnight. On the following afternoon he preached in the Temperance-hall, also on the two next Sabbath afternoons; and delivered several lectures in the same place, in behalf of total abstinence, to large audiences. He also delivered a lecture at St. Aubin's; and a tea-meeting was held at the Government-works, Greycliff, after which Mr. Teare delivered a powerful address. During his stay he has met with a warm reception, and his labours amongst us have not been in vain. We hope again ere long to have

him amongst us; for the thorough-going principles advocated by him are what we require, to rouse the little-drop drinkers from their lethargic state, to show them that they are the cause of drunkenness. Mr. Teare left this island for Exeter, and may his labours still continue to be blessed wherever he goes!

Since Mr. Teare's visit, Mr. D. G. Paine, of Deptford, author of the "Task of the Age," &c., has been here for a week, and delivered three lectures. Mrs. Hardwick also has delivered one lecture.

JAMES METIVIER, Secretary.

### RECENT PUBLICATIONS.

**STOP THIEF: or, Hints to Housekeepers to Prevent Housebreaking.** By GEORGE CRUIKSHANK. With numerous wood-cuts. London: Bradbury and Evans.

MR. CRUIKSHANK proceeds in this pamphlet on the principle of "Fast bind, fast find," and in order that Housekeepers may see the necessity of doing something to prevent their houses from being broken into by thieves, he exposes the tricks and artifices to which burglars resort for the accomplishment of their felonious intentions. This he does with a minuteness which is almost startling; and one might suspect that he was desirous of instructing pupils in the "art and mystery," were it not that the cautions and advices he founds upon his revelations demonstrate that his purpose is to defeat the machinations of burglars, and to render their attempts at mischief null and void. While Mr. Cruikshank has employed both his pen and his pencil to furnish accurate representations of the "tools of the trade," he has also employed them as industriously to render those tools useless and unavailing. He proposes a number of admirable preventives, all of which are easy of application. We mean to avail ourselves of some of his suggestions, and recommend every housekeeper immediately to purchase a copy of his cheap and valuable "Hints."

Mr. Cruikshank has not forgotten his teetotalism while penning these advices. He says: "It is a general notion that where a great many house robberies take place together, it indicates a distressed state of the country, and that men are thus driven by want to the commission of these offences. This I unhesitatingly deny to be the fact, and I am supported in this denial by the best information and the best authority—all the burglaries are committed by a set of idle, dissolute vagabonds, who pass nearly the whole of their time between the beer-shop and the gin-palace (for it is a curious fact, but I do not believe that a thief was ever traced to a cook-shop, or from a cook-shop, or a baker's, or a butcher's, but always the public-house), from which they always go, under the influence of drink, to commit their robberies, and to which places they either send or go as soon as possible after their return, and where they generally spend nearly all the produce of their plunder. It is impossible to conceive a more degraded, mean, rascally, and unmanly state for human beings to live in than do most of these cunning, artful, but wretched and mistaken creatures, who only change this state of miserable slavery to their appetites and their passions, to become, perhaps, prisoners for life, or to end with shame a life it seems a pity should ever have begun." Again: "To some persons it may seem rather out of place here for me to allude to the subject of total abstinence from intoxicating drinks; but 'thieving' and 'drinking' are so mixed up together, that it seems almost impossible to speak of the former without touching upon the latter. It is the hope of the total abstainer, that, when the drinking habits of society are utterly abolished, and the lower classes educated, these together will go far to put a stop to thieving and acts of violence. This may be doubted; but has not the work begun?—in the 'Ragged-school,' and in what are termed the 'Juvenile Temperance Bands of Hope.' In the one we find children who would formerly have grown up, most likely, to

be thieves, beginning, for the first time in their lives in this Christian land, to hear and to understand something of Christianity, and to feel that 'honesty' is the best policy.' On the other hand, we find that there are thousands of children who are not only receiving religious education, but who totally refuse—and, it is to be hoped, ever will refuse—to take any kind of intoxicating beverage. Now, if the men who are engaged in these good works are doing anything, they are most assuredly, to a great extent, putting a stop to thieving. They may not be able to stop all or any of those youths who have grown up as thieves; but when we see a school-class of young, reputed thieves, reading the New Testament, it is surely a most extraordinary sight, and a circumstance from which good may come, but of evil, none."

We are happy to find that Mr. Cruikshank is not alone in these remarks. In a review of his pamphlet in the *Weekly News* of last week, after general commendations of the plans recommended, the reviewer says:—"The ultimate remedy must be, abstinence from beer. It is in the intervals of his visits to public-houses that the thief marks his house, and burglariously enters. Of course, the logical inference is obvious. If ever we may hope for the arrival of a time when burglars shall be as scarce as highwaymen now are, it must be when Whitbread, Buxton, Barclay and Perkins are forgotten; when the dimensions of a quart pot are a question for the antiquary; when Jack Cade shall be justified and it shall be felony to drink small beer; when the last of the draymen shall be put in a museum, and the last of Teetotalers shall be at the head of the Excise:—then, and not till then, shall burglaries cease." And let not Teetotalers despair of the arrival of such a period.

**THE BANNER OF HOPE Temperance Pledge-book.** London: G. Watson, Kirby-street, Hatton-garden.

Beautifully neat! Got up, if we mistake not, by our indefatigable friend, T. B. Smithies.

**THE FULNESS OF THE SPIRIT, not of Strong Drink.** The substance of a discourse by T. THOMAS. Cardiff: Owen, Duke-street.

In this tract the Apostle's caution against drunkenness is enforced on the grounds of the exceeding sinfulness of that vice—of its being the source of innumerable other evils, personal, social, and moral, as it unfits a man for the society of the pious, and membership in the church of God on earth, and as it shuts the soul out of heaven. This, and the solemn admonitions and exhortations which follow, renders it an excellent tract to circulate among professing Christians.

**TEMPERANCE TRACTS, Nos. 1 and 2.** By the Rev. THOMAS SPENCER, A.M. London: Houlston and Stoneman.

We are glad to find that these tracts are reprinted, and that the one now before us, No. 2, is one of the fourth edition of 5,000. They deserve very extensive circulation because of the infirmation they contain; because of the excellent spirit in which they are written; and because they bear so intimately and so powerfully on some of the leading questions of the day. The number before us contains:—"Teetotalism favourable to the working of a Poor-law;" "Pauperism and Teetotalism;" "Teetotalism essential to the prosperity of our land;" "The proceedings of a Temperance meeting;" and, not the least important, "Rules for Health-seekers, by Dr. Gully, of Malvern, Worcestershire."

Advertisements, and articles intended for insertion, should be addressed to the Editor, 335, Strand, London; also, all orders for the Stamped Edition, with remittance for the amount, in postage-stamps, or Post-office orders, to John Cassell, as above.

*The TEETOTAL TIMES AND ESSAYIST may be had of H. L. Green, 62, Paternoster-row, London; Ward, 54, do.; Abel Heywood, Manchester; Kershaw, Leeds; Menzies, Edinburgh; Gallie, Glasgow; and all Booksellers.*

1857

TEETOTAL THOUGHTS FOR THE NEW YEAR.

[BY THE REV. BENJAMIN PARSONS.]

TEETOTALISM has now been in active operation, in our country and America, for sixteen or seventeen years, and has effected one of the greatest revolutions in the world that has ever been produced in so short a time. Among the various pamphlets that were sent out to retard our efforts, one was written to prove that the love of strong drinks was so inveterate, that any attempt to induce mankind to give them up was little better than madness. It was thought that you might as well endeavour to stop the motion of the winds, the tide, or the earth, as to persuade the people to abandon these deleterious liquors. But the Teetotalers were not to be frightened. Having given up the use of stimulants, they had stronger nerves than other folks, and consequently more mental and moral courage than those whose physical and spiritual constitutions are shaken by alcoholic poisons. "Try, try, try again," was their motto, and richly have they been repaid for their perseverance. As we enter upon 1851 we can look back upon some of the most delightful scenes that could gladden the heart of the patriot, the philanthropist, or the Christian. Were we to publish a report of the good that has been effected, we should require a large number of thick octavos, quartos, or even folios. We have cause, therefore, to thank God, and resolve to proceed.

Our effort is a most glorious one, if we reflect that we have had to do with those whom our most assiduous, sanguine, and hopeful philanthropists and Christians had abandoned in despair. Men and women, not only without clothes, food, furniture, or homes, but also, apparently, without one trace of humanity. We seemed to have the demoniaes of Scripture residing among us. They dwelt among the tombs; they were a terror to all who passed by; it might almost be said that they wore no clothes, and ate no food; nor was it possible to bind them by any physical or moral bonds. Many of them had not even a garret, or a bed of straw to lie on. They slept under hayricks or arches; and some of them in brick and lime-kilns, notwithstanding that many of their brethren had been poisoned in those holes by the foul air, or burnt to ashes. We knew a case in which a poor drunken wretch, who slept in a lime-kiln, was found in the morning with his own bones calcined. But this made no difference to his fellows. No one took warning from the awful scene, or drank the less. Even Christians quaffed the liquor with as much zest as ever, and ministers within a short distance of the catastrophe, forgot the Cross to descant upon the blessings of strong drink, and to pour out a vial of wrath upon the villainous Teetotalers.

It was, indeed, a wretched mass of humanity, which the Total Abstiners sought to save. The love of drink in them was so strong that it swallowed up every other affection. Women had their teeth extracted, and their beautiful tresses cut, and sold them for drink. Some anticipated the resurrectionist, and bartered their bodies away to the anatomist for

these poisons, and thus, as it were, drank themselves while they were alive. Mothers lost all regard for their tender offspring, and sacrificed the food, the clothing, the bedding, the health, and, at last, the precious lives of their children for drink. Husbands became worse than tigers or bears. Virtue was sold for drink; character sacrificed for drink. Men and women stole for drink, swindled for drink, gambled for drink, and murdered to get money for drink. A gallon of beer, or a few glasses of gin, would hire villains for any and every sort of blackguardism, inhumanity, cruelty, or crime. The slavery of strong drink was ten thousand times worse than that of Barbary, America, Jamaica, or Brazil. The ravages of this plague were more extensive and deadly than those of war, the small-pox, typhus fever, influenza, or cholera. All sense of decency was destroyed, and even the commonest instinct of humanity entirely lost, through the bottle.

Men and women, who were born with hearts as tender as the Queen's, would drink, and play at cards on the coffin which contained the putrescent remains of a brother, a sister, a husband, a wife, or a child, whose corpse filled the dwelling with an insufferable and poisonous effluvia.

The abandoned woman, frantic with drink, has been known to roll the dead body of her paramour out of his coffin, and drag him round the room by the hair of his head, for the amusement of her guilty companions.

But these would fail to give only a faint idea of the blighting and blasting influence of these liquors. The glance we have taken above, affords but a partial specimen of the ruin and desolation which alcoholic drink has occasioned.

These, then, ye philanthropists—ye tract distributors—ye visitors of the sick—ye city missionaries and preachers of the Gospel—these, whom you had abandoned in despair, these are among the trophies of that Teetotalism on which some of you frown so contemptuously, and at which others of you feel so indignant—ay, and even boast of your achievements, if you can induce one whom we have reformed to break his pledge. Notwithstanding your anger or disdain, we are not afraid to compare notes with you, or measure our success with yours. Not a few of these, whom, by your example, you encouraged to drink, and whom you afterwards abandoned as hopelessly lost, are now clothed, and in their right mind. Teetotalism has, indeed, been one of the greatest and grandest philanthropists of the day. It has fed the hungry, clothed the naked, healed the sick, and restored the dying. It has furnished the house, sent the children to the school, recalled mothers from hard toil to nurse their offspring and to bless their household. Having exorcised them of the demon of strong drink, the heart has been brought back to its natural instincts and yearnings, and all the domestic affections have been resuscitated. The miracle would hardly have been more beneficial, if the dead had been raised. Drunken fathers, mothers, or children, are often worse than if they were dead, and therefore to emancipate such from their worse than bestial appetite is to perform a work as valuable to society as recalling valuable lives from the tomb.

Many a man who formerly was in rags is now in comfortable circumstances, and some, through teetotalism, have already retired from business to live upon their means. The country for many generations will owe a debt of gratitude to JAMES TAYLOR, of Birmingham, the secretary of the Freehold Land

Society. That man will make the fortunes of thousands of his countrymen, and a hundred years hence will be ranked with your Clarksons and Howards; and yet all that James Taylor has done, and is still destined to do, is the work of Total Abstinence. His happy resolve, which he made in a drunken fit, "*to sign the pledge in the morning*," has given him all his power, and enabled him to become one of the first of patriots. Had the professors and ministers of religion who cry down teetotalism only succeeded in stopping the glorious movement, James Taylor might now have been a vagabond, or perhaps in a drunkard's grave and a drunkard's hell, and the country have been for ever deprived of his valuable talents and labours.

But we may proceed a little further. There are thousands now on the road to heaven, who but for the Temperance cause would at this moment have been numbered with the lost. Not that we make a Saviour of Total Abstinence; but, in these cases, it has been the Wilberforce that has burst their fetters, and the missionary which has led them to the house of prayer and to the Cross. Some of us hardly ever attend a prayer-meeting, without hearing voices addressing the Son of God, which, but for the Temperance pledge, would to this moment have continued to blaspheme His name. They signed the pledge—they left the alehouse and their guilty companions—they came to the sanctuary and chose the saints as their friends—and now they are on the road to Heaven!

And this is not all. Many of the abandoned women, whom none of our former philanthropic and religious machinery reached, are now among our most valuable agents in reclaiming others. We have known them bring one poor drunken wretch after another, not only to the pledge-book, but to the Church meeting and to the Lord's table; and thus the saving of one has been the salvation of many. We have heard these reclaimed inebriates plead earnestly and eloquently with God and man. They used powerful arguments to reclaim the drunkard, to induce the moderate drinkers to give up their baneful and seductive glass; to arouse church members and ministers from the folly and wickedness of sanctifying a poison; and, further, they called upon every one to repent and believe the Gospel; and above all, wrestled with the King of kings, to pour out his Spirit upon all mankind. Many of these, too, have been reclaimed from the lowest depths of vice. When we have been listening to the powerful appeals of these men, we have again and again had it whispered, that a few years ago these very philanthropists were a terror and a curse to themselves and to all around them. Only a few weeks ago a case of this very kind came under our notice. The individual, whose thrilling appeals went to every heart, was, before he signed the pledge, an incarnate demon, and now is a faithful preacher of the Gospel of Jesus Christ.

We cannot conclude this paper without observing that Total Abstinence has been even more useful in *preventing drunkenness* than in *reclaiming drunkards*. What hosts would have fallen into this debasing vice but for the Temperance Movement! Myriads through eternity will bless God for the honoured individual who first proposed that we should totally abstain from these accursed beverages. We have among us numbers of respectable women whom strong drink would have transformed into street walkers; we have men whom these liquors would have converted into thieves and vagabonds; we have

those in the Church who might now have been numbered with demons; and we have ministers who would, ere now, have lost their health, characters, and usefulness if they had not joined our ranks.

With such glowing facts before us, we "**THANK GOD AND TAKE COURAGE.**" Happily, our cause is everywhere progressing. We have reason to believe that the exertions of 1850 have given a mighty impetus to the effort, and if we are as faithful and as active, and zealous as we ought to be, another year will not revolve without our seeing and realizing greater things than these.

## CONTENTMENT.

[BY DALMOGAND.]

IF earthly felicity unmingled, is, like the philosopher's stone, visionary and unacquirable, should not we desist from the vain pursuit, and pass our appointed days in sweet CONTENTMENT?—He who knows full well the present, past, and future—

"Whose instant glance pervades  
Heaven's heights, earth's circle, hell's profoundest shades,"

ought to be esteemed the better judge of what conduces to the creature's benefit.

Religion and reason are the great originators and sustainers of this important virtue. Man should ever recollect, that not for his own individual gratification was he made earth's tenant—that not in this world has the Creator thought expedient to confer the entire rewards of his obedience, but in a glorious hereafter. Enigmatic are the ways of Providence. How often does that which man, in his short-sightedness, bewails as the greatest possible calamity, redound to his advantage! Repeatedly, for example, have parties been deprived of a conveyance by a particular vessel, and at length, to still their outcry, heard that the ship had perished. The messenger to Nineveh was wrath on the destruction of his pleasant gourd, but its withering taught him mercy: objects of idolatrous affection may disappear, yet their departure may prove the bringing in of a better hope. If lovers of the Deity, all occurrences, we are instructed, work together for our profit. Is it, then, beseeching, or can it be pleasing to the Almighty, that his creatures should, by discontent, exhibit such a deficiency of confidence in His power and wisdom? Contentment, however, when at variance with the maxims of its founders, is not only reprehensible, but highly sinful. By the labour of his hands and intellect, man was commanded to subsist—utterable his shame, if averse to employing the faculties received, he fails to seek for himself and the dependers on his care a fitting livelihood. But censurable, too, is the inordinate love of gain-getting; for the avaricious man, in his pursuit of wealth, neglects more urgent matters, and not seldom "pierces himself through with many sorrows," foolishly preferring momentary riches and eternal poverty to an abiding treasure.

Wilful ignorance, being in direct dissonance to religion and reason, is likewise criminal. These were bestowed on us as our conductors, and not without our needing them; for, as the outbound-voyager requires a chart and compass to guide his path to the desired haven, so does the heaven-bound. Rocks and whirlpools, material and spiritual, abound; and he who desires no counsel, moves in double hazard of disaster. Curiosity ranks among the first manifestations of the infant mind, and extended knowledge gives increased enjoyment. But, into those things which are evidently veiled off from the rude gaze of man, to seek not to inquire is wisdom.

There exist, we see, two varying species of content-

ment, which may be contra-distinguished by the adjuncts, blind and enlightened, false and true—the one the fruit of sloth or ignorance, the other the premium acquired by hearkening to the teachings of inspiration and of reason, the foretaste of predicted bliss, and what I am endeavouring to inculcate. To the man possessed of competence—in the proper signification of the word—but across whose bosom flits a casual pang of discontent or envy, I submit these paradoxes:—

I. That he, in turn, is often the envy of the envied.

II. That those abounding most in wealth and pomp, are vexed with care, disease, and sorrow, with which he, comparatively, is unacquainted.

III. That they at one time may have aspired to these possessions with sentiments akin to his, but now have found their vainness and delusion.

IV. That wealth or grandeur is, for the most part, but gilded poverty.

The solution of each item might form the groundwork of a lengthened homily; but conciseness being imperative, words must suffice for sentences, and the first paradox, being so transparent, may be dismissed in silence. Increased riches bring not with them corresponding natural wants, so the possessors must rack their ingenuity to discover artificial; and these fancied wants, soon wearying, give place to others, which will preclude due attention to the natural and essential. To health of mind and body, morbidity succeeds; concern about futurity evaporates—all is entombed in present sensuality. Again, those delightful anticipations of wealth's solidities will, on proving a deception, if not counteracted by religion's soothing influence, lay the seed of bitter disappointment. Lastly, to detect the genuine or spurious state of wealth's appearances, tests must be used, and a contentment-gauge seems the most certain. If content, unmoved by all the gaudy joys of riches, remain at zero, then, in a moral light, must wealth be reckoned pauperism in masquerade. Neither poverty nor riches for one's portion is a standard wish, as sensible as it is old. Each should impress upon his memory that the mind or body cannot flourish in a state of inactivity, and that as sin and sorrow made their entrance into this world in quick succession, so must they make their exit before it can become again the repository of happiness.

For well nigh six thousand years our globe has been the battle-field of godliness and devilry, and we need not waste all our energy in deploring this sad fact, but should also manifest our contentedness to fight beneath the gonfalon of truth till our discharge, come when it may. To repine that we are placed in a state of probation is labour lost; and surrounding folly should obtain, not our sanction, but our protest. To have ourselves and those around us conformed to the Divine will, forms an exalted aim: Jesus Christ has withdrawn to Heaven, leaving his disciples as executors and representatives.

Blind, or false contentment may receive a passing illustration in the sluggard, the debtor, or the drunkard.

SLOTH appears a very prevalent distemper in these days, and it is one which, if not opposed, soon arrays both the outward and inner man in enfeebling raiment. Vegetables have life; beasts possess life and motion; and the sluggard, having even these but in imperfection, displays little anxiety about occupying the higher stage of thoughtful enterprise. How exceedingly proposterous for such an individual to prate of his contentment, seeing that his mode of life must be viewed as a rebellious burlesque on Nature's laws! A visitor of a certain corner of the kingdom informed me that, asking on one occasion the way to some locality, the phlegmatic native, considering it too much trouble to unpocket his hand, gave the direction with his foot. All of us, I fear, have our fits of indistinctness towards active duties, but the demon of sluggishness must not be permitted to usurp dominion over us; for the attendant on lazy habits, either in an

individual or a community, is wretchedness. Let, then, physical or mental indolence be abjured as totally indefensible.

DEBT is another predicament in which contented ejaculations sometimes escape. Paul, however, when he expresses contentment in any circumstances, evidently excludes avoidable debt; nay, he admonishes against it. But the apostolic moralist may be an authority rather old-fashioned for many of our knowing moderns, who practise the cozening profession with a diligence and an ardour which, otherwise expended, would secure them from the gripe of penury. A debtor and a slave are very often synonymous terms. Individuals who come under responsibilities which they cannot in probability meet, hang, as it were, so many dead-weights round their necks to root them in the mire; while those who trepan the unsuspecting with fair words, and pride themselves on their dexterity in contracting debts never meant to be liquidated, will at least, with other thievish spirits, be driven from the heavenly porch. Consequently, reader, the greater care we exercise in keeping away from unwarranted debts, in commerce or in morals, the likelier will be our fortune to discover true contentment.

DRUNKENNESS, again, like the witches' cauldron in *Macbeth*, affords its votary a ghastly satisfaction, and he, hiccuping, adopts their song:—

“Black spirits and white,  
Red spirits and grey;  
Mingle, mingle, mingle,  
You that mingle may.”

Poor drunkard! at this death-dance of thine men laugh, when they should rather, sighing, ask how a brother should have become such a wanderer from rectitude. Little children sometimes ramble forth in quest of flowers further and further from their home, till, perceiving their stray condition, they, with an outburst of lamentation, lie down and, peradventure, perish. Much in the same way men diverge from the region of sobriety, and find that they have unconsciously entered into another province, where, deeming return more arduous, they fix their dwelling. Is it allowable that we should remain at ease either *in* or *with* intemperance? If answered in the negative, let us not slumber.

I might, in conclusion, point a shaft at false discontent, comparing its victim to Sterne's *Smeifungus*, who travelled from “Dan to Beersheba, and declared all barren;” or, preferring a similitude from nature, bid the discontented behold his counterpart in one of Iceland's mud-heaving fountains; but I shall add a contrast.

The river Nile at stated periods overflows its banks, and irrigates the surrounding meadows; instils into the languid herbage vigour, and adapts the sun-searched soil for germination. Then free, relieved by its alluvial ejection, it glides on in peace. Analogous to the action of this noble stream is the procedure of the enlightened contented man. He, too, has burst embankments—those of sloth and ignorance—and now diffuses cheerfulness around; endeavours to confirm his family in the faith of Christ, or to prepare their previously-neglected minds for engraftment with religion's precious truths. Then buoyant, disburdened of that load of discontent and its accompanying evils, he pursues the tenour of his heaven-ward course, tranquil, and rejoicing.

A SOUND OPINION.—“Total abstinence from all intoxicating drinks, if the writer may be allowed to judge from a trial of more than sixteen years, is no sin against human health. Rather is it to animal man a boon and a blessing.”—*The Christian Miscellany*.

THE SALVATION OF SOULS HINDERED BY INTemperance.—“The preaching of the Gospel would be attended with greater success, were it not for the intemperate habits which prevail to a fearful extent in this particular locality. We have, nevertheless, in our small society some cheering instances of the power of divine grace in eradicating even this deep-rooted vice.”—*Cape Colony*.

## RICHARD COBDEN AND TEETOTALISM.

THE advocates of Teetotalism, in order to encourage those whom they address to renewed exertions for the dissemination of their principles, frequently refer to the fact that they have on their side many excellent and influential men, who, though they have not subscribed their names in the pledge-book of any society, and do not appear on temperance platforms, are yet often heard advocating the practice, on the ground of its acknowledged excellence, and, in many cases, on the ground of their own personal experience. Among such men we rejoice to find RICHARD COBDEN; and we have great pleasure in furnishing an illustration taken from a speech delivered at Leeds at the recent meeting of the West Riding Freehold Land Society. After advertizing to the improvident habits of a large portion of the working classes, and to the poverty and misery which usually resulted from such habits, and which he could not help regarding as a righteous retribution. Mr. Cobden said: I do not like to be thought reading sermons to the working classes, because it seems so much like assuming that you are better than they; and especially ought I not to be thought to do so to those now present, because, by being here, they prove that they, to some extent at least, do not need it. But, gentlemen, I cannot help feeling intolerant when I think what an amazing amount of money is wasted every year by the working classes in this country. Gentlemen, there was a paper prepared and read by Mr. Porter, Secretary of the Board of Trade, containing some facts which are really startling, but to which everybody who knows Mr. Porter's careful and elaborate labour, and the position he holds, must attach the highest importance. By this paper Mr. Porter makes out that many, many millions are spent every year by the working classes in intoxicating drinks; and spent, too, when they must be absent from their wives and families (applause). Now this is so utterly and thoroughly selfish (laughter and loud cheers). I don't mean to say that they ought to make a practice of drinking it in the presence of their wives and children; but the fact of their doing these things absent from their homes shows that they are doing that which cannot receive the approbation of their wives and children (loud applause). And, gentlemen, I believe that the people of this country are awakening to the importance of improved habits, in order to secure the benefits of societies such as this (hear, hear). When you see your distinguished member and others of his class coming forward to recommend saving habits, believe me they are giving you proofs of their disinterestedness; for, though I do not at present stand in the position of the hon. representative who has addressed you, yet, if I did, and wanted to make the people slaves in this country, then I would say to the working classes—"Follow drinking habits (vehement and reiterated cheering). Spend every shilling you get on the Saturday night as fast as you can get it, and then I am sure I shall have you at my price on Monday morning." Why, gentlemen, when I say that the working classes who spend all their money extravagantly must be slaves, I am convinced, and you will also understand me to say, that those men who are drunkards, and save nothing out of their wages, when they are fair and remunerative, that those men are the greatest enemies to their own order (hear, hear). For I defy those who are sober to keep up wages when the majority are improvident and drunken (applause). As a politician, I confess that my fate is cast amongst the great mass of the people (hear, hear); and I cannot myself hope to see any real progress made in any direction in this country, unless it has its beginning in the social improvement and the progress of morality in the hearts of the people themselves (hear, hear). Gentlemen, I have always appealed to the mass of the people for sympathy and support in every measure I have come out with (hear, and applause); and therefore, as I feel that whatever I am at,—whatever I seek for the good of the people of this country and the world at large, has for its object to raise the morality and advance the happiness of the great mass of the people—I cannot fail to feel interested in their moral and social elevation (hear, hear). But you cannot make the body of the people otherwise than slaves, unless you can emancipate them: from the thralldom which makes them the slaves of

their own vices. But, gentlemen, the reason why I feel more and more bitter against this pest of intemperance is this— that I, who have never at any time a strong constitution, have been obliged to abstain from everything but water, in order to do the work I had set myself to perform, and to resort more and more to the pump and the cow—(a laugh)—every day of my life (great cheering). Don't, I beg, take me as a specimen of a teetotaler. I have been always worked beyond my strength, and I never was strong, to begin with; but what I have accomplished has been done by abstinence from those liquors which are consumed in such rivers in this country. Everything taken beyond water—I don't include tea and coffee, of course—but everything stronger than that is worse than useless; and when I contemplate the injuries caused by the large quantities of spirituous liquors taken in this country, I cannot but feel somewhat intolerant when I speak of it.

## AN APPEAL FOR THE PERISHING INEBRIATE.

By the REV. JANEZ BURNS, D.D.

HARK! the crowds in misery groaning,  
Bound by drinking custom's chain;  
Tell them *they* are only freemen  
Who from alcohol abstain.

Hark! around the hearth the brawling,  
Where the drink is handed round;  
Let them sign, and all abstaining,  
Then shall social joy abound.

Hark! from yonder brutal masses,  
Oaths and blasphemies arise;  
Let them break the dazzling goblet,  
And in moral greatness rise.

Hark! the felon's sighs ascending  
From his wretched dreary cell;  
It was drink that first allured him  
To the paths which lead to hell.

Hark! the ravings of the madman,  
How the glory's past away;  
'T was the sparkling cup unmann'd him,  
Blighting in him reason's ray.

Hark! the drunkard just expiring,  
Listen to his dying breath;  
"For the drink my soul I barter'd,  
Who can bear eternal death!"

Christians, rouse your souls to action;  
Try these wretched ones to bless;  
By your influence and example,  
Lead the way to happiness.

Let not precious souls around you,  
Through your drinking be destroyed;\*  
Save from falling by your conduct,  
Those for whom the Saviour died.†

Paddington, January 1, 1851.

\* Rom. xiv. 20, 21. + 1 Cor. viii. 11.

## INTOXICATING DRINKS AND THE GRAND INDUSTRIAL EXHIBITION.

IN our last number we congratulated our Teetotal readers on the fact that among the regulations as to refreshments in the Crystal Palace, wine, spirits, beer, and all intoxicating drinks are expressly excluded. We were, however, deeply grieved, in reading the account of the recent visit of His Royal Highness Prince Albert, to find the following statement:—"As the Prince was leaving the Exhibition, the men employed on the building, to the number of 2,000, formed in a semicircle round the spot where the Royal carriage was drawn up. As they waited in respectful silence the Prince's appearance, a brewer's dray entered the gates with two hundred and fifty gallons of beer, and, as if by instinct, they recognized that the grateful supply was for them. Of course, they welcomed the dray with cheers." We were the more grieved at this, because we had been given to understand that the contractors for the building had, very wisely, prohibited the use of any strong drink on the premises. The incident, however, may not be alto-

gether without its use, as it has drawn forth from some intelligent and thoroughly consistent Teetotalers, a remonstrance which we have much pleasure in presenting to our readers, and which we trust may have a salutary influence as to the future:—

#### TO HIS ROYAL HIGHNESS THE PRINCE ALBERT.

“London, Dec. 10, 1850.

SIR.—At no former period of the history of our beloved country was the attention of the whole civilised world so intensely directed toward it, probably, as at the present moment. And this is mainly owing to the noble and happy conception of your Royal Highness, in projecting the Exhibition of the Industry of all Nations, to take place in the ensuing year: for which all ranks and classes of men in all lands are ready to yield to you the homage of their spontaneous and unbought praise.

Standing, therefore, as our country now confessedly does, at the head of the kingdoms and nations of the earth, in all the great elements of physical and moral power—in wealth, skill, enterprise, industry, intelligence, and practical morality—our responsibilities as a people are proportionately heavy; according to the Scriptural maxim, that ‘where much is given much will be required.’

As members of Temperance Societies, we have observed, with inexpressible delight, many of your Royal Highness’s public efforts to improve the condition of the labouring classes, and to introduce more provident habits among the humbler ranks of society, by the personal patronage afforded by you to the establishment of Public Baths, Model Lodging-houses, Asylums for Servants, and still more recently by the distribution of prizes with your own hand to certain individuals in the parishes surrounding your royal residence at Windsor, who were deemed most worthy, for their habits of industry, order, domestic and personal cleanliness, and sobriety.

We have noticed also, with great satisfaction, that in the regulations for the refreshment of the visitors to the Great Exhibition of 1851, a clause has been inserted, with the approbation of your Royal Highness, prohibiting the sale or supply of any intoxicating beverages, even in the smallest quantity, to any parties.

While these circumstances have filled our hearts with joy, at the exercise of your great and powerful influence in favour of one of the most important movements of the present age—the promotion of temperate habits among all classes of our countrymen—we frankly acknowledge to your Royal Highness that we have felt a corresponding degree of sorrow at learning, from the public journals, that your first official visit to the Crystal Palace now erecting for the Exhibition was attended by the entry of a brewer’s dray, with 250 gallons of beer to be drunk by the working men employed on the edifice, and that their vociferous cheers were as much excited by the appearance of this miscalled “beon,” as by your august presence at the same moment of time.

We would fain hope that this incident was neither designed by, nor approved of, your Royal Highness; but, associated, as it has been and will continue to be, with your first Royal visit to this noble pile, it cannot fail to give the sanction of your high rank, superior intelligence, and known philanthropy, to this mode of exercising hospitality among the working classes.

And yet we have abundance of the most painful evidence to prove that this encouragement, by the example of the great, to the consumption of this and other intoxicating beverages by the working men of the kingdom, has been productive of more loss to the nation and the community, in life, health, money, character, and happiness, than any other single cause that can be named: neither plague nor pestilence, war nor famine, having committed such ravages on national wealth and individual prosperity, as the widespread habit of indulging in intoxicating drinks.

In the large volume of evidence laid before the House of Commons on this subject in 1834, and in the valuable Statistical Report, read before the British Association for the Promotion of Science, at its recent meeting in Edinburgh during the present year, by Mr. G. Porter, of the Board of Trade, and author of the well-known work, the “Progress of the Nation,” it has been proved to demonstration that a sum far exceeding the whole revenue of the kingdom is expended yearly in Great Britain and Ireland in intoxicating drinks, of which beer forms by far the largest portion; and that while this is wholly unnecessary to sustain the health

and strength of the labourer (to whom, indeed, it is deleterious rather than beneficial, as shown by the admirable work of Dr. Carpenter, “On the Use and Abuse of Alcoholic Drinks,” dedicated, by permission, to your Royal Highness,) it is the most fruitful of all existing sources in the production of crime, disease, insanity, prostitution, and wretchedness in every form,—and, besides all this, it wastes wholesome and nutritious grain, enough to feed more than eight millions of people for an entire year.

Your Royal Highness has given too many proofs to the world of the intensity of your desire to lessen all these evils, to permit us for a moment to doubt its sincerity. We therefore hope, either that this distribution of intoxicating drink among the workmen at the Crystal Palace was devised by others, and was without your Royal sanction or approbation, or that it was permitted without a due consideration of the effect of such an example on the rest of the world.

When it is expected that some thousands of foreigners will visit England to behold this great Exhibition of 1851, and when it is known that, with all our blessings and advantages, the reproach of our country, in the eyes of most other nations, is the addition of its labouring classes to intemperate habits, we have additional reason for expressing our earnest desire and hope that your Royal Highness will, with that active and practical benevolence by which your whole public life has been characterised, use the influence of your Royal dignity, high station, and deserved popularity, in assisting to wipe off this stain from the national escutcheon; so that the foreign visitors, returning to their own countries, may add to the praises which they will be disposed to bestow on England and the English for many undoubted excellent qualities, their surprise and admiration at the purity and sobriety of our manners, as compared with their previous impressions, and the consequent increase of health, order, and morality, as the legitimate fruits of the disuse of intoxicating drinks.

Trusting that your Royal Highness will attribute the freedom with which we have ventured to express our sentiments to its true cause, an honest zeal for the reputation of our common country, and the welfare of our fellow-men; and with feelings of the most profound and sincere respect and gratitude, as well as earnest prayers for the prolongation of your valuable life, and that of our beloved Queen, from whose past joint career we may entertain the fairest hopes for the future tranquillity and prosperity of the realm, we have the honour to remain, your Royal Highness’s most humble servants,

(Signed) &c. &c. &c.

(Here follow the Signatures.)

#### HOW TO STAY THE TIDE OF WOE.

If we would see the Temperance cause,  
Triumphant o’er our land;  
We must be vigilant, nor pause,—  
Drink has a powerful hand.  
Then while we may,  
Let each one help to stay  
This tide of woe;  
’Twill stronger flow,  
’Twill fiercer grow,  
The longer we delay.

There’s many a heart that’s mourning now,  
There’s many a heart that’s sad;  
Intemperance darkens many a brow,  
Drives many raving mad.  
Then while we may, &c.

Here in our midst its victims go,  
They stagger by our side;  
Be “up and doing” ere the foe  
Shall rough-shod o’er us ride.  
Then while we may, &c.

O Christians, pray, the cause is good,  
And lend a helping hand,  
Against the overwhelming flood,  
All take a fearless stand.

Yes! while we may  
Let each one stop to stay  
This tide of woe;  
’Twill stronger flow,  
’Twill fiercer grow,  
The longer we delay.

## THE TEMPERANCE REFORMATION.

MOVEMENTS FOR 1851.

As will be seen from an advertisement in our first page, a MEETING will be held in EXETER-HALL, on Monday evening, January 6, for the purpose of affording to some Teetotalers, engaged in various laborious occupations, an opportunity of demonstrating to the persons who may then be assembled, the practicability and efficiency of the teetotal system. The Meeting is convened by the Committee, to whom has been entrusted the management of a Series of Temperance Demonstrations in the Metropolis, which Series was introduced to notice at the social gathering held in the LONDON TAVERN, Bishopsgate, in October last, and which commenced with the Great Meeting in the THEATRE ROYAL DRURY LANE, in November last. It is the *Second* of a Series of SIX MEETINGS, to be held in EXETER-HALL. A large gathering is confidently expected, and it is believed that many EMPLOYERS will be present, and that they will be deeply interested in the important details which will then be furnished, proving that their interests are greatly implicated in the success of the Temperance Movement. Invitations will be sent to the principal Employers in and around the Metropolis, and measures are adopted to make the Meeting extensively known among the Operative Classes also.

The Committee have already intimated that FUNDS, to the amount of about FIVE HUNDRED POUNDS, will be required, to enable them to carry out their designs in reference to these Meetings, as well as to put it in their power to assist in other great Temperance Movements during the year 1851, anticipating, as they do, a large influx of temperance men, from all parts of the kingdom and from every quarter of the globe, during the Industrial Exhibition in Hyde-park. The Committee have made a promising commencement, but they find it necessary to repeat their appeal. The attention of the public has been powerfully attracted to the Temperance Movement by the operations of this Committee, and it is earnestly hoped that a greater impetus may be given to it by the liberality of those who profess to regard it as one of the most important movements of the age.

Subscribed since the last announcement:—

J. D. Bassett, Esq., Leighton Buzzard.....	£5	0	0
Rev. R. Tabraham, Wesleyan minister, Bury St.			
Edmunds.....	0	10	0
Mr. Fewkes.....	0	5	0

Further donations will be received by the Treasurer, JOHN CASSELL, Esq., 335, Strand, London, or by any member of the Committee.

J. W. GREEN.	} Hon. Secs.
J. H. ESTERBROOKE.	
E. GRIFFITH.	

## THE TEMPERANCE MOVEMENT AND THE PAPER DUTY.

WE hail with great satisfaction the announcement which has reached us, that a vigorous movement is in active course of organization for the purpose of arousing the country to a sense of the injustice perpetrated on all classes of the community by the excise duty on paper. It is a subject in which the friends of Temperance have an especial interest, as they already owe a deep debt of gratitude to the popular press for the service it has rendered their cause, and would be able to make a still more extensive and efficient use of it, if it were once emancipated from this impost.

It has been amply demonstrated that the Duty on Paper, insignificant as a source of public revenue,

and almost imperceptible in its influence upon the price of the comparatively costly books used by the upper classes, puts insurmountable barriers in the way of a really cheap and good literature for the masses; that it augments the price of the publications designed for the people to an extent that greatly limits their circulation, and restricts the reading of the poor man within the narrowest bounds; that it brings failure upon the most deserving and enterprising efforts of philanthropic men, who have sought, by turning the appliances of large capitals and vast establishments to the creation of a popular literature, to promote the great object of Whig aspiration—the spread of useful knowledge; and that, by denying the struggling workman the healthful recreation of a cheap press, it has driven him to idleness, or to the sensual excitements of dissipation, in moments he might otherwise have improved for the cultivation of his nobler faculties. That Messrs. Chambers of Edinburgh should have been compelled to abandon a cheap and useful publication, which had reached a sale of 80,000 copies weekly, because—thanks to the Paper Duty—it did not pay, and that the same cause should have arrested so many of the noble enterprises of Mr. Charles Knight, are sufficient proof of the extent to which this impost, perpetuated for the sake of a revenue of £800,000, impedes the growth of reading habits amongst the people, and withholds from them the supply of wholesome mental food.

There is no public movement in this country more deeply indebted to the service of a cheap press, or whose future advancement is more dependent upon the wide circulation of a popular literature, than the cause of Total Abstinence. The tracts and other publications issued by its friends, have carried its principles into the home of the poor drunkard, moved the minds of masses whom it would have been impossible to carry to a Temperance meeting. The promoters of every important movement have felt the value of the services the press is capable of rendering it, as they have shown by the extent to which they have enlisted them. It was for this end the Anti-Corn-law League, the most gigantic as it was the most successfully organized agitation of modern times, gathered their vast funds. They raised their hundreds of thousands that they might print and circulate their statistics and arguments throughout the length and breadth of the land, that they might be carried home to every hearth, become the family talk of every household, and thus win their way to the nation's familiar convictions. The rapid triumph of their cause crowned this judicious policy, and shows us what is the secret of success in every agitation that seeks to instruct and convince the minds of the masses.

It is scarcely credible to persons not practically connected with the trade of publishing, to understand to how great an extent the issue of cheap books and tracts is impeded by the operation of the paper duty. In the case of large and costly works, the general expenses of producing which are large, this

duty makes an insignificant item, and its pressure is imperceptible to the wealthy purchaser. But in the publication of books intended for the people, and sold at a price so near the cost of production as to make the profit on each copy the veriest shadow of a fraction, and so to require an immense circulation to sustain them at all, this duty of 1½d. per lb. makes the whole difference between profit and loss. Nor indeed is the sum thus directly exacted by the excise the only element to be taken into account in this argument. The difference the duty really makes in the cost of paper is much more than its own amount. The manufacturer has to make his payments to the excise in ready money, and most of his transactions with his customers are necessarily conducted, more or less, upon the credit system. This obliges him to employ a larger capital in his trade than he would otherwise require, and the interest upon this becomes an item of charge to the purchaser of the article. As in every other branch of commercial enterprise, again, the paper-maker is liable to bad debts. But part of the money the failure of his customer thus deprives him of he has already paid, in the shape of duty, to Government, and for this actual loss of cash he has to make up by a general increase of his trade charges. Such are illustrations of the indirect operation of this impost, which, together with the direct exaction itself, renders the interference of the excise a most serious barrier in the way of a cheap and good literature for the people, to say nothing of the intolerable vexation occasioned by the incessant meddling of the revenue officer with every part of the process of the mill.

We hope the friends of Temperance will be alive to their duty in this matter. They are the natural allies of any movement intended to promote a cheap press. It is the very life and soul of their cause. It is their most efficient and mighty weapon to attack the drinking usages of society, and break down the degrading habits which still hold the masses in thralldom.

Every tract we issue is a missionary gone forth to make his converts. The larger the scale in which we multiply them, the more numerous are our agents of good—our angels of mercy—at work in the world, seeking to lead the wretched drunkard to sobriety and peace.

Our course as Teetotalers is plain. We must stand in the forefront of those who demand the repeal of the paper tax. We must send our petitions to the legislature to aid the efforts of the public spirited men who are trying to secure for the friends of progress the great boon of an untaxed press. An appeal is being made to Sunday-school teachers, and to members of mechanics' institutes, to send special petitions to the legislature on this matter. It is well; but we, too, have a special plea. We are doing a great work for the public good. Let us, too, ask respectfully, but firmly, that the Government may take this impediment from our path. Teetotalers, make your voice heard, and demand the REPEAL OF THE PAPER DUTY!

ANCIENT LAW RESPECTING DRUNKENNESS.—A certain people among the ancient Greeks (the Locrians, I think) punished with double rigour any crime committed in liquor; first and principally for getting drunk, and secondly, for the crime committed; for certainly he who eradicates his reason deliberately, as drunkards do, is much more guilty of what is committed for want of that reason, destroyed by his own fault, than he whose reason is overcome by any accidental attack of passion.—*Taylor's Laconics.*

## CORRESPONDENCE.

To the Editor of the Teetotal Times.

SIR,—After the publication of "The Bottle" and "The Drunkard's Children," it was my intention to have followed up those works by others bearing upon the Temperance question. Circumstances have hitherto prevented me from doing this; but having still a great desire to carry out this idea, and also being very strongly urged by many friends to do so, I now propose to publish a series of Twenty-four Plates, as a continuous story, contrasting the advantages of total abstinence from intoxicating drinks, with the evils arising from their use. The size of each subject would be about 6½ inches by 9½—the two contrasting subjects to be printed together on a sheet of paper the same size as one of the plates of "The Bottle"—to be published monthly, price twopenne. The price is put thus low in the desire that they may have an extensive circulation; but by so doing, I run considerable risk of remuneration, as the execution of this sort of works requires much time and labour, besides incurring considerable expense; and therefore, before commencing this Temperance work, I beg through you to call upon all the Temperance Societies, and the friends of this important cause, who may wish to further my views by becoming subscribers to my proposed work, to have the kindness to inform me as early as possible (postage free) the number of copies they would wish to subscribe for; and should I then find the number sufficient to guarantee me from loss, I will acquaint them of it,—and shall then require the subscribers to forward it me immediately, by Post-office order (free), the amount they have proposed to subscribe for, for the first month, and so on afterwards for each succeeding month until completed.

GEORGE CRUKSHANK.

48, Mornington-place, Hampstead-road,  
London, Dec. 10, 1850.

## TEMPERANCE LECTURES.

We are requested to state that Mr. Warham, surgeon, of Newcastle-under-Lyme, is willing to give his series of lectures to those societies that have not yet seen his valuable drawings of the various organs of the body, both in their healthy and diseased states; the latter showing the evil effects of intoxicating drinks on the human body,—calculated to make a deep and lasting impression. His diagrams and paintings, about three hundred in number, form a picture gallery of science, health, and disease. As Mr. Warham requires only ten shillings for each lecture, in addition to his travelling expenses by second-class carriage, societies within a reasonable distance will find this an attractive and economical mode of advancing the Temperance Movement.

MINISTERIAL RUIN THROUGH DRINK.—A. was early converted, and for years walked worthy of the Gospel. His grace and gifts gave promise of his being long an able minister of the New Testament. But he soon declined, and presented reproof. Devotion to the pipe issued in gross intemperance and other sins. Deposed from the ministry, "he became a public profligate, a profane swearer, a reeling drunkard, and street-fighter. His wife died broken-hearted. He opened a low beer-shop, in which he soon expended the little property he possessed." In the "clay-pit" he obtained "a scanty support for himself and his children." He fell from bad to worse, and, sustaining injury in his employment, the part mortified, and he died, in great agony of mind, a lost man.—*The Christian Miscellany.*

TAXATION ON MALT LIQUORS.—If a labouring man consume one pot of beer daily, the taxation, direct and indirect, on him is—firstly, on the land whereon the barley is grown; secondly, on the taxed labour which grows it; thirdly, on the malt; fourthly, on the maltster's charges for vexatious excise regulations; fifthly, on hops; and sixthly, on the license for a publican. On all these items 3d. out of 4d. is tax; therefore, on 365 pots, the working man pays an annual tax of £4 14s. 3d.—*R. Montgomery Martin.*

## TEETOTAL OPERATIONS.

GREAT TEMPERANCE DEMONSTRATION  
IN EXETER HALL.

The first of a series of meetings for 1850 and 1851 took place on Monday evening, the 2nd December; SAMUEL BOWLY, Esq., of Gloucester, presiding.

The proceedings commenced by Mr. J. W. GREEN stating that several letters had been received by the committee from persons whom they had expected to be present, but who were unavoidably detained from the meeting. He read one from James Taylor, Esq., the coroner of Bolton, a gentleman who has exerted himself with laudable zeal to keep down the number of houses licensed for the sale of intoxicating drinks in that borough. Mr. Green stated that although the committee regretted his absence on that occasion, they were happy to state that arrangements would shortly be made to give Mr. Taylor an opportunity of bringing the evils of the licensing system under the notice of the friends of Temperance in London (cheers).

The CHAIRMAN then briefly stated the object of the present meeting. He felt that it was not very flattering to them, as Christians and philanthropists, that the public were not willing to pay the price of a couple of quarts of beer to attend and support so good a cause. If the meeting had been convened for the purpose of attacking the Pope, there would no doubt have been a crowded house; but he for one was inclined to think that the Cardinal, with his scarlet hat and stockings, was not half so mischievous a personage as a certain Mr. Boniface who lived yonder, and came, not with the patent of a foreign prince, but the license and authority of her Majesty the Queen (hear, hear). Reference had been made in Mr. Taylor's note to the licensing system. He (the Chairman) believed the time would shortly come when the magistrates of England would find much better employment upon a temperance platform than upon the magistrates' bench on a licensing day (hear). The friends of temperance had, however, an uphill work before them—their cause was not yet popular; nevertheless, as they had truth on their side they were more powerful than if they had numbers only, and they must ultimately prevail (hear). He was not at all afraid of their principles, whatever might be their amount of success; he had now advocated the cause for sixteen years, and each returning year confirmed him more deeply than ever in the conviction that the temperance cause was of the utmost importance to the health and welfare of the public (hear). He believed that it was comparatively useless to expend their efforts in endeavouring to promote education and religion while gin-shops were encouraged and intemperance promoted, and thus all their benevolent enterprises frustrated. Let them strive to convince the Christian public that the only way to remove the present miseries of the world was to make people temperate, and they would soon have reason to rejoice in the prosperity of their undertaking (cheers).

ARCHIBALD PRENTICE, Esq., of Manchester, said he had been intrusted with a message from his townsmen to the people of London, and it was to say that they had sixty places of meeting in Manchester, and held as many as 105 temperance meetings every week (cheers). True, they were not meetings in large halls, like the present; but small meetings consisting, some of them, of not more than 100 people, and held in obscure corners of the town; but they were attended by earnest speakers and attentive hearers, and by their means, as many as 10,000 people weekly received instruction in temperance principles (hear, hear). He had also another message to deliver, and that was, that if during the forthcoming exhibition, the London friends determined on getting up a grand temperance demonstration, the people of Manchester, to the number of 2,000, would be very happy to accept a respectful invitation to attend (hear, hear). The committee who superintended the arrangements for the present meeting had requested him to direct the attention of the friends to the effects of temperance on wages. Now he would not detain them long with a dry question of political economy; but he thought

they would all see, with him, the importance of the working classes thoroughly understanding how the present drinking habits of society trench upon their own interests. He had had many opportunities of witnessing the effects of turns-out, and had paid special attention to the subject. Adam Smith, Richard Cobden, and other Economists, told them, that if there was a greater demand for labour than there was supply, the price of labour would rise; that if there was a greater amount of labour thrown into the market than there was demand for its profitable employment, the price of it would fall; while, if the demand and supply were equal, prices would remain stationary. In the course of his experience, however, he had seen wages fall when trade was stationary, and it arose from this, that, whenever disputes arose between masters and their men, the former having capital to fall back upon, and the latter none, the weakest party must go to the wall. It was important, therefore, to draw the attention of working men to this fact, and to endeavour to impress upon them the necessity of providing for such contingencies. If a dispute should arise in a mill where there were 1,000 teetotal hands, and a turn-out should be the result, the men would stand in a better position than the same number of intemperate men, and would not be obliged to give in a few days, and return to work on any terms, however disadvantageous. The temperate man could have credit at the provision-shop if he required it; he had his house comfortably furnished, besides, perhaps, something in the shape of savings to rely upon; while the intemperate man, without credit, clothes, or money, could not stand for a single day, and must return to work on any condition, however unjust, in order to supply the cravings of his hungry family with food, and his own depraved appetite with drink (hear). There were, doubtless, political and commercial reasons for the great depression in some branches of trade, but it must not be forgotten that the real cause of the distressed condition of the shirt makers and slop tailors was, that men had not been sufficiently careful of their money and health, and, therefore, their poor miserable wives and daughters were obliged to turn out and work at any price they could possibly get (hear). If there were better economy in spending the wages of the men, and if so much was not wasted in drink, the women would be employed at home where they should be, instead of being compelled to wear out their existence in working for tailors and shirt makers (hear). Now, although in some cases it would be almost impossible to make savings out of the very small earnings of working men, yet, upon the whole, it must not be forgotten that a vast amount of money passed through their hands, out of which, something might be put by to form a resource in the times of difficulty and low wages. The public expenditure of the country was about £50,000,000 a year, and people, perhaps very justly, complained that they were over-taxed; but nothing was ever said about spending £60,000,000 a year in unnecessary and intoxicating drinks, the use of which was mischievous in the extreme (hear). Of that large sum squandered in drink, it was said the working classes contributed one-half. Why, if the sum of £30,000,000 was laid out in the purchase of freeholds, a million might be purchased annually, and, in the course of six years, there would be universal suffrage in the country. In America there were circumstances which prevented great depression in wages, for the labouring man there, when manufacturers were low, could have resort to agriculture. Now he (Mr. P.) would like to see teetotalism progressing, not only among working men, but amongst other industrial classes, such as authors, poets, and artists. Since the time of George Morland, any man who could daub upon canvass thought that he had equal genius if he could drink as much gin as that celebrated painter; and the poet Burns had been pointed at as one who resorted to the exciting cup to fire his fancy and inspire his muse; but he (the speaker) contended that both would have been better men had they been thoroughly sober men, and that no true genius could attain its just development without temperance (hear). Having spoken of the additional attractions of plate-glass and music to which dram-sellers were now-a-days compelled to resort in order to captivate their votaries, and which he took as a very hopeful sign, inasmuch as it showed that other inducements besides drink were becoming necessary, he urged the manliness of at once and for ever renouncing the use of that which had been proved to be so pernicious to health and happiness. Having become teetotals themselves, let them seek to convert the majorities which

now opposed the march of temperance into minorities, and thus, as pioneers, let them prepare the way for the reign of righteousness, truth, and peace (cheers).

GEORGE CRUIKSHANK, Esq., who was most cordially greeted, said the subject which had been given to him to speak upon was the public press, and he felt it was so important a topic that he could have desired the task to have fallen into more competent hands. The only reason why he had undertaken it was, because from early life he had been associated with literary men, many of whom had been connected with the press, and of all of whom he was able to speak well (hear). He had always found them exceedingly liberal and kind in their conduct towards all who came within their reach, and he had experienced it. On a late occasion at a meeting held in Drury-lane Theatre, some of the speakers alluded to the triumphs of the temperance cause, and he (Mr. Cruikshank, identified himself with it, for he was proud to stand in such a connection; but they also alluded to the commencement of the great work, and described the manner in which its advocates were formerly treated, when something heavier than words was used against them—viz., brick-bats. They also referred to the pleasing change which had come over public opinion, and pointed to their then position as a great triumph. They, moreover, pointed to the number of gentlemen of the press present, and they called that a triumph, and no doubt it was. He joined the teetotalers in celebrating their triumphs, but he thought they should be cautious not to boast too much, for in his experience bragging had always led to failure. Let them therefore celebrate their triumphs with meekness and thankfulness; at the same time, not forgetting that they were triumphs. He had now to call their attention to another triumph, and that was with respect to the statements made in the public prints. He was sure that they owed to the Press their best thanks for the very excellent reports they had given of that meeting; and he was satisfied that he should have the voice of the present audience with him if he were to propose a vote of thanks for that service (hear, hear). But he was sorry to say there was one exception—one great exception—and that was the *Times* newspaper (hear). What he was about to say would be uttered with every possible respect to the parties, because he did not forget that some of themselves had been moderate, and some perhaps immoderate, drinkers, and they must not be angry with those who had not yet come round to their way of thinking (hear). But the *Times* seemed to have gone out of the way, and to have been actuated by some spiteful feeling, as a few extracts from the leading article of that journal on the late temperance meeting in Drury-lane Theatre would show. Mr. Cruikshank proceeded to read and commenting upon the article in question from the *Times* of the 30th October, which was perhaps as puerile an effusion as ever appeared in the pages of the "leading journal." He then gave an instance or two of the evil effects of intemperance in parties once connected with that paper, and also in the case of a clergyman, a friend of the speaker's; concluding by congratulating the audience on the prosperous position of their great cause (cheers).

The CHAIRMAN said he thought they had nothing to fear from the article referred to. Indeed, it was a powerful argument in support of their cause, when the mighty *Times* made so weak an attack upon it (hear, hear).

The Rev. Dr. BURNS, after alluding to the comparative smallness of attendance, through the public misunderstanding as to the terms of admission, said he was happy to inform their Manchester friend that the state of temperance in the metropolis was a very healthy one. There were between fifty and one hundred meetings held every week in London, and he believed that a large aggregate meeting in that hall once a month could be well sustained. With respect to the leader in the *Times*, he considered that it had done the cause of teetotalism good service, for in the first place it had published to the world the names of persons as connected with the movement, which were of no mean standing, and then, secondly, it had given currency to certain statements which it would not be easy to gainsay (hear). During his teetotal career he had seen great changes in connexion with the press; at one time an article on the subject could hardly find a place in any respectable periodical, but now they were ably supported in some of the best journals of the country, and when the "leading" paper could publish no more forcible objection to their plan than the one referred to, he thought they ought to be well satisfied of the truthfulness and sterling value of the

principle they avowed (hear and cheers). In attempting to justify the zeal and earnestness with which this great cause was being carried forward, the learned doctor said, it need only be borne in mind that intemperance was one of the deadliest trees. Intemperance was remotely or intimately connected with all the evils which distract society, curse our species, and dishonour our God; it fostered ignorance, degraded humanity, and robbed man of all the blessings which were provided for him in the Gospel (hear, hear). It was the great stream which fed our prisons with felons, our asylums with lunatics, our hospitals with patients (hear). Do away with drink, and the great proportion of the prison houses of England would be "to let;" Hanwell would hold all the maniacs of the kingdom, and our hospitals would not be over-crowded, as at present (hear). While the legislature were seeking to improve prison discipline, and were anxiously asking, "What shall we do with our criminal population?" the Temperance Society was quietly endeavouring to solve the question by cutting off the supply altogether, convinced that if the population of England was ever to be a moral community, they must become a sober people (cheers). In carrying out their enterprise, two things were requisite, as indeed they were in every good cause; first, to entertain a clear and just conception of it; and, secondly, to hold fast the object in a good spirit (hear, hear). That they had the truth with them in this matter was certain, and they could support it on reason, philosophy, morality, patriotism, and religion; and if, in an earnest, enlightened, prayerful spirit, they prosecuted their work, public opinion would one day go completely with them; and it was not at all improbable that, before long, the editor of the *Times* (for it was well known that even the *Times* sometimes changed its views) would head an article something in this style—"A great Fact! Teetotalism the grand panacea for a world's drunkenness." (cheers.)

Mr. T. A. SMITH said he rejoiced that light was spreading. Thirty years ago few persons knew anything about alcohol; but the teetotalers had taken that deadly poison into the laboratory, had subjected it to tests, and shown to the public what were the relations which its constituent elements bore to those of the human body. The foundation of all natural philosophy was experience—experience founded upon experiment. He denied the allegation of the *Times*, that "the individual experience (of teetotalers) is invariably met with some opposing experience," and he would defy any one to prove it. For himself, he had tried teetotalism under all circumstances, and he was certainly convinced that a man is better without than with stimulating drinks. Let them look at the effects of drunkenness in the poverty, wretchedness, squalor, and crime, which, alas! so extensively prevailed, and contrast all that misery with the comfort and happiness which entire abstinence promoted, and then decide which of the two was most desirable.

The SECRETARY having announced several subscriptions, The CHAIRMAN closed the proceedings with some appropriate observations. There was, he said, one point upon which they were all agreed, viz., that intemperance was producing a vast amount of evil. He referred to testimony which he had received on the subject of the increase of intemperance in the town of Preston with the improved rate of wages, to show that through this unhappy vice prosperity was sometimes made a curse to the working classes, instead of a blessing. He then dwelt on the obstacles which the drinking customs of the country placed in the way of all benevolent enterprises. He had recently visited the extensive industrial schools of Liverpool, containing 1,100 pauper children, and he found upon inquiry that a large proportion of them were driven there by the intemperance of their parents; and that out of thirty-three lately introduced, only three could read their letters. In his own city, Gloucester, they had a benevolent society set on foot to investigate the evils which surrounded them. The income of that society was only £200 a year, while at the same time the expenditure of the locality in intoxicating drinks, was £40,000; and there was as much money spent there in that way on one fair-day as would support the whole of the charities in that city. One thing, he said, had been abundantly demonstrated—namely, that by means of total abstinence from strong drink a great number of individuals and families had been essentially benefited, in their bodies, their characters, and their circumstances. Could the advocates for the use of strong drink say the same of their system? (hear and cheers.) What good had

the use of strong drink ever done to individuals or to families? (cheers repeated.) He concluded by urging each individual in his sphere to extend a knowledge of the blessings and urge the practice of entire abstinence as promotive not only of the highest amount of physical enjoyment, but of intellectual, moral, and spiritual well-being. To the religious world he felt they must specially appeal, and call upon Christians to practise that self-denying and benevolent spirit which they professed to cherish, by giving up any paltry indulgence of appetite to insure in their own persons, and by their own influence, so real and permanent a blessing.

J. D. BASSETT, Esq., of Leighton Buzzard, moved a resolution of thanks to the chairman. Their friend Bowly, by the time he reached his home, would have travelled more than 300 miles for the purpose of attending that meeting; and he believed that there were no two men to whose zealous and unremitting exertions the temperance cause was more deeply indebted than to the chairman and John Cassell (hear and cheers).

W. SIMS, Esq., seconded the resolution, which was carried with much cheering.

#### HAWKSTONE-HALL, WATERLOO-ROAD.

On December 3, Mr. T. A. Smith delivered a lecture on *Spontaneous Human Combustion*. He began by describing various theories respecting combustion, and defined it, as chemical action, accompanied with the evolution of light and heat. He then exhibited a variety of experiments to illustrate the distinction sometimes made of supporters, and non-supporters of combustion, and showed that under ordinary circumstances, oxygen was concerned in every case of combustion. He explained the various methods by which fire might be obtained, by collecting the rays of the sun with a convex or plano-convex lens, by friction, percussion, electricity, galvanism, magnetism, and chemical action. Having thus explained the nature and production of combustion, he read a variety of cases of human combustion from Dr. Trotter's "Essay on Drunkenness," and other works; and as in all these cases, the victims had been in the habit of drinking large quantities of intoxicating liquors, he said it might serve to throw some light on these rare phenomena, if the nature of these liquors could be ascertained. He then, by several experiments, proved that all these liquors contained hydrate of oxide of ethyle, composed of highly inflammable materials, and which appeared to have rendered the bodies of these victims preternaturally combustible. In conclusion, he remarked, that whilst such instances of the fatal effects of intoxicating drinks were extremely rare, there were plenty of cases of every-day occurrence, showing the dreadful nature of these liquors—cases where they had destroyed property, health, domestic happiness, life, and even hope. He exhorted them to forsake these deadly drinks; to devote their resources and their talents to nobler objects; to seek the elevation of themselves and families, and to assist the Teetotalers in their efforts to promote the happiness of man, and the glory of God.

#### WESTMINSTER BAND OF HOPE.

The ninth monthly meeting of this interesting association of juvenile Teetotalers (in connection with the Wesleyan Teetotal Union) was held on Tuesday, the 10th of December, in the Temperance Hall, Prince's-place, Westminster. About one hundred adult and juvenile friends of the association sat down to a plentiful and cheerful repast, and in the evening a public meeting was held. The chair was occupied by W. SIMS, Esq., who added much to the pleasure of the evening by his kind and paternal observations. A number of Temperance melodies were sung by the youthful members, and many interesting recitations and addresses were also given by them, to the great satisfaction of all present. Mr. W. Tritton delivered a short address to the children, in which he impressed upon the minds of his young hearers the leading doctrines of Teetotalism. The special object of this association is to interest in the Temperance cause the children of the members of the Wesleyan Union, and those connected with the different Sunday-schools of the neighbourhood; and, during the last nine months, the secretary, Mr. Gardner, has received the pledges of about two hundred children.

#### HIGHGATE.

The second monthly meeting for the advocates of temperance, was held on Monday, December 9, in the Rev. G. R. Birch's room, adjoining the Literary and Scientific Institution in this place. B. Rotch, Esq., B.C.L., presided, and the

Revs. H. Townley, G. R. Birch, and S. Hatch, J. Puget, Esq., and Mr. T. B. Smithies, took part in the proceedings. The room was crowded, and the many forcible statements made by the speakers, while they portrayed the evils arising from the "drinking usages of society," could not fail to have convinced the audience of the advantages arising from total abstinence. At the close, a temperance melody was sung, and several signatures were obtained.

#### READING, BERKS.

A Temperance Conference was held in this town, on December 21, which was attended by delegates from the neighbouring towns. The Rev. Doxsey, from London, and the Primitive Methodist ministers of the town, were among the number. In the evening, a public meeting was held, the Rev. E. Bishop in the chair. Addresses were delivered by Messrs. Doxsey, Taylor, Mules, Buckland, Kidgell, Rickman, &c. Votes of thanks were given to the Mayor for the use of the hall, to Mr. Doxsey, for endeavouring to promote an agency, and to the Reading friends for so kindly entertaining the delegates. Last month a lecture was delivered here by Dr. Matcham, on the Physiological Bearings of the Temperance Question. Many hundreds of publications have been circulated during the year, including the TEETOTAL TIMES, "The Working Man's Friend," "John Cassell's Library," and several Temperance periodicals and tracts.

#### IPSWICH.

An interesting demonstration in favour of the principles of the above society was given on the occasion of their recent annual festival. So large a number assembled to do honour to those principles (notwithstanding the excessively unfavourable state of the weather) that the Temperance-hall was not capacious enough to accommodate the whole number at one time, and it became necessary to have a second "tea making" after the first had been supplied. This state of things may be regarded as, in a great measure, the result of the able advocacy combined with the gentlemanly bearing of Mr. Simeon Smithard who has been successfully labouring for the last seven months as temperance town missionary; and who has done much to rescue the society from the obloquy and reproach which had undeservedly been cast upon it, in consequence of its singularly unfortunate connection with men who (as it is but too well known) ultimately proved worthless. Mr. R. Johnson being called to the chair, the Secretary read the report, from which we make the following extracts:—

"Open air meetings have been held weekly during the summer months upon the Common Quay, near the Pottery, at the entrance of the Norwich-road, and in the neighbourhood of this Hall. The meetings have been large, consisting of the middle and labouring classes, many of whom, but for these meetings in the open air, most likely would not have heard lectures upon teetotalism; some of whom were publicans, who, with the assistance of a mob, came to annoy and interrupt the meetings, but who, through the firm but forbearing conduct of the friends of temperance, at last withdrew their opposition, and they are happy to say that some of those who at first came to oppose, at last embraced the principles, and are now living in the enjoyment of the sweets of total abstinence. Nor have the indoor meetings been less distinguished for usefulness than those in the open air. This is apparent from the increasing attendance upon them, and the very great interest displayed in them. And it is fully evident that what has given an additional charm to these meetings has been the singing of temperance melodies.

"The next order of means employed by your missionary has been house to house visitation. This has been sometimes of a general character, embracing whole districts, calling upon the inhabitants promiscuously, speaking to them on the subject of temperance, and leaving with them a temperance tract. Sometimes they are of a more special kind, visiting such as have signed the Pledge.

"The result of these varied efforts has been a large addition to the temperance ranks; above 500 fresh signatures have been taken to the Temperance Pledge since the 1st of May, 300 of which are juveniles.

"The visit of our friend James Teare, and his constant zeal and undaunted courage as a teetotal advocate, has been attended with extraordinary success."

Interesting addresses were then delivered by W. D. Sims, Esq., Rev. J. Gay, and Mr. Smithard, who on this occasion took leave of the society, being about to remove to Devonport, to labour in the same cause. Mr. Frederick Atkin,

from Gainsborough, the successor of Mr. Smithard, delivered a powerful address, in which he set forth the evils of the drinking usages of society, illustrated with facts and anecdotes. The business of the evening was interspersed with the recitation and singing of temperance melodies, and about ten o'clock the company separated, being highly delighted with the proceedings.

## BIRKENSRAW, NEAR LEEDS.

The sixth annual festival of the temperance society of this place was celebrated last month. About 200 persons took tea, after which a public meeting was held, when addresses were delivered by Mrs. Jackson, Messrs. Howgate, Thornhill, Walmsley, &c. The society was formed about six years ago; and, though it was predicted that it would not last six months, it has become gradually larger and stronger. We have had several lectures from Mr. Lomax, of Manchester, and other advocates of talent, by which much good has been effected. We intend to persevere in the good work through the ensuing winter. W. H.

## TODMORDEN.

The members of the Todmorden Temperance Mutual Improvement Society, held their first annual festival on the 7th ult. After tea, a meeting was held, presided over by Mr. James Whittaker. Several essays were read, and addresses delivered; interspersed with a variety of recitations. The meeting was interesting, and proved that the members had made rapid progress during the past year. They have a small library, and are using every means to improve themselves.

## SELBY.

The Teetotalers of this place resolved upon holding monthly meetings during the winter months, to be addressed chiefly by working men. These meetings have been convened by means of attractive placards; they consisted chiefly of working men, who were addressed by several of their fellow-workmen, on the dreadful results of intemperance, and the blessings following total abstinence. A strong sensation has thus been produced through the town, and drunkards have been reclaimed and homes made happy. A specimen of the contents of the placards referred to is subjoined:—

"To the Working Men of Selby. It is an  
**ALARMING**

Fact that intemperance is the crying sin of the nation; it fills our goals with prisoners, our workhouses with paupers, and our asylums with lunatics, and is the cause of many an

**ACCIDENT**

Which, but for intemperance, would not have occurred.

**FOUR**

of your fellow-workmen have nobly volunteered, and will attend, on **TUESDAY EVENING**, in the **VICTORIA ROOM**, at Eight o'Clock precisely, to advocate the cause of Total Abstinence from all Intoxicating Drinks as the only effectual remedy for this great evil. These men for many years have proved by their

**LIVES**

that Teetotalism has been a blessing to them, and that they have not

**LOST,**

but gained, by the adoption of Total Abstinence Principles."

## SHEFFIELD.

A meeting of the Friends of Temperance was held in the Town-hall, on Monday evening, Nov. 11, to take into consideration the practicability of building a Temperance-hall. Mr. Dalton occupied the chair. Several speakers expressed their belief that the Temperance cause in Sheffield had suffered grievously for want of a suitable place in which to hold their public meetings; and a resolution was passed that they should endeavour to raise £1,000, in shares of £1 each to be applied in the erection of a new Temperance-hall. The intended site is in the vicinity of the Roman Catholic chapel now in course of erection in Queen-street. The present plan describes the intended lecture-hall to be 47 feet long by 27 feet wide. Underneath the lecture-room will be four shops. Some of the promoters, however, are sanguine enough to believe that they will be enabled to raise more than the £1,000 and are wishful to build a hall of larger dimensions, capable of holding 1,000 or 1,200 people.

## SETTLE, YORKSHIRE.

A report recently issued by the Settle Temperance Society states that there are about eighty confirmed drunkards

and about 170 teetotalers in this place. They also state that there has been a great decrease of drunkenness on the Sabbath-day since the law respecting the closing of public-houses during the forenoon of that day came into operation; they recommend efforts to be made for its extension to the whole day, as there is more drunkenness (particularly among the working classes) on the Saturday night and Sunday than during the rest of the week.

## HALIFAX.

On Saturday, Nov. 9, a number of teetotalers and their friends sat down to an excellent tea in the school-room at Patmos. A public meeting was held in the same place, when Mr. Ambrose Brook was called to the chair. Several addresses were given, melodies sung, and recitations gone through.

## SCOTLAND.

**SCOTTISH ASSOCIATION FOR SUPPRESSING DRUNKENNESS.**—This association has recently circulated a letter among the clergy of Scotland, recapitulating the objects of its formation, and entreating co-operation in the work of reforming Scotland "from its present degraded position as the most drunken country in Europe." The committee suggest to every clergyman in Scotland the propriety of preaching a sermon against drunkenness on the last Sunday of the present year, at which a collection shall be made in aid of their funds, believing that Scotland has now the opportunity presented to her, through this association, of wiping off the "national disgrace." Upwards of 700 clergymen in every quarter of the country, it is added, have been already enrolled as office-bearers of the association.

## ALLOA.

The Rev. M. McDonnell, of Alloa, delivered a lecture on Sunday evening November 10, in the Rev. Mr. Renton's church, on the Abstinence Movement, and in the course of an able and touching address demonstrated the crying evils of intemperance, and the bounden duty of all to join in doing what in them lay to remove the plague-spot of drunkenness from our beloved country; tracing from documentary evidence the alarming increase of crime referable to this national sin, and presenting many harrowing scenes of physical, mental, and moral degradation induced by this insidious foe. The appeal to others to join in the movement was characterized by earnestness and Christian charity. The church was crowded, and the audience listened most attentively.

## IRELAND.

The second monthly meeting of the teetotalers established under the presidency of the Rev. James Roche, P.P., recently took place in the Temperance-hall, in Selskar. The chair was taken by Sir Francis Lehunte, who in very eloquent terms expressed the happiness he felt at once more meeting the teetotalers of Wexford, comprising the different distinct societies all united as one body in those admirable monthly reunions now established in this hall, under the auspicious presidency of their active and highly-respected parish priest, the Rev. Mr. Roche, whose acceptance of the office of president must confer great benefit and stability on their newly-established, or rather revived society (cheers). He felt every confidence that this revival of the temperance cause would be a healthy and lasting revival, and that we would show the example of casting off the blot of drunkenness from the national character, and endeavour to regain the glorious character for virtuous self-denial which this country had attained by the teachings of the immortal Father Mathew (great cheering). Irishmen (observed the worthy chairman) are now in the constant habit of frequenting every part of the world; if they go abroad as drunkards, they will tarnish the national character, and inflict an injury and a curse wherever they go; but, if on the contrary, they show themselves as sober, respectable characters, they will prove an honour to their country, and help to raise her in the estimation of strangers, while their good example will confer a benefit on society in the places they may visit (loud applause). I have brought with me (continued Sir Francis) a late number of the *Illustrated London News*, which contains the report of a very important meeting held in favour of temperance at the Theatre Royal, Drury-lane, which was presided over by Mr. Heyworth, M.P., and at which meeting a speech was delivered by an Indian Prince from North America, replete with good sense and good feeling, explaining the degradation and ruin inflicted on the poor Indians by the introduction

of ardent spirits, or as they termed it "fire-water" amongst them, by white men calling themselves Christians, for their own base and sordid purposes, which ruined the moral habits of an innocent and fine people, and caused the destruction of entire nations, by the immoderate use of those poisonous stimulants. Sir F. Lehunte here read the speech of the Indian prince to which he had alluded, and continued to say that he was delighted to find that the exertions of the advocates of Temperance were being successful to a great extent, as may be instanced by the new regulations of the navy, in which the admiralty had established a very salutary change by now only allowing the use of spirits once a day at dinner, and allowing none at all to the young lads. Some of the oldest advocates of Temperance were admirals in the navy, who saw by experience the evil effects caused by intemperance amongst the seamen (cheers).

Dr. BOXWELL said: The first time I came here I told you an untruth, by saying that I found a glass of wine necessary at times when I was hard worked, which I have since found to be a mistake, and that I am not only as well but better without it at all times. When I made that statement I was a temperance man—I am now a teetotaler (great cheering); and I hope all here will follow my example, I cannot agree that stimulants are necessary: they are not so. I advise every one who takes the pledge to renew it every morning on his knees before his Creator, and at night return God thanks for having given him grace to keep it during that day.

Rev. W. MORAN said: I have long been a practical teetotaler, and I have felt sickened to see so little countenance given to the movement by influential persons; but as such persons are now beginning to attend, I hope to see a healthy revival (cheers). There is nothing so patriotic as teetotalism, as it serves to raise the character of our country, makes us more capable of using properly our civil and political rights, and causes numerous individual and social benefits.

Mr. D. DEVITT said: I am amongst the oldest teetotalers in Wexford. They feel it no disgrace, but an honour, to have to say that they kept the pledge, and I am proud to say that I have done so too. Mr. Devitt continued for some time, in very forcible language, and with considerable talent and humour, to enforce the necessity of teetotalism, and justly remarked, that as a man of the highest position in society will lower his character by being seen drunk in the streets, surely a poor man is much worse off by being seen in a state of drunkenness, as no one wishes to take a drunkard into his employment. He next stated that he had determined to try if he could do without the use of tobacco, although he had been now using it for fifty years: that in pursuance of that resolution he had not used a pipe for the last week.

Rev. WILLIAM MORAN: I am delighted to hear the speech of Mr. Devitt. With regard to the use of tobacco, it is my opinion that in nine cases out of ten it leads to drunkenness, that it brings people into idle and dangerous company; that it is altogether a useless and pernicious practice; and that the wasting of money on tobacco and whiskey, when so many are starving, is an absolute crime. Drunkenness led to every crime. One judge said, "that but for drunkenness he would have nothing to do;" and another remarked, "That all crime could be traced directly or indirectly to drunkenness." He had read of a Dissenting clergyman, who, in preaching against intoxication, advocated the moderate use of drinking. After he had done, a woman came to him, quite drunk, and said, "Your reverence and myself are perfectly agreed as to the moderate use of drink." He had also read somewhere the following suggestions for obtaining happiness:—"If you want to be happy for a day, get yourself shaved—if for a month buy a horse—if for a year get married; but if you wish to be happy all your life become a teetotaler."

Dr. BOXWELL: Gentlemen, as to tobacco, it is as poisonous as whiskey, only it is not maddening.

The CHAIRMAN: I have now a word to say to non-teetotalers; I strongly recommend them to take the pledge from your parish priest, or Father Moran, or from some other clergyman, and to those who have been so unfortunate as to break their pledge, I would say, renew it immediately; it is certainly a disgraceful thing to have broken a pledge, but it is more so to continue in such an evil course. Ireland was highly honoured by the high position she gained for herself by the almost universal practice of temperance and self-denial, and I hope you will show a good example by not only preserving your pledge as strict teetotalers, but by also combining all other virtues, and thereby shewing the full value of Teetotalism.]

## RECENT PUBLICATIONS.

VOICES FROM PRISONS AND PENITENTIARIES; *respectfully addressed to the Patrons and Teachers of Sabbath Schools.* London: John Cassell, 335, Strand.

This tract is well worthy of special attention, both from the importance of the subject upon which it treats, and from the manner in which the work has been executed. For some years past many of the Temperance Reformers have been urging the necessity of special effort in relation to the young, and many startling facts have been published from time to time in relation to Sabbath-school teachers and Sabbath-school children. The last place to which one would think of resorting to gather evidence of the temporal destinies of the children educated in Sabbath-schools is the Penitentiary, or the prison; and yet the pamphlet before us shows, by the most indisputable facts, that unless we go to these abodes of crime and misery, we shall form but a very poor idea of the many evil influences at work in society, robbing the school of its pupils, or destroying the fruit when it is ripening and ready for the Church.

This tract contains a mass of valuable testimony, collected with great diligence and care from the most trustworthy sources. It follows up the work which was so well begun by the indefatigable Mr. Smithies, the results of whose labours are given at length. A copy ought to be placed in the hands of every Sabbath-school teacher throughout the kingdom, as a careful perusal cannot fail to convince minds at all open to conviction that the drinking customs of society constitute the most serious impediments to the spread of education and religion.

Every paragraph of this tract contains matter on which the Sabbath-school teacher will ponder with thoughtfulness and sorrow. We can only urge the desirableness of giving it an extensive distribution. We know of no tract on the subject of temperance more worthy of attention.

INTEMPERANCE OF THE SEVENTEENTH CENTURY.—There are those who steep sermons in drink; they drink away convictions, and like the wounded deer, run to drink. The tavern bell, I fear, does more hurt than the church bell does good.—*Watson, 1662.*

TRACTS TO DRUNKARDS.—"You often gave me some tracts and advice when I was so tipsy that I could scarcely get in and out of my cart. I was miserable when I was sober. I am now dying, and have no hope." He found peace with God, and died in hope of heaven.—*Wes. Tract Reporter, September, 1850.*

SPEAK KINDLY TO DRUNKARDS.—"A friend was urging an intoxicated man to go home, but he resisted, and swore that he would not. 'My friend,' said a minister, who was passing, tapping him on the shoulder, 'it is a serious thing to be damned.' 'You are right, sir,' said a drunkard. He went home, and sought and found mercy, and joined the Church of Christ."—*Wes. Tract Reporter, September, 1850.*

MODERATE DRINKING.—Dr. Mussey says:—"We have no evidence that alcohol, in any form, or taken under any circumstances, or in any combination, is capable of being digested or converted into nourishment. There cannot, I think, be left a reasonable doubt that as much mischief to health results from the use of any kind of fermented liquors, as from distilled spirits, equally diluted with water. If I must drink any quantity of alcohol, in a specified time, I should think it best to take it in distilled spirits, rather than in cider, wine, or beer."—*Report for 1838 of the Amer. Temp. Union.*

Advertisements, and articles intended for insertion, should be addressed to the Editor, 335, Strand, London; also, all orders for the Stamped Edition, with remittance for the amount, in postage-stamps, or Post-office orders, to John Cassell, as above.

The TEETOTAL TIMES AND ESSAYIST may be had of B. L. Green, 62, Paternoster-row, London; Ward, 54, do.; Abel Heywood, Manchester; Karshav, Leeds; Morrison, Edinburgh; Gallie, Glasgow; and all Booksellers.

## A WORD FOR MYSELF—SIXTEEN YEARS A TEETOTALER.

[BY BENJAMIN PARSONS.]

A NEW YEAR is generally a time of reflection. How long have we lived? What have we been doing? What is the manner of our life and the state of our health? How long are we likely to live? Are we prepared for another world? These are questions which all thoughtful people ought to ask, especially when the various revolutions of time are reminding us that our days are hastening to a close. These thoughts have of late been rather forced upon the attention of the writer, by the fact of so many of his friends and neighbours having fallen around him just as 1850 closed and 1851 commenced; and, among other things, he was induced to review his own Teetotal life, and some things occurred to his mind which he thought would not be unprofitable if sent to the press.

About SIXTEEN YEARS ago I became a Teetotaler. As I have often said, previous to that period, the doctors had given it as their opinion that my nerves were so shattered, that nothing but giving up reading, thinking, and the ministry altogether, would afford any hope of recovery. My nervousness was such that I enjoyed nothing. I held tightly by both rails of the stairs lest I should fall from top to bottom; I expected every hour to drop down dead, and indeed suffered a living martyrdom. With a life, then, not worth six months' purchase, I commenced Teetotaler, and "having obtained help of GOD," have continued until this day, and have enjoyed as large an amount of bodily and mental health as any person in the kingdom. I am quite willing to compare notes with any individual in the world as to my exemption from pain and ailments of any kind during the sixteen years of my Teetotal history. I am also ready to examine with them my labours. I have studied for more hours every day on an average than I ought, and have to some extent put my health in jeopardy; I have worked hard with my hands, feet, and tongue, and have had, perhaps, more than a common share of the cares and anxieties of life; and yet I have never been ill, have required no medicine, and for the last six years and a-half have taken none at all. I may add that my spirits have been cheerful, and my labours and pursuits, which before were so perfectly irksome, have afforded me the highest pleasure.

Now this is a tolerable testimony, from a man whom the doctors had consigned to mental inactivity and a life of disease. And I deem it necessary to make it here, because I am no believer in the earthly immortality of Teetotalers. I do not think that we are entirely free from disease, or, at any rate, from the decay of nature to which all are doomed. I have, it is true, a firm conviction that total abstinence is the best medicine, that Teetotalers are more likely to escape disease than other persons, and that they have a greater prospect of a good old age. But still the life of every one must end, and, with many of us, may end soon, and it is best to be ready, that we may not be taken by surprise.

I have, during this period, seen a large number of my friends, neighbours, and acquaintances carried to the grave. Many of them appeared much stronger and far more likely to live than myself. Ministers, deacons, and tradesmen; the young, the strong, the healthy; men and women beloved, pillars of their families, of the Church, of their country and the world, have become low-spirited, nervous, dispeptic, paralytic, deranged, insane, or have died suddenly of apoplexy. If chemistry and physiology be right, the *drink* of these valuable persons was chiefly to blame. They had not only a host of exciting cares, but they would take *stimulants*, and thus overworked a nervous system which already was too much burdened with mental anxiety. The string was drawn too tight, the vibration was perpetual, the atmosphere was unpropitious, and at last the catgut snapped and the music of the instrument was gone. Others again of an inflammatory temperament would, in spite of every admonition, drink the living fire, and thus added fuel to the flame, and sent themselves prematurely to the bar of their Judge, literally rending themselves from their families, the Church, and their country, before half their work was done. We have lately seen the account of the death of one of England's most hopeful and valued sons. A man of first-rate talent; a minister of commanding eloquence; a labourer in almost every good work; a pillar in the Church; and an individual of whom any age and nation might be justly proud. His chief, perhaps, almost his only defect was, that he stoutly opposed the Temperance Reformation. He treated it with scorn, and sometimes launched at it the shafts of his ridicule. We have heard him do this on the platform. We were once at a public meeting of ministers, when a proposition in favour of total abstinence was made. Most present accepted the resolution with deference, or in silence, except two individuals. One of them, who held up a tremulous hand against it, was so nervous that he could not read a resolution which he afterwards had to propose. Stimulants had shaken his whole frame, and yet he took these poisons as his daily medicine, and was indignant and wrathful that any one should dare to advise him to abandon these banes. The other was our friend; and when the memorial from the Temperance people was introduced he exclaimed, "Here are these Teetotalers bothering us again!" and held up his hand against them. As I sat next to him I heard these words with my own ears, and saw the deed with my own eyes: and must say that I felt deepy pained, not for myself or our cause, but for the esteemed individual who was thus opposing a principle which would have prolonged his own days and usefulness. I knew that from his great mental labours he was living too fast, and that to him stimulants were death; and then and there I predicted what must follow unless he joined our ranks: and my friend is now buried, before reaching his sixtieth year! Just when his intellect was mature, when his character gave him an influence that monarchs might envy, and his manly eloquence fitted him for the noblest enterprises, he became nervous, and after lingering awhile left our sphere for the bar of GOD!

It is usual to talk of imbecility, derangement, insanity, and madness, as mental diseases; but we are very sceptical on this point. The soul is a divine emanation—a spiritual essence, into which corporeal ailments can never enter. The fever is in the brain, and not in the soul. The inflammation of the mu-

cous membrane of the stomach, so often brought on by stimulants, and leading to madness, is an affection of the digestive organs, and not of the immortal spirit; and what we call derangement arises from the fact that the mind has no longer its proper tools to work with, and through which to develop its powers. Our souls would feel but ill at ease in the body of a turtle, an eagle, a mastiff, or an elephant; and a diseased frame is perhaps quite as unsuitable for our spirits to employ in their various operations; and, therefore, he who drinks these liquors worse than brutalizes his nature. We dare say that the death of our friend will be placed among the inscrutable dispensations of Providence. We may, perhaps, see advertised a series of discourses and biographies from the lips of our more popular moderation ministers, in which profound lucubrations on the obscure abyss of JEHOVAH'S arrangements will be dwelt upon in strains of eloquent sentimentalism; but our firm conviction is, that these effusions are quite out of place. People, and especially ministers, shorten their days by stimulants, and then irreligiously charge their deaths on the sovereignty of the ETERNAL! The ALMIGHTY, forsooth, has arbitrarily cut short their days! They would have lived long had not heaven envied us such piety and usefulness, and, to baffle our efforts to advance the cause of truth and religion, wafted them to the skies! This may be all very fine, very rhetorical, very sympathetic and pious; but if the diet of the individual were described, and the knife of the anatomist used, the vision would vanish, and the fact would come out, that the greater part of our distinguished men and eminent Christians *destroy themselves* by drinks that injure the digestive organs and the brain; and yet, at their funerals their mourning friends take an extra allowance of these murderous beverages to keep up their spirits!

It may be thought that I have wandered very far in these remarks; but, having suffered a martyrdom from indigestion and nervous excitement, having been near insanity and self-destruction from the moderate use of stimulants, having been restored to a cheerful and happy existence of sixteen long years by cold water, and knowing that others stronger than myself have died by the hundred through their folly in using poisons, it would be criminal to truth, to science, to humanity, and religion, to remain silent on this momentous subject. I may say that since I have signed the pledge, "a thousand have fallen at my side, and ten thousand at my right hand," through moderate drinking; and not a few of these have been most valuable members of society and of the Church of God. Some, by adopting the measures that I have adopted, have been restored to usefulness, and are now filling important stations in the Church. They had tried the old stimulating systems; all the resources of medicines, travelling, and watering-places, had been resorted to, but all in vain: the doctors told them that their activity must end, and that they must take their glass of sherry at eleven, their dinner-pill at one, their half-tablespoonful of brandy in a little cold water after dinner and after supper, and patiently wait their exit to another sphere! But, providentially for them and for the Church, they had courage enough to give up the pipe, the cigar, and every stimulant, and now they have a new hope of life and usefulness; and I am thus confirmed in my belief that sixteen years of health, labour, and pleasure have resulted from the abandonment of stimulants. I hold life with a very loose hand: "we

know not what a day may bring forth;" but I pen these lines to vindicate Teetotalism from the charge of being injurious to health. To me it has been better than all the medicines and physicians in the world. I have often thought if I had applied to some able medical man, and by following his advice had obtained these healthful benefits, my case would have been a high commendation of his skill; or if such results had followed from the use of any popular medicine, every newspaper would have told the tale, and hundreds would have been spent in advertising it as a commendation of the medicine; but as poor Teetotalism has done it all, the matter is unheeded.

I have one word to say for my family. Our doctors have always told me that my wife has naturally a weak constitution; and yet she is stronger than ever I knew her, and has not taken a dose of medicine for nearly seven years. I have also six children; and during the same period there has not been a particle of any kind of physis in our house. As a family we are as healthy and strong as other people. We do not utter these words boastingly, for we rejoice with trembling. While I write, the seeds of disease may be latent. Teetotalers do not live for ever; and therefore we speak gratefully rather than vauntingly. TEETOTALISM has done this in my household, and therefore I can highly recommend it to others. My doctor's bills were formerly very expensive, and, added to the items for a due proportion of beer, porter, wine, and spirits, for eight moderate drinkers, made a large demand on my income. £30 would not go very far in supplying us all with a little, and yet this sum has now sent a child to Germany to be educated, and nearly covered the expense, and perhaps made her fortune. How many drink all the resources of their families! I know numbers who have *treble* my income, and not *one-third* of my comforts. The drink overwhelms all; and in not a few cases the parents drop prematurely into the grave, and the children go to the Union.

We advise all our friends, and if we had a voice sufficient, we would entreat all the world, to abstain. It is a sin against nature, against GOD, against ourselves, against the Church, and the world, to use intoxicating liquors. No man can take tobacco, snuff, and alcoholic drinks, and live out all his days. This declaration is not mere assertion, but fully borne out by all the evidence of chemistry and physiology. *Nine-tenths* of the cases of indigestion, liver complaints, dropsy, paralysis, apoplexy, and insanity, arise from these destructive drinks. We have sometimes thought that demons must almost envy the alchymy and the devilom which can convert barley, wheat, grapes, and apples, into a poison which shortens life, multiplies disease, robs men of their reason, inflames their passions, and drowns myriads in perdition. A religious brewer or distiller must be a prodigy in the estimation of Lucifer; perhaps one of the greatest wonders in the universe; for he professes to transact business with heaven, and yet fits men by thousands for the bottomless pit. Like Christianity, Total Abstinence must prevail; and we entreat our readers not to be the last to join its standard and share its blessings.

A DRUNKARD'S DEATH.—The colonel of a regiment was informed that one of his sons had run his sword through his body. On making inquiry, he found that he had sold his sword for liquor, which he had drunk, and then committed the fearful act.

## THE GREAT DESTROYER.

*Medical Recollections.*

On coming to take up my residence in Liverpool a few months ago, I was struck with the great number of gin-shops, and other places for the sale of intoxicating drinks. I know not whether there is a larger proportion of temples dedicated to Bacchus in this town (compared with the number of inhabitants) than in others, but very sure I am that in all towns the consumption of intoxicating liquors very far exceeds the necessity for them.

Having been in extensive medical practice for fifteen years, in a country district, enjoying an unenviable notoriety for the drinking habits of many of the inhabitants, I have necessarily had numerous opportunities of witnessing in how many instances bodily suffering and sickness, domestic misery and poverty, premature and violent death, are the natural fruits of evil courses, the direct or indirect consequences of the indulgence of an unbridled passion for intoxicating liquors.

One of the first exhibitions I witnessed in Liverpool was a public procession of the temperance societies of this town, and the greatly-extended train of temperance disciples, who had pledged themselves to drive the Great Destroyer from their hearths and homes, forming, nevertheless, but a small proportion, I trust, of the whole number of lovers of temperance in this large town, afforded a pleasing contrast to the vast number of tempting facilities to the indulgence in drink offered at every turn.

To encourage such in the course to which they have pledged themselves, and to warn the intemperate against the mischievous tendencies of their destructive habits, I give my professional experience.

The small town where I commenced my professional career was remarkable for the fertility and agricultural wealth of the surrounding country, and for the great number of its freeholds, and hence, from the large amount of votes which it polled, it was considered to have great influence in the return of the member of Parliament for the division of the county in which it lay. But, unfortunately for its freeholds, the town was at that time celebrated for its fine ale, with which it contributed to supply the London market, and, more especially, its own consumption.

The favourite tavern was an old house, of no very great pretensions, where many of the farmers and tradesmen of the town and neighbourhood met every evening to "waste their strength" and drain their pockets; and many a broad acre has been commuted into drink, and swallowed in that front parlour.

On looking back on the subsequent history of the frequenters of that house—what a lesson to the intemperate! what a warning to the drunkard! and, at the same time, what a *moral stimulus* to the sober to avoid a destructive habit which is the great curse of this country.

What havoc has the Great Destroyer, drunkenness, made in the lives, the health, the happiness, the domestic peace, the political power, the hereditary *freeholds*, of that great neighbourhood!

Some have since committed suicide, and more have attempted self-destruction; many have met with violent deaths, and more have been the subjects of premature mortality and insidious decay; of "want and incurable disease (fell pair!)."

"Awhile with joy the scene is crown'd,  
Awhile the catch and toast go round,  
And when the full carouse is o'er,  
Death puffs the lights, and shuts the door."

On passing near the house in question one morning, I observed two gentlemen drive up to the door, and overheard one remark to the other that he must taste the celebrated ale of ———, "for that a man was famous in that town according to the quantity he could drink

without taking the cup from his lips"—a reflection implying too true a satire.

Very soon after commencing practice I was called up one night to an accident which occurred at this house. A tradesman from a neighbouring town had called in the evening, and after drinking deeply of the landlord's cheer, retired to *rest*, or rather

"To short (as usual) and disturbed repose."

For who can hope to enjoy "balmy sleep" who nightly charges the "pure current of his blood" with copious draughts of the "leperous distilment?" He

"Murders sleep—the innocent sleep."

The man had retired to bed on the third story, but getting up in the night, and supposing he was walking out into the garden, had precipitated himself through the window with his bare head on the stone pavement beneath, a height of twenty-one feet. Some may think this was enough to wake him from his drunken sleep. The fall, however, had produced concussion of the brain. There was extensive laceration of the scalp, but fortunately no serious fracture of the skull; perhaps drunkards have thicker heads, or less brains than other people!

He lay in a state of unconsciousness for forty-eight hours (sensation and voluntary motion being suspended by the shock to the brain), but ultimately recovered. It is a curious circumstance that, exactly seven years before, a man went to bed drunk, in that same chamber, and, in his sleep, precipitated himself from the same window. He, too, recovered. I trust these narrow escapes were warnings to them!

T. E. RAWSON.  
Liverpool, Nov. 12, 1850.

(To be continued.)

## THE HAPPIER DAY.

A response to the "Appeal for the Perishing Inebriate," inserted in the last Number of the TEETOTAL TIMES.

We have heard the oaths, the cries, and groans,

That come from the drunken throng;

Have heard the self-made maniac's moans,

And the selfish drinker's song;

Have grieved at the vice, and mourn'd o'er its sway,

And wished and prayed for a happier day.

We have been to the vile inebriate's home—

Sad scene of sorrow and strife;

Seen his child unfed, a vagabond roam,

And wept with his woe-stricken wife.

We turned from these sights in sorrow away,

And sighed and hoped for a happier day.

All this have thousands before us done,

But sighs and wishes are vain;

We must do something more, or never will one

Be saved from this guilt and pain.

Oh what can we be, do, suffer, or say,

To hasten a sober and happier day?

If we urge these men to shun the drink

That has been the cause of their woe,

Will they deny themselves, do you think?

Can we an *example* show?

Oh, sure if we act in this simple way,

We may faster advance the happier day!

We will try the plan, and press it on those

Who, as yet, do not abstain;

All the good we'll join, and none will oppose

A scheme so benign and plain.

We will wish and work, and labour and pray,

And hope for, and *help on*, THE HAPPIER DAY.

Brunswick-street, Blackfriars.

A. DUFFY.

January 11, 1851.

THE INTEMPERANCE OF MINISTERS.—The Rev. Mr. Jay, of Bath, says, that in one month not less than seven dissenting ministers came under his notice who were suspended through intoxicating liquors. Thus, alas! priest and prophet are erring through strong drink; and yet, we are repeatedly told, intemperance is confined to the working classes.

**THE TEMPERANCE REFORMATION AND MORAL STATISTICS OF HUDDERSFIELD.**

The friends of temperance in this town have been aroused to activity and "love for their neighbour," seeing that such an amount of vice and profligacy prevail around them. They believe that intemperance is the most fruitful source of poverty, crime, and disease; and that it is annually consigning more human beings to asylums, jails, and penal settlements, than any other prevailing sin;—nay more, that it is destroying the bright prospects of the Church of Christ, for more ministers and members are sacrificed to the Church from this most awful and damning sin than any other source. Thousands of souls are lost to the Church every year from intoxicating drinks—some have to be expelled, others are crippled in the Church, while thousands more are prevented from entering, or die a drunkard's death. The testimony of one of the Wesleyan ministers is very striking, in which he says, that "this sin (drunkenness) is destroying more souls than all the ministers of the Gospel are instrumental in saving." The taking of intoxicating drinks produces fevers, drop-ics, consumptions, gout, palsies, and apoplexy, with many other diseases. Medical gentlemen of first-rate respectability in England have given it as their opinion, "That the most perfect health is compatible with total abstinence from all intoxicating beverages; and that persons accustomed to such drinks may with perfect safety discontinue it." The testimony of nearly 2,000 medical practitioners ought to have weight with the public. Like others in the profession, they live by the diseases of their fellow men; and yet disinterestedly testify against a practice which gives birth to four-fifths of the diseases. The Word of God declares "Drunkards shall not inherit the kingdom of God." With only few exceptions the persons guilty of this vice are chargeable with almost all the sins for which men shall be damned. "Every drunkard is a walking pestilence, a public nuisance, an enemy to God, and a factor for the devil." If this be the case, the duty of every minister of the Gospel and every professing Christian is plain. We profess to "love our neighbour as ourselves," and, doing so, we are individually bound to renounce and discountenance an evil which tends to ruin whole families; to destroy reason; to brutalize man, and injure him physically, morally, and mentally. We cannot escape from this duty, which devolves upon us in relation to this matter, as the following statistics will testify. They have been collected by Mr. J. C. Booth, who has been engaged by the committee of the Huddersfield Temperance Society as a town missionary. The committee hope that the sin of intemperance and its bitter fruits, thus made known, will induce many to weigh the subject thoughtfully and prayerfully, and be the means of convincing the religious community of the absolute necessity for a wider and more extensive temperance reformation in all our large towns. The population of Huddersfield is estimated at 30,000 persons.

<i>Places of Worship.</i>		<i>Houses for Sale of Intoxicating Drinks.</i>	
Churches .....	3	Breweries .....	6
Chapels .....	9	Wine and spirit vaults ..	11
		Taverns .....	66
		Beer-shops .....	77
<i>Schools.</i>			
Sunday-schools .....	12		
Day-schools .....	12		160
Private-schools .....	18		
	42	The sum calculated to be	
		spent weekly on intoxicating	
		beverages is £1,044;	
		annually, £54,288.	
<i>Provision Shops.</i>		<i>Clubs held at Public-houses.</i>	
Provision-dealers, including	16	Money Clubs .....	42
bakers .....		Sick Clubs .....	28
Corn-dealers .....	39		70
Butchers .....	40		
	95	<i>Clubs not held at Public-houses.</i>	
		Money Clubs .....	12
Booksellers .....	12	Sick Clubs .....	6
Druggists .....	14		18
Pawnbrokers .....	5		

In close connection with intemperance must be exhibited the frightful statistics of prostitution, which, ever since the days of Solomon, has figured as its intimate attendant and powerful ally in the work of human destruction.—(Proverbs, xxiii. 29—35.

Houses of ill fame* .....	28
Average number of prostitutes, 2½ to each † .....	70
Hired attendants, called "bullies," one to each house .....	28
Total number living by prostitution .....	
On the streets, wholly or partly supported by prostitution .....	98
It is supposed there are at least 35 in course of training, or partially supported by prostitution .....	6
	35
Total of occasional prostitution .....	
From calculations made in reference thereto, the result of which is believed to be somewhat below, rather than beyond, the actual amount; the sum spent weekly in this disgusting vice is £194; annually paid to prostitution, not allowing for robberies .....	£10,088

In proof of the intimate relationship of prostitution and intemperance, here as elsewhere, the following extracts from the journal of the missionary are appended. They all strikingly evidence that intemperance is the most powerful supporter, as well as producer, of prostitution.

"In one of my visits to a house of ill fame, I spoke to three prostitutes, who had a large pot of ale on the table, of the importance of abstaining from intoxicating drinks, when one of them replied, 'We dare not be sober; if we were to abstain, we could not continue our present course. We know it is wrong, and we could not continue it without drink.'

"Some of the houses of ill-fame are kept in connection with public-houses, as an illustration of which I note the following:—I met with a man on his way from a public-house to a house of ill-fame, accompanied by a female, and all the arrangements respecting his visit were made with the publican.

"During 1849 there were 33 prostitutes taken up for drunkenness, and 25 for lewdness."

The very large proportion of crime resulting from the habitual use of intoxicating drinks is strikingly evident to all who take the trouble to become acquainted with the criminal records of our various prisons. To show that Huddersfield is affected in the same unhappy respect, the police report for 1849 is now exhibited.

*Police Report for 1849.*

Apprehended 826 males and 49 females .....	875
Of these were convicted .....	647
They are thus arranged, with reference to the crimes of which they were convicted:—	
Theft .....	74
Assault .....	45
Begging .....	118
Offences of publicans and beer-house keepers, as such .....	68
Drunk and incapable .....	226
Lewdness .....	25
Miscellaneous .....	91
	647

From an examination of the above, it will be found that very nearly one-half are actually stated to be committed by publicans, drunkards, and prostitutes; and the missionary was informed by the police, that fully three-fourths of the whole—namely, 485, were the direct results of drinking and drinking customs. Does not this sufficiently bear out the assertion previously made with reference to the crimes engendered, and fearfully strengthened by intoxicating liquors?

That such is their uniform result, it may not be out of place to quote one or two passages from the charges of the judges of the land, with some statements of chaplains and others, placed in most eligible circumstances for obtaining correct information. Judge Wightman, in charging the grand jury at the Yorkshire Assizes, July 12th, 1849, said:—"A slight examination into the causes would show that intemperance is the chief source of nearly all of them. So long as the masses of the people could not enjoy a holiday without frequenting the public-house, and so long as they could not

\* Since the above was written, by the vigilance and activity of the police, 7 of these have been closed.  
 † The average life of prostitution is only 6 years, after commencing their wretched career; but, allowing it to be 7, then 11 of the above will die annually.

find any higher source of amusement than taking large quantities of intoxicating drinks—so long, he was afraid, there would be no abatement of crime. There was, therefore, great credit due to those societies who sought to benefit mankind by lessening the extent of intemperance." Judge Alderson, in passing sentence upon a prisoner at the Cumberland Spring Assizes, said:—"I wish you would agree to give up altogether this drinking, which produces all these mischiefs. You go to public-houses, and you stay as long as any person will give you anything to drink, taking away your understanding by putting the devil himself down your throat." The Rev. John Clay, Chaplain of the Preston House of Correction, says:—"The head and front of the direct causes of moral disorders is now, and it has been long, drunkenness. Men and women are led into further crime by the previous crime of their drunken parents. I have minutely examined the official returns by the gentlemen respectively superintending the Liverpool, Manchester, Salford, Preston, and Wigan police, and I find in the year 1846, more than 15,200 persons appeared before the magistrates charged with drunkenness, and 10,000 more accused of breach of the peace and assault offences, implying drunkenness in almost every case." The Chaplain to Salford prison, in his report for 1849, refers to the case of a female who had been committed 78 times for drunkenness, at a cost of £64 16s. In our own town of Huddersfield, a female has lately been liberated who has been committed 27 times for drunkenness.

The injurious influences which intoxicating liquors exert upon commercial prosperity must not be entirely overlooked. The number of public-houses, beer-shops, wine and spirit vaults, and breweries, is 160. From calculations made as to the probable amount of profit requisite to keep in action these places, it is believed that at least £54,288 is annually squandered upon intoxicating drinks in connection with their public sale. This statement is believed by many to be below the annual expenditure. To this sum must be added a considerable amount for "home-made beer," so popular here as in most parts of the North of England, and very probably a still larger sum for wines and spirits imported direct for private consumption. For the purpose of exhibiting what may, at a very moderate computation, be estimated as the amount actually spent on these drinks, the following calculation is appended:—

Estimating the population of 30,000 to be comprised of 6,000 families, averaging 5 individuals each, of which 400 may be reckoned as teetotalers, the expenditure is computed to stand thus:—

3,600 families, at 1d. each individual per day, amounts to the annual sum of ...	£27,300	0	0
1,000 ditto at 2d. per day ...	15,166	13	4
1,000 ditto at 3d. per day ...	22,750	0	0
	£65,216	13	4

To this must be added a considerable sum for the cost of the pauperism and crime produced by the use of Intoxicating drinks. The annual amount of the Poor Rate is about £6,000; and if to the portion of this, directly traceable to Intemperance, be added the expense of criminal proceedings flowing from the same source, it must at once be evident that £70,000 is the *lowest* sum which can be named as the direct cost of these useless drinks. If to these items were added the cost of disease produced thereby, and the loss of time spent in their consumption, and which if better spent might be productive of improved mental and physical health, it is highly probable that nearly one hundred thousand pounds is thus annually wasted.

The sum paid for labour on every description of article in large consumption is an interesting inquiry to the labouring classes, and should be to them at least a prevailing motive in the appropriation of their means. It is now known that the amount paid for labour in the manufacture of Intoxicating Liquors is an exceedingly small per centage on the cost. Not more than sixpence in the pound is paid for wages in their production, whilst in the manufacture of useful articles a very large proportion of the cost price, has to be spent in labour. In the manufacture of Woollen Cloth, one of the staple trades of our own neighbourhood, it is calculated that no less than 12s. in the pound is paid for wages—and a further sum of 5s. to the tailor on making it up into useful articles of clothing.

The sum spent in Intoxicating Drinks will average £1 16s. 2d. per head per annum, for the whole population of Huddersfield, £30,000;—for prostitution, 6s. 8d. per head;—

for religious purposes, only 4s. 9d. per head. For every twenty shillings expended in the furtherance of the Gospel of Christ, there is £7 11s. 3d. expended in Intoxicating Drinks. Well may the Christians of Huddersfield be awakened from their lethargy! Clergymen, ministers of every denomination, and professors of religion, think on the statements; ponder well the statistics now given; they are not overdrawn, nor coloured to serve a purpose. Will you not (to use the words of a living author) abstain from luxury, and lend the aid of your *example*, to discountenance this monster crime, and monster misery? It is in the power, and is it not the *duty*, of the whole Christian church, to do much to stop this evil, which sends more persons to the mad-house,—the jail,—the hulks, and the gallows—more bodies to the grave, and more souls to perdition, than any other that can be mentioned. Can the Church of Jesus Christ be in earnest till it is prepared to make this sacrifice? We say, no.

### A CALL TO EFFORT.

INCENDIARISM, crime, ignorance, and pauperism abound in Suffolk! What is the cause? One leading cause is strong drink plentifully used. Drinking is the order of the day, in nine cases out of ten. Abstinence is the *exception*. There are few teetotalers in these parts of Suffolk, and no meetings for months together. The spark is expiring. Bury St. Edmunds is a large and beautiful town, of, say, nearly 14,000 inhabitants, and by no means behind other towns in ancient charities and modern efforts of science and even religion; and there is a temperance cause also, and a beautiful room in which meetings used to be held, but so torpid are the friends, that after a residence of four months I have not heard of a meeting of any kind, nor do I hear of one in contemplation. Alas! as to temperance I have removed from the torrid to the frigid zone, and am in danger of being frozen to death, too, without the aid of alcohol to facilitate the action of the cold. In the meantime the malt-kilns, brew-houses, spirit-merchants, public-houses, beer-shops, and street-walkers, are plying their daily trade to furnish inmates for the spacious goal, the hospital, and the two work-houses; and they are successful also. Alas! since the last temperance meeting held in this town, how many sober people have become drunkards? How many drunkards have past to their account? How many wives and ragged children have had to mourn, and have loudly cursed the man's drunken habits? With what an enormous expense have drinking habits saddled this town? How desperate have been the efforts to sustain the cause of religion and benevolence, though money has flowed freely for drink? Who is faulty? Christians, philanthropists, abstainers, arise, and work, for the night of death rapidly approaches! Sin sweeps onward! Souls perish! God is angry! The judgment is coming! Abstainers help, lest shame cover our guilty faces.

R. TABRAHAM.

A THIEVES' CONFERENCE.—At a meeting of thieves held in Edinburgh, the other day, the question was put—"How do you lay plans for each day?" One of them replied, "Oh, we'll tell you that. We often meet each other, and go away to some public-house, and sit and drink for a while." "You all drink pretty freely of course?" "Oh, yes, we can't do without drinking."—*Scotch Press Newspaper, 9th Feb., 1850.*

EFFECTS OF DRINK.—An old man, sixty-nine years of age, with silvery hair, says—"I have had both my legs broken through intemperance. I once rented a farm with twenty head of cattle and a team of horses. My wife died ten years ago, and then I got into low company, and began to drink. I have four children, who have all turned their backs upon me; but they would very gladly receive me again if I would but give up drink."

### THE TEMPERANCE DEMONSTRATIONS IN EXETER-HALL.

WE invite special attention to the report of the meeting held last month in EXETER-HALL, and also to the notice of the meeting to be held in that Hall on Monday next, the 3rd instant. At the last meeting the Hall was well filled, and admirable testimonies were furnished by a number of healthy-looking and intelligent-looking men, as to their ability to discharge all the duties of their trying occupations without any aid from unnatural stimulants. They testified, in addition, to numerous physical, intellectual, social, and moral benefits which had accrued to them from their adoption of the total abstinence principle. Their testimonies appeared to be received with unmingled satisfaction and delight by the large audience, and it was only left to us to regret the almost entire absence of two classes of persons who ought especially to have been present, and to whom respectful invitations were sent by the Committee, namely,—EMPLOYERS, whose interests are identical with those of the Employed, and whose welfare depends so very materially on the *sobriety* of their men, as connected with industry, ingenuity, and trustworthiness; and MINISTERS OF RELIGION, who ought to be foremost in every good work, and who should embrace every opportunity of making themselves acquainted with the condition and character of the working classes, who, if sober, would assist greatly in filling their places of worship, and in increasing the number of their church members.

The Meeting to be held on the 3rd instant is likely to prove one of deep interest. The veteran Temperance Reformer, JAMES SILK BUCKINGHAM Esq., has engaged to preside; and the Rev. THOMAS SPENCER, A.M.; the Rev. NEWMAN HALL, A.B. (from Hull); the Rev. WM. FORSTER (of Kentish-town); and the Rev. G. W. M'CREE, will address the audience on the subjects named in the advertisement on our first page. The Committee confidently expect a full meeting.

The Committee find it necessary to repeat their appeal for FUNDS. At present they are full ONE HUNDRED POUNDS short of the amount required for the fulfilment of their engagements; to say nothing of other important movements they are anxious to carry out. As these large meetings are known to operate powerfully upon various parts of the kingdom, as well as upon London, it is hoped that those who regard the Temperance Movement as intimately connected with the prosperity of the general community, will promptly render the Committee the assistance they require.

A subscription of FIVE GUINEAS has been received from Messrs. SPALDING and HODGE, Drury-lane, and ONE GUINEA from the Rev. W. W. ROBINSON, A.M., incumbent of Christchurch, Chelsea, which were omitted in the list recently published.

### TO SUBSCRIBERS TO THE TEETOTAL TIMES.

Some of our subscribers have sent us ONE SHILLING as their subscription for the TEETOTAL TIMES for the ensuing twelve months. As the subscription for the *Stamped Edition* is 2s. per annum, they can, of course, receive it but for six months. We shall be obliged by their forwarding the remainder of the year's subscription.

### CONFERENCE OF TEETOTALERS RESPECTING VISITS TO THE GREAT EXHIBITION.

It is intended to hold a CONFERENCE of the friends of Temperance from various parts of the kingdom, in the TOWN-HALL, LEICESTER, on Tuesday, February 11, at two o'clock in the afternoon. The meeting will be open to all known friends of the Temperance Movement. The following subjects are among the most prominent to be discussed:—

1. The practicability of appointing a certain week during the Great Exhibition for the visits of the Teetotalers from all parts of the kingdom.
2. The time and the best plans for giving public effect to the Demonstration.
3. The best arrangements for the conveyance of the Temperance visitors, and their accommodation in London.
4. The propriety of appointing a deputation to wait upon his Royal Highness Prince Albert, to ascertain whether his Royal Highness would be willing to receive an address from the Temperance visitors to the Exhibition, or preside over a public meeting to be convened in London at the time agreed upon.
5. The propriety of suggesting the formation of a more general union of Temperance Reformers; and if considered practicable, to appoint a provisional committee to prepare a draft of constitution.
6. The appointment of committees in London and the country, for the carrying out of the arrangements of the Demonstration.

Parties intending to be present, or who have any practical suggestion to offer, are requested to communicate before Monday, February 3, to the Secretaries of the Temperance Society, Office, 12, Belvoir-street, Leicester.

### THE WORKING CLASSES AND THE MISAPPLICATION OF MEANS.

It is a matter of familiar knowledge that some of the best-paid workmen are the most intemperate; and in trades where wages are high the greatest amount of intemperance is found, and the largest number of drinking usages prevail. These usages are more imperative than law. No despot could inflict fouler wrong upon his subjects than these infatuated workmen inflict upon each other in maintenance of their drinking customs. It is no unusual thing for a man who earns £100 a year in *times of sickness* to suffer great distress and have recourse to the parish. Dr. Scott Alison gives a most melancholy picture of the highly-paid collier population of Tranet; and Dr. Ryan gives a very similar description of the same class, the colliers at Ayr. Dr. Scott says—"A man and his wife, and perhaps two children, may earn 40s. per week, if industriously employed during that time." And what is said of this population?—"If a stranger went into the house of a collier, he might exclaim, 'What extreme wretchedness and destitution!' when in fact on the Saturday they had received 30s., which before the Tuesday had all been squandered." He adds—"Filth is more frequently evidence of depravity than destitution. Indeed where the wages and means are evidently scanty there is frequently considerable cleanliness." We might go into the manufacturing districts generally and find very often families where the whole earnings do not average above 14s. or 15s. per week, with a tolerable share of comforts; while the well-paid artisan is squandering his wages at the public-house, and his house bears all the marks of squalor and destitution. In 1846 there was no less than 200,000 men employed upon the construction of railways. The wages varied from 3s. 6d. to 5s. and 6s. per day. When properly employed good wages are an essential element in the improvement of the working classes; but in the case of these men there was abundant evidence that without proper habits high wages are an evil rather than a good. The cases were extremely rare where any deposits were

made in savings' bank, or any reserve kept by the men. There seemed to be an utter insensibility to the use of money, and their excesses became so outrageous as to call for Parliamentary inquiry. If we look from them to the poorly-paid agricultural labourers, we find a great relief. Out of 228,798 depositors in the savings' bank, 29,020 were agricultural labourers in 1826, and the number is now materially increased. In 1829 the Exeter savings' bank numbered 2,072 agricultural labourers and husbandmen, with a total amount of £70,688 as deposits. This difference may be attempted to be explained in various ways, but the true solution is in the difference of habits: one class takes to the provident-fund or savings' bank what the other spends in the public-house. Our poor-rates—nearly six millions per annum—our benevolent institutions, our prisons,—all furnish a mournful commentary upon the fact we have quoted in a previous article, that the working classes spend upon beer and spirits alone above £26,000,000 per annum. We say nothing of the loathsome vice, the moral disorder, the guilt and misery lying beneath these figures.

## CORRESPONDENCE.

To the Editor of the Teetotal Times.

## A KAFFIR KILLED BY STRONG DRINK.

The following is an extract from the *Graham's Town Journal* of the 26th of last October:—

"Fort Peddie, 24th October, 1850.—Many of your readers will be sorry to hear that Kosani, *alias* Kaffir Jack, is no more. His death is the more to be regretted as it was caused by drunkenness. He had been at Fort Peddie, and, as usual, could not keep away from the Canteen. On Monday evening he was proceeding to Buck Kraal, but from his intoxicated state fell down near a bush (about a mile distant from the Police-station) to rise no more. His wife remained with him a considerable time, but being drenched with rain, and finding all her efforts to rouse her husband unavailing, she repaired to Buck Kraal alone. Early the following morning a search was made by the Kaffir police, and poor Jack was found a corpse."

What sad reflections arise from this short narrative! I knew Kosani well; he had heard me preach the Gospel at the Wesleyan Missionary Station, Mount Coke. The missionary failed to convert him, but the drink of the missionary's countrymen has killed him. Oh! mournful inconsistency, that the same nation should send out Bibles and the Gospel, and yet countenance, in almost every possible way, both by legal license, and habitual use in social life, that most severe of all scourges, strong drink, whose master is Apollyon, the destroyer of the human race. This is a terrible drawback from the advantages of our colonization; we carry abroad with us our drinking customs, and spread misery along with our civilization in barbarous lands. Alas! for my country! Were she purified from this abomination *at home*, she would be a fit instrument to send forth the Gospel of salvation to the ends of the earth. Poor Kosani, in Kaffir land, has fallen a victim to the customs of drunken England—customs held in honour by drink-loving Englishmen in Africa. I know that this will be accounted severe language, but truth always appears severe to those who have no mind to yield to its power. Men do not like to be thought *lovers of drink*: hence their stomachs are always out of order, and they shelter themselves behind the effeminate plea of taking it medicinally. But if they had no more love for drink than they have for jalap, we should see and hear very, very little indeed of the medicinal use of either inebriating wine or brandy.

WILLIAM J. SHREWSBURY.

Dewsbury, Jan. 11, 1851.

## TWENTY REASONS FOR TEETOTALISM.

A FEW weeks ago the Committee of the *Bolton Temperance Society* offered a premium, consisting of "JOHN CASSELL'S LIBRARY," in twenty-four volumes, for the best "Twenty Reasons why I am a Teetotaler." The candidates were to be *bona fide* juvenile Teetotalers. Twenty-seven papers were sent in for adjudication. The one selected by the adjudicators was subjoined. It was written by THOMAS ISHERWOOD, aged seventeen:—

## "Twenty Reasons why I am a Teetotaler."

"1. I abstain because experience proves that intoxicating drinks are not necessary to the enjoyment of health and happiness. 2. Because their use is not only unnecessary, but positively injurious. 3. Because the purchase of intoxicating drinks, and the loss attendant upon their use, entail upon the country an expenditure of not less than one hundred millions sterling annually, which, if usefully employed, would do much to benefit the world. 4. Because the manufacture of these drinks occasions the destruction of forty millions of bushels of wholesome grain, besides vast quantities of fruit, which would be better employed in feeding the hungry. 5. Because by the use of these drinks multitudes of the youth of our land are seduced from the paths of virtue to those of vice—from vice to crime, shame, and ruin. 6. Because the sad experience of those who have gone before us proves clearly that perfect safety is to be found in abstinence alone. 7. Because the habits which characterize the youth have a mighty influence on the after-life of the man. 8. Because the season of youth is far too precious to be wasted in the low, degrading pursuits of the ale-house or the music saloon. 9. Because our time and money will be better employed in the pursuit of that knowledge which will give culture and nobility to the intellectual powers with which our Creator has endowed us. 10. Because beings born for immortality should not unnecessarily clog themselves with that which will retard their progress onwards and upwards. 11. Because, while we wish to be safe ourselves, we desire not to injure others by setting them a dangerous example. 12. Because we wish the world to be better and not worse for our having lived in it. 13. Because it is more patriotic to abstain from than to support or countenance that which is the greatest curse of our own native land. 14. Because the time will soon come when those who are now youths will have to take the place of those who are now fathers in the State, and they will then be better able to contend successfully with the difficulties of life if they now abstain. 15. Because we have no wish to live to please ourselves only. 16. Because we are anxious to unite our efforts, feeble though they are, with those who are nobly struggling to stem the destructive tide of intemperance which is desolating our fair country. 17. Because we believe it is more in accordance with reason and the will of God that we should abstain. 18. Because we believe that we shall have better health and more wealth if we abstain. 19. Because we believe that we shall better answer the chief end of man if we abstain from intoxicating drinks. 20. And the last reason why juveniles should be teetotalers is, that there is no reason why they should *not*."

THE DISPUTE SETTLED.—A dispute happening the other day between a baker and a female customer, respecting a half-quarter loaf, the lady affirmed that it was impossible for her to be chargeable with two loaves, as her husband was drunk on the preceding night, and that on such occasions he could never eat on the following day.

TEMPERANCE BETTERING THE CONDITION.—At a meeting of the *Lauceston Board of Guardians*, when the names of the paupers were called over, it was asked, "Where is such a man?" It was answered, "Oh! he has become a teetotaler; you will see no more of him."

## TEETOTAL OPERATIONS.

EXETER-HALL, LONDON.

On Monday evening, January 6, a meeting of the advocates and friends of temperance was held in Exeter-hall. It was announced by handbills that several hard-working men would attend, selected from the following occupations—gas stokers, glassblowers, brickmakers, compositors, brass-founders, fellmongers, shoemakers, gardeners, &c.; and that they would demonstrate, from their own experience, that entire abstinence from strong drink is practicable in connection with the most arduous toil, and promotive of health, comfort, independence, and political, social, and moral elevation. The large hall was well filled, the majority being of the working classes, male and female—fathers, mothers, and their children.

JOHN CASSELL, Esq., who was selected by the committee to fill the chair, in consequence of his well-known exertions to promote the elevation of the working classes, expressed his great satisfaction at seeing such a numerous assembly as was convened on this occasion. This was a meeting to advocate temperance on the basis of total abstinence. He called himself a working man, and he had tried the temperance system for fifteen years past, winter and summer, both as an operative and as an employer; and he never had worked harder than he did now. Indeed he could get through his work, mental and physical, much better without the aid of any kind of intoxicating drinks (cheers). Were he to dwell on the vast advantages of the teetotal system, he should engross all their time. Teetotalism was productive of the greatest possible social and moral advantages to the working classes. He then proceeded to show the evils of public-houses, which led to the degradation of the men's children, the profanation of the Sabbath, and to all kinds of misery. The drunkards spent most of his money in the public-house and gin-palace, and inflicted great injury on his family and on his fellow-workmen. These men generally were industrious when sober. And look at the vast moral advantages of sobriety, which led men to purchase books, thereby indirectly giving labour to paper-makers, bookbinders, and compositors, &c., while their social feelings became elevated (cheers). Thus, if they looked on it as a labour question, it was one of vast consequence. If the working man bought clothes and useful articles instead of squandering his money in "blue ruin," he benefitted not only himself, but the community at large. Let the teetotal system prevail, and see what a different race of men we should then have (hear). Those who would address the meeting that evening would demonstrate the miseries they had endured when they were drunkards; whereas now they were most useful and respectable members of society,—their children were educated, and their position in society was that of intellectual and happy beings. They had the evidence of millions in America, England, Ireland, and Scotland, of the inestimable blessings of temperance (cheers). He would not go further, as he had on his list the names of nine working men who would address the meeting, and demonstrate from their own experience, that entire abstinence from strong drink was practicable, in connection with the most excessive toil. There was one point, however, to which he would beg to call attention. They were to have a great gathering in that great temperance house, the Crystal Palace. He called it the temperance house because the Commissioners of the national undertaking had determined that persons contracting for the supply of refreshments should not be allowed to sell any intoxicating liquors in the building; and, moreover, as if out of respect to them (the teetotalers), the contractors for refreshments were compelled to supply (gratis) an abundance of filtered water to everybody who should solicit the crystal drink in the Crystal Palace. Now they would have a great many teetotalers, hard-working men, and their wives too, coming up to London to visit the great Exhibition. He wished to give a good reception to their teetotal friends; and he was anxious that when these hard-working men came to London, every facility should be given them for cheap lodgings, for they could not go to boarding-houses or hotels. He was desirous that local committees should be formed for the purpose of obtaining the names of teetotal housekeepers who could grant accommodation to these working men. These men might be furnished with tickets which would secure them a

reception at a moderate rate on their visit to London on that glorious occasion. He himself was doing all he could to further this plan, and he trusted that the teetotalers would unanimously put their shoulders to the wheel to carry out this great social object (cheers).

Mr. GROVE, a coal-whipper, said that teetotalism had been a glorious thing to him and his family. He had been a coal-whipper for many years, and remembered the time when they were called the "White Slaves of Wapping." Then the system was that the publicans employed all the coal-whippers, and the man who drank the most rum, or gin, or beer, received the most work to do; and then they had none of them any time to improve their minds. But, thank God, it was not so now, for great improvement had taken place. Here he described the gloomy vault in which he received his first engagement; it was in the house of a publican, and men blackened with their work were sitting there and smoking their pipes, and made it look more like a smuggler's cave than anything else. He had been told before he became a coal-whipper that he would earn 6s. 9d., and even sometimes 18s. a day. He had thought if he could earn so much that he could afford to drink a little, but he soon found that three parts of his earnings were to go to the publicans (hear). He went one day to a publican to get employment, but did not succeed, and at the time a ship's captain, a worthy pious man, was standing at the bar, and he asked the landlord why he (Grove) had not been at work, to which the publican replied that he was too respectable a looking fellow to be a coal-whipper, and would not drink enough (hear). The speaker then proceeded to describe at length his career as a drinking man until he became a depraved drunkard. He soon pawned and lost his clothes, and became dressed in rags and tatters; he lost all thoughts of going to chapel, and went anywhere on Sunday evenings where he could get a pipe. The lies that he and his fellow-drunkards told their wives about the wages could not be numbered. His children grew up bigger drunkards than their father. And so it was among them all. Father and son then went to the beer-shop and incited each other to drink. One Sunday evening he went out to look for his children, and he found his eldest son at a public-house almost choking from intoxication. He took him home, and laid him down to recover himself; but he came home on Sunday again drunk. These sights of the children growing up in the ways of their father was the occasion of his becoming a total abstinence man. At first he was ridiculed by his mates after taking the pledge; but he had made his determination, and went on steadily. Here Mr. Grove described the advantages in detail which had accrued to him and his family from his change of habit; how they had obtained more clothes, and raised themselves in respectability of station. He found that he could do his work much better now, and felt as if he was fifteen years younger than he was twenty years ago. His eldest son signed the pledge shortly after he had done so; then six of his children and their mother; and finally their grandmother was so delighted with the good effects which she had witnessed that at the age of 88 she signed the pledge and kept it till she was 95, at which age God was pleased to take her to Himself. Mr. Grove then told the meeting several anecdotes of drunkards and their reformations, and of whole families having one and all taken the pledge and been converted to the system of total abstinence, after having been reduced to severe misfortune and almost destitution by the intemperate habits of the father, which the sons had been too apt to follow. He concluded by exhorting all present to follow such admirable examples, and so secure to themselves inestimable advantages (cheering).

Mr. TANNER, a brickmaker, next spoke. He had adopted the principle of total abstinence nearly eleven years, and continued it. But if he were to describe the details of his drinking career before that, he should not be done till Saturday night. He had been once a drunkard, and had suffered much from it; he was in the most miserable position, often working from four in the morning till eight at night, living upon nothing but the small loaves and strong beer of the publicans. At other times his meals were a loaf and a little tea, and he was obliged to sleep under a shed. But he now came before them a comparatively independent man (hear). Before he took the pledge his home and his wife and children were miserable, and all his clothes put together were not worth the day's pay of a soldier, 13½d. To talk about working men not being able to do without drink was

nonsense. He was now a better man and a much stronger man than he was in those days when he drank; and before he took the pledge of total abstinence he was sometimes two or three days without food. During the last three years he had worked hard enough, but it was not work of the hand, but of the head (cheers).

Mr. HARPER, compositor, delivered a very eloquent address. He had never been a drunkard himself, but he had derived manifold advantages from his adoption of the total abstinence system. The chairman had spoken of the occupation of a compositor as involving but little manual labour; but the fact was that compositors had much heavy work in connection with that of the head. They had to lift heavy forms of type, and to go frequently up and down long flights of stairs; and, on the whole, their employment was fatiguing both to body and mind. They had also frequently to work through the night. But he was convinced that the use of strong drink, so far from assisting, would materially impede and injure them (hear). He then addressed three classes of characters—the teetotalers, the moderate drinkers, and the drunkard; and the two latter characters he described, by forcible illustrations, as in imminent danger, and the teetotalers as being the only persons who could work effectually for their rescue. Mr. Harper was much cheered.

Mr. WEST, a skinner or fellmonger, followed: When he first took the pledge he was not a drunkard, he had never been one, but was on the road to become one. Since taking the pledge he had enjoyed uninterrupted good health, and he had been a teetotaler for twelve years. If working men of any class could be said absolutely to require strong drinks, he should say it was the skinnners and tanners; but a great many of them had found out, to their great advantage, that they could soak the hides of animals without necessarily also soaking their own hides (laughter). He did better in his work without drink than with it; and he could appeal to his employers whether he had ever lost a day's labour owing to his total abstinence. He had greatly improved his circumstances. He had also been instrumental in abolishing the compulsory fines and footings which had, for years, operated so oppressively upon working men in his trade. He pointed out to the working men present the numerous advantages which would result from their adoption of teetotalism, as to their physical, mental, social, and moral condition, and concluded an animated address amidst the cheers of the audience.

Mr. HALL (from Northampton) a currier, said he could not, like some of the speakers, say he had never been a drunkard, for he was one for many years, and the habit was to be traced to his family having sent him when a child to the public-house for the luncheon beer. He had been taken home drunk before he was fourteen years old, and this was attributable to nothing but the example of the intemperance of his parents. They used to take him for a walk every Sunday for three or four miles, and they would call at almost every public-house on the road, so that, instead of being educated as at school and chapel, he was brought up, as he might say, in the public-house (hear). That was at the time of the battle of Waterloo, and he had continued the course of drinking up to 1840, when upon a particular occasion in an alehouse the idea struck him—why not stop here and adopt a better principle? He left the public-house and went to a temperance meeting in the neighbourhood, and signed the pledge when in a state of intoxication. That would be eleven years ago next July. He was now in respectable circumstances as a master tradesman. He was also an accredited member of a Baptist Church. A carrier's work was hard, but he found he could do it better without the stimulant of strong drink than with it. He concluded by strongly advising parents not to send their children to public-houses for the beer for their meals; for that, as he had told them, was the original cause and foundation of his own habits of intemperance (cheers). Mr. Hall had come to town at his own expense, from a desire to benefit some in his own trade by his testimony.

Mr. JOSEPH PALMER, of Hackney, costermonger, said that one of the most unpleasant tasks a temperance man had to perform, was to state, as a reclaimed drunkard, the details of his experience. He commenced drinking when very young; having been taught by his parents, in the first instance, that a small portion of home-brewed ale was necessary and good for him. As he grew up he thought, like many other lads, that it was honourable to fight for his king and country, and so he entered himself on board a

man-of-war, and there he was taught to believe that he would never become strong, and never be able to kill people, without taking a portion of intoxicating drinks. Up to 1818 he continued to drink in what was called moderate quantities. Up to 1822 he drank when on shore in large quantities, and when at sea in small quantities, and sometimes drank nothing at all. In 1822 he met with an accident on board the ship and was compelled to go into the hospital. After his discharge from the ship he thought he must have a wife, and a pretty character to be sure he was to take care of a wife when he could not take care of himself (laughter and cheering). Up to 1840 he continued in the habit of hard drinking. But let them mark the gradual way in which that was accomplished. At one time he had shuddered at the idea of being a drunkard, but before many years he became an inveterate drunkard, and had lost good situations through drinking. He became a regular degraded and disgraced character in Hackney parish, pointed at with scorn by some, and cared for by none (hear). Some people thought that they could cure drunkenness by punishing the drunkard, but it was no such thing. No one had suffered more than he had from the habit of drinking. He had once had his skull fractured in a row by the staff of a police officer, he had his ribs broken, and on another occasion he had been injured by a quart pot thrown at him in a quarrel. He had also been injured by fighting with a man much heavier than himself. He had, in a word, suffered a martyrdom by joining in the drinking practices of this country (hear, hear). It had been said of him that it was an impossibility he could be kept from drink unless under the care of Dr. Wakefield, in the House of Correction (laughter). Ah! that was no laughing matter, and they little knew how painful it was to his feelings to make these disclosures (cheers); but he did so for the benefit of those who heard him, and as an example and warning to them, if any of them had not taken the pledge (cheers). Why, when he drank he robbed his wife of her domestic happiness, and made her life a misery. However, he went on in this way up to the 10th of August, 1840. Up to that time he had heard little of total abstinence. After a debauch, in which he had been drunk on the Saturday, the Sunday, the Monday, and the Tuesday, on the last of those evenings he fell out with a pot companion. Words ensued and he struck him. There was a temperance meeting by a fortunate chance then holding in the neighbourhood, and at this moment something strange struck upon his mind, as he saw the blood trickling from the wound he had inflicted, and it appeared to him as if Almighty God had said to him "Thus far shalt thou go but no farther." (hear, hear.) He said to his companions, "Let me go." They asked "Where?" and he answered, "To sign the teetotal pledge." They offered him beer, but he said that beer was what had made him suffer what he had, and he would have none of it, and he went at once to the teetotal meeting drunk as he was—and there was their old friend Dr. Oxley—(cheers)—and a pretty character he (Palmer) looked at the time with an old jacket on, which it was a libel on a decent jacket to call by that name, and an old cap which he would not now pick up in the street. Talk of liberty! He had regular out-and-out liberty then—liberty for his elbows, and for his knees, and his shoulders down to his very shoes, he had liberty everywhere, and in a word he was a regular out-and-out publican's victim (cheers). He signed the pledge then for three months, and after he had put his name in the book, he said to the chairman that he was determined to go without intoxicating drinks for three months, and if he found that abstinence did him any harm, he would come and tell the teetotalers that it had done so. But he did not wait even the three months over, for he then began to read, to think, to learn and inwardly to digest the subject, and six weeks after he had put his name to the pledge he became a teetotaler upon principle and had remained so ever since (cheers). He felt ten years younger than when he was a drinking man, and he now spoke in the presence of his wife and three children, who were not far off, and there sat a regular teetotal wife (cheers). His old companions had told him he would die under the teetotal system, but he had not felt as if he was going to die; but on the contrary, was stronger and in better health; and all he could say was, that if he was to die, he should have at least this comfort, that he should die sober (hear, hear, and cheering). He concluded by earnestly exhorting all present to regard the gin-shop light as the beacon which warned the mariner of rocks and quicksands, and danger; by strongly advising

them all, if they wanted to stop drunkenness, to combine together in the resolution to buy nothing, no article whatever—of the publicans—not even ginger-beer, or a bit of tobacco, or a cigar, or anything else that was even innocent in its effects (cheers).

Mr. MURRELL, a gardener, proclaimed himself to be a teetotaler of ten years' and a-half standing, and if there was any man present who had been drinking intoxicating liquors for that period, and who was a better looking man than himself, let him show himself (laughter). In reference to the hardships which he had endured, he had once slept for six weeks on a dunghill at Woolwich, and only got up to do the office of a washerwoman by washing the only shirt he had. At length he took the pledge; he went to reside with his aged mother; and the first week he went there he brought home 5s., the next week he added another shilling, the third week he brought home all his wages, amounting to 18s. His mother took the pledge at eighty-eight years of age, and kept it till ninety-one, when she died. The three years he lived with his mother were indeed happy years. He had married a teetotaler, and exhorted every one to do the same. Let every one sign the temperance-pledge, not only for his own sake, but for the sake of the human family.

Mr. NIXON, a glass-blower in the employ of Apsley Pellett, Esq., said that as a young man he had not contracted those habits to which others had been exposed. He was, however, proud to say that he had signed the teetotal pledge. The speaker alluded to the very demoralized condition of the glassblowers some years since, when they were regarded as a slavish and contemptible body of men—nay, as everything that was bad. Drunken habits pervaded the whole body; and it had been said in the trade that they might as well attempt to sail a ship without water as a glassblower carry on his trade without intoxicating drinks. But now total abstinence was making progress among them (hear); and there was not a factory in the three kingdoms in which teetotalers were not to be found. The system of paying "footings" was put an end to. Out of 27 delegates present on one occasion, 17 were teetotalers; and teetotalism was rapidly increasing. The glassblowers had established a publication, or magazine, and, out of the contributors, 17 were teetotalers. The best men in the trade were teetotalers.

Mr. BUTIEX, ironmoulder, stated that he was one of the oldest advocates of the teetotal system in the Metropolis, and the very first of the iron moulders who declared for the system (hear). It had since then made great progress among that class, and he rejoiced to say that the abominable and oppressive system of fines and footings was done away with in his trade (loud cheers). As it regarded his own experience, he was taught to believe that, unless he drank strong drink, he could not become a strong man or a good workman; and when he determined to break off and become a teetotaler, he was assured that he would soon die; but he had been more than thirteen years a teetotaler, and it had not killed him yet (cheers). Some working men had scarcely clothes to their backs, and that had been his own predicament before taking the pledge; and now he had a comfortable home, and a little library for which he would not take £20. Let working men know their own real value, and assert it by their conduct. It was all stuff and nonsense for men to say that they could not get through their work, however heavy, without beer. If iron-moulders could do well without it, how ridiculous it was for men, watchmakers for instance, who had to handle the immense wheels of a watch (laughter) to pretend they could not work without drink (hear). Besides, they had no money to spare. Where were their wives and children to go when they fell sick or died, when they had drunk all their means away, and had made no provision for them? (hear, hear.) There were no almshouses built for them, and this should be a lesson to working men to take care of their earnings and save. When the "pale face was turned to the wall" where were the widow and children to go? He had a son in the meeting, who was fourteen years old on Christmas-day, who did not know the colour of rum! Was it wrong thus to bring up a boy? For himself, he was in receipt of a better income than most workmen; but to what was this to be attributed but to the practical adoption of the total abstinence principle? By such means his fellow-workmen would be enabled to provide for their families (cheers).

Mr. W. SPRIGGS moved, and Mr. E. GRIFFITHS seconded, a resolution of thanks to the Chairman, which was carried with cheers.

Mr. CASSELL duly acknowledged it, and announced the next meeting in that place for Monday, February 3rd.

A large quantity of tracts, explanatory of the principles of Teetotalers, kindly sent for that purpose by R. D. ALEXANDER, Esq., of Ipswich, were circulated throughout the meeting.

#### HARP-ALLEY, FARRINGTON-STREET.

The anniversary festival of the Total Abstinence Society of the above place was celebrated on Tuesday evening, January 7, in the large room, known as the "Druid's Hall," Farringdon-street. A large number partook of tea, after which a public meeting was held, when the hall was filled. BENJAMIN ROTCH, Esq., presided. His address consisted chiefly of an appeal in behalf of seamen, a reckless and improvident, yet a brave and useful race, who only needed to be freed from the love of strong drink to be truly blessings to their country. He adverted with pleasure to recent regulations in the Navy, by which a very large portion of the evil was likely to be removed. The meeting was also addressed by Dr. Oxley and Messrs. Taylor, Townley, Green, Spriggs, &c. The proceedings of the evening were enlivened by the excellent vocal performances of an amateur band, under the superintendence of Messrs. Tisdall and Campbell, to whom thanks were very cordially tendered, on the motion of the learned Chairman.

#### FITZROY-HALL, MARYLEBONE.

An interesting meeting of the members and friends of the Fitzroy and Marylebone Teetotal Association was held in the above place on Thursday evening, December 26th. Mr. G. Miller, the treasurer, presided. A poetical address, written by Mr. O'Neil, was recited by Mr. Watson; after which, tea and its accompaniments were plentifully supplied to a large company. After tea, the evening was occupied by several gentlemen, who delivered addresses and recitations; and the Cambrian Amateur Harmonists, who sang several pieces in Welsh and English. Mr. Watson delivered an address on "Music in connection with the Total Abstinence Movement;" Mr. Miller, on "The Social Aspects of Teetotalism;" Mr. Roberts, on "The Traffic in Strong Drinks;" Mr. J. P. Draper, on "Teetotalism—three of its characteristic features;" Mr. J. W. Green, on "Charity." The proceedings, which extended somewhat beyond the usual hour, appeared to give great satisfaction.

On Tuesday evening, the 31st ult., the usual weekly meeting commenced at eight o'clock, and closed at half-past nine; Mr. J. P. Draper presided. At ten o'clock an experience meeting commenced, when Mr. Roberts presided. The relation of experiences by several of the members was continued till the clock had struck twelve; when the old year was concluded and the new year entered upon by the singing of an appropriate hymn.

#### WESTMINSTER.

A meeting of the City of Westminster Band of Hope was held in the Great-hall, York-street, on Friday evening, January 3. Though the evening was very unfavourable, in consequence of heavy rain, the attendance was good. George Cruikshank, Esq., presided. He intimated that some friends had rallied him upon the attention he paid to his new "hobby"—Teetotalism. He admitted that it was a pleasure to him to engage in its advocacy, but he denied that he regarded it as anything like a pastime; he took it up as a serious and important matter,—a duty imposed upon him alike by the common requirements of humanity and the injunctions of Christianity; while the good that resulted from it afforded him ample encouragement. Several of the children recited short temperance pieces, and sang some temperance hymns. Mr. W. Harper delivered an address—"The Gin Fiend and the Ragged School;" Mr. J. W. Green, on "The Sabbath School, Prisons and Penitentiaries;" and Mr. Duffy, on "The Angel of Truth, and the Moral Millennium." Mr. Duffy also delivered a short address to the children. The honourable secretary, Mr. J. H. Esterbrooke, stated that the Band of Hope was gradually increasing in numbers and efficiency, in that district, a large portion of which had for many years been notorious for vice and wretchedness.

#### HAWKESTONE-HALL, WATERLOO-ROAD.

On Tuesday evening, December 31, a meeting, presenting

more than usual attractions, was held in this place. After tea, &c., had been abundantly supplied, a poetical address, written for the occasion, was recited by Mr. J. W. Green. The chair was then taken by George Cruikshank, Esq., and, after a brief address, a beautiful overture was performed by the gentlemen of the Surrey Quartette and Quintette Society. Various appropriate sentiments were spoken to in the course of the evening by the Rev. Dr. J. Burns, Mr. Irvine White, the Rev. J. Doxsey, &c.; and a choice selection of temperance songs and glees were sung in excellent style by ladies and gentlemen who had very kindly volunteered their services on the occasion. A young lady, daughter of one of the members, elicited great applause by her performances on the grand piano. The entertainments of the evening were concluded by an exhibition of dissolving views and other subjects, by Mr. Cox. The company did not separate till the bells of the neighbouring churches began to strike up their merry peals, reminding the inhabitants that the year 1850 was about to close, and the year 1851 to commence.

## DOVER.

The annual meeting of the members and friends of the Temperance Society was held on Monday evening, Jan. 13, when a demonstration of *working men* in favour of the principles of total abstinence took place. The meeting was numerously attended. W. Horsnail, Esq., occupied the chair, and was supported by the Rev. S. Briggs, and other gentlemen. The society is in a state of progression, while the influential names which appear upon its subscription list argue well for its future prosperity. Among them we notice those of both the hon. M.P.'s for Dover, E. R. Rice, Esq., and Sir George Clark, Bart., also the Mayor (S. Finnis, Esq.), and other gentlemen. The meeting was addressed by several working men, reformed drunkards, who contrasted their present position with that which they occupied when under the influence of intemperance. One fly-proprietor detailed how, by an adherence to total abstinence principles, he had, during the last nine or ten years, become possessed of a business upon which he had expended some £200 or £300, and at the period he signed the Temperance pledge he was in a state of the vilest destitution.

## DELPH.

The sixteenth annual *soiree* of the Delph Temperance Society was celebrated on the 3rd of January. 230 persons sat down to tea, during which a musical band played. After tea the meeting was addressed by Lawrence Heyworth, Esq., M.P., Peter Seville, Esq., Rev. Enock Mellor, A.M., and others. In the course of the evening a selection of music was given. The proceedings elicited much applause.

## SELBY.

The Teetotals here have had another of their Working Men's Demonstrations in the Victoria Room; Mr. R. Morrell in the chair. The room was well filled, and great interest was excited by the simple, yet forcible, speeches delivered by gardeners, shoemakers, woodmen, and porters, on the blessings of total abstinence from tobacco, as well as from intoxicating drinks. The chairman furnished some valuable statistics respecting the cost of these articles used by the working classes. At the close of the meeting 200 copies of Mr. Baines' "Seize the Crisis" were distributed. Were such meetings to become general throughout the country, they would give a great impetus to the Temperance Movement.

R. MORRELL, Sec.

## SCARBOROUGH.

The cause of Temperance still continues onward in this fashionable watering-place. The committee are working with redoubled energy in behalf of the good work. Mr. Hodgson, from London, has been engaged as town missionary, and his "work of faith and labour of love" have been happily rewarded. Since his arrival upwards of 300 persons have subscribed to the total abstinence pledge, many of whom had been inveterate drinkers for years, and whose families were reduced to misery and want, but who are now frequent attenders at the temperance meetings and places of worship. Mr. Grubb has also been engaged for three nights to advocate the temperance question in the Hall of Commerce to crowded audiences. A society has also been established at the village of Falsgrave, about a mile from Scarborough; and although this place contains but 200 or 300 inhabitants, there are five public-houses and

tea-gardens for the sale of intoxicating liquors, with one place of worship. The Temperance standard has here been planted; the village bell has announced the time of meeting, and the school room is crowded weekly. Addresses have been delivered by Mr. Hodgson, Messrs. W. Craven, Barrow, Tindall, Weddle, and others, and a lecture "On the Evils of Intemperance" by Mr. C. Meadley, of Scarborough. Upwards of fifty villagers have administered to the pledge, and a lively interest has been created. Mr. Hodgson has also been instrumental in reorganising the Band of Hope in Scarborough, and numbers of children have registered themselves as members. Temperance melodies are nightly introduced, and received with every mark of approbation. A small monthly publication is issued by the society, entitled "The Temperance Visitor," for gratuitous circulation.

## ROTHERHAM.

About a fortnight ago the workmen in the employ of Messrs. Guest and Chrimms, brass-works, Rotherham, together with their wives, and the young persons employed in their works, to the number of upwards of one hundred, held one of their social tea-meetings in the New Assembly Room. The workmen employed in the establishment have introduced a custom which deserves being better known and more extensively adopted, and which is, that when one of the workmen takes to himself a wife, the event is celebrated by the whole of the workmen and their wives having tea together at the works, or some other suitable place, when a present of some useful article of furniture is made to the young housekeepers, raised by a subscription of their fellow-workmen, aided by the firm. On the present occasion the above goodly number sat down to tea, and on the repast being concluded and the tables removed, vocal and instrumental music was introduced, and some favourite pieces were excellently given by Messrs. Taylor, Newsum, Myers, S. Eskholm, and others, which soon brought the hour of nine, at which time it was arranged the presentations of furniture to the newly-married couples should take place.

Mr. Guest having been requested to undertake this duty, spoke to the following effect:—"The very pleasant duty I am now requested to fulfil, will need but few words from me. I can truly say, however, that it is a pleasant thing for me to have to do. The custom you have adopted deserves the warmest commendation and support. There are customs mixed up with manufacturing arrangements, which I cannot think were, on their first institution, intended to be the instruments of oppression, injustice, and cruelty, they have since become,—but which, however, with the *drinking usages* of the country, can now only merit the strongest reprobation of both employer and employed, and in the utter abolition of which they cannot too earnestly co-operate. Of course, I allude to footings, fines, &c., which until recently had become a source of most cruel, heartless, and unjust robbery to which workmen could possibly be exposed by each other. Thank God, this wicked system is fast passing away—becoming one of the dark enormities which were. The custom now here adopted stands out in bright contrast—it is a retrieving of that which is good of the old custom—and I confess myself one of those who love old customs, so long as they are, if not altogether wise, yet innocent. In this instance it is both innocent and wise. Here employers and employed can meet together as one family—whose interests are identical—for the purpose of showing a kind, considerate feeling towards those who have taken upon themselves new duties, and entered into new relations with each other; and it is with a feeling of true gratification that I now present, in the name of your fellow-workmen, to you, Mr. and Mrs. Samuel Eskholm, this half-dozen chairs and fender; not because you are not competent and determined by the earnest industry of your own hands to obtain for yourselves these and all other necessary articles, in due time to make your home comfortable, but as a manifestation of kind and fraternal feeling towards you on the part of your fellow-workmen; giving you, at the very threshold of your entrance into married life, an assurance from them of sympathy with you and yours, which is calculated to cheer and support. At the close of every day's toil these articles will silently tell of this kind regard; and when you are at your daily avocation, as your wife moves amongst them amidst her household duties, and, I may add, her household cares, she will feel that her husband is associated with, and working amongst, those who have given evident proof that they are disposed to aid, not injure—

to promote, not destroy, comfort. With these views, I have also the pleasure of presenting you, Mrs. and Mrs. Scott, in the name of your fellow-workmen, with this clock, dressing-table, and looking-glass, feeling assured you will estimate them, not at their intrinsic value, but as tokens of regard and good-will, which it would be difficult to over-estimate; and I pray that you may all of you live long to wisely enjoy them."—Mr. Chirimes then presented each of the four persons with a handsome purple morocco-bound Bible, observing that "in doing so, he presented them with that which was worthy of their highest regard. The Bible was the word of God—it was also the word of life; whilst it showed man his awful fall, it also showed the effectual remedy for that fall; and he trusted they would each read it, till they had made that remedy individually their own."—A handsome dessert was immediately afterwards served round, and the remainder of the time so spent, as to ensure that the evening's amusements should involve no bitter morning reflections.

#### NEWCASTLE-UPON-TYNE.

A *soiree* of the Westgate Temperance Society took place in St. John's National School last month. Upwards of 300 persons sat down to tea at the table, which were presided over by eighteen ladies. After tea Sir *Walter Colverley Trevelyan*, Bart., High-Sheriff of Northumberland, was called to the chair. The hon. baronet expressed the gratification he felt in being invited to preside over so pleasant a company assembled for the promotion of one of the greatest reforms of the age. From many years' experience, he was convinced that Temperance societies were well calculated to promote the happiness, not only of individuals, but also of the community at large. They were well acquainted with the fact that intemperance was a frightful source of vice and misery. The jails, the hospitals, and the workhouses were filled with its victims. Officers, both of the army and navy, had informed him that the use of intoxicating liquors was the cause of the greater part of the punishment inflicted in these professions. He concluded by urging that it was the duty of every philanthropist and Christian to aid the Temperance cause, and trusted that the number of members of the society would be considerably increased. The Rev. *H. W. Wright*, incumbent of St. John's, related his experience as a clergyman in this town. He mentioned instances of intoxication which had occurred under his notice in persons at some of the most solemn ordinances of the Church. Mr. *Forster*, secretary of the society, read their report for the past year. The Temperance cause was steadily progressing. Addresses were also delivered by the Rev. *W. Ayre*, of Morpeth, Mr. *H. Dickinson*, Mr. *J. Benson*, the Rev. *Robert Shepherd*, incumbent of St. Paul's, Newcastle, Mr. *Whitehead*, Temperance missionary, and Mr. *R. T. Bell*. The national anthem was sung, and during the evening various pieces of music were performed in a very efficient and pleasing manner.

#### SUNDERLAND.

On Tuesday afternoon, the 2nd of December, we held our annual tea meeting in the Athenæum. The large room was decorated with several loyal and temperance banners. A considerable portion of the provisions was given by warm-hearted friends to the cause. About four hundred persons sat down to sea, and evidently enjoyed the repast. The Rev. *T. White* supplicated the Divine blessing upon the meeting. While the tables were being removed for the evening meeting, the Museum on the premises was kindly thrown open for the inspection of the company; and, while the grave students of natural phenomena were engaged there, several hundreds of gayer folks were being electrified with laughter in another large room on seeing a variety of grand, grotesque, and comic dissolving views, exhibited by Mr. *Robert Cameron*, lecturer on astronomy. The chair was then taken by our noble and generous friend, *Edward Backhouse*, Esq., jun., who opened the meeting with a few pointed observations. Mr. *T. S. Hodgson*, the Rev. *John Parker*, *T. Orton*, Esq., surgeon; Mr. *Spencer Hall*, Mr. *John Benson*, of Newcastle; Mr. *W. W. Brown*, a fugitive slave from America; and Mr. *John Hills* addressed the meeting, which addresses have never been surpassed for elegance, beauty, and interest, on any former annual *soiree*. Mr. *Bales* conducted the singing of several melodies. Mr. *W. Harty* and Mr. *J. Walton* thanked the ladies for providing and superintending the tea. To express their sympathy for Mr. *Brown* and his coloured brethren in fetters, and to show their utter abhorrence of

'the atrocious inhumanity of American slavery and the late slave bill, the meeting unanimously and enthusiastically carried the following resolution, which the society hopes will be passed in every temperance meeting in the United Kingdom:—"That this meeting views with painful feelings the proceedings of the National division of the *Sons of Temperance*, in the United States, in excluding from their Temperance Association our coloured brethren. This meeting, therefore, feels bound to enter into Christian protest against so cruel and unrighteous an interference with the liberties of those whom, by every principle of humanity and religion, we are bold to recognise, as the children of that God who hath made of one blood all nations of men." And would further express its warmest sympathy with our injured brethren, and a hope that the day may not be far distant when, through Divine help, their bonds shall be broken, and slavery, that foul stigma upon the character of the American people, shall be for ever abolished." Two memorials have been presented to the worshipful the Mayor, and the justices of the peace for the borough of Sunderland—one from the Sunderland Total Abstinence Society, the other from the Sunderland Society for the Protection of Young Females and for the Prevention of Prostitution;—praying that the number of houses licensed for the sale of intoxicating drinks may be reduced, and that no additional licenses might be granted.

#### SCOTLAND.

##### BALFRON.

It is pleasing to learn that the friends of the Temperance Reformation in Balfron, both adult and juvenile, continue, by example and precept, their efforts to leaven the community in their locality with a correct estimate of the folly and ruin of seeking enjoyment in the use of intoxicating beverages. On the morning of New Year's day, a little after ten o'clock, the flag of the juvenile abstainers, bearing the inscriptions, "May the Balfron Band of Hope prosper," and "Let Temperance flourish all the world over," was raised in front of the parochial school-house. In a brief space thereafter more than 120 young and happy creatures of both sexes, clean and decked in Sabbath-day attire, were marshalled under the banner, and, preceded by sweet music, walked in procession down the principal street of the village to the large hall of the Ballindalach-school, which had been kindly granted by *A. G. Jeffrey*, Esq., J. P., for their accommodation. Under the guidance of their leaders, the party, in all the buoyancy of youth, passed the forenoon in various amusements, and at three o'clock they separated for dinner. In the evening the Adult Society held their annual *soiree* in the Free Church; the Rev. *John Fairlie*, president, in the chair. After tea the meeting, which consisted of considerably more than two hundred, was repeatedly addressed by the chairman, and Mr. *Shaw*, from *Kirkintilloch*; and in a succession of pathetic and humorous appeals, Mr. *James Stirling*, "the old man eloquent," edified and delighted the numerous and attentive audience. Here again the Band of Hope afforded a charming variety to the entertainments of the evening by the beautiful manner in which they sang a choice collection of the Temperance melodies.

**A DRUNKARD REFORMED.**—An old man, who was for many years a great drunkard, surprised his minister one day by calling on him, well clad, clean, and sober, and saying he wished to know when he should come to the class-meeting, as he had now become sober, read his Bible, and wished to "lay hold on eternal life," by obtaining through Christ pardon of his sins.

**ATTACHMENT TO DRINK.**—One of the monarchs of Bamba, in Africa, resigned his right to the crown rather than submit to be removed from the Portuguese settlements, where he had ample opportunities of indulging his fondness for intoxicating liquors.

Advertisements, and articles intended for insertion, should be addressed to the Editor, 335, Strand, London; also, all orders for the Stamped Edition, with remittance for the amount, in postage-stamps, or Post-office orders, to John Cassell, as above.

The TEETOTAL TIMES AND ESSAYIST may be had of *B. L. Green*, 62, Paternoster-row, London; *Ward*, 55, do.; *Abel Heywood*, Manchester; *Kershaw*, Leeds; *Merrison*, Edinburgh; *Gallie*, Glasgow; and all Booksellers.

## OUR ENCOURAGEMENTS.

BY BENJAMIN PARSONS.

FROM nearly all parts of the country we receive testimonies respecting the success of our cause. Sixteen years ago it was said that we should not hold on for six months. It was boldly proclaimed, that before that period most of us would be dead. So great was the dependence upon these poisons, and so general was their use, that it was asserted that mankind could not live without them. Premature death was in every case to be the inevitable result of total abstinence. And then it was also affirmed that the love of strong drink was so inveterate that it would be impossible to induce mankind to abandon the liquor. But the Teetotalers having cleared their heads of the fumes of alcohol, and having braced their nerves with cold water, were not daunted with these predictions and forebodings. On they went in spite of all, and, as a consequence, have already achieved a glorious victory. They soon perceived that they had truth and religion on their side, and therefore were certain that their principles would triumph. Chemistry, physiology, history, and scripture, all came to their aid, and intrenched them with a bulwark that nothing could move or surmount. If any of our friends are cast down, we would remind them of the present encouraging aspects of our cause,—

## I. OUR EXPERIMENT HAS SUCCEEDED WONDERFULLY.

When persons talked of iron roads, and travelling by steam, the thing was laughed at. It was indeed admitted that steam was very powerful, but it was said, that though the wheels might run round, yet they would remain in the same place, and not go forward: but the experiment has been tried, and now we perceive that they not only run round and go forward, but that we can fly with greater safety behind the fire horse, at the rate of eighty miles an hour, than we could formerly when drawn by the best foaming steeds at the rate of ten. In every enterprise *experiment* is everything, and when once we have succeeded, we have a great fact to tell which silences gainsayers. Teetotalism is now a glorious FACT, attested by myriads of successful examples. No man or woman in any rank or station can say that it will not answer, because we have *living* proofs to the contrary. Persons of all ranks, trades, professions, climes, sexes, ages and constitutions, have tried the system, and have done so with unspeakable benefit to themselves in every respect. We have laid down a railway to health, prosperity, comfort, intelligence, national greatness, and religion, and we are now travelling by "*express*" to our destination.

## II. WE HAVE FOUND OUT A HOST OF BROTHER AND SISTER TEETOTALERS WHO HAD TRAVELLED THE ROAD BEFORE US, AND WHO GIVE US THE RIGHT HAND OF FELLOWSHIP.

It is not unusual at the close of a meeting to receive a friendly shake of the hand from some hale individual, who says, "I have been a total abstainer

for the last thirty years," or perhaps, "for all my days." We were not aware until we began that we had such a host of forerunners in this good work. On examination we also found numbers who never avowed themselves. Multitudes of women never tasted the poison. Doctors also, until we began, often preached total abstinence to their patients. The wives and children of drunkards were generally obliged to be teetotalers, although many of them worked hard, had little food, and not an earthly comfort to keep their spirits up. We found that it was not true that strong drink or wine was a necessary of life, because, in our own country, thousands from caprice, from disease, from medical advice, or from want, abstained. Other nations also greatly aided us by their shoals of Teetotalers. We found that in the torrid, the temperate, and the frigid, zones, there were crowds quite as strong and healthy as we who had never seen beer, wine, nor spirits. Ancient history likewise told some glorious tales quite "*ad rem*." Scripture especially testified in our favour. Adam was a Teetotaler. Samson, the strongest man; the Nazarites, the most devoted of men; Daniel and his brethren, the healthiest of men—aye, and men of the best principle; John the Baptist, the great Reformer,—were all members of the Total Abstinence Society of Antiquity which Adam commenced in Paradise. Good old Moses and Joshua led nearly two millions of Teetotalers through the wilderness into Canaan. We have no reason to think that Pharaoh was over-bountiful with his wine or strong drink to these poor creatures while they were slaves, and for forty years after they all abstained in the wilderness. Water was their only beverage. We have thus found that our Society, in every age and country, has had multitudes of staunch members. We are, then, a noble brotherhood and sisterhood, as old as Adam.

## III. WE HAVE SHOWN THAT THE BIBLE IS NOT A TEXT-BOOK FOR DRUNKARDS OR MODERATE TIPPLERS.

Our opponents began to belabour us most mercilessly with the Scripture. Strong drinks had infatuated them, they had blinded their eyes, and lost their critical acumen to such an extent that they trampled Hebrew, Greek, their mother tongue, facts, and logic in the dust. They said that "*good wine*" meant wine more than usually *poisonous*! Such was the learning of the pot-house, the decanter, and the beer-barrel. In fact, nearly all Scriptural expositions in reference to wine smelt of the bottle. To talk of joy arising from "the increase or growth of corn and wine," meant to *destroy* the healthy properties of the latter substance by converting it into a poison, and then to *decrease* it by drinking! They could not find a Teetotaler in the Bible, until we showed them the Israelites in the wilderness, Samson, Elijah, the Nazarites, and John the Baptist. They thought that the good unfermented wine allowed at the Jewish feasts, and the stupefying and maddening poison which "stung like a serpent," and "bit like an adder," were the same! To have the heart cheered by looking at the growth of the vine, or drinking its nutritious juice, was to use a vile poison which always induced depression and lowness of spirits! Wine put into new bottles to prevent fermentation was, forsooth, very strong port and sherry, although no such wine could be made in those days! And Timothy's innocent wine, which was truly healing and medicinal, was a vile compound that destroyed

the digestive organs! Such was the learning with which we were assailed, which, to render it more affecting, awful, or laughable, was charged with a due proportion of sanctimoniousness. But these spirited and spiritual critics, who owe so much of their learning to the inspirations of alcohol, are becoming rather sobered, and some are admitting the truth of our positions. Signing the pledge does wonders in opening a man's eyes. At any rate we have vindicated the Scripture from the charge of commending and sanctioning the use of poisons!

IV. WE MAY TAKE A LITTLE ENCOURAGEMENT FROM THE FACT THAT OUR OPPONENTS ARE BECOMING VERY SORE AND ANGRY.

The general course of public opinion in England is—1. Banter and ridicule. 2. Anger. 3. The matter is looked at rationally. 4. The principle is pronounced good, and, 5, adopted. We have passed through the first process pretty well. We allowed the men who lose, to laugh, and either did not notice them, or laughed again; and now they have moved on to the second stage. It is amazing how sore and bitter some ministers and churches are becoming. We have seen several Teetotal ministers avoided by their brethren because they would not drink, nor sanction the murderous habit of drinking poisons. We have known pulpits shut against Teetotal ministers; the deacon was a brewer, several of the members were in the wine and spirit trade, and not a few seat-holders kept little pot-houses. The hearers were literally too spiritual to admit such a carnal being as a cold-water man to the rostrum. Some of our friends in the ministry have found out that Teetotalism is *morally vicious!* and some religious persons declare, on their honour, that it is *worse than drunkenness!* We have seen a great deal of "anger, malice, and all uncharitableness," vented against these same advocates of true Temperance—in fact, passion has often run so high that reason has been dethroned. But the feeling augurs well. Men that have truth and right on their side may always be calm; while, on the other hand, one of the most mortifying things in the world is the misery of having to advocate a bad cause with bad weapons, and to be daily exposed for the folly. It tells well for Total Abstinence that its opponents have never yet produced a single argument that has had the least foundation to stand upon. If we are rightly informed, one of its late assailants talked a great deal of nonsense, wrote a foolish book, and then ran from his country. No one who reads his tract will wonder at his flight.

V. OUR FRIENDS ARE INCREASING.

Numbers the last year have joined our ranks and signed the pledge. We are very much in want of some good Teetotal statistics for the whole country; it would then be seen that our progress is very great. We have attended many meetings during the past year; and there has been scarcely one in which we have not had an increase of signatures. It is true that some have fallen away, but there is hardly one of these but has borne witness in our favour. Some candidly confess to us that they were better in every respect when they abstained from these poisons. They had better health; laboured with less fatigue; had more of the comforts of life; more peace of mind; and they acknowledge and regret the weakness that led to the abandonment of so valuable a principle. And those who do not thus admit their error, give to the

world a practical exemplification of the advantages of Total Abstinence. We can say to all our friends and foes, "Come and see." Look at this man as a drinker, a Teetotaler, and then a drinker again. While he was with the moderation folks and the drunkards, his house was comfortless and homeless, and himself was a bane to himself and society. But when he came to us, his character, his prospects, and his health improved. We made him a husband, a father, a valuable citizen, and he was not "far from the kingdom of God;" but our opponents persuaded him to drink, and now he is good neither for time nor eternity. These are facts that speak, and make us many friends. It is seen that we are doing good where all other agencies fail, and though we do not convert men, yet we put them in the way of being converted. Never had we more friends or fewer foes than now.

VI. THE DOCTORS ARE COMING ROUND TO US.

There are numbers of medical men who did not sign the document put forth by the Temperance Society who nevertheless acknowledge that we are right, and, as far as health is concerned, are their greatest enemies. It is allowed that an overwhelming host of moderate people are sickly or diseased, or laid up, or dying or dead, through what is termed by some the temperate use of these liquors. We are certain that the deaths from moderation greatly out-number those from drunkenness, and our doctors are fully aware of this fact. How can a man be healthy if his digestive organs are out of order. Without digestion the body cannot be sustained. And then nothing so soon produces a diseased brain and an irritable and deranged mind as a distempered stomach. Paralysis, palsy, apoplexy, and insanity are of frequent occurrence from the use of these stimulants. The nerves are shaken; the blood so corrupt that it cannot heal a wound or nourish the frame; the liver unfitted for its functions, the lungs and kidneys for their work; and as a consequence, people die before their time. Our medical men are fully aware of these facts. To deny them would be to impeach their knowledge of physiology and pathology. Some, it is true, stand by the old stimulating process and kill more than they cure; but these assassins by pill, potion, and strong drink, are decreasing very fast, and a new order of men is coming on the stage who understand more of chemistry, nutrition, and nosology, and many of these allow that we are right; and though they drink to gratify themselves or their patients, yet they dare not condemn our principles. The future historian will have to record that among the thousand benefits which Teetotalism conferred on the world, it was not one of the least that it induced the medical profession to reconsider their practice, and conform to the dictates of science in their treatment of disease.

VII. OUR MEMBERS ARE BECOMING DAILY MORE AND MORE CONFIRMED IN OUR PRINCIPLES.

The first week is often the most trying time in the history of a Teetotaler, especially if he has been in the habit of drinking rather freely or regularly; but the longer he abstains, the more his appetite decreases. Perhaps even for the first year the look was fascinating, and the smell of the liquor tempting; but after a while the odour becomes offensive, and thus every year finds him stronger and stronger. We may congratulate ourselves that we have now a noble army of veterans in our cause who have borne the burden and heat of the day. Some have abstained for

seven years, some for ten, and some for sixteen. They have been assailed from every quarter. The first and greatest foe they had to conquer was their own appetite. Then they had to endure the temptations, to bear the taunts, and, in some cases, to suffer the persecutions, of friends and foes. Among others, the doctors did all they could to work on their fears, and draw them from their steadfastness. But they have overcome all, and are at present the bulwarks of true temperance. We may therefore glory in these as a tried body of Teetotalers whom nothing has been able to move, and to whom the world will owe an unspeakable debt of gratitude. Could we muster these veterans on some Teetotal Waterloo, we should present such an army as the sun has never before shone upon, and one which is destined not to devastate the earth, but to be a messenger of mercy to the people of every clime. For we feel assured that total abstinence, like the gospel, and as an handmaid to Christianity, will eventually visit and bless every human being.

Our review of the past, encourages our hopes for the future, and animates us with the determination to proceed in our holy crusade against strong drink, as the enemy of GOD, and one of the worst foes of man.

#### TEETOTALISM AND THE "SUNDAY-SCHOOL UNION."

It is now more than twelve months since a number of important statistics were collected, proving that a large majority of the youthful criminals confined in various jails in the country had been—some of them for a considerable time—scholars in Sunday-schools, and that most of these had been led into crime through our national drinking customs. These statistics were carefully forwarded to the officers and principal members of the *Sunday-school Union*, and to others—superintendents, teachers, and patrons of Sabbath-schools,—with a respectful request that they would seriously consider the subject, and inquire whether the importance of strict sobriety had been sufficiently enforced upon the children. How were these communications received? So far as the Committee of the Sunday-school Union are concerned, the motives of the gentlemen who published the statistics were impugned, and they were even accused of insinuating that "the only result of the teachers' labours had been to train up the profligate, the drunkard, and the thief;" the correctness of the statistics was disputed; the fairness of the inferences drawn from them was denied; and all consideration of the Temperance question was refused, on the ground that "*the Sunday-school Union was formed for no such purpose*."

The subject was, however, forced upon their attention by some statements made by the Rev. Professor Finney in a sermon addressed to members of the North London Auxiliary to the Union, and by some letters which appeared in the *British Banner*; and, still more immediately and directly, by the publication of the pamphlet entitled "Voices from Prisons and Penitentiaries; respectfully addressed to the Patrons and Teachers of Sabbath-schools." And, at length, after ruminating upon the subject for rather more than twelve months, some notice of it is taken in the "*Union Magazine* for Sunday-school Teachers," for the month of February, under the head "Review of Books." The article is little more than a transcript of the letter by Mr. WATSON, the Secretary of the Union, which appeared a short time since in the *British Banner*, and also in the "Voices from Prisons;" with some additional mis-statements and misconceptions, and with anything but a frank acknowledgment of the truth of the averments,

and a solemn determination to act better for the future. Upon this brief article we make a few remarks, though the case has already been fully met in the pamphlet on which it animadverts. Let us, first, state that a copy of the "Voices from Prisons" was sent to every officer and member of the Sunday-school Union, immediately on its publication; that copies have been forwarded also to superintendents and teachers in various parts of the Metropolis and the kingdom; and that from Bristol alone *three thousand five hundred* copies have been circulated. So that not only have the truthful "Voices" been heard throughout the kingdom, and the "lame and impotent conclusions" of the officers of the Union listened to, but this most important proposition has been placed before many thousands,—"*That no rational hope can be entertained of the extension and permanent success of Sabbath schools, or of a revival of the work of GOD in Christian churches, TILL THAT ATTENTION IS GIVEN TO THE TEMPERANCE QUESTION WHICH ITS IMPORTANCE DEMANDS.*" That this proposition is treated with contempt by the officers and organs of the Sunday-school Union, we have proof in the review before us.

The reviewer styles the statements "contained in Mr. Finney's sermon, and repeated in the pamphlet," an "unfounded attack on the Sunday-school Union." We deny that the statements are an "attack" upon the Union, vulnerable though its conductors have made it. Affectionate caution, and earnest remonstrances, are founded upon the statements; but the preacher of the sermon, and the writer of the pamphlet, so far from attacking the Union, speak of it with high respect, and express fervent wishes for its permanence and efficiency. But, even if it were an "attack," how can it be said to be "*unfounded*," when the foundation of it was before the preacher and the writer at the very moment it was made? And what is the statement which the reviewer calls an "attack?" It is, "that the Sunday-school Union does not favour the Temperance Movement; that some of its most influential members are engaged in the traffic!" And are not these FACTS? Curiously enough, the reviewer says, "there is not any foundation for the statement that the Sunday-school Union does not favour the so-called Temperance Movement." And in the very next sentence he says: "*This body has no feeling towards it, either of favour or disfavour!*" Which of the two sentences contains the truth? And, if the latter, what comes of the charge against the sermon and the Voices? And, "to make assurance doubly sure," and to fix and fasten the charge upon itself, the reviewer proceeds to justify the conduct of the Union, on the ground that the advocacy of temperance is "a matter which is beyond their sphere," and that "they are combined for a specific object." Why we always supposed that the "specific object" of Sunday-school training was to teach children to "live soberly, righteously, and godly in this present world;" and if so, how can they speak of the inculcation of temperance as "a matter which lies beyond their sphere"—as "a matter which does not properly belong to them"—as a matter "towards which the body has no feeling either of favour or disfavour." Why this is "the very head and front" of the charge we prefer against them. We say that the inculcation of strict sobriety is a matter which does "properly belong to them," as much so as the inculcation of righteousness and godliness; that it ought to be "within their sphere," and that to say that they feel towards it "neither favour nor disfavour" is just to expose themselves to the curse pronounced on Meroz. But the reason of this neutrality or opposition is explained:—"We object at the outset to the use of the word 'temperance' by those who mean by it 'total abstinence.' We give no opinion as to the propriety or otherwise of such total abstinence; but, whether right or wrong, it is a very widely different thing from temperance, which assumes a partial use of the thing in respect to which it is exercised. It is a great hindrance

to correct reasoning to describe by the same term things which so materially differ." So the conductors and patrons of the Old Temperance, or Moderation, Society thought and preached; with crowned heads, nobles, bishops, clergy, magistrates, naval and military officers, &c. &c., at its head, and thousands and thousands of pounds at its disposal; and after teaching the fallacious doctrine for about seventeen years, they "brought their noble to ninenpence, and their ninenpence to nothing," till they are

"Without a local habitation or a name,"

and their remembrance has almost ceased from the land! Profound theologians these! well worthy to be entrusted with the religious education of our rising youth! And yet, can the reviewer tell us in what respects total abstinence and temperance "so materially differ?" or in what respects total abstinence from intoxicating drink is "a very widely different thing from temperance?" Surely these sentences must have been written under the inspiration of some fluid more potent than that obtained from springs and fountains! "Temperance assumes a partial use of the thing in respect to which it is exercised." Does it? Do the teachers of the Sunday-school Union so teach in reference to other virtues? We think that honesty consists in total abstinence from fraud and theft; that righteousness and godliness require total abstinence from unrighteousness and ungodliness; and that temperance consists in total abstinence from all the causes and practices of intemperance; and we could as soon allow a man to call himself righteous, honest, or godly, while indulging in "a partial use"—a partial practice of theft, injustice, and ungodliness, as we could allow him to call himself a temperate man while he makes even "a partial use" of the drunkard's drink. "Temperance" is one of the graces of the Holy Spirit—one of those virtues Christians are earnestly exhorted to "add to their faith;" and we can as easily admit of a partial use or cultivation of "courage, knowledge, patience, godliness, brotherly kindness, and charity," as a partial cultivation or exercise of "temperance." It is this doctrine, that "temperance assumes a partial use" of strong drink, that is daily swelling the ranks of drunkards—that is daily rendering the exertions of Sabbath-school teachers of comparatively small avail. It is this fatal allowance of the partial use of an insidious and destructive poison, which every now and then drags down Sunday-school scholars, teachers, superintendents, deacons, leaders, ministers, and church-members, from their high eminence, and plunges them, degraded and disgraced, into the abyss of drunkenness and ruin. We know that human nature is fallible, and that "Old Adam often proves too strong for Young Melancthon;" but in proportion to the weakness of human nature, and the force of those temptations to the use of strong drink, which the drinking customs of the country present, should be the clearness and frequency of those teachings which may strengthen the youth, and weaken the force of the temptations to which he is sure to be exposed. Let the Committee of the Union, and the teachers of Sabbath-schools adopt and inculcate the Scriptural view of the subject, and they may depend upon it that they will be much less frequently assailed by "Voices from prisons and penitentiaries." Such places will be more thinly tenanted, at least by their pupils, while their schools and the Churches of CHRIST will receive numerous additions.

But having thus accounted for and defended the hostility of the Union to the Temperance Movement, the reviewer proceeds to quarrel with another statement made by Mr. Finney, namely, "That some of the most influential members of the Union are engaged in the traffic." He says: "From the positive manner in which this assertion was made by Mr. Finney, no one would be prepared for the statement, that not one of the Officers or Committee of the Sunday-school Union is engaged in the traffic referred to." Here is some-

thing bordering closely upon equivocation. If the reviewer means simply, that no member of the Committee of the Union—the Committee meeting from time to time in Paternoster-row—is engaged in the traffic, then we say that neither we nor Mr. Finney asserted that there was; but if he means to deny that not any members of the Union, not any superintendent, or any teacher of a Sabbath-school in connexion with the Union, has anything to do with the traffic, then we have no hesitation in giving him the flat contradiction. With him we believe "that Mr. Finney meant just what he said," and that Dr. Campbell's correspondent in the *British Banner* meant just what he said, and that the real truth is, as stated in the "Voices from Prisons," that this is the secret of the dislike manifested by hundreds of Sabbath-school teachers and superintendents to the Temperance cause, and "the reason why Sunday-schools furnish the ranks of the drunkard with their quota of victims."

"But," says the reviewer, "what was the name of the man which Mr. Finney said he had right before him, and who furnished him with the statistics he then quoted? We should then be able to judge whether he, too, was so ignorant of the nature of the constitution of the Union." Why, we thought everybody concerned in this question knew by whom those statistics were collected and arranged. If the reviewer had read the "Voices" with any attention, he would not have found it necessary to call out for "the name of the man." The gentleman who supplied those statistics knows well the constitution of the Union, and its secret as well as its more public movements; and we are quite sure that he will unite with us in the fervent wish, that the "reviewer" and his informant will henceforth pay a more reverent regard to the divine command, "Thou shalt not bear false witness against thy neighbour."

One word as to another point. The reviewer complains that though some months ago certain questions were put to Mr. Backhouse, of York, up to the present time no reply has been received to the communication. This has been sufficiently explained in the "Voices from Prisons." The fact is, that the statistics did not emanate from the York Temperance Society, but from Mr. T. B. Smithies, of London; the York Society merely sent a copy to the Committee of the Union in the hope that it might induce them to consider seriously the Temperance question, and not with the intention of raising quibbles, or of having questions framed which the framers must know could not, in the very nature of things, be answered. As to copies of the letters addressed by Mr. Smithies to the keepers or chaplains of prisons and penitentiaries, they were furnished with the statistics, and were reprinted in the "Voices." And as to the names of the prisoners, and of the schools in which they were taught, how is it possible they can be obtained, when the criminals, after suffering imprisonment for limited periods, are at large all over the country, and when many circumstances might prevent them from giving real names, even if they could be again collected? But the Sunday-school Union do not need—we question if they really desire—any such demonstration. It is a fact they cannot deny, that the drinking customs of this country interfere most mischievously with Sabbath-school operations; and we again assure them, that till they determine seriously to consider the subject, and to act as it becomes true Christian philanthropists, it will not relieve them from their responsibility to plead that they are "combined for a special object"—that "this matter does not belong to them,"—and that the Temperance Movement is "a matter which lies beyond their sphere."

The reviewer proposes to return to the subject. What he has further to say we shall hear, we suppose, anon. In the meantime we shall continue to utter our "Voices," the third edition of which is just published.

## DRUNKENNESS AT ELECTIONS.

THE disgraceful scenes of drunkenness and riot which have recently been witnessed at borough elections for members of Parliament, have been the subject of marked animadversion in the public prints, in private circles, and in the House of Commons. The report of what took place at the election of one of the present members for Stockport is fresh in our recollection; but that "beer-barrel" affair has been greatly outdone at St. Alban's, and still more recently at Falkirk. The scenes transacted at these places—especially the latter—can only be regarded with undisguised loathing. What will the people think of a House of Commons, some of the members of which are elected under such frightful circumstances? The *Standard of Freedom* of Saturday last calls upon Teetotalers in the following terms:—

"The advocates of entire abstinence from intoxicating liquors do well to hold their public meetings, and to urge the adoption of their practice upon those who attend their tea-parties and their assemblings on gala-days; but unless they act more on the aggressive than they have hitherto done, the giant foe will obtain the mastery. How is it that they can suffer such disgraceful scenes as have occurred within the last three or four weeks, in connection with borough elections, to pass without distinct and emphatic notice? Why have they not called special meetings, and adopted petitions to the House of Commons to institute immediate inquiries into the scenes recently enacted at St. Alban's, and more especially at Falkirk? In reference to the latter burghs, the local papers state that the majority of the public-houses were thrown open—that whiskey was as cheap as ditch water—that colliers and miners flocked to the attraction in immense numbers and got drunk by the hundred—that fights and brawls ensued—that drunkards, male and female, were lying in all directions, exposed to the most fearful danger—that a large portion of the mob became so furious and excited that they repulsed the police, chased them bleeding and bruised off the street, smashing windows, and committing outrages so fearful that the aid of the military was obliged to be resorted to. In short, as Mr. Cobden remarked in the House on Thursday night, '*more violence, more drunkenness, more bloodshed, and more mortal combats, had taken place in that insignificant burgh than had occurred in the whole of France during a general election among six million voters.*' It was the opinion of that hon. gentleman that such burghs should be utterly extirpated from our electoral system. Into that question we do not now enter; but we do call loudly upon the friends and promoters of Temperance to unite in petitions to the House of Commons, praying that inquiries into these proceedings be immediately instituted, and that such measures be taken as shall bring the abettors of this drinking system to condign punishment, and prevent the repetition of such disgraceful occurrences for the future."

The *Watchman* newspaper, the organ of the Wesleyan Conference, has the following powerful comments:—

"At the election for the Falkirk burghs, whiskey has been not less diligently applied than ale was at St. Alban's, and with equal power for the desecration of the general morals. Men and women, drunk and dirty, raging, reeling, quarrelling, and tumbling—some stretched helpless on the street—some, outside the town, lying in the ditches—some with their heads in the hedges, some with their feet—this, with shouts, mobs, and now and then window-breaking, seems to be our staple garnish for an election. It is humiliating in the extreme to find such scenes enacted amongst us on any pretence. It is more humiliating still that all this public mischief is wrought through means of proceedings connected with the public service. And our shame

grows intolerable when we hear the comments of our neighbours. There are the French, who lay little claim to elevated morality, but are highly tender on matters of decency. They point to such scenes as those of St. Alban's and Falkirk with undisguised loathing. They can bring to the poll every adult male; they can return a whole house of Assembly, or can elect a President of the Republic, men of all ranks voting by the million, and throughout the vast sweep of their territory no eye will be offended with one scene of indecency, of drunkenness, or riot. When that unequalled elective struggle, which placed Bonaparte where he is, took place, they said boastingly: 'And all these millions voted, without as much drunkenness, confusion, or violence as would take place at an English election for a single burgh.' Would that French boasting could always find such legitimate ground. It is a question which all statesmen, all ministers of religion, all members of Parliament, and all good citizens should carefully study. How is it that a far more excitable people than the English conduct elections with great propriety, and without detriment to morals, while, with us, an election is a pest to the town in which it occurs? Lord Carlisle, in his lecture on America, describes an election in that country as a very uninteresting affair. Would that we could present a quiet air and an orderly street to the eye of a stranger, in our British towns, on the most exciting day of the year. Our statesmen must feel this stain a sore abatement of the pride of their position. Our representatives must surely feel some discomfort in the thought that many of them have waded into the senate through rivers of ale or whiskey, ay, and in some cases through those rivers streaked with blood. Ministers of religion must feel that it is a terrible calamity to a town, to be periodically visited with a ceremonial, during which the reckless think it praiseworthy to indulge, and the reputable think it patriotic to tempt. A remedy must be sought. We do hope that some one, suitably impressed with the national plague and shame to which we are now subjected, will present us with a plan, by which the day of an English election, instead of being a struggle to debauch the largest possible number of voters, shall be a sober test of the wishes and convictions of the electing body."

Let the *Watchman* unite with us to inculcate the practice of abstinence from "whiskey," "ale," and all other intoxicating drinks, and such disgraceful exhibitions will no longer offend "strangers," "statesmen," "representatives," or "Ministers of religion," either in Falkirk, St. Alban's, or Stockport.

## THE SHAPCOTT FAMILY.

This far-famed family have recently visited our town, and given two concerts at the New Hall, London-street. The family consists of fifteen children. Their scholastic advantages in youth were very limited, and their leisure hours from business have been devoted to the cultivation of music, under the direction of their father, the result of which has been most successful, for as performers on the Sax-horn they are very clever, and their concerts in all parts of this and other counties have been of such a character as to acquire for them a fame equal, if not superior, to many who have been conspicuous in the musical world. The attendance on the first evening was large, and comprised many highly respectable families, who were delighted with the entertainment afforded them. On the second evening they again received a fair amount of patronage. The Shapcott family have for years adopted the principle of total abstinence from alcoholic beverages, and Mr. Shapcott takes advantage of the intervals to address the company, and advocate the cause of Teetotalism.—*Reading Mercury.*

### THE TEMPERANCE DEMONSTRATIONS IN EXETER-HALL.

THE meetings which have been held during the present series have evidently exerted a very salutary influence, not only upon the Metropolitan Societies, but upon societies in various parts of the kingdom. The feelings which animated the early Temperance Reformers, and which there was reason to fear had become almost dormant, have been rekindled, while new societies and new instrumentalities have been called into operation. The PUBLIC PRESS has been employed, in reference to those meetings, to an unexampled extent; the importance of the Temperance Movement has been acknowledged on all hands, and many eminent patriots and philanthropists of the day—as will be seen from our list of subscribers—have cheerfully lent their pecuniary aid, from a conviction that Teetotalism is a most important pioneer to social progress. But much remains to be done.

The meeting held in Exeter-hall on the 3rd ult. was one of peculiar interest, and the report of it, which will be found in another part of this number, will, we think, be read with pleasure and profit. The next meeting is to take place on the evening of Monday, March 3, when G. W. ALEXANDER, Esq., whose exertions to promote Universal Freedom, Peace, and Temperance, have secured for him the esteem of all genuine philanthropists, will preside; and the Rev. BENJAMIN PARSONS, THOMAS BEGGS, Esq., Rev. R. GRAY MASON, and Mr. D. G. PAINE, will deliver addresses on the following subjects:—

“Entire abstinence from alcoholic beverages, the only effectual preventive and cure of intemperance.”

“The universal adoption of the practice of entire abstinence greatly promotive of the physical, intellectual, social and moral prosperity of the community.”

“The chief hindrances to the progress of the Temperance reformation.”

“The encouragements to persevering exertion.”

Other meetings are to succeed this; and the Committee have still before them the importance of making some memorable demonstrations in the Metropolis during the Great Industrial Exhibition. The precise character of those demonstrations has not yet been determined; much will depend upon the amount of the funds entrusted to the Committee, and upon circumstances which may take place between the present time and the months of June or July, when it is supposed the great influx of visitors, both from various parts of the United Kingdom and from abroad, will take place. It is certain that these “demonstrations,” in order to be “memorable,” must be of a character worthy the Metropolis of the world, and worthy the great and noble Temperance cause. Hence the necessity of UNITED DELIBERATIONS and UNITED LIBERABILITY.

Some gentlemen have announced their intention to hold a Conference in the Lower-hall, Exeter-hall, on the evening of Friday, March 7th, at seven o'clock, “for the purpose of receiving suggestions as to the kind of demonstration in favour of the Temperance principle that may be at once desirable and practicable.” To this meeting it is stated, in the notice we have received, “Members of all societies in London

will be admitted, on presenting a certificate of membership from their respective secretaries.”

The COMMITTEE will gladly receive any communication upon this subject, and also any contributions towards carrying out the object proposed, as well as for the completion of the series of meetings in Exeter-hall.

J. W. GREEN,  
J. H. ESTERBROOKE, } *Hon. Secs.*  
E. GRIFFITHS.

#### Subscribed since our last Announcement:

*J. Cunliffe, Esq., Lombard-street .....	£25	0	0
*S. Morley, Esq., Hackney .....	5	0	0
*Mrs. Wedgwood, Down, Bromley .....	2	2	0
*William Scholefield, Esq., M.P. ....	1	1	0
*Sir Joshua Walsley, Bart., M.P. ....	1	1	0
*J. B. Smith, Esq., M.P. ....	1	1	0
*M. M. Munro, Esq., Enfield .....	1	1	0
C. Bowley, Esq., Cirencester .....	1	1	0
— Thompson, Esq., Bridgwater .....	1	1	0
S. C. Hall, Esq. ....	1	1	0
G. W. Harrison, Esq., Wakefield .....	1	1	0
*Jacob Bright, Jun., Esq., Rochdale .....	1	1	0
*Jacob Post, Esq. ....	1	1	0
— Wilson, Esq., Mirfield .....	1	1	0
Rev. W. H. Turner, A.M., Banwell .....	1	1	0
W. A. Wilkinson, Esq., Beckenham .....	1	1	0
*— Forster, Esq., Tottenham .....	1	1	0
J. Kershaw, Esq., M.P. ....	1	1	0
*R. Gutteridge, Esq., Dunstable .....	1	1	0
*Mr. J. Green .....	1	1	0
*G. Hitchcock, Esq. ....	1	1	0
*R. Charleton, Esq., Bristol .....	1	1	0
*Sir Wilfred Lawson, Bart. ....	1	1	0
*Rev. James Sherman, Surrey Chapel .....	1	0	0
*Temperance Society, Dorking .....	1	0	0
P. Whitehead, Esq., Rawtenstall .....	1	0	0
— Engell, Esq. ....	0	10	0
W. Inwards, Dunstable .....	0	10	0
*Mr. Morell, Selby .....	0	5	0
*Mr. Hutchinson, Selby .....	0	5	0
*Mr. Hill, Luton .....	0	10	0
*Rev. John Burder, Bristol .....	1	1	0
*Richard Allen, Esq., Dublin .....	1	1	0
*T. Norton, Esq., Bermondsey .....	1	1	0
*J. Houghton, Esq., Dublin .....	1	1	0

The sums marked thus \* have been received.

### LODGINGS FOR TEETOTAL ARTISANS AND OTHERS DURING THE INDUSTRIAL EXHIBITION IN HYDE-PARK.

On Monday evening, February 17, a special meeting was held in the Fitzroy Temperance Hall, Little Portland-street, for the purpose of receiving from JOHN CASSELL, Esq., some particulars as to a plan which he had projected for the Registration of Houses in the Metropolis, in which lodging, board, &c., might be provided for the accommodation of visitors to the Great Exhibition, with an especial reference to Teetotalers. A number of the secretaries and most active members of various Metropolitan societies attended, and, after taking tea, Mr. W. SPRIGGS was called to the chair. The business of the evening having been briefly introduced,

Mr. JOHN CASSELL said that he was anxious to promote a registration of houses suitable for the accommodation of visitors to the coming Exhibition, because he felt assured that it would contribute greatly to the comfort of the working classes generally, though, on the present occasion, his reference would be chiefly to Teetotalers. Her Majesty's Commissioners had intended to undertake such a registration, but found themselves unable to carry it out. No doubt there would be a mighty influx of visitors to the Metropolis. He believed, however, that there would be ample accommodation for all, if householders and others were but fur-

nished with facilities for making it known. Persons in what were called respectable circumstances, and many of the middle classes, would go at once to boarding-houses, taverns, and similar establishments, but the *working classes* would be left to do pretty much as they could. There was reason to fear that many of the flaming professions made to benefit them would prove comparatively vain. The railway companies, for instance, professed to do much, but the rates they had hitherto named for the transmission of persons to London, were higher than those usually charged for excursion trains. He thought, too, that Her Majesty's Commissioners had not duly considered the resources of the working classes, or they would not require each individual to pay one shilling for every visit; he (Mr. Cassell) thought persons of that class ought to have three or four admissions for one payment. As to accommodation for lodgings, however, he had thought it well to propose a plan for a general registration. He had at first proposed to appoint a committee, and several members of Parliament had expressed their willingness to act in that capacity; but on consideration, finding that it would involve pecuniary responsibility, and partake of the character of a commercial speculation, he had resolved to take the whole responsibility upon himself, accepting the kind offer of the gentlemen to whom he had referred as PATRONS. For the accomplishment of his plan he proposed to have 100,000 forms delivered to as many householders in the Metropolis and its immediate vicinity. In order to secure comfort to persons of various habits, he proposed to divide the registration into three classes:—1st, general, for persons irrespective of any peculiarity; 2nd, for persons of religious habits; and 3rd, for Teetotalers, that they might not be subjected to annoyance from persons returning at all hours in the night from taverns, saloons, &c. He had recently attended a conference of Teetotalers at Leicester, and from what he heard there, as well as from other sources, he believed that 100,000 Teetotalers might be expected to visit London, and perhaps in one week. Surely if any class of mechanics could afford to visit London on such an occasion, it was Teetotalers, who saved money by turning their backs upon public houses, and abandoning the drinking customs of the country. He was sure that the Teetotalers of the Metropolis would do all they could to make their brethren and sisters from the provinces comfortable, and for that purpose he was anxious to have a distinct registry of the houses of such Teetotalers as could provide accommodation.

The more minute details of Mr. Cassell's plan were then explained; and, after some interesting conversation, the following resolution was proposed by Mr. W. TWEEDIE, seconded by Mr. CARRAGAN, and carried unanimously:—

"That the members of this meeting having heard from Mr. Cassell the plan of Registration of Lodgings for Teetotalers who may visit the Metropolis during the Exhibition of 1851, approve of the same, and resolve to exert themselves in their respective localities to give it due effect."

Mr. CASSELL having introduced to the meeting ALEXANDER REDGRAVE, Esq., one of the Secretaries to the Executive Committee for conducting the affairs of the Exhibition, who had kindly favoured the meeting with his presence, the whole company united in tokens of respect, which Mr. Redgrave acknowledged in courteous terms, expressing the pleasure he felt in the proposed arrangements, and his belief that the object at which Mr. Cassell aimed would be accomplished.

The particulars of the Plan of Registration will be gathered from the advertisement in another column. We believe that the Secretaries of Teetotal Societies in the Metropolis will shortly be furnished with the requisite forms, which they will communicate to the members at the public meetings, and urge their being filled up and returned to the office with as little delay as possible.

### ALLEGED LIBELS.

SOME months ago, a new Independent place of worship, *Horbury Chapel*, Kensington, was opened with the usual ceremonies. A large party, consisting of ministers and others, dined together under a tent on some ground in the vicinity. Mr. E. Tisdall, a zealous, but not over discreet, Teetotaler, fearing a repetition of drinking customs such as he had observed on similar occasions, circulated handbills, urging those assembled to abstain from the use of intoxicating liquors. His advice and cautions being disregarded, Mr. Tisdall instituted a somewhat strict inquiry, and, finding that not only was wine, &c., plentifully used at the dinner, accompanied by somewhat humorous remarks upon his "cautions," but that, after the ministers and company had retired, the servants and attendants made themselves merry with the remnants of drink left in the decanters and barrels, he caused some large coloured drawings to be executed and exhibited, and some descriptive pamphlets and handbills to be circulated, with woodcuts engraved from the above-named drawings: on these were printed, in capitals, "Disgraceful scenes (inside and out) at the opening dinner of Horbury Chapel, Kensington. Dedicated, without permission, to the following ministers of religion, who, by their presence, sanctioned, encouraged, and perpetuated the use of that which, from its nature, must produce ruin of character, constitution, and soul." Then followed the names of several eminent ministers, including Drs. Harris, Morrison, Campbell, &c. The juxtaposition of the engravings and these names led ordinary spectators or readers to conclude that those rev. gentlemen were the persons intended to be represented as having committed the excesses of which complaint was made. It seems that these large coloured drawings have been exhibited in many places where they were likely to be noticed by the friends of the ministers named; and also along the most crowded thoroughfares of the Metropolis. Many persons, Teetotalers, personal friends of Mr. Tisdall, and others also, remonstrated with him on the injustice and impolicy of the course pursued by him in this matter; and resolutions were passed in committees condemnatory of his conduct, and urging him to withdraw the offensive libels. He was proof against all such entreaties and remonstrances, and the result has, to our knowledge, been injurious to the Temperance Movement, of which, notwithstanding, we believe him to be the sincere and generous friend. At length, however, the strong arm of the law has interposed to put down the nuisance. Mr. Tisdall's agent in the matter was brought before the magistrate at Bow-street, Mr. Henry; and subsequently Mr. Tisdall himself as the principal; two cases of obstruction to the thoroughfares were fully proved; Mr. Tisdall was fined £2 for each offence, with costs; £4 4s. was immediately paid, and the offensive paintings were impounded, to be forthcoming as evidence, should the aggrieved parties judge it proper to institute proceedings for the libel. We trust sincerely that no more such exhibitions will be made.

On this subject the *Standard of Freedom*, of February 22, remarks as follows:—

“ Our police reports contain the records of a case, the particulars of which we greatly regret. We take so deep an interest in the progress of the Temperance Reformation, as one destined to work out perhaps the most important social revolution of modern times, that we cannot look with indifference on anything calculated to lessen its power and impair its efficiency. Such we take to be the necessary fruits of Mr. Tisdall's mistaken and distempered zeal. No righteous cause need enlist in its advocacy any but the fairest and most honourable means: and the errors committed by its friends, whose earnestness carries them beyond the bounds of discretion, whilst defensible on no principle of propriety or fairness, do inevitable damage to the interests they were meant to serve. The plain inference to be drawn from the placards borne by Mr. Tisdall's agents was, that the Christian ministers, whose names were printed, were directly implicated in scenes of licentious dissipation. We need not say that such an inference was utterly unfounded. Mr. Tisdall knew it to be so; and the obvious insinuations to which he gave currency, were as unmanly as they were unjust. We believe, indeed, that all who participate in the drinking usages of society, however moderately, do help to perpetuate the evil system out of which the usages of drunkenness grow; but we cannot but feel, that to represent Christian men who do not yet see as we do, as partakers in Bacchanalian orgies, is not a fair way of putting that great truth. We deem it our duty, on behalf of the Temperance cause, to repudiate the proceedings we refer to, whilst deprecating, as earnestly as Mr. Tisdall himself could do, the sanction which religious ministers and professors give to the use of intoxicating drinks.”

#### INTENDING EMIGRANTS WARNED.

The following extract from the letter of a recent emigrant to South Australia, may be useful:—

“ We left Plymouth on the 24th of October, 1849, in the ship *Asia*, with 128 passengers, sent out by Messrs. Hall, Brothers, London, and arrived, after a voyage of 118 days. She was well fitted up, the provisions excellent and plentiful; and but for one circumstance, we should have had a comfortable and happy voyage. After we had set sail a few days, I found, what till then I was entirely ignorant of, that we had on board a large quantity of ale, porter, rum, gin, brandy, and wine, which was sold to the passengers in unlimited quantities. The consequence was, that some of the people got drunk and created a deal of disturbance and mischief, both by night and by day. I write this, dear sir, hoping that when you advocate total abstinence, you will not forget to warn those who are disposed to emigrate, against coming out with those vessels which carry intoxicating drinks. There is nothing in the world would induce me to sail in such a ship again.”

It will appear from this extract that the writer is a serious and sensible man, and only complains of what all sober people must feel to have been a *just* cause of complaint. It may do good in more ways than one, to make the above public.—I am, &c.,

R. TABRAHAM.

Bury St. Edmunds, February, 1851.

**A WRETCHED CASE.**—A few months ago an unhappy man, in a state of intoxication, was picked up in one of the greatest thoroughfares in London. His body was so emaciated by want and disease, that it was found necessary to convey him to one of the hospitals, when “ the last enemy” soon claimed him for his own. That man once rode in his carriage; revelled in luxury; and excited general observation by the splendour of his appearance. He became intemperate, prodigal, impoverished, ruined. Oh! the evils of strong drink.

#### TEETOTAL OPERATIONS.

##### TEMPERANCE DEMONSTRATION IN EXETER HALL.

On Monday evening, Feb. 3, the third meeting of the series of temperance demonstrations in Exeter-hall took place. The audience was large and respectable, and the proceedings of the evening appeared to excite more than usual interest. At seven o'clock the chair was taken by JAMES SILK BUCKINGHAM, Esq., who, together with several ministers and gentlemen who entered the hall with him, was warmly greeted.

The CHAIRMAN said that the friends of temperance had met that evening for the purpose of promulgating their beneficial principles, in the hope that what was said might reach the hearts, not only of those present, but of multitudes who might see the report of what was advanced, so that beneficial results might follow. They were assembled at an eventful period. Soon crowds would come from all quarters of the globe, peacefully and as brethren, to exhibit various productions of art and industry, and to rival each other, not in arms, but in ingenuity, peace, and good will (hear). Why, on such an occasion, should not Temperance also assert its claims? (cheers.) The moment was auspicious; the public were engaged in many social and moral improvements, and in those movements the friends of temperance wished to take their part (hear). On the morrow, too, the Great Council of the Nation was to meet, and thousands of hearts beat with anxious hope as to what might be the measures then proposed, together with their results. Two topics would be almost sure to be brought forward—one the recent Popish Aggression, as it was termed, about which such strong feelings had been manifested; and the other the reduction of taxation, each party putting in their claim to such reduction according to their varying views and circumstances. He (the chairman) ventured to assert, however, that the claims of the Temperance Movement were far more important than either of those measures, or than both of them put together (hear). He held both the others to be important; but when he compared the results of the two former as to their influence on the bodies and souls of men and women, with the results of the latter, he regarded the former as but dust upon the scale (hear). The converts, or perverts, to Popery were but as a drop of the ocean, compared with the numbers who fell into the great gulph of intemperance, and were slain by the use of strong drink (hear). The Rev. W. Jay, of Bath, had stated that he knew of seven ministers of religion who in a very short space of time had been degraded through the use of strong drink. What comparison was there between entertaining unsound opinions on some religious points, and falling into the abyss of intemperance? Would that they (the friends of temperance) could get up a feeling against the usurpation of the great King Alcohol, as strong as has been excited against the Pope of Rome! (hear, hear.) King Alcohol had distillers for his cardinals, brewers for his bishops, and gin-sellers and publicans for his priests (hear). And then as to taxes. It was natural that those who felt should complain; but if all the grievances were put together,—the window tax, the taxes on paper and advertisements, on soap, on tea,—what would they all amount to compared with the seventy or one hundred millions sterling which the people of this country imposed annually upon themselves (hear). The light of a single taper did not differ more from the brilliancy of the noonday-sun than did the weight of national taxation from the sum spent in gin, beer, and tobacco, such a large proportion of which, as Mr. Porter had shown in his recent paper, was spent by the working classes (hear). The topics to be brought forward on the morrow, therefore, would be as nothing compared with the changing the customs of the people, and making them, instead of a drunken, a temperate nation (cheers). Looking at the present aspect of society, and considering what was done in various towns, one might be almost disposed to sit down in despair, the state of things appeared so bad, and so many fell day by day through the influence of absurd and wicked customs. Yet, when he looked back to times when things were far worse, he could not indulge in despair. It had been ascertained that, whereas, for the fifteen years previous to the commencement of the temperance reformation, crime had increased fifty per cent.

beyond the increase of the population, for the fifteen years subsequent to that period, it had increased but nineteen per cent. (hear.) Let them not rest till they had wiped away the remaining nineteen, and even run up a good score on the other side (hear). Never was there a time when there was greater activity on the part of the press. Not only had they numerous excellent temperance publications, but many general papers took up the question also. The cause which was formerly tabooed was now noticed in friendly terms; good reports of the temperance meetings appeared in the *Times*, the *Chronicle*, the *Herald*, and other daily papers, as well as in the *STANDARD OF FREEDOM*, the *British Banner*, the *Nonconformist*, and other weekly papers (cheers). In conclusion, the chairman said that preparations were making for large gatherings of teetotalers in the Metropolis in the months of June or July next, which would demonstrate to foreigners that England was by no means so drunken a nation as they had been led to suppose (cheers).

The Rev. THOMAS SPENCER, A.M., proceeded to address the audience on "The Drinking Customs of Great Britain the cause of vast physical, social, and moral evils, and Total Abstinence an effectual cure." If it were true, he said, that the drinking of strong drink was the cause of drunkenness, then ceasing to drink it must be the cure. It was plainly stated in "Paley's Moral Philosophy"—a book which was read at Cambridge, though gentlemen seemed to forget all about it when they left that place—Paley said, that it was best for a man to have a rule for abstinence, and that the more strict the rule, the more strict was likely to be the practice, and the less likely was he to yield to temptation. When a teetotaler was asked to drink, he could at once say, "No; I have a rule against it." But though Paley had thus taught, society still went on, galloping away to intemperance and ruin (hear). As he (Mr. Spencer) was travelling by coach lately, the horses took fright, and the driver and others pulled the reins in with all their power; still the horses went on. At last the guard called out, "Let down the drag." The drag was let down, it caught hold, and in a little time the speed of the horses was checked, and the carriage proceeded in safety. If the Government, when they saw the nation going furiously wrong, had taken the alarm, and had said to all persons, "Let down the drag!" the nation certainly would not have run to such riot (hear). Numerous physical evils resulted from the drinking customs of the country. Each individual could speak of what he himself, or his friends or neighbours had suffered. Nervous disorders, dyspepsia, gout, rheumatism, dropsy, and a long catalogue of diseases might be traced to that source. A perfect remedy was at hand—namely, total abstinence (hear). Medical men—such as Drs. Carpenter, Forbes, and others—had declared that persons could do without strong drink; and water was recommended, even for long journeys and hard endurances (hear). *Destitution and poverty* were owing to the same practices. Men who were on their way to beggary and the workhouse might, if they would but turn round, find themselves on the way to competence and happiness (cheers). If poor women and children were asked as to the cause of their poverty and sorrow, it would be traced to the self-indulgence of a man who spent his money in a place to which he would not take his wife and children. Why, if a man who drank two pints of beer a day would but lay by the money instead of so spending it, by the time he was fifty he would be worth £300; and, simply by denying himself that unnecessary indulgence, he might buy a piece of land, put a nice cottage upon it, have it comfortably furnished, and get a vote for a member of Parliament into the bargain (cheers). The usual charity of the day was to provide for poverty; the plan of teetotalers was to prevent it; not to be always pumping, pumping, but to stop the leak; and every other plan would prove a delusion (hear). Workhouses were provided, but why not act on the principle of rendering it unnecessary to go into them? (hear.) So if jails and lunatic asylums were visited, it would be found that a very large proportion of crimes and of madness resulted from the use of strong drinks. Then, as to social evils. This country could not afford to spend from fifty to a hundred millions a year for strong drinks; it could not do so and prosper (hear). Our social condition would be much better if that sum were set free and spent with the tailor, shoemaker, butcher, carpenter, book-seller, or other useful trades, and people endeavoured to live soberly, righteously, and godly in the world (cheers). Surely while men were building churches and chapels, they might spend five minutes to ask if there was any truth in

what teetotalers said. It was in vain that such men resorted to the foolish fable about teetotalers putting temperance in the place of the gospel and religion (hear). The Bishop of London had worked hard to build churches; but he (Mr. Spencer) had looked into one of the churches in Bethnal-green, capable of holding 1,500 persons, and he found there only about seventy. Much was said about Papal Aggression; but they had to complain also of beer-barrel aggression (hear). Let men take up the teetotal principle, and then their churches and their chapels would be filled. Surely "the grace of God" had not "appeared" in vain, "teaching men to live soberly, righteously, and godly." They had begun at the wrong end; men must be sober before they could be either righteous or godly. And, as to education, it had been proved that large numbers of Sunday-school scholars turned out drunkards. The reason was, the teachers did not go the scriptural way to work; they taught the children to add to their faith virtue and knowledge; but they did not teach them to add to their knowledge temperance. He did not think that schools would ever do the good they ought to do till they taught the children total abstinence, and encouraged the formation of "Bands of Hope." (cheers.) Mr. Spencer then referred to the intended Great Exhibition. All sorts of fine things were to be shown there. He would make a proposition: Let all the priests of Bacchus—the distillers, brewers, spirit merchants, and publicans,—let them bring their choicest specimens of paupers, felons, and such like, and the history of their progress, and let the teetotalers bring forward also the result of their labours, and then let Prince Albert judge and decide between them; while some Elijah came and said to the vast assembly, "How long halt ye between two opinions? Here are the drunkards on the one hand, with their poverty, crimes, and wretchedness; on the other the teetotalers with their health, morality, and comfort; choose ye this day which ye will have!" (cheering.) There were many fine spirited young men among the drunkards; men of fine talents, who could sing, and so on, and hence they went into company and became drunkards. If the teetotalers could succeed in catching such men they might become happy and useful members of society. All lawful means should be adopted for that purpose. Let every individual do all he could to increase the number of teetotalers, and then their ranks would be doubled in a very short space of time (cheering).

The Rev. WILLIAM FORSTER next addressed the audience on "The duty of professing Christians to promote the Temperance Movement." He held it, he said, to be the mission of professing Christians to turn the world upside down. Ever since the fall it had been the wrong side up. Propensities, passions, and appetites had been uppermost and tyrannical, while reason, and conscience, and all that was pure and excellent, had been underneath and trodden under foot. Hence injustice, slavery, cruelty, and all that was evil, had spread like a tornado over the whole face of society. It was certain that the world in which such things prevailed was the wrong side up (hear). Among the many means to be employed for setting it right, teetotalism was not the least. Christianity had the means of securing its own agency, but that was impeding in its progress by the prevalence of vicious habits, and one of the greatest was individual intemperance (hear). And in proportion as that prevailed would Christianity be incapable of accomplishing its great end. If Christians would only look at the subject as they should, they would see that it was their duty to throw their whole heart and soul with all the force of a thunder-cloud into the temperance movement (cheers). It was the duty of Christians, as Christians, in their relation to Christ and to the Christian church, to engage in the temperance movement, and to promote it to the full extent of their power (hear). This he contended for, first, on the ground of sheer humanity. Of all other persons Christians should make the most strenuous exertions to do good. The example of their Great Master, the spirit of Christianity, the expectations of the world, the influence of the Holy Ghost, all laid them under the most complicated obligation, in every possible way, to secure the welfare of their fellow-men (hear, hear, hear). It was their duty to search out the causes of wide-spread evils, and to apply, at any cost, the most appropriate remedy. Of all the evils which could fall on an individual, a family, or a nation, drunkenness was the greatest (hear). It was prolific of ignorance, idleness, poverty, crime, and premature death. It withered all that was good, and

fostered all that was bad in man. It ruined man in every possible relation, made him worse than a beast, and inspired him with the spirit of a fiend. Oh, if the Church would but look with an unprejudiced eye on the evils drunkenness inflicted on society and on churches, it would be stung with remorse at the thought of not arousing to put away the fearful evil! (hear.) To say that that was not its duty, was to say that in becoming Christians they ceased to be men; that they had less humanity than those who never believed in the name of Christ. It was the duty of Christians to join the temperance movement as one of the best means of putting a stop to the most fearful scourge of humanity (cheers). Next, it was the duty of Christians, because it was their duty to employ all possible means to give practical effect to the great idea of what mankind ought to be. This they must gather from the teachings of Jesus Christ and his inspired apostles. What would society be if it were in the state represented in the Christian system? Would there not be the universal prevalence of peace, sobriety, purity, and happiness? Would it not be a society quickened, invigorated, and directed by the spirit of Christianity? What would be the state of a world in which there was no drunkenness, idleness, theft, murder, crime; plenty, and no complaining; little sorrow and much joy; few children but what became men, and lived to a good old age; no jails or judges; no ships of war or armies; when all would be wise, humble, pious, and all that God would have men to be, so that he might look down on the world with blessings, saying, "It is very good?" (cheering prolonged.) Now, the Christian expected, and was bound to bring about, that state of things—to embody it in his person, and to promote it in others. But intemperance was the great hindrance; and Christians were bound to join the temperance band—to bring the mountain down and to exalt the valley, to make way for Christian truth (hear). Again, Christians were bound to spread their religion in the very form in which they had received it among their fellow-men. But intemperance was the greatest hindrance. What could they do with the drunkard? What could they do with even the moderate drinker? (hear.) With the man who was under stimulation, which made him look at things in their wrong colour and in a wrong light? Such a man might be impressed under the ministry of the word, but he would go home and take his brandy-and-water, and his convictions would be drowned (hear). That was the way that moderate drinking stopped the progress of divine truth in the minds of men. Thus the progress of Christianity was arrested. The drunkard, reclaimed, said, "I dare not join that Christian Church, for its members use strong drinks, tampering with which has nearly dragged me down to ruin." It was, therefore, the duty of Christians to join the temperance ranks. But it was said, why should we submit to such denial? Denial! what, to give up the use of strong drinks—of drinks which prevent men from having healthy bodies in sound minds? Denial! to desist from the use of that which debilitates the mind, sears the conscience, and pollutes the heart? Self-denial! ye spirits of mockery and derision, did ye ever hear anything so rich as this? (long cheering). Methinks I hear the roar of laughter roll through the regions of darkness when they hear such language as this. O ye self-indulgent, if not for your own sakes, for the sake of others we urge you to abstain. By all the evils wrought by intemperance—by the peace and happiness of families which alcohol is bent upon destroying if it can—by shattered nerves, and palsied limbs, and strength prostrated, and lives destroyed—by the unutterable anguish and despair of the lost, I invoke, I beseech you, in the name of the great Master you profess to serve—as followers of Christ—as the disciples of Him who sought not his own ease that he might save the lost—I call upon you to come to our help against one of the mightiest foes of our fallen humanity. But if you will not, we have yet one resource. O thou Fountain of knowledge, of righteousness, of peace, of happiness; thou source of all that is pure, and good, and holy; pour down on all that bear thy name the mantle of thy loving spirit! Let thy cross, thy self-denying spirit stand before their vision, that they may cast away their dream of self-indulgence, and account no sacrifice too great, that they may rescue those who are ready to perish, and sink into a drunkard's grave and a drunkard's hell! Grant this, O Lord Christ; and let all the people say, Amen! (An impression more than usually deep was evidently produced by the solemn aspira-

tions with which the rev. speaker concluded, and he sat down amid the long-continued cheers of the audience.)

The Rev. NEWMAN HALL, A.B., of Hull, was the next speaker. He said he did not regret that the first occasion of his addressing a meeting in Exeter-hall was on the temperance cause, because he did not know of any cause more calculated to bless the world than that of total abstinence from intoxicating drinks (hear). Slavery had there been denounced, and ignorance deplored, and the sanctity of human life had been asserted, and the abolition of capital punishments pleaded; but in no form of ignorance, or slavery, or crime, was there so much of evil as in intemperance. The necessity of sending the gospel to distant nations had been urged, but what so withheld the Bible, corrupted the church, or obstructed missionary operations as the use of strong drink? (hear.) Teetotalism was the ally of all that was humane, philanthropic, and Christian, and had effected many great and blessed transformations. But the particular point on which he had to address them was, "the moderate use of strong drinks by the more influential portion of the community, a chief impediment to the progress of the temperance movement." His own temperance experience would, in some respects, qualify him to speak on that subject. He was once a moderate drinker, and for more than ten years he had totally abstained; and total abstinence had done him good physically, socially, and morally. To the lassitude and indolence of Monday, of which many ministers complained, he was a stranger. He had seen sober men become drunkards, but none of them could say that the example of their minister had led them downwards: he had seen drunkards become sober, and no impediment or stumbling block had been placed in their way by their minister (hear). He was once a moderate drinker, and had said, "I can do more good by taking a little and remaining sober, than by abstaining altogether." But he met with the late Mrs. Sherman; she urged him to abstain, telling him that she had prayed that he might become an abstainer. He made trial for a month, and that month's trial was more than sufficient to induce him to continue (hear). Some might say, "Are you going to maintain that moderate drinking is in itself sinful?" He did not say so—there might, possibly, be cases that might justify such use; but there was another principle laid down in the Bible: "All things are lawful for me, but all things are not expedient." All things were lawful, but circumstances might arise which would render it a duty to abstain. "But are we to give up the use of a thing because it is abused? There are gluttons, shall we therefore abstain from meat?" His (Mr. N. Hall's) principle was this—that when the evil resulting from the use of a thing is greater than the evil which could result from abstinence, it is a duty to abstain (hear). "Some men become gluttons, therefore I will abstain from food;" but abstinence from food would kill people. But say, "I will give up strong drink." and who will assert that that would occasion death? Medical men by thousands declare that strong drink does injury. The more a glutton eats the less appetite he has; but the more a drunkard drinks the greater is his appetite for drink. Show us a food that ruins men by its use—that brings thousands of families to poverty and destruction—and we will say with Paul, "We will eat no more of such food while the world standeth." (hear.) "But cannot I use drink without abandoning it altogether?" We shall never get rid of drunkenness unless we get rid of drinking. If we would rid the world of drunkenness, moderate drinking must be given up. You say "Your system is an admirable thing for the drunkard." Yes, it is; because if he takes a little he cannot stop. If, then, he is to be reclaimed and rescued, he must abstain. But suppose only drunkards abstained; as the decauter passed along the table of the moderate man, would it not place the reclaimed in difficulty at every step? We ought to remove every difficulty out of the way, and to give him all the encouragement we can. Then passing the bottle without using it will come to be a creditable thing rather than a reproach. Unless we abstain altogether we can do little good. Who is to convince the drunkard? The moderate drinker? No. The drunkard will say, "You do not abstain yourself." Your reply is, "Oh, but I know when to stop." But he cannot stop; and, therefore, if you refuse to abstain, you place the greatest obstacle in the way of his return (hear). We say, We abstain, and we say to him:—

"Taste not at all of the Circean cup;  
He who drinks often at last drinks it up."

And whence comes the race of drunkards? Whence but

from the ranks of moderate drinkers? It is they who supply the drunkards of the country. Moderate drinkers are the enlisting party, and they are the great hindrances to the spread of the temperance reformation. And what is moderation? who can define it? Is it a glass or a bottle? It is, in fact, what anybody chooses to make it—a sly road somewhere between a glass and a barrel (hear). In advocating moderation, men advocated drunkenness; what was moderation to one was drunkenness to another. Besides, how did the advocates of moderation know that those whom they persuaded to drink would stop where they did? They had sense and judgment to restrain them, but how many were hurried beyond the line, and sank to eternal woe? And for that moderate drinkers were responsible; they came under the influence of that curse—"Woe unto him that putteth the bottle to his neighbour." But his topic led him to speak of "the influential classes of the community." Influence arose from various circumstances, wealth, rank, power, talent, and so on; but there was no individual who had not some influence, and who was not bound to exert it for the good of those around him. But to speak of those who were conventionally termed "respectable" and "influential;" they were the persons of whom teetotalers sometimes said, that they were doing more harm than the drunkards. That was not far from the truth. A drunkard was a disgusting, a repellent object, a powerful teacher of total abstinence. But look into the snug, comfortable parlour; see the pious minister, the useful Sunday-school teacher, drinking their glass of wine. And who is that young man visiting them? He has just come from the country, and is told by affectionate parents to seek the company only of the good and pious. He does so, and what they do he thinks he may safely do; and then he has his glass at home and at other places; and then he is on the road to ruin. The very respectability of that party constitutes the greatness of the evil and danger (hear). The better a man is, the greater the evil he does, if he does anything that is wrong. The time of the day, so to speak, is taken from such men, and they ought to be very careful that they do not lead any wrong (hear). Mr. N. Hall enumerated other serious evils which arose out of the drinking customs of the country, and which should induce all who desired the welfare of the great Metropolis, and of the country generally, to abstain from them, and to use all their influence to abolish them. In conclusion he said, if he could not convince moderate drinkers to abstain on the ground of their own safety and happiness, he would yet urge them to do so for the sake of others. Let them no longer obstruct the progress of Teetotalism. Teetotalers were aiming to put out a fire; moderate drinkers were supplying fuel and pouring on oil, or were cutting the pipes which conveyed the quenching fluid. They were doing mischief, though perhaps they were not aware of it. As anxious to save the perishing, he asked their aid; let them not withhold it. In the name of humanity—in the name of philanthropy—in the name of JESUS, he asked it, he implored it (long-continued cheers).

JOHN CASSELL, Esq., referred briefly to the forthcoming Exhibition, and expressed his anxious wish that the teetotalers of London might be prepared to give their teetotal brethren and sisters who might visit the Metropolis a hearty welcome. It was his intention to obtain and publish such information as to suitable lodgings, &c., as would prevent teetotal visitors from being subject to any annoyance, and he hoped to receive all suitable aid from those teetotalers who had apartments to let (cheers).

The Rev. G. W. MCCREE delivered an address to the young men present, on "The connection of strict sobriety with their worldly prosperity—their mental improvement—and their moral greatness." This he did with much force and perspicuity, illustrating each position by striking examples. He showed that most of the leading men in all our great moral movements were temperate men. As a proof of the influence of sobriety to promote intellectual improvement, he exhibited the volume just published, entitled, "The Literature of Working Men," the articles in which he was given to understand were written chiefly by total abstainers (cheers).

Mr. NEWCOMB, of Leicester, moved, and Mr. E. GRIFITHS, of London, seconded, a resolution of thanks to the chairman, which was most enthusiastically adopted by the audience, and acknowledged in a short address from the chairman. After which the meeting, which was one of more than usual interest, broke up about half

past ten o'clock. A quantity of excellent tracts, the gift of Mrs. A. Stephenson, of Ipswich, were then circulated through the meeting.

#### FAIR-STREET, HORSLEYDOWN.

The members and friends of the Temperance Association held their annual *soiree* on the 23rd of January. A numerous company assembled at the tea. After tea the chair was taken by Mr. R. BANNISTER. He said the sight of so many smiling faces was an effectual answer to the idea entertained by some persons, that men could not be happy without strong drink. He congratulated the committee on the success which had attended their labours. Mr. J. G. WATTS read a short poem composed for the occasion. Mr. T. A. SMITH answered some of the objections which professors of religion had sometimes made to the Temperance cause, and showed that the cause was in accordance with divine revelation, as well as with the great Book of Nature. Mr. ROSKELLY sang a series of verses in reference to the operations of the society. Mr. MOORE described the benefits he had derived from the practice of Teetotalism. Mr. T. A. SMITH said, that although all present seemed happy, and joy beamed in every countenance, yet they must not forget that at that very hour thousands were sacrificing property, health, and happiness, at the shrine of intemperance. How many poor children had that night gone to their miserable beds without food, and how many careworn wives were sitting by cheerless hearths, waiting the return of their intemperate husbands? The thought of these things should stimulate them to increased exertion. Mr. BRANDON exhorted all to persevere, and especially to direct their efforts to teaching the rising generation the evils of strong drink, and the blessings of Temperance. The CHAIRMAN offered a few concluding remarks, and a Temperance hymn having been sung, Mr. G. COX exhibited a series of beautiful dissolving views, illuminated with the lime-light, and concluded with a splendid exhibition of the chromatrope.

#### KINGSTANLEY, NEAR STROUD.

On Friday, Feb. 14, the Kingstanley Juvenile Teetotal Society held its first anniversary tea meeting in the British School-room. About 119 friends, juvenile and adult, sat down to tea. After which, Mr. C. GRIMES, of Stonehouse, was called to the chair, and a public meeting was held, which was addressed by the Rev. B. PARSONS, of Ebey, Mr. G. HANCOCK, of Eastington, and Mr. D. EVANS, of Stonehouse, together with other friends of the total abstinence cause. The treasurer, Mr. HILL, of Stonehouse, read a report of the proceedings of the society during the past year. There are at present about 75 members. The meeting was crowded, and passed off well, and at the close fourteen signed the pledge.

#### SELBY.

Last month the Teetotalers of Selby had another working men's demonstration in favour of total abstinence from all intoxicating drinks, which far exceeded all the others in interest, numbers, and speakers. The Victoria-room was crowded chiefly by working men, and the speakers (eight of them) for two hours riveted the attention of the audience, and twenty of them signed the pledge. Most of the speakers denounced *tobacco* almost as much as drink. One of them, who commenced smoking at ten years of age, had given it up to purchase Dr. Kitto's Pictorial Bible; another that he and his wife might be able to give a penny a week to a Christian church, of which they had both lately become members; and he stated that his home was as a heaven upon earth to what it was when he was a smoker and a drinker. Mr. MORRILL, who was in the chair, interspersed the whole with a number of statistical facts as to the cost of tobacco and drink to the working classes. The working men intend to hold two more such meetings shortly.

#### DEVONPORT.

Since the establishment of this society, in 1838, it has steadily progressed, and, aided by the valuable services of some of the truly great in the Temperance Movement (amongst whom may be mentioned John Cassell), it has now attained a position worthy of comparison with any philanthropic institution in the locality. A beautiful Temperance-hall has been erected. We have a missionary regularly engaged amongst us, and we entertain the sanguine hope of organizing in the three towns of Devonport, Stonehouse, and Plymouth (comprising altogether a population of one hundred thousand souls), a great Temperance League, and thus to enter upon a successful crusade against the drinking habits of society. S. C. HEARLE, Sec.

## HULL.

A Washingtonian meeting was recently held in the Meeting-house of the "Central Temperance Society." Mr. G. THOMPSON, who was in the chair, gave some interesting particulars of his own life, both while he was a drunkard and after he became a teetotaler, which proved that misery and woe are the sure accompaniments of drunkenness, and that happiness and comfort are, to a certain extent, the accompaniments of true temperance. Messrs. Calvert, Lill, Ball, Holmes, Payne, Hill, Miller, Kelsay, Bolton, and Harper, all reformed drunkards united, giving their testimony in favour of Total Abstinence. Several members were added to the above society.

## RECENT PUBLICATIONS.

THE BAND OF HOPE REVIEW; and *Sunday Scholar's Friend*. Nos. 1 and 2. London: Watson, Kirby-street, Hatton-garden.

THE formation of "Bands of Hope," that is, of bands of children pledged to abstain from "intoxicating liquors," is a very pleasing feature of the times. It proceeds on the well-known principle that "prevention is better than cure." It is alike encouraging to the promoters of strict sobriety, as it warrants the hope of a more sober population, and to the teachers and supporters of Sabbath-schools, as a grand means of enlarging the sphere of their operations, and of securing the efficiency and permanency of their teachings. Would that this latter class were more alive to a sense of its importance, and that a larger number of them, instead of placing obstacles in the way of Temperance Reformers, encouraged and recommended sobriety, both by precept and example! The little publication before us may go far to supply their lack of service. Its extreme cheapness will enable the friends of temperance to circulate it extensively, while its very attractive form will secure the attention of children at the same time that its instructive contents will inform and edify them. We have referred to its cheapness. When we state that it is well printed upon a sheet of good foolscap paper, that each number is ornamented with five or six good engravings, and that the price is ONE HALFPENNY per No., or, we believe, 3s. per 100, we need scarcely add that nothing short of an ardent desire to be useful to a large and interesting class of the community could possibly have induced the projectors of the "Band of Hope Review" to send it forth. It will require a steady circulation of at least ten thousand monthly, merely to secure them from loss. We are glad to find that a fund is forming to enable the proprietors to engage in an extensive gratuitous circulation. We recommend the publication most cordially to parents, Sabbath-school and Ragged-school teachers, and all the friends of youth; and we recommend it, too, to all our youthful readers. A trifling effort on the part of these various classes would soon raise the circulation to twenty or thirty thousand.

AN APOLOGY FOR THE PLEDGE. London: Charles Gilpin.

In this lecture the writer endeavours to show "the harmony of the total abstinence pledge with the customs of the country, and the common transactions of society; and its accordance with the Divine law, with the practice of Old Testament saints, and the precepts and practice of Christianity;" and his object in doing this is "the hope that he may be the honoured instrument of converting some one to the opinion—'That it is expedient, lawful, and necessary to take the total abstinence pledge.'" In the course of his lecture the writer touches briefly on the nature and properties of alcoholic beverages, and on the injuries which the use

of them has inflicted on individuals, families, and communities; also, on the numerous advantages which are sure to result from abstinence from such beverages, and on the value of the pledge of abstinence as a means of preserving the consistency and safety of the person who takes it. The lecture is a useful addition to our temperance literature, and is well calculated to satisfy the minds of the scrupulous as to the propriety and utility of being pledged abstainers.

THE SEED AND THE HARVEST. *By the Rev. JOHN HUME.* London: Houlston and Stoneman.

THIS volume is a collection of anecdotes illustrative of the workings of the drinking customs of this country on the one hand, and of the salutary effects of total abstinence on the other. The elegance of its exterior, and the instructive character of its contents, will render it a most suitable and acceptable present to young persons. Those who advocate the Temperance cause in public will find these illustrations of great use to them.

THE LITERATURE OF WORKING MEN. *With an Introductory Essay by Benjamin Parsons.* London: John Cassell, Strand.

THIS is a most remarkable volume. It consists of the "Supplementary Numbers" of "The Working Man's Friend," from March, 1850, to February, 1851, inclusive. It contains about one hundred and fifty papers on various subjects, by individuals engaged in laborious occupations. These papers were written at the suggestion of Mr. John Cassell, who encouraged persons of that class to try their skill by the promise of small premiums, consisting of any books the successful writers might think proper to select, according to the amount awarded to them. This has been the means of circulating no fewer than two hundred and fifty volumes, including several of the first class of literature.

This volume is remarkable not only because of the variety of the topics, and the superior excellence of the majority of the articles, but from the fact that nearly the whole of the writers are teetotalers. Some of them have written expressly upon intemperance and total abstinence, and others have adverted to it incidentally, not forgetting to recommend abstinence from tobacco also. It is some recommendation, surely, of the practice of total abstinence by the working classes, to find that the only two volumes containing exclusively the productions of working men—namely, this volume and the "Sabbath Prize Essays," are written by men, the greater portion of whom have adopted that practice. Total abstinence, in addition to conferring bodily health, mental soundness, and social comfort, has taught men to redeem the time, and to cultivate their intellectual powers. It was the remark of a celebrated bishop, when walking arm-in-arm with a scholar of humble rank through one of the towns in the North of England—"There is no aristocracy in the world of letters." Let the principle of total abstinence from strong drinks but prevail, and this will be true to a still greater extent than when the above sentence was uttered. We recommend this volume to the perusal of all classes of our readers.

Advertisements, and articles intended for insertion, should be addressed to the Editor, 335, Strand, London; also, all orders for the Stamped Edition, with remittance for the amount, in postage-stamps, or Post-office orders, to John Cassell, as above.

THE TEETOTAL TIMES AND ESSAYIST may be had of B. L. Green, 62, Paternoster-row, London; Ward, 54, do.; Abel Heywood, Manchester; Kershaw, Leeds; Menzies, Edinburgh; Gallie, Glasgow; and all Booksellers.

### TEMPERANCE DEMONSTRATIONS DURING THE INDUSTRIAL EXHIBITION.

As it is certain that a great number of Teetotalers from various parts of the United Kingdom, and from different quarters of the globe, will visit the Metropolis during the period of the Great Exhibition of the Industry of all Nations, it has been thought desirable that this circumstance should be made subservient to two great and important purposes—namely, the formation of a more systematic and powerful confederation of Teetotalers against the great foe, Intemperance; and, secondly, a demonstration of our principles and status before our countrymen and before the world. To decide upon the best mode of accomplishing these objects, especially the latter, several meetings have been held. In February last a meeting was held in Leicester, at which upwards of forty gentlemen, representing various large societies in England, were present. The general importance of providing suitably for some large gatherings of Teetotalers in the Metropolis was acknowledged, but nothing definite was determined upon, except referring the necessary arrangements to the consideration of a committee in London, who might correspond with secretaries, and other influential members in various parts of the country, and decide upon the necessary details. A committee has since been formed, and a general outline of proceedings has been determined upon, subject, of course, to such modifications as circumstances may require.

The first week in August appears to be the time which the majority of Teetotalers in the provinces have declared to be the most suitable for their visit to London. Taking this for their guide, the committee have proposed the following mode of occupying that period:—

**MONDAY, August 4,** at seven o'clock in the evening, an aggregate meeting in Exeter Hall, to welcome country friends to the Metropolis.

**TUESDAY, August 5,** a visit, in one body, to the Great Industrial Exhibition in Hyde-park.

**WEDNESDAY, August 6,** a public breakfast; after which a grand open-air demonstration, in Regent's-park gardens, or some other suitable place, to adopt a loyal address to Her Majesty, and to appoint a deputation to present it.

**THURSDAY, August 7,** a Juvenile gathering in Exeter Hall, in the evening.

**FRIDAY, August 8,** a steam-boat excursion down the Thames, on as large a scale as possible.

**MONDAY and TUESDAY, August 11 and 12,** a general Convention, or Conference, of the friends and promoters of Temperance from various parts of the world; to continue on Wednesday, if necessary.

As, however, bodies of Teetotalers will be visiting London during the whole period of the Exhibition, eligible buildings are to be sought out and made available for public meetings on the evenings of each day; the principal places of meeting in the Metropolis and suburbs to be included in this arrangement.

Several other important suggestions have been made, in reference to the circulation of tracts in various languages; the issuing of an appropriate address or addresses, embodying the origin, princi-

ples, and progress of the Temperance reformation; testimonials of respect to the originators and promoters of the Temperance Movement in America, and of Teetotalism in Great Britain; and, finally, a plan for the consolidation of the English Temperance forces in one great Union or League. On this latter subject we may have much to say shortly. In reference to *tracts*, some machinery is already in operation, and the proposition of our old friend, JOSEPH LIVESEY, of Preston, will be found in this Number. It will be seen, also, that Mr. J. REWCASTLE, Corresponding Secretary of the Newcastle Temperance Society, has made some important suggestions.

There is one point upon which several experienced and intelligent promoters of the Temperance movement have laid considerable stress, namely, the vast importance of turning the opportunities presented by this General Gathering to the best possible account. They deprecate all attempts at mere *display*. They recommend that, as the funds necessary for any extensive demonstration will be obtained with difficulty, they should be most carefully and judiciously expended. Neither from the most lengthened Procession, nor from the largest fleet of Thames Steamers, could any just idea be conveyed to visitors of the *real* benefits, social or moral, resulting from the practice of entire abstinence from intoxicating beverages.

As to the LODGING and COMFORTABLE ACCOMMODATION of Teetotalers during their visits to the Metropolis, we request particular attention to Mr. CASSELL'S *plan of REGISTRATION*, an outline of which was given in our last number, and the particulars of which may be learned from the advertisement in another part of the present Number. It would, of course, be extremely unpleasant to Teetotal householders to have lodgers addicted to drinking, smoking, and late hours; and equally so to Teetotal visitors to be disturbed in their sober and peaceful slumbers by individuals or parties coming in at, or after, midnight from taverns, saloons, &c. To obviate this unpleasantness, Mr. Cassell intends, in addition to his GENERAL REGISTER, to open a *distinct Register* for Teetotalers. In those cases in which Teetotalers having apartments or lodgings to let are willing to conform to his tariff—that is, to charge each visitor not exceeding 2s. for bed and breakfast—he engages to register *their* houses or lodgings *free of all expense*. In those cases in which higher terms are fixed upon, the charge for registering will be 2s. 6d., or if for the whole period of the Great Exhibition, 5s., which latter charge will secure the notice of all changes of lodgers or lodgings which may take place during the period.

It is hoped that our Teetotal friends who have lodgings to let will do all they possibly can to assist in completing the Register, and that, in the price they put upon their accommodations, they will make it evident to their Teetotal brethren and sisters who may visit them, that they are anxious to make them comfortable, rather than to gain as much as they possibly can by them. The *majority* of the Teetotal visitors will be of the working classes, who will have made some sacrifices in order to treat themselves and families with the trip, and it is of importance that they should return home impressed with high ideas of the urbanity and kindness of their Metropolitan brethren.

We understand that the secretaries and leading members of the Metropolitan Societies will be furnished with blank forms, which they will be requested to get filled up and returned to the REGISTRATION OFFICE without delay.

## THE EXHIBITION TEMPERANCE DEMONSTRATION.

*To the Editor of the Teetotal Times.*

SIR,—I was pleased to notice the spirit which prevailed at the meeting of teetotalers for arranging a demonstration during the Exhibition, as reported in the last Saturday's *STANDARD OF FREEDOM*. And as suggestions are invited, I beg to hand you one or two which may or may not be thought worthy of adoption. Although I am not disposed to discourage a large display of numbers in the shape of processions, steam-boat excursions, &c., yet I think along with these there are means which may be used, perhaps humbler in their appearance, calculated to promote two most important objects:—First, a great diffusion of sound temperance information throughout the whole country, and perhaps to some extent throughout the world, by the agency of the visitors to the Exhibition; and secondly, the producing of a deeper impression upon the dark and drunken parts of London by the labours of the vast numbers of talented and powerful speakers who will be there on the occasion.

First. The diffusion of sound information it is true may be partially effected by large meetings, but how few comparatively out of the millions there are in London can be expected to attend the meetings, and especially of those who are as yet not teetotalers. And even those who do attend cannot be supposed to carry into the country, or into other countries, what they merely hear, so as to diffuse it widely abroad, half so well as if it were stamped upon paper, and thus assume a tangible and permanent shape. I should recommend, therefore, that the committee arrange for printing, in the cheapest possible way, some of the standard temperance publications, and provide facilities for bringing them into notice and into close contact not only with the teetotal visitors, but all others who could be induced to purchase. I think by an effort the country might be inundated with most valuable temperance information. Indeed a special address for the occasion might be drawn up; and if printed on the plan I will explain, could not fail to command an immense sale. Not a few writers now-a-days make efforts to obtain the prizes offered for the best essays. Suppose the committee requested their teetotal friends throughout the kingdom to prepare addresses, not for the prize of a hundred guineas, but for the purpose of presenting to the committee to print which they thought proper. One or more of these addresses might be adopted, or parts of each, as the adjudicators might decide. They should not exceed sixteen pages demy 8vo. I merely name these essays as suitable and appropriate, but by no means to supersede the issuing of any tracts or publications already in existence. On this occasion, in order to make a mighty effort, I would depart from the ordinary regulations of the trade. The price should be the mere cost of paper and machining, the composition to be paid for out of the fund, which, if limited to a few choice publications, would not be heavy. I cannot doubt but there are not a few teetotalers keeping shops or hotels in London, who would give their trouble in disposing of them in quantities for the occasion; and I am sure that our numerous friends from the country will make the arrangement public, and give, during their visit, all the assistance they can. The extraordinary cheapness is sure to cause an extraordinary sale. I presume that a pamphlet, sixteen pages demy 8vo., might be sold at about 2s. 9d. per hundred, which would be something more than ½d. each. The usual sized hand-bills, demy 12mo., might be afforded in sheets at 1s. 6d. per thousand. This is not mere theory, for I have a form of temperance bills ready set up, of which I send

you a copy and the price, and which I am printing for the societies in this neighbourhood, fully bearing out the above calculation. All that the committee will have to do is, to pay for the composition, and the cost of this, they will find by calculation, will be but a small sum compared to the immense good which may be effected. The sale of these papers should not be confined to the week in August, but be kept up during the whole time of the Exhibition.

Secondly. We teetotalers ought to come to London not merely for pleasure, but to make ourselves useful. I remember that at one of the annual temperance conferences in Edinburgh, we had what we called a PERPETUAL MEETING in an open space adjoining High-street. We commenced at nine in the morning and kept it up till about nine at night. Having speakers from all parts of Scotland, and some from England, there was no difficulty in keeping the thing going. Passers by stopped in crowds as long as they thought proper, and thousands must have listened to the sound of teetotal who never heard it before. Now I would propose that the country talent to be brought to London next August, should not be dormant, or merely the best of it permitted to exhibit itself at some few large meetings, but that all the Londoners, and especially the worst portion of them, as far as possible, should have a chance of partaking of its benefits. It will be easy to get the names of those beforehand who are willing to deliver addresses. The committee alone can manage the details. Suppose there are 300 speakers, and these agree to deliver on an average three addresses each during the stay in London, you have 900 addresses promised (I think the number would greatly exceed this); then would not the best mode of turning those to the best account be to appoint meetings in doors or out doors, as the committee may decide, say in twenty places, or fifty if you think proper, every evening for a fortnight, or say double the number every night for a week, reserving the remainder of the speaking to be exhausted at one or two perpetual meetings, if such can be arranged? It may be well enough to have a few large assemblies in such places as Exeter-hall; but I would have most of them held where the greatest and most neglected sinners are known to reside. Such a chance will never occur again of bringing the most wretched parts of the metropolitan drinkers within the sound of true temperance, and I do hope our metropolitan friends will not fail to embrace the opportunity.

Instead of making the teetotal demonstration to consist chiefly in gala enjoyments and external display, I should wish it to embody such well-timed efforts as will tell powerfully upon the judgments, feelings, and consciences of the drinkers in London, and also to carry with it a flood of light into all the provinces, and to many of the dark corners of the earth. I would only add that should the printing project be adopted, my mite, £5, will be cheerfully given towards the expense. If the temperance friends think these suggestions feasible, I shall be glad to give any further explanation in my power.—I am, your obedient servant,

J. LIVESEY.

Bowness, Windermere, March 17, 1851.

SIR,—On looking over the periodicals for the past month I was rather disappointed at the little result proceeding from the Conference at Leicester on the Exhibition Temperance Demonstration; and yet, perhaps, they did the best thing they could do in committing the whole matter to a committee located where the demonstration must necessarily take place, and who must know not only the end of the details from the beginning, and on whom the responsibility of such details in their fulfilment must

fall, but also the best mode of timing the project so as to be in agreement with other demonstrations of a kindred character which may be purposed to be held at the same time.

It is some months ago since the Newcastle Temperance Committee suggested to the Committee of the National Society, and a few other influential individuals, the propriety of holding a second Temperance Convention on the occasion of the Exhibition assemblages. The suggestion met the approval of the parties to whom we wrote, and a brief article appeared in the *Standard of Freedom* in recommendation; but no farther steps appear to have been taken. Having, since then, given to the subject some little more thought, I have come to the conclusion that these large assemblies scarcely admit of that deliberative character which is desirable on such important subjects, as the defining and fixing of principles, and the maturing of plans of organisation and operation. There are generally too many counsellors, and the discussions become too miscellaneous and rambling. Such large gatherings are better adapted to give effective enunciation to principles already fixed—fixed as it were by a general and common consent, and to give development and impetus to plans of operation tried and tested even in some humble sphere. They are therefore, in my opinion, more of benefit for their moral and social influences; such as bringing the friends of the Movement into personal acquaintance and fellowship,\* and the giving an impulse to the public mind in the manner you have so effectively done by your large Exeter-hall gatherings, rather than for any practical business purposes. The latter can, or could be, better attained by a committee of a few ardent, intelligent, influential, and practical business men, than by any large assemblage; and the state of the Temperance cause in England—the position it has attained in an enlightened public opinion, the miscellaneousness of its operations, and the amount of misdirected and almost wasted energy throughout the country—appear to me imperatively to demand the calling together or the institution of some Corresponding committee to attempt the institution of some more efficient organisation and uniform mode of operation than at present prevails. In passing, I would simply express my willingness to co-operate with any one for such purpose.

For these reasons I would suggest the limitation of the Exhibition Demonstration to the following great public objects:—

FIRST. As this is to be an assemblage of the people of *All Nations*, and as the world is to be blest by the universal spread of Temperance, it affords a fitting opportunity to hold a large gathering to express a

\* I append as a note that these social objects might be more easily attainable were some large room opened as a promenade, and some certain hours of the day and evening set apart for more special assemblage—a book being kept for the names of visitors, stating their localities in London. The holding of *soirees* would also promote this. I would also suggest to the London friends the opening a register of speakers from the country who might feel disposed to attend any of the numerous meetings that will no doubt be held during the period of the Exhibition. J. R.

world's gratitude towards the *men of America*, who were, in the order of Providence, the originators and pro-pellers of the Temperance Movement, doing full and liberal-minded justice to the germ and dawn of the principles of the cause, and to the men of America, by whose energy, ability, and munificence the cause was developed to the world. I should have such sentiments embodied in an address—making, if thought well, special reference to the worthies of the Movement, Beecher, Delevan, Frelinghuysen, and others, and I should select the speakers on the occasion from the various nations and islands where the Temperance standard has been raised.

SECOND. I suggest a like tributary meeting to the *Men of Preston*, who, by their self-denying, energetic action, first ushered into notice and eventually established the thorough-going, full-length principles of Teetotalism; if need be, marking with special reference the labours of Livesey, Swindlehurst, Teare, Cassell, Grubb, Whittaker, and others. We should thus do justice to the noble men of America, and the working men of England, who have been privileged and honoured through the medium of this cause to be such memorable benefactors to the world.

THIRD. I would suggest a *public procession* from some convenient place, not distant more than two or three miles, to a large public out-of-door meeting in Hyde-park, to adopt an address containing a brief and pointed digest of our principles and objects; and an energetic, exhortatory appeal to the Teetotalers of the world, to combine with invigorated powers and re-united sympathies, and by a reiterated pledge determine never to slacken in their efforts until the world be redeemed from drunkenness, and universal Temperance prevail.

These three catholic objects, I deem, would be befitting so great an occasion. They would mark the eras of the cause, its origin, its more perfect development, and its prospective advancement; and as they would require three days to give due effect to them, it would in all likelihood be as much time as other engagements and objects would permit. The expenses of the meetings, I calculate, would be fully met by collections; and the procession need not cost much, as all manner of regalia might be dispensed with, or only involved to the extent that any individuals or societies might be disposed at their own personal responsibilities.

Having made these suggestions and explanatory remarks, I respectfully submit them to the friends of the cause generally through the medium of your pages.—Yours, as an old fellow-labourer,

JAMES REWCASTLE, Corresponding Secretary.

Newcastle-on-Tyne, March 14, 1851.

#### THE TIPLER'S GLASS.

How small is the glass that with tremulous hand,  
The Tippler upholds to his lips,  
Its delicate stem by his finger is spanned,  
And its brim he scarce feels as he sips.

Yet from this little glass, when held up to the light,  
What monsters are seen to arise;  
They sit on its edge, where they watch day and night,  
To make wretched mortals their prize.

Though it looks so inviting, yet on its smooth brim,  
Sits poverty, ragged and stern;  
That with hard iron hand and countenance grim,  
Sweeps away all a poor man can earn.

There, too, sits disease, with face sallow and wan,  
And his eye-balls all blood-shot and red;  
His body is shrunk, and his vigour quite gone,  
And pain is distracting his head.

## FALSEHOOD.

[BY DALMOGAND.]

We all hear a good deal about the mischievous qualities of alcohol, and I shall, for variety's sake, throw out a few remarks on another evil spirit—namely, FALSEHOOD. Distillers and retailers of the first-mentioned are often rigorously handled; and the distillers or retailers of falsehood should not be permitted to escape.

Falsehood is of a three-fold description. It may proceed from erroneous conviction, from heedlessness, or from intention.

Parties may utter a fallacy which they believe in, as when the Hindoo affirms that the foundation of our earth is a huge tortoise; or as when a man asserts that he likewise must have a tortoise to support him under the business of the day in the shape of a morning glass. If reflective inquiry could dispel their false belief, these self-deluders are certainly in fault. Then, persons may babble falsehood, or give currency to stories without even calculating the likelihood of their being true. Tale-bearing is an old-established, though by no means enviable, branch of business. How numerous the heart-burnings it kindles and perpetuates! Were schools for instruction to come, instead of schools for scandal, much of the world's moral gloom and social discomfort would be relieved. The rumour-spreader may urge in his defence, that, if the gossip be untrue, *he* did not make it; but with similar logic, the passer of base money might aver, that although he possibly had some misgiving as to the coin's genuineness, yet he was not the coiner. Let the tattler restrain his loquacity with the curb of thought, repeating daily for meditation the wholesome proverb—"Man has two ears, and but one tongue, that he may proportionally hear much and talk little." But it is to the third kind of falsehood—that from design—wherein the heart says one thing, and the mouth declares another, to which at present we shall particularly address ourselves.

I shall first refer to intentional falsehood in its *variety*. In fact, it is only a reference which can be made; for whatever time one looks abroad upon society, he seems sure of encountering *some* deceit, showing that the attempters stanchly believe in the gullibility of human nature. Thus, for the outside, we have recommended to our regard incomparable articles at unheard-of prices—yes, at a "tremendous sacrifice;" while for the languishing interior, we have staring us from every broadsheet humane announcements of infallible restoratives. Bacchus, with his blandest smile, invites all and sundry, "Come with *me*, and I will do you good;" and the simple are inveigled to their ruin, though a small amount of forethought would serve to furnish an enlightened "No!" Mammon, too, with brazen countenance, points to his treasure-mines as the soul's chief good, and credulous immortals dig away for glory. Certain tradesmen are in the habit of giving pledge after pledge that an article bespoken will be sent home by such a date; but despatch-day resembles in its uncertainty a strolling-player's "*last*," evening of performance. These promise-breakers, from familiarity with the vice, are apt to forget the ugly epithet to which they become entitled. Morality should not be locked up with the divested Sabbath raiment, but should be cherished by us as an every-day attendant, whether in the house or in the field.

Let us next view the subject in its *inconvenience*. Those who indulge in fibbing find themselves discredited when they strictly confine themselves to truth; and they at last discover to their cost that the untruthful man, even in a temporal light, is his own enemy. Social intercourse, without a certain portion of integrity in speech, could not be carried on at all; still, the most ordinary transactions

are sadly mingled with the leaven of falsehood. Persons, for instance, go a-shopping, but on reaching the desired counter, seller and buyer confront each other with mutual suspicion, instead of confidence. Both stand in horror of being overreached—brother looks on brother but as lawful prey. When goods with their respective prices have been exhibited, does the customer secure at once the commodity if suiting, or, should the expense happen to exceed his expectation, does he lay it down and ask for cheaper? Very often the reverse. In the St. Giles's dictionary, "*prigging*," we are told, means appropriating more than belongs to one; and in the Scottish vocabulary, the term denotes the same spirit of petty plunder; for what is attempting to force the trader to an abatement of his needful price but a kind of robbery? Let the dealer state at once the precise figure he will take, and, spurning falsehood, abide by it; and let the higgler abandon this time-wasting, anti-virtuous appliance of the *sereno*. We find this nuisance practised among the lieges of King Solomon: "It is naught, it is naught, says the buyer; but when he is gone his way, then he boasteth." A brief consideration will demonstrate that lying is a round-about, disagreeable mode of performing life's journey; and it will pronounce at the same time as to the class of individuals requiring the longest memories.

We come now to regard a lying propensity in its *mean-ness*. Truth is the upholder of sterling dignity, and falsehood the subverter. The liar parts company with his self-respect, and forfeits the good opinion of his fellows. As among the lower animals the reptile holds a degraded place, so among the higher the skulking child of falsehood occupies a like position, being loathingly accounted a moral reptile. In one particular the human liar surpasses in dishonour the infernal, for, as it has been remarked by a certain writer, devils tell the truth to one another, otherwise the operations of that dark society would be arrested. A dishonest tongue, perceiving itself detected and mistrusted, often has recourse to unregarded protestations, but the speaking member found truth-loving generally obtains a respectful hearing. Travellers relate that barbarian tribes, though deficient in many things, are for the most part skilled in mendacity; to these, however, the Star of Bethlehem has not yet appeared. Why should the civilised rival the savage in acquiring the language of deception, and not rather study more carefully the grammar of uprightness contained in conscience and the Bible? In history innumerable lie-makers are registered, who continue to run the gauntlet of contempt through successive generations. They have gone to their account; but their deeds of baseness abide, like withered shrubs along the banks of Time. The historic page discloses lying representatives of every grade—from the beggar with his wallet, to the monarch with his diadem—and there seems slender probability that the race of fabricators will soon become extinct. Let neither of us, my reader, be seen perpetuating this evil, by indifference about the claims of truth; nor let us imagine that the aid of falsehood can lawfully remove any difficulty from our path; but reflect that, on the contrary, it will aggravate our hindrances. Let us not cast in our lot with earth's moral creepers, but connect ourselves with those who desire to sweep from off its surface all refuges of lies, that the glorious elevation of humanity may not be retarded.

And, lastly, let us consider falsehood in its *sin*. Of its being a violation of the divine requirement none may doubt, since throughout the sacred volume truth is held up as lovely, and insincerity denounced as odious. Think upon the instances of chastisement administered to the deceitful, and from the past infer the warning that similar manifestations of displeasure shall follow the un candid *Here*, perhaps, the liar may escape a signal judgment; but

look beyond into eternity, and he will be marked enduring a melancholy exile from the Happy Land. On earth falsehood is the liar's heaven, but it shall become his hell. Falsehood cannot be viewed as of trifling amount; if for every "idle" word men have to answer at the great Assize, where can the deceiver stand but among transgressors of the blackest dye? The Judgment is no longer an abstraction, nor the Judge a phantom. Yet men deal in untruths of every kind, not contemplating the ultimate result—they scatter firebrands without number, and in the end are scorched themselves. Delight in falsehood is not contracted instantaneously. Like other vices, it proceeds from small beginnings, and, like them, when rooted in the system, proves very difficult of eradication—nay, it becomes more and more incorporated with the victim's nature, till the finger of derision points him out as an incarnate lie, and the reaper, Death, removes him.

Having thus sketched falsehood's more prominent characteristics, let us severally determine the relation we bear towards it, and manifest our abhorrence, not in word only, but in thought and deed. A sarcastic old-world philosopher has hinted that those who merely chant the praises of any virtue, are like instruments of music, which can utter melodious strains, although themselves entirely destitute of feeling. Let our expressions be the offspring of sincerity, and let it be evidenced by us that *principle* pervades all our doings, whether they be great or small. Neither the risk of misconception, nor the certainty of reproach, can warrant men in stifling or perverting their convictions; let straightforwardness be ever followed, and the matter left with HIM whose aid is promised. Parents should not, by wantoning with truth, tend to destroy their children, but endeavour to imbue their tender minds with a love for what is true, and thereby influence the conduct of their riper years. "Lying lips are abomination to the Lord; but they that deal truly are his delight."

I cannot conclude these observations without alluding to another phasis of uncanonour wherein the lips may or may not take part—I refer to *falsehood of position*. Men, for example, by increase of information, arrive at the conviction that a particular change of practice or avowed opinion is demanded; but they disregard their inward prompter, and jog on in the old rut, fancying thus perhaps to maintain a character for consistency, as if consistent error were a thing to glory in! It is surely not mean but noble, not reprovable but praiseworthy, for a man to declare that though yesterday he had misjudged, he will to-day, with changed convictions, change his course. What would be thought of the navigator who should persist in using an old chart, although admonished that a recent careful survey had proved it to be unsafe, and although a new chart, with the various points of danger, awaited his acceptance?

### DRINKING CUSTOMS.

FELLOW WORKMEN, countrymen, and brothers, permit a "working man" to say a few words respecting the drinking customs of our shops and factories. You are well aware of the large amount of money spent in the workshops of England in the practice of "standing something" on birthdays, and paying "footings" on entering a new situation. There are many other fatal and degrading habits resorted to, such as "tossing" and laying "wagers" for intoxicating drinks, often ending in quarrels and drunkenness.

Fellow workmen, such debasing indulgences, evil influences, and soul-destroying examples, must be expelled from our shops, factories, and foundries, as alike injurious to character, body, mind, and soul.

We are at the present time loud in our cries, enthusiastic in our demands, for political reform, and very properly too; but we must, while asserting these claims, give some proof that we are worthy to receive what we are asking for, and that we can appreciate and value those rights and privileges when granted to us. If we are really in earnest for the welfare of ourselves and country, we must give up our drinking customs and become total abstainers from all intoxicating drinks. Begin, then, and act as men and patriots. Let the "glass" and "pot" pass you in your shops; fear not the leer of derision or smile of contempt that may be cast upon you; thousands of other noble hearts have gone through the same ordeal, but by being firm and resolute have come off conquerors.

Fellow countrymen, we must reform our shops, our homes, our inclinations, and habits; we must take a more active and energetic part in the elevation of our class, not trusting to governments or rulers. Awake then, and arouse from your lethargy; throw off the shackles of custom and self-indulgence; release yourselves from the bondage of drink; concentrate your energies for the elevation of the working classes; then we may look forward with joyful hearts to the "good time coming."

Barnsbury-road, London. G. J. WADMAN.

### ONWARD!

A TEMPERANCE MELODY.

(Air—"Rose of Allandale.")

There's a cause requires our utmost strength  
And all our care to rear;  
'Tis the cause of happiness and health—  
'Tis constant and sincere.  
Its object is to redeem our land  
From drunkenness and woe;  
Then rally round our Temperance band,  
And onward let us go!

'Tis the cause of freedom, wealth, renown;  
The friend of age and youth:  
'Tis the cause of Temperance alone  
That leads us on to truth.  
Let Sobriety, then, our motto be,  
And Religion's paths to know:  
Her ways are ways of pleasantness,  
If onward we will go.

We pity all those who sneer and frown,  
And those who wish us ill;  
For the star of Temperance shall outshine,  
And be triumphant still.  
Strong drink hath caused our land to mourn;  
'Tis the nation's bitter foe;  
But Abstinence shall our glories crown,  
So onward let us go!

Come, then, let us all, with one accord,  
Do all the good we can;  
And stay the tide of drunkenness,  
And raise each fallen man.  
Our isle will then be truly blest—  
Our hearts with pleasure glow,  
To find our labours meet success,  
As onward still we go.

Scarborough, March, 1851. CORNELIUS MEADLEY.

MONEY EXPENDED BY WORKMEN.—At a large manufacturing establishment in London, as many as 300 persons are employed. Of these, 100 men receive each on an average £1 15s. for working five days in the week. They decline coming to labour on Monday, which they habitually make a holiday, and I was told thus lose 7s. each weekly. Besides this loss, I was informed that each expends no less than 7s. weekly for beer. The establishment in fact supports a public-house.

### TEMPERANCE DEMONSTRATIONS IN EXETER-HALL.

THE FIFTH of the present series of Temperance Demonstrations in Exeter-hall will be held on Monday evening, April 7, when addresses will be delivered by a number of speakers engaged in Laborious Occupations. A large attendance is expected. Our readers will do well to invite their acquaintances of the Working Classes, and also Employers and Manufacturers, to attend on that occasion, as, judging from the character of the speakers, we anticipate such a demonstration of the practicability and value of Teetotalism as may convince the most sceptical, whether Employers or Operatives, that its universal adoption would be a blessing to the community.

THE SIXTH and last meeting of the present series is expected to take place on Monday evening, May 12. As at that period many Ministers of Religion and other gentlemen will be in the Metropolis, the Committee will be greatly obliged to any of them who are Total Abstinents if they will send their names and addresses to the Treasurer, Mr. JOHN CASSELL, 335, Strand; as the Teetotalers of the Metropolis will rejoice to have the opportunity of giving them a hearty welcome, and of listening to their statements as to the progress of Temperance in various parts of the Kingdom.

As the funds still fall short of the desired amount, the Committee will be obliged by any further contributions, which may be forwarded to the Treasurer.

J. W. GREEN,  
J. H. ESTERBROOKE, } *Hon. Secs.*  
E. GRIFFITHS,

*Subscribed since our last Announcement:*

*J. Noble, Esq., Boston .....	£1	1	0
R. Barrett, Esq., Croydon .....	1	0	0
*W. Wilson, Esq., Torquay .....	1	0	0
*J. Elliot, Esq., Liskeard .....	1	1	0
*W. Pearce, Esq., Tavistock .....	1	1	0
*W. Boulton, Esq., Southport .....	1	1	0
*T. Pickslay, Esq., Lincoln .....	1	1	0
*J. Meredith, Esq., Lambeth .....	1	1	0
*Mr. G. Miller .....	0	10	0
*Mr. J. P. Draper .....	0	10	0
*E. Neave, Esq., Gillingham .....	1	1	0
*J. Spence, Esq., York .....	1	1	0

The sums marked thus \* have been received.

NATIONAL TEMPERANCE SOCIETY.—The annual meeting of this society is to take place in Exeter-hall, on Thursday evening, May 22. The Rev. W. W. Robinson, A.M., is expected to preside.

### TEETOTALISM AND THE "SUNDAY-SCHOOL UNION."

In our last number we called attention to some remarks in the *February* number of the "Union Magazine," in which the correctness of certain statistics published in the "Voices from Prisons and Penitentiaries" was impugned, and the force of the inferences drawn from them evaded. That number of the *TEETOTAL TIMES* was duly forwarded to the editor of the "Union Magazine," to the principal members of the Union Committee, and to some of the most influential supporters and teachers of Sabbath-schools in various parts of the kingdom. One result of this has been the circulation of another large impression of the "Voices from Prisons and Penitentiaries," and the receipt of letters from various parts of the kingdom, confirming our statements, and thanking us for our exertions; and another result has been, further attempts to invalidate our testimonies, to weaken the force of our inferences and advices, and to misrepresent and malign our motives. On the 27th of February there appeared a letter

in the *Patriot*, by Mr. Charles Reed, of Hackney, which is scarcely worthy of notice, as the writer has been at little pains to make himself acquainted with the facts of the case, and as we took care to furnish him with the "Voices from Prisons," and with the last number of the *TEETOTAL TIMES*, which contains a complete answer to all his remarks and insinuations. We think that, "after a careful investigation of the proofs thus set forth, and looking at the sources whence they come," Mr. Reed will not say again, "I venture to question the accuracy of the figures, and to repudiate utterly the conclusions drawn from them." That he should dislike our conclusions was natural, but we defy him to disprove our figures. We thank Mr. Reed for the additional evidence he has furnished of the defective character of Sabbath-school instruction, from the report of the Surveyor-General of Prisons, on account of which we can almost pardon his want of candour and of truth, in saying that we accuse the Sunday-school Union "of aiding and abetting the vile drinking customs of the country." We scarcely expected that "our arguments would coerce teachers to abandon their present course of instruction, that the doctrines of Teetotalism might be prominently inculcated in our schools;" all we desire is that they should cease from their hostility to Teetotalism; that they should recognise it as a practice of utility and importance, and that they should give it that place in their instructions which is given to it in the Bible, and in the category of Christian virtues.

The learned Secretary of the Sunday-school Union has again come to the rescue. In the "Union Magazine" for *March*, he adverts to the statistics published in the "Voices from Prisons," and commences with this bold statement:—"The proposition they (the statistics) are designed to support, is, *that the majority of Sunday-schools become criminals.*" The writer must surely have sent Candour and Truth on an errand to some distant spot, and have penned this and the following sentences in their absence! He proceeds thus:—"The author will say, 'Oh, no! I do not say that; I only say that the large majority of the criminals at present in the prisons of this country have been for a considerable time scholars in Sunday-schools.'" "It is true," continues Mr. Watson, "that such is the statement in *words*, but the impression sought to be conveyed, and which is received where these statements are accepted without examination, is, *that these criminals are a fair specimen of the whole class of Sunday-schools.*"

We deny the truth of this representation in the most unqualified terms; such was *not* the impression sought to be conveyed; such is *not* the impression made in the quarters where the statistics have been circulated. We have laboured in Sabbath-schools too long, and have spoken and written too much in praise of the Institution, to believe, or to insinuate anything of the kind; and we defy Mr. Watson, Mr. Reed, or any one who has read the "Voices from Prisons," the addresses to Sabbath-school Teachers, which we have published from time to time, or our remarks in our last number—we defy any member of the Sabbath-school Union to substantiate such a charge as Messrs. Watson and Reed have preferred against us in the articles they have sent forth to the world.

To use the language of Mr. Watson,—"*we can easily understand that the committee of the Union may not feel it to be their duty to sift this matter;*" such a sifting would, we are fully aware, prove offensive to many patrons, superintendents, and teachers of Sabbath-schools. At the same time, we firmly believe that such a sifting would be *salutary*, and though it might cost the Union the loss of some supporters, it would add most materially to the efficiency of the Sabbath-school system. Should such be the result, our statements, which led to the "sifting," will not prove so "utterly valueless" as Mr. Watson intimates. To-

wards the close of the article in the "Union Magazine," the writer says,—“It sounds to us very like *blasphemy* to assert that the Gospel of the blessed God is not adequate to work out the deliverance of mankind from the evils introduced by sin, unless accompanied by a practice devised by man—a practice which, in its general application, it is very difficult to maintain by either the examples or precepts of the Scriptures.” It were hopeless to enter into arguments with a writer who thus speaks of Teetotalism, or who thus reads Scripture. Teetotalers are as ready to assert the power of the Gospel as any Union secretary can possibly be; but they know that drunkenness is a *physical evil*, and that it can only be cured by a *physical remedy*. That remedy—the only certain and infallible remedy—is total abstinence from the drink that makes drunken. We might as well expect the Gospel to expel the virus of poison, or to cure any of the diseases incident to the human frame, as to expect the Gospel to wean a man from the love of strong drink while he continues to use it. We could remind Mr. Watson of many of his acquaintances—persons of whose piety no one thought of entertaining a doubt—who have fallen irrecoverably in consequence of their love of strong drink; and the list we could furnish would include not only hopeful scholars, but teachers, superintendents, and patrons of Sabbath-schools. We can tell him that we know of many Teetotalers who have been reclaimed from habits of inveterate drunkenness *without any aid derived from the Gospel or from the teachers of religion*, and who have become sober, industrious, prudent men; and, on the other hand, that we know of many who, with high professions of religious enjoyment, have tampered with strong drink till it has cast them down and destroyed them. Among these were some who treated Teetotalism with contempt, as “*a practice devised by man*.” And as to the Scripture testimony, of which he appears to speak so slightly, is it not this? “They have erred through wine, and through strong drink are out of the way. The *priest* and the *prophet* have erred through strong drink; they are swallowed up of wine; they are out of the way through strong drink; they err in vision, they stumble in judgment.”

Our space forbids us to enlarge. We have the means of knowing that our efforts to promote inquiry have not been in vain, and, though the organ of the Sunday-school Union Committee in London questions the truth of our statements, and rejects our friendly counsel, we receive more courteous and respectful treatment from various friends of Sabbath-schools in the provinces. We conclude with a specimen:—

ESTEEMED FRIEND,—I have read with much interest the “Voices from Prisons and Penitentiaries;” the statistics presented are truly appalling, and should arrest the attention of all who are interested in the formation of Sabbath-schools. Instead of over-estimating the effect of intemperance on teachers and scholars, I believe a large volume of evidence might be compiled, could a sufficient number of *disinterested persons* be found in our various towns and cities, who would collect information on the subject. As it regards this locality, no influence can be compared with that of the drinking customs in *frustrating the efforts of the devoted Sabbath-school teacher*. How painful the retrospect! Some transported and imprisoned; many fallen into a premature grave; and others become most abandoned and vicious. Nor is this confined to the male sex; many of the degraded daughters of vice and prostitution have also been Sunday scholars; some of these have gone to an early tomb, and all to be traced to the demon Intemperance. It is also a fearful fact that those who have thus early strayed from the paths of virtue and moral rectitude, became proverbial for their profanity.

I would not for a moment infer that the labours of the pious teacher in any measure *tend* to these results, or that much good has not arisen from these schools;

but it certainly goes far to prove that *there must be some deficiency in the present system*, nor do I believe that the evil can be removed, or these valuable institutions be rendered permanently efficient till total abstinence principles occupy a prominent position in the instruction imparted.—I am, thine respectfully,

GEORGE PHILLIPS, Secretary of the Haverford West Sunday-school Union.  
Haverford West, 3rd Mo. 17, 1851.

#### DRUNKENNESS AT ELECTIONS.

WE referred, in our last number, to the scenes of drunkenness and riot which were witnessed during the recent elections at St. Albans and Falkirk, especially at the latter place, and entreated the friends and promoters of Temperance to unite in petitions to the House of Commons, praying for inquiry into the subject, and the adoption of some remedial measures as to the future. We are glad to find that several such petitions have been presented, and that others are in the course of signature. We subjoin a copy of one which has been adopted by several Metropolitan Societies:—

“To the Honourable the House of Commons.

“The humble petition of the Members of the  
Temperance Society,

“Showeth—

“That your petitioners have heard with deep regret of the riotous and disorderly proceedings which took place at the recent elections of representatives for the boroughs, of St. Albans, England, and Falkirk, Scotland, and more particularly at the latter, whereby the lives and property of many of Her Majesty’s subjects were placed in imminent danger.

“That your petitioners confidently believe that such riot and disorder proceeded from the excessive use of intoxicating liquors, which, as your petitioners are credibly informed, were very profusely given to the electors and the populace by some person or persons having an interest in the elections which then took place.

“That as such proceedings tend greatly to tarnish the purity of elections, to expose large masses of Her Majesty’s subjects to loss and danger, and to subject our beloved country to the contempt of neighbouring nations, your petitioners humbly pray that your Honourable House will be pleased to adopt such measures as in your wisdom may be thought necessary to prevent such scenes in future.

“And your petitioners, as in duty bound, will ever pray, &c.”

#### THE GREAT DESTROYER.

*Medical Recollections.—No. II.*

How many bright hopes of domestic happiness have been blasted, and how many happy homes have been desolated by the indulgence of a passion for drink! The domestic hearth, which should have been the scene of innocent enjoyment and pure affection, of holy precept, powerful example, and family piety, has but too frequently been converted into the abode of riotous mirth and guilty revellings, of ungovernable passion and despised authority, of abject poverty and want, by the ruinous habit of drinking in one member only of a family.

A few days ago I observed a young couple walking down the street, and from their expressions of affection for each other, I judged they were newly married. On reaching a gin-shop, the pale-faced young man attempted to turn in, requesting his partner to wait a few minutes at the door for him; and never shall I forget the sudden cloud which passed over that pretty, and, just before, smiling and confiding countenance. She clung to his arm, and besought him, as for her life, to resist the temptation; but with a

relentless obstinacy, which nothing but the cursed practice of drinking could impart, he broke from her, and entered the dram-shop, leaving her, with drooping head and tearful eye, standing outside the door, and long did she wait for her foolish companion. Methought I saw in her changed and hopeless countenance a sadful anticipation of the chilled affection, and comfortless home, and premature decay, and ruined character, which must result from such a habit, if unrestrained.

Some years ago I knew a labouring man, whose general character for honesty and industry secured him regular employment. He was in the habit, however, of spending nearly the whole of his week's earnings in drink on the Saturday night, whilst his wife toiled hard, and scarcely maintained her small family at home. Late one Saturday night he went home as usual, drunk. His wife reproved him for his ruinous excesses; he burst into a violent passion, snatched up his infant child, which lay asleep in the cradle, and dashing it to the floor, killed it! He was tried, convicted of manslaughter, and imprisoned for twelve months. During his imprisonment he was, of course, deprived of his accustomed stimulus, and confined to a diet of bread and water. On first seeing him after his release from prison, I was much struck with his vigorous appearance, the healthiness and clearness of his complexion, and the great improvement in the general expression of his countenance; but he soon returned to his former drinking habits, and I have since altogether lost sight of him.

A wealthy farmer, a few miles from the town where I resided, was in the habit of returning home late every evening, intoxicated, and was always highly incensed if his wife or daughter did not sit up for him, and unbolt the door immediately on his approach. One midnight he returned home intoxicated as usual. His wife, a very pious and excellent woman, was sitting up for him, but had fallen asleep by the fireside. Impatient of not obtaining immediate ingress on his return, in a fit of passion he thrust his hand through the window; a deep wound was inflicted across the front of the wrist by a piece of glass, the radial artery was divided, and before surgical assistance could be procured, he had bled to death! I recollect a precisely similar accident occurring under like circumstances to another gentleman: fortunately the surgeon arrived in time to tie the bleeding artery, and so to save his life; but the brachial nerves were so much injured, that the arm continued paralytic and helpless ever after. Such are the wages of iniquity! and such are some of the prolific fruits of habits of intoxication! and such are the dangers to which the drunkard exposes himself!

"Thou shalt be as he that lieth down in the midst of the sea, or as he that lieth on the top of a mast."

"Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?"

Liverpool, Feb. 25, 1851. T. E. RAWSON, M.D.

The Rev. William Wight, B.A., obtained of the magistrates of Newcastle permission to go over the jail of this town. To all the prisoners he saw, both male and female, he put this simple question:—"Suppose, when young, you had been trained never to taste intoxicating drinks—had taken a pledge to abstain altogether from them, and had been enabled to keep this pledge, do you think it is at all probable you would ever have entered this place?" With one exception, the whole unhesitatingly replied, "Sir, it is not probable we would."

WESLEYAN MISSIONS AND TEMPERANCE STATISTICS.

A SHORT time ago I attended one of our Missionary Meetings in the Islington Circuit, and was much pained by the oft-repeated cry of want of funds made by the Rev. J. Rattenbury. Having become a total abstainer from all alcoholic beverages, and devoted the amount thereby annually saved to the Mission cause, I could not refrain, on my return home after the meeting, from taking down from my bookcase the Minutes of Conference for 1850, the Missionary Report for 1849, and the Population Returns.

From these I found that, in 1841, the population of the United Kingdom was..... 27,019,558  
That the money spent in 1849 in alcoholic liquors was not less than..... £60,000,000  
The amount paid to the Government for duty alone in 1848 was..... £15,183,833  
Giving an average of money spent by every man, woman, and child, in the United Kingdom of not less than..... £2 4 4½  
The number of members in the Islington Circuit I found to be 1,648. Presuming that they (principally adults) spend no more than the above average (which, as it includes all the children in the nation, must be under the truth), it follows that they annually devote to intoxicating drinks the sum of..... £3,655 19 6  
On referring to the Circuit Missionary Report, I found that, after various meetings, sermons, lectures, collectings, sales of work, &c., the Treasurer had received the sum of only.... £841 19 11  
Leaving a balance against the Islington Circuit of..... £2,813 19 7

Pursuing this train of thought I inquired, How much could the united Wesleyan Societies accomplish, provided all the members would become total abstainers, and present the money thereby saved to the cause of Christ?

Referring again to the Minutes of Conference, I found the number of members to be three hundred and fifty-eight thousand, two hundred and twenty-seven, which, at £2 4s. 4½d. per member (as previously stated), would yield the noble sum of..... £795,304 0 0

This sum, if cast into the Lord's treasury, instead of being wasted upon needless liquors, would—  
Supply one thousand Missionaries at £300 a year £300,000  
One thousand Sunday-school libraries with new books, £20 each..... 20,000  
Furnish help to 300 poor circuits yearly, £100 each 30,000  
Pay horse-hire for 30,000 journeys of local preachers yearly, at 4s. each journey..... 6,000  
Pay annually to the Worn-out Preachers' and Widows' Fund..... 10,000  
Pay annually to the Local Preachers' Mutual Aid Association..... 10,000  
Pay annually to Kingswood and Woodhousegrove Schools..... 5,000  
Purchase thirty millions of tracts yearly, at 1s. per 100..... 15,000  
Purchase one million of Bibles yearly, at 2s. each 100,000  
Build 100 new chapels yearly, at £2,000 each... 200,000  
Build 100 new school-rooms yearly, at £200 each 20,000  
Pay to the Normal Seminary yearly..... 5,000  
Present the children with one million copies of the illustrated "Band of Hope Review, and Sunday Scholar's Friend"..... 2,000  
And leave balances in the hands of the various treasurers for "contingencies," amounting yearly, in the aggregate, to..... 72,304

Making up the total of..... £795,304  
The amount actually raised for our Missionary Society, in 1849, was only..... 111,000

With these statements and figures before us, should we not tremble at our want of fidelity as STEWARDS of the talents committed to our trust?—T.—From the Local Preacher's Magazine.

## TETOTAL OPERATIONS.

TEMPERANCE DEMONSTRATION IN  
EXETER-HALL.

The Fourth of the Second Series of Temperance Demonstrations in Exeter-hall, took place on Monday evening, March 3.

GEORGE WILLIAM ALEXANDER, Esq., who presided, said he considered that the Temperance Movement had, upon the whole, been of a satisfactory character. A few years ago the name of Teetotalism was quite one of ridicule. The number of total abstainers in any given place might seem small, but when he looked at the numbers that might be found in various parts of the world, he thought there was reason for the friends of the movement to be satisfied (hear). At least, there was enough to encourage them to persevere in their efforts. The movement took its rise in America, in consequence of the amount of intemperance which prevailed in that country. It might seem to some hardly necessary to insist on total abstinence as a remedy, but it was thought that so serious an evil required what might, under other circumstances, have been regarded as an extreme measure. And experience seemed to be on the side of those who had proposed that remedy (hear). Not only had the effort been successful for the reclamation of drunkards, but it had effected a considerable change in public opinion as to the nature and properties of intoxicating drinks (hear). If it were only on account of the number of drunkards which had been reclaimed, he should feel that a sufficient inducement to join the society, and he thought that a sufficient ground for any philanthropist or Christian joining it also (hear). He believed there was not a place in which drunkards had not been reclaimed. He might not subscribe to everything that was said by some of the advocates of the practice; but he believed that it was both wise and expedient to do all that could be done to abolish so fearful an evil as intemperance. It was the practice of the present age to try to prove all things; and he judged it wise to try the system of total abstinence. He looked at it, first, in a financial point of view. Men complained of heavy taxation, but they taxed themselves to a far greater extent. Sixty millions a year, at least, were expended annually in this country on strong drink, which gave an average of two pounds per annum to every man and woman in the United Kingdom, or an average of £10 sterling for every family (hear). The results were, that a large portion of persons occupied less comfortable houses than they otherwise would; they had no libraries, no books, and their children were uneducated. That was a specimen of the sacrifices made by many to satisfy an inordinate desire for intoxicating drinks (hear). But for that we should not see so many miserable back streets, alleys, and courts, with habitations unfit for any of the human race. Those evils, and the disease and loss of life which they occasioned, might be traced, in the majority of cases, to the love of intoxicating drink (hear). When he looked on public-houses he could not but regard them as the enemies of the physical and moral health of the great mass of the people of the metropolis; and the case was nearly the same in almost every town. Surely something ought to be done to stay the progress of so fearful an evil. The evil prevailed also in some of the fairest portions of the habitable world. He had lately spent some time in the West Indies, and there he found that intoxicating drinks were producing the same evils as in this country. He found also that the practice of total abstinence produced the same results there as in this country (hear). In the United States of America he found that the practice of total abstinence prevailed to a great extent, and was productive of considerable benefits. Indeed, the changes which had taken place were such as had rarely taken place in any country. There was scarcely any large company into which strong drinks were even introduced. In conclusion, the chairman said, that with whomsoever it might rest to advocate the principle, he hoped none of its friends would cease from labour till the country was freed from drunkards, and till the character of a drunken people ceased to be the reproach of the country (cheers).

Mr. D. G. PAINE began by observing that when a person contemplated for the first time a powerful machine, and marked the results of its workings, astonishment took possession of his mind. But when he was able to inspect

closely the various parts of the machine, not only would his wonder cease, but he would rather wonder if such results were not produced. He referred to the steam engine, the paper-mill, and other machines, in illustration. Those results were so many displays of the connection between cause and effect. The same principle would be found in man's moral condition. We were apt to suppose that mind was moulded, and disposition fixed, subject to no law which we could recognise or which we could disannul. In proportion as we disregarded the connection between cause and effect, we should be at a loss to explain what took place in reference to the changes we observed in society. To bring those remarks to bear on the subject of the present meeting. A drunkard was a degraded and wretched being. He suffered greatly in himself, and was the cause of suffering to many others. But the drunkard must be regarded as the necessary result of certain agencies which were continually at work. The drunkard himself was the subject of various feelings and propensities, but the drunkenness was but the necessary result of proximate causes. The vice might appear in various forms, but the one grand feature was, that it was the sure consequence of the steady working of a gigantic machinery in constant operation. That machinery was, the *dietetic use of strong drinks*, and the customs connected therewith, first creating and then augmenting the appetite for its own use (hear). That was the motive power. When the infant stretched out its fingers for the sugary sediment of the father's glass—when the lips of the child smacked for it—then the motive power began to work. Then the whole course of domestic use brought it before the youth continually; drink was given to the washing-woman, to the dustman, to the postman, to the tradesman, to the visitor, to the minister, to all, and all that stamped worth upon an article which was already endeared to him by its own flavour (hear). When the youth left his father's house, his change of circumstances only tended to the accomplishment of the same end. Trade, politics, religion, were all connected with the use of strong drinks. Patriotism must be drunk with toasts; moral sentiments must be announced and supported with wine. Thus, from the very first sip, through all the usages of society, the machinery was constantly at work. But all that would be nothing if the drink were merely nice, like pastry and other articles of diet, first gratifying and then satiating the appetite. But strong drink produced an appetite for itself; and if that appetite only led to occasional repletion, as did excess of food, it might rouse the physician to action, but the moralist would not interfere. But the indulgence of the appetite for strong drinks led to results which were most afflictive and deplorable (hear). Mr. Paine here traced at some length the career of an individual drunkard in illustration. He continued, observing that the evil might be deprecated, and arguments might be addressed to the man, but still the fact stood out, that *drunkenness was the natural consequence of the drinking usages of common life* (hear). If that were the fact, then to sanction such usages was wrong; in the philanthropist it was impolitic; in the Christian it was impious (hear). He who encouraged by his example or his influence such usages, was guilty of unwarrantable presumption (cheers). If a parent cast his child into the water, and then prayed that it might not be drowned, would not that be impious? A parent professed to believe in God's ability to save his children, and yet he gave them that which tended, as its natural consequence, to their destruction. Was the parent then a believer in miracles? What right had a man to expect that in the moral as well as in the natural world there should cease to be a connection between cause and effect? (Hear.) Could he who sowed tares reap wheat, or he who planted thorns gather grapes? Then might the man who fostered the love of drink expect temperance (hear). What was the inference to be drawn from such statements? Why, that we had the means of arresting the progress of intemperance perfectly at our command. When a steam carriage was going along at the rate of thirty or forty miles an hour, it would crush the combined efforts of a hundred men to stop it; but if one man with one hand stopped the motive power, the train would soon be brought to a stand (hear). So, while intemperance mocked all our power, and laughed at all the efforts made to check it, it would, nay, it must, stop, if it were disconnected from the principle by which it worked (cheering). Till we disarranged the machinery of intemperance, it would continue to rush on, breaking the hearts and blighting the hopes of thousands and of millions. Another inference was, that those who had the

means of arresting the progress of such a fearful machinery had a heavy responsibility resting upon them (hear). They could not prevent the effects of intoxicating drinks when taken, but they might make the custom of using them to be a still and motionless thing; they might put a stop to its achievements. And would they withhold such a power? Should the machine of intemperance be allowed to roll on, breaking hearts, and shattering intellects, and ruining fortunes? The object of philanthropists had hitherto been aimed at upon false principles; and their labour would still be in vain if they failed to aim their blows at the causes of evil. Let the temperance reformers, at least, aim blows at the causes of intemperance, and the country might yet be lighted up by the bright beams of moral glory—might yet become rich, and dignified, and happy (much cheering).

THOMAS BEGGS, Esq., began by observing that one of the grounds of his attachment to the temperance cause was simply that it aimed at prevention, while most of the other reforms of the day were merely palliative. He was glad the Chairman had referred to the wretched homes of the population. Before any great measure of good could be done for the people, attention must be paid to their physical wants. It was impossible to raise a moral, intelligent, and religious people out of a physically debased population (cheers). He would try to illustrate that, and he thought his illustrations would appeal to the interests of all, both rich and poor. He found that the people of London rejoiced in having 491 charitable institutions of one kind or another. 140 of them were hospitals for the treatment of various forms of disease. These institutions expended on the various objects connected with their benevolent missions about £1,764,733. We had beside nearly 9,000 establishments for the manufacture and sale of drink; and the share of the expenditure of drink—which had been estimated by Mr. Porter at £57,000,000—falling to the share of the population of London, would be about £3,000,000 per annum. Was it too much to say that, if we could get rid of the drink-making and drink-selling establishments, we might safely dispense with a great many of the hospitals and asylums? (applause). He was not satisfied with the way bills of mortality were made. They did not refer effects to their real causes. For instance, there were about 16,000 cases of deaths from typhus fever, and an equal number of deaths from consumption every year in London, and some would tell us that consumption was an English disease. The truth is, we had no more business with fever as an annual visitor—we had no more business with consumption—than we had with plague or cholera. If men would observe the laws of health, we should get rid of a vast amount of disease which our establishments were intended to cure. Who were the first victims of cholera when it came, or of typhus fever? notoriously the men and women who enfeebled their constitutions by intemperance of various kinds. On the appearance of cholera in a certain neighbourhood a poor shattered drunkard would be one of the first victims—and then it would be put down in the bills of mortality, killed by cholera—it ought to be, killed by strong drink (great applause). So with a great number of deaths. The drinking system injured the health of the people in another way—it wasted their means. If they spent their earnings in the purchase of assured physical comfort, and in paying the rent of better houses, they would suffer less from disease, and need not make their appearance at the poor-house. He would give them an instance of what was going on. In Bury, in Lancashire, with a population of 25,000, the expenditure upon drink, a few years ago, was £54,190, making £2 3s. 4d. for every man, woman, and child. This sum would pay the rent and taxes of 6,770 cottages at £8 per annum—a number more than equal to the wants of the whole of the population. And yet with this large expenditure upon drink the house accommodation was of a very poor and wretched description: at the very time of making the inquiries, out of 2,755 of their dwellings examined, only 1,668 were at all comfortable, and the cases in which three persons slept in one bed were 773; the cases in which four persons slept in one bed, were 207; and in a great many cases the people slept on rags and litter. This was by no means a solitary case. If time would permit he could show the state of some of the London parishes to be wretched in the extreme, and where vice and wretchedness were the most abundant, there prevailed in the greatest degree the drinking of intoxicating liquors (great applause). He then took the example of the

London tailors. They were greatly to be commiserated, but the cure for the evil was not in the plans of Mr. Morgan or Mr. Owen, and he did not refer to it in any contemptuous manner. What were the facts? There were proved to be 23,000 tailors, with employment for only 15,000. The only thing that could help them was to create a demand for clothing. Let the £3,000,000 spent in drink in the Metropolis be turned into the channels of useful industry, and spent upon clothing and other useful articles, and that would create a demand; as a consequence, wages would rise, and we should hear little about distress and difficulty among those really able and willing to work. This argument would apply to the needlewomen. Let working men spend their money upon coats and other garments, and upon gowns for their wives, and articles of apparel for their families, and that would be helping the working classes. Every shilling spent in drink was so much abstracted from the fund out of which the labourer was sustained, and out of which he received his wages. He then referred to the intellectual part of the subject. Drinking men spent no money in books. Why, the population of Ashton spent £14,000 upon drink, and £2,000 upon education. We did not want cut and dried plans of education so much as we wanted a desire on the part of the people to be educated; and then we wanted the people to have self-control enough to give up every kind of indulgence, and spend their money upon the education of their children. He knew one working man who twelve years ago was despised by everyone; now he had a house of his own; and on calculating the other day, he found that he had laid out £20 in the course of a few years in books. That was the way to spread literature among the people (loud and long continued cheering).

The Rev. BENJAMIN PARSONS said it had been predicted that total abstinence would soon lay all who practised it in the grave; but he believed that the system was never so much alive as at present. He himself had been a Teetotaler sixteen years, and he considered that he was younger in constitution by twenty years than when he took the pledge (cheers). He should consider some of the hindrances which were presented to the more rapid spread of the practice. The old opinion was still alive, that alcoholic drinks were very good things. Strange that people had not yet read, in books of undoubted science, that alcohol was a poison. The only rational way of dealing with erroneous opinions was to talk and to write them out of people. Many still believed that strong drinks contained nourishment; yes, about as much in a pint of ale as would lie on the top of a man's thumb (hear). That hindrance, also, must be removed by exploding the error. Another hindrance was the belief that strong drinks were in some way useful as medicine. Hence people were always fancying themselves ill, and always physicking themselves (hear); and yet, though they took the physic, they were never well, but rather grew worse, and of course were spending their money in vain (hear). Their physicians were publicans and spirit-merchants, and they spent so much money on medicine, that they had hardly any left to purchase anything else (hear). Doctors were applied to; but they knew, or ought to know, that those drinks were much more likely to produce diseases than to cure them. He believed that God never yet made a man to whom strong drink would do no harm. Samson was raised up to be a saviour, and a prodigy of strength, and the use of strong drink was forbidden to his mother and to him. The doctors, therefore, needed to be educated before Teetotalism could greatly prevail (hear). Then old nurses stood in the way of the temperance movement. Even where doctors forbade strong drink, nurses would recommend it, partly, perhaps, that they might get a share themselves (hear). It would be a great blessing to the world if there were none but Teetotal nurses. Then the temperance cause was hindered by a number of ladies and gentlemen, non-medical, who yet pretended to much knowledge as to health and disease and medicine. Each had his or her nostrum, but most of them recommended some kind of strong drink. Then came the drinking customs. Almost every movement had strong drink connected with it, and many wise and eminent men had been brought to drunkenness in consequence of following those customs. Tradesmen sometimes admitted that Teetotalism was a good thing, but declared that without the use of drink they could not carry on their business profitably (hear). Commercial travellers found they could dispose of more goods, at a higher price, by treating trades-

men with strong drinks; and many sober tradesmen were taught to drink in that way. Then some females stood very much in the way of the temperance movement, though they, many of them, suffered most fearfully in consequence of intemperance, and though in consequence of their husbands becoming Teetotalers they were surrounded with domestic comforts. The influence of woman was great, and it was sad when that influence was exerted to uphold customs that were highly injurious, and the effects of which would be sure to fall upon their own heads (hear). It would be but a poor excuse to say that they only took a very little; their taking that little kept up the custom, and so perpetuated the evil (hear). Then objections were taken to Teetotalism because of the sanction given, as the objectors said, to the use of wine in the Scriptures; but such persons were always very cautious against using the passages in which wine was spoken of as an evil, and in which drunkenness was denounced. He would defy any of them to prove that port and sherry, and other fiery compounds, called wine by moderns, were ever recommended in the Bible (hear). Then many ministers of religion stood in the way of the temperance movement—some by downright opposition to it, many by their apathy, and still more by the encouragement which their use of strong drinks gave to the drinking customs. The conduct of such persons Mr. Parsons denounced in no very measured terms. He concluded by expressing the hope that these hindrances would, before long, be removed, and that with them would be removed the physical, political, moral, and religious evils which resulted from intemperance (cheers).

JOHN CASSELL, Esq., the treasurer, announced several donations which had been received since the last meeting, and informed the audience that further donations would be needed to enable the committee to carry out the whole of the projected series of meetings. A collection was then made; and the chairman being obliged to retire, the chair was occupied for the remainder of the evening by the Rev. W. W. ROBINSON, Incumbent of Christ Church, Chelsea.

The Rev. R. GRAY MASON, after stating the circumstances under which, fourteen years ago, he was induced to become a total abstainer and an advocate of the practice, proceeded to point out some of the encouragements to persevering exertions to promote its more general practice. The first ground of encouragement was, the soundness of the principle. The principle had stood the test of nearly 5,000 medical professors and practitioners in various parts of the world; they had declared that alcoholic drinks were never beneficial, but always injurious to persons in health; and experience and observation testified to the same truth. Houses were built, ships were navigated, the most laborious occupations were engaged in with success. As a proof that working men could do without strong drink, he referred to the fact that more drink was used after labour than during labour; and often more between Saturday night and Monday morning, than during the whole of the week besides (hear). Sir John Ross and the men who sailed with him declared that they stood the rigours of the climate of the North Sea better without strong drinks than with them. Sir C. Napier testified that soldiers who abstained from strong drinks were better in character and in discipline than those who used them. And the Government evidently acted upon that belief in the various regulations they had recently made in the army and navy, both as to rations of drink and canteens (hear). A second ground of encouragement was the character of the advocates of total abstinence. They had with them a host of men of intelligence, philosophy, patriotism, philanthropy, and piety (hear). Some advocated the principle on one ground, and some on another, but that various advocacy was suited to various audiences, and great good was the result. Mr. Mason pointed out, as a third encouragement to exertion, the nature of the success which had attended the advocacy of total abstinence. That success was both direct and indirect. It consisted not merely in inducing many to sign the pledge, but in the spread of information on many points intimately connected with the prosperity of the community. And so long as the advocates resolved to speak the truth in love, so long success would be sure to accompany their labours. He believed that the cause was making rapid headway; and if they could but persuade what were called moderate drinkers to abstain; if they could but convince them that the respectability of their character tended, if they used strong drink, to keep up the customs of drinking; if they could only have such men on their side, the cause would progress

rapidly indeed. Mr. Mason concluded with a glowing description of the good which would be sure to result to individuals and to families, to the world and to the Church, from the general spread of the total abstinence principle, during which he was much cheered.

A resolution of thanks to the Chairman having been adopted with hearty cheers, Mr. ROBINSON congratulated the audience on having had an opportunity of listening to Mr. Mason, and concluded by exhorting them to pray that the Divine blessing might rest on the means employed; and that while they laboured to persuade men to drink of the natural waters, they and those for whom they laboured might all seek the living water which would make them happy in time and in eternity.

## WESTMINSTER.

The brethren of the Westminster Tent of the Independent Order of Rechabitis, London Unity, held an attractive demonstration in the great hall, Westminster, on the 12th inst. Notwithstanding the unpropitious state of the evening, the building was crowded by an attentive and respectable audience. Br. J. McCurrey, C.R., presided, and was efficiently aided in the elucidation of the principle and objects of the benevolent order by Brs. J. Holden, C. Archibald, T. A. Smith. Br. J. H. Esterbrooke delivered a special essay to young men on the "Genius and Claims of Rechabitis;" the several addresses were cheerfully acknowledged. The "Temperance Sons of Harmony," assisted by some young ladies, sung several beautiful solos and choruses, which were enthusiastically applauded. The meeting was well sustained, and we hope the impressions made by the advocates will add to the importance and prosperity of this noble institution.

## ROCHESTER, CHATHAM, &amp;C.

The thirteenth report of the Temperance Society of the above district states, that during the past year thirty public meetings, for the advocacy of Teetotalism have been held, which were, for the most part, well attended; and in some instances crowded. Upwards of 2,000 Temperance tracts and periodicals have been distributed; and 250 persons have taken the pledge of abstinence from strong drinks, many of whom were formerly in rags, but are now in comfortable circumstances; and others have not only bettered their condition, but have embraced the offers of mercy and salvation, and are now found on the road to heaven.

## HASTINGS AND ST. LEONARDS.

In addition to lectures by Messrs. Burns, Perfit, Ripley, Campbell, Shapecott, &c., fifty-two addresses have been delivered during the past year, at the meetings of the Society on the above places. A great number of Temperance publications and periodicals, including the TEETOTAL TIMES, have been circulated, and a Temperance Library formed. Many erroneous impressions as to total abstinence have been removed; habits of true sobriety have been created; and many have been snatched from destruction, and restored to the paths of sobriety, virtue, and religion.

## MIDDLESBOROUGH.

The last report of the Middlesborough Temperance Society stated that during the last three years 2,000 persons had signed the temperance pledge. Taking into consideration the moving character of the population, owing to the fluctuations of trade, and the many temptations to break the pledge, the committee have never counted upon the numerical strength of the society being equal to the number of signatures in their pledge-book. In order to ascertain the present numerical strength of the Temperance society, a thorough canvass of the town has been made for that purpose, through the agency of the tract distributors; printed forms were left at each house, with a request to fill in the names of all in the family who were Teetotalers. By this means we have obtained the names and addresses of 1,214 Teetotalers, viz.:—Men, 469; women, 368; children, 378. This number, out of a population of 7,000 to 8,000, must be considered highly satisfactory and encouraging, and an ample reward for all the labour that has been expended. When we further take into consideration that many are acting on the abstinence principle who are not pledged Teetotalers, we may fairly calculate upon one-fourth of the population as on the side of Total Abstinence. A large proportion of the 468 Teetotalers follow mechanical trades, and the following classification must be considered as valuable evidence as to the practicability of working

men performing their various labours without the aid of alcoholic liquors; and peculiarly interesting to those acquainted with the men, and who have heard their public testimonies:—Sailors, 70; potters, 43; moulders, 27; labourers, 38; engine-wrights and fitters, 25; tailors, 19; joiners, 16; ship carpenters, 9; blacksmiths, 14; shoemakers, 13; enginemen and drivers, 9; puddlers, 9; chain-makers, 9; steam-boatmen, 10; bricklayers, 5; platelayers, 5; butchers, 6; bakers, 3; plasterers, 2; stonemasons, 2; painters, 2; printers, 2; trimmers, 2; firemen, 2; anchor-smith, 1; boiler-builders, 2; miller, 1; flax dresser, 1, weaver, 1; sawyer, 1; making a total of 349.

#### MANCHESTER AND SALFORD.

The "Temperance Advocates' Society" of the above district have just published a report of their progress for the half year ending on the fourth Saturday in January last. It states that that period has been one of successive triumphs. Lectures have been delivered by Mr. Grubb, Mr. Jackson, Mr. Lomax, Mr. Greig, Mr. Copway, and others. The meetings have also been well supplied with local advocates, several of whom are trophies of the Temperance principle. About 150 meetings are held weekly. Amongst those who have been induced to adopt the principle of Total Abstinence are to be found men and women, some of them from sixty to seventy years of age, congregated in the various meeting-rooms, for the purpose of learning to read and write, and their progress is marked by the eagerness which they manifest to take home a volume from the Temperance Library. Children once neglected are now cared for; and homes once miserable have become abodes of peace and comfort.

#### SELBY.

The fifth Working Men's Demonstration in favour of Total Abstinence was held in the Victoria-rooms, when eight of them testified their adherence to, and firm confidence in, the Total Abstinence principle to elevate the working classes, and proved that they could perform hard labour better without than with strong drink. The meeting was one of the most crowded and enthusiastic of this season. The chairman remarked that a young man, aged twenty, now spending 9d. per week in drink and tobacco, might with that small sum insure his life for £100.—The meeting was announced as follows:—

Working Men of Selby, this appeal is to you. Have you not known many a clever workman who has

#### LOST

his money, his time, his character, his all, by the drinking of Intoxicating Beverages;

#### OR

have you not known many a man who has put an enemy into his mouth which has

#### STOLEN

away his brains, which were worth far more to him than many

#### A VALUABLE PARCEL

which has been lost? Now, eight of your fellow-workmen will attend at the Victoria-Room, on Tuesday evening, the 25th inst., at eight o'clock, and will show you the folly and the absurdity of such a practice. You will also be told how a young man, aged 20, who is now spending 9d. a week in drink and tobacco, can insure his life for

#### ONE HUNDRED POUNDS

Working Men! adopt the Total Abstinence principle, and, depend upon it, you will not lose your

#### REWARD.

#### NEWCASTLE-ON-TYNE.

We have just received the seventh annual report of the Ladies' Association for the Suppression of Intemperance. It states that during the past year 162 meetings have been held, 41 visits paid to schools, and 171 addresses delivered. Several of the meetings were held in the open air. As the result, 432 signatures have been obtained, exclusive of a great number taken at meetings, and registered elsewhere. Upwards of 8,000 tracts have been circulated. Many drunkards have been reclaimed and brought to the knowledge and enjoyment of true religion. The report furnishes a number of pleasing instances.

#### JERSEY.

Mr. G. E. Lomax, of Manchester, has recently laboured in this island, in furtherance of the Total Abstinence cause. The pamphlet against Teetotalism, written some years since by the late Jacob Stanley, having been circulated in the

island, Mr. Lomax was desired to reply thereto, which he did in an able manner to large audiences. His lectures have been well attended during his four weeks' stay, were listened to with great attention, and, though he frequently challenged the medical men, ministers, &c., to come forward and refute his arguments, yet none would do so openly. Opportunity was taken during Mr. Lomax's stay to hold a tea meeting on behalf of the sax-horn band lately formed by the Total Abstinence Society, at which about 200 persons sat down; after which Mr. Lomax delivered an address on the "True Grandeur of Nations." At the conclusion of his last lecture a vote of thanks was proposed and carried for his able and uncompromising advocacy of the Total Abstinence cause.

JAMES METIVIER, Secretary.

#### AMERICA.

Mr. Delavan offered to the Washington Monument Committee, a block of marble, on condition that the Temperance Declaration, signed by eight Presidents of the United States, be engraved upon it. The offer has been accepted, and the stone will be placed in the structure, so as to enable all succeeding Presidents to add their signatures to it, with the following noble sentiment upon it:—

"Being satisfied, from observation and experience, as well as from medical testimony, that ARDENT SPIRITS as a drink is not only needless, but hurtful, and that the entire disuse of it would tend to promote the health, the virtue, and the happiness of the community, we hereby express our conviction that, should the citizens of the United States, and especially the young men, discontinue entirely the use of it, they would not only promote their own personal benefits, but the good of our country and the world.

"JAMES MADISON,  
ANDREW JACKSON,  
JOHN QUINCY ADAMS,  
M. VAN BUREN,  
JOHN TYLER,  
JAMES K. POLK,  
Z. TAYLOR,  
MILLARD FILLMORE."

#### RECENT PUBLICATION.

THE BLESSINGS OF TEMPERANCE.—*Illustrated in the life and reformation of the Drunkard. A poem.* By JOHN O'NEILL. London: W. Tweedie, Wellington-street North Strand.

We have more than once commended this poem to the notice of the public. It is the production of a working man, who, though never a drunkard himself, describes, in excellent verse, the evils, individual, domestic, and social, which result from the indulgence in strong drinks, and the blessings which result from the practice of entire abstinence. We again recommend this poem, first, on the ground of its own merit and practical bearing; next, because it contains four admirable specimens of George Cruikshank's inimitable artistic skill; and thirdly and chiefly, because the author is now very old and infirm, and the subject of want and suffering, which an extended sale of this neat shilling book may considerably alleviate. This edition contains a brief sketch of the author's life by the Rev. I. Doxsey.

Advertisements, and articles intended for insertion, should be addressed to the Editor, 335, Strand, London; also, all orders for the Stamped Edition, with remittance for the amount, in postage-stamps, or Post-office orders, to John Cassell, as above.

The TEETOTAL TIMES AND ESSAYIST may be had of B. L. Green, 62, Paternoster-row, London; Ward, 54, do.; Abel Heywood, Manchester; Kershaw, Leeds; Menzies, Edinburgh; Gallie, Glasgow; and all Booksellers.

## TEETOTAL SCALES.

Most of our readers have heard of the "Philosopher's Scales" of *Jane Taylor*, which were so wonderfully constructed that you might weigh thoughts and feelings in them. In fact, all things, both great and small, were estimated in these marvellous balances. The great globe was put into them, and such flimsy matters as worldly honours, titles, &c., things lighter than air, were all weighed by this ingenious female philosopher. To supply herself with weights, she contrived to balance one thing against another. She tells us, that

"A lord and a lady went up in full sail  
When a bee chanced to light on the opposite scale."

In one of her experiments, which, for the sake of modesty, she attributes to an old friar, she puts into one scale a monk, who was bare-headed, bare-footed, miserably clad, thin with fasting, and sore from flagellations, so that his supposed merit was enormous. To balance him, or ascertain his weight, she uses the heart of Howard in a very decayed state; when she tells us, that

"He found, with surprise, that the *whole* of his brother  
Weighed less by some pounds than this *bit* of the other."

We were lately at a "*Working Man's Demonstration in favour of Temperance*," and one of the speakers, after stating that he could not make a learned nor an eloquent speech, said that he had brought with him a pair of scales, and, by the permission of the audience, he would employ them; but he entreated them not to use any tricks with the balances, so as to prevent them from being just and upright. He observed, that once, in his occupation as a miller, he was weighing flour, and that he found it difficult to make the quantity full weight; but that, on casting his eye downward, he perceived that the man who was the purchaser was standing close to the sack, and had his foot under the scale, and thus kept raising it, that he might have more than his due. Our friend told us that, to punish this fraud, he suddenly unhooked the balance, and let it fall on the foot of the swindler, so as to confine him there and expose his villany! The use he made of this anecdote was to advise "moderation people" not to use any deception, but to allow the blessings and advantages of strong drink to be fairly estimated in opposition to the benefits of Teetotalism, assuring them that if they were guilty of any dishonesty or want of candour, the scale would eventually fall very heavily on their toes.

He informed us that, on signing the pledge, he was assailed by several of his friends, who told him that they thought he would have had more judgment, intelligence, and firmness, than to allow himself to be duped by the Total Abstinents; and, further, they declared that, now he had abandoned the use of strong drink, he would be excluded from *all social and jovial company*. Sociability and jovialness seemed to be among the most important advantages which these drinking people derived from their cups. "Well then," said the speaker, "we will put these blessings into the Moderation scale, and I will try what I can find on the side of Total Abstinence to over-balance them. And—

"1. I used to be troubled, when I was a moderate drinker, with *almost incessant headache*. This was a very painful affair, and more than counterbalanced all the happiness resulting from social company; but since I have been a teetotaler my pain is entirely gone. Here, then, is one blessing to be put into the

Total Abstinence scale; for remember I have been a teetotaler *nine* years, and during that period have not had the headache.

"2. Again: on engaging myself to a new master, I found that he allowed his men *so much beer a week*, and I told him that, as I was a teetotaler, I should like to have the *money instead of the liquor*, and at length obtained *two shillings a week* as a substitute for the poison. Now, two shillings a week, in nine years, amount to upwards of £45. This sum to a working man is not a trifle—it weighs rather heavy; and I shall take the liberty of throwing it into the Teetotal scale, as a weight against all the sociability which may be obtained by means of the drunkard's drink. A working man with £40 in his hand or his pocket, would think himself pretty well off, and almost a gentleman; while the man who swallows this sum in liquors has often nothing to show, out of all his sociability, but a hat without a crown, a coat with the elbows peeping out, shoes with the toes looking through, as if they wanted to know where they were going to; and half of his jovial friends as miserably clad as himself, and, if they are not, none of them willing to show their sociability by feeding and clothing their sociable brother.

"3. I am not going to say that I have *in hand* the £45. I confess that a good deal of the sum is very widely scattered. Some, for example, is gone over the seas in the form of missionaries to civilise and convert the heathen; but then this is an advantage, because it is doing good to our brethren in distant lands. If I had drunk the money, as my fellow-workmen did, I could have done nothing for the benefit of men in other countries. I should, perhaps, have been frightened at a collection, and, to have avoided giving twopence for the cause of religion, might have stopped at home of a Sunday morning, and spent fourpence in tobacco and ale! It is amazing how selfish many moderate drinkers are, because they waste their pence in these poisons. I hope by-and-bye to meet in heaven some of those people who have been brought to CHRIST through the efforts of missionaries, whom I was enabled to assist in supporting by means of the money which others spend in strong drink. Here, then, is another weight for the Teetotal scale.

"4. I have now the power to *do a little for home*. I can keep a seat at a place of worship, can give something to the Sunday-school, or any other good society, and be of a little use to my native land, and thus enjoy a pleasure quite equal to that of the sociableness arising from drinking beer; and therefore I shall throw this into the Teetotal scale. I can assure our friends that the recollection of having done some good with my money is to me quite as pleasing a reflection as it would be to remember that I had wasted my earnings on a liquor which had poisoned my body and weakened my mind, and, perhaps, through my example, injured the sociable companions who now desert me because I will not join with them in destroying themselves and others.

"5. I have some of the *forty pounds* at home in a house comfortably furnished, and a wife and children well provided for. I can also buy a few books, and put by a little money for time to come, so that I cannot bring all the cash saved by Teetotalism before this audience, yet I know pretty well what has become of every penny of it, and am quite satisfied that none has been wasted, and believe that both myself and others shall reap benefits in time and eternity from the manner in which it all has been

spent: and therefore I shall throw this as another weight into the Teetotal scale."

We need not tell our readers that by this time the Teetotal scale was become very heavy in the estimation of the meeting, and the scale of Moderation kicked the beam, as if it had not a feather in it; so greatly do the blessings of Total Abstinence preponderate over those of Moderation. In fact, we have tolerable proof of this in the circumstance that few of the advocates of strong drink have now a word to say at our public meetings on behalf of their favourite beverage. We have given above, not *verbatim*, but the substance of a speech delivered by a miller, and every one must perceive that the arguments are impregnable. We all know that thousands of families among us are in the most abject state, in consequence of what they term the moderate use of these poisons. Many are living partly on charity; and some even become beggars because they are so fond of these stimulants. We have often heard a respectable man, who would have blushed to ask you for bread, or clothes, or any thing else, very earnest in his supplications for beer, cider, porter, or spirits. Now there is just as much meanness in this, as there would be in any other species of mendicancy; and yet persons who would fly in a rage if you were to call them "beggars," are nevertheless more importunate and impudent in their solicitations for these poisons than common itinerant mendicants are for pence or bread. It seems as if you could not raise a people who are fond of drink. They often resort to all sorts of de-basing tricks to obtain the liquor, and then, we had almost said by the just retribution of heaven, are sunk to the lowest degradation by its use. Year after year shows that you must have universal Teetotalism before you can have mankind generally elevated to their proper position as intellectual and moral beings.

Why even the very "*sociability*" of which our friends talk so loudly is only a farce. To suppose that there is no social feeling except when cups are present, is to pay but a very poor compliment to the minds or hearts of the individuals themselves. What should we say of a mother who cannot love her children until she has taken a glass of gin or rum? Such a fact would intimate that all her affection is in the drink, and that she has no natural regard for her offspring. What a poor miserable soul that must be, which requires stimulants to render it communicative or friendly. We always thought that sociability consisted in the interchange of thoughts and feelings, and that these thoughts and feelings are the offspring of the heart; but, according to this doctrine, all real friendship must be produced by ardent spirits, wine, or beer! Few persons will be bold enough to assert that there was any brewery, wine-vat, or spirit-still in Paradise, and consequently there must have been no sociability between our first parents! The priests were to be teetotalers when they went into the house of the LORD, and therefore must have been poor heartless things when they engaged in the worship of JEHOVAH! What unsocial creatures the Nazarites, Elijah, John the Baptist, and the whole host of the Israelites in the wilderness, must have been, seeing they had no other beverage than *water*! Infants, also, for the most part, during the early period of lives are teetotalers, and yet these little mortals are among the most social of GOD'S creatures, and often exhibit the tenderest affections. But, according to the ideas of our moderation friends, they can have but little susceptibility of feeling until they begin to

drink. Multitudes of women likewise, either from choice or necessity, are practical teetotalers, but still there is no want of kindly feeling among them. Woman is allowed to be the type of every gentle emotion; and teetotal women are not less so than others, nor would their feelings and affections be improved by all the intoxicating drinks in the world. There seems something positively revolting in the idea of a being who cannot be sociable until he has been drinking, or who loves you with an affection which he has drained from a deanter or a tankard. We certainly are disposed to estimate at a very low rate all affection and pleasure which proceeds from such a vile and poisonous source.

Much more, too, is made of the sociability arising from drink than is really its due. These convivialists may use very friendly words when the glass is before them—they may talk of each other as very "*hearty fellows*," and so on; but we have seen them when disease and poverty and death have been present, and have often found that when the bottle was gone the affection fled. It is one of the most pitiable sights on earth to see these lovers of the social glass visiting a dying brother. In such instances we have sometimes seen the visitors more nervous, and look more pallid, than the friend who was in the arms of death. What a contrast with all this is the affection which arises from principle, which roots itself in the heart, and requires no dram, no baptism with liquid fire, to keep it alive! Here you have affections which disease cannot paralyse, which poverty cannot extinguish, which death cannot chill, and which glow more ardently and steadily in the breast of a teetotaler than in the bosoms of those who are cold-hearted until they take their accustomed draught of these pestilent poisons.

We advise all our friends to provide themselves with TEETOTAL SCALES: they will take up no room, and therefore they may always carry them about with them. Man is a "*pondering*," or as the word means, "*weighing*" creature: and we desire that every man and woman should well ponder Teetotalism. They may weigh it in the balances of Scripture, of chemistry, of physiology, of domestic comfort, of national prosperity of sound morality, and pure religion; and especially may employ for their standard weight, all the benefits and blessings of Moderation, and we have no fear of the result of a fair and impartial investigation of our principle either in their theory or practice. TEETOTALISM CAN BEAR THE CLOSEST SCRUTINY.

#### EXHIBITION TEMPERANCE DEMONSTRATION.

*To the Editor of The Teetotal Times.*

SIR,—I am again tempted to solicit a brief space in your pages on the proceedings connected with the Exhibition Temperance Demonstration. I was much gratified with the various suggestions of my old Temperance friend, Mr. Livesey; though, so far as his views comprise a general tract effort, I scarcely approve; deeming it so such an object too miscellaneous in its nature, and calculated to absorb funds that ought to be especially applied to the dissemination of more "*permanent documents*," allied in name and character with the Exhibition; and which he has also so strongly recommended. My present communication, therefore, is to enforce the necessity of *limitation of objects*, and a *concentration of effort*, so that the evil of attempting too much may be avoided, and that whatever is attempted may be well and effectually done. My reasons of dissuadance against prosecuting

tract effort with a view of making an impression upon the visitors, or the citizens of London are: *First*, that I should judge such effort *ill-timed*; experience having taught the lesson that times of great excitement, such as fairs, races, holidays, and public amusements, are adverse to successful tract distribution; unfavourable to that quiet collectedness of mind necessary to thoughtful tract perusal. My *second* I have already stated—*viz.*, the *absorption of funds*; whereas the limitation of the objects would husband the pecuniary resources, and also concentrate the minds and energies of the Temperance friends to their full and complete accomplishment. *Third*: Because the legitimate purpose of the effort ought to be to embrace the opportunity afforded through the medium of the visitors to the Exhibition to communicate sound Temperance information to every island, and nation, and continent, in the world. If the opportunity be let slip, or only imperfectly attended to, in the attempt to attain some other extraneous object, it would be "as water spilt upon the ground, which cannot be gathered up again." *Fourth*, on the principle, that "the poor ye have always with you," I should deem the year following, when public excitement has subsided, and a lull come over the public mind, as a more suitable time for a London, or even a national, tract effort.

In reference to the standard documents, they ought to combine a general and epitomised view of the whole temperance question, to be as extensively as possible *gratuitously* distributed exclusively to the visitors of the Exhibition, so that they may have to carry with them into the distant nooks and localities of our own country, and to every part of the civilised world, documents fully elucidatory of its great principles and objects—documents that would be text-books for any action they might be induced to take, based upon the information contained in them. Time has stolen so far the march in advance, that there ought to be no time wasted in the attempt to procure original papers; neither need this be a source of regret, seeing that information so multifarious and exceedingly powerfully and well written is already so abundantly extant, so that it requires but a judicious selection to collate and compile such documents as would be worthy of this or any other object in relation to the temperance cause.

I would suggest that, in order to give variety, there be four such documents, not exceeding the extent of eight pages, each page embracing its own independent subject and appropriate heading; the first page of each bearing a few introductory sentences relating to the Exhibition, the purpose sought in the distribution of these papers, the nature of the pledge, the principles, constitution, and objects of Temperance Societies. The subjects for other pages would immediately present themselves: the evils of intemperance and their extent—the drinking usages—medical opinions—crime, disease, poverty, &c. &c.; embracing their various influences on morality, religion, and political economy. Though I should recommend their entire printing in *English*, as being the language most generally useful, yet, to meet the case of foreign visitants, I would append a brief note in French, Italian, and German, expressing the request that they would preserve these documents, and have them translated and printed in their public journals on their return to their own country.

If these papers were limited to eight pages 8vo, two of them would be equivalent to the larger document calculated by Mr. Livesey, and 1,000 of them, in that case, would cost about 14s., or £70 for 100,000, or half a million for £350; and thus the issue of 500,000 or 600,000, inclusive of the expense of their distribution at the door of the Exhibition, and other items, would probably cost £500. It affords just cause of complaint that the burthen of such efforts generally falls to the lot of a few well-known, liberal-minded gentlemen; and yet I have the confidence to believe that 100 individuals would be forthcoming to follow the generous example of Mr. Livesey, and each giving five pounds

would avoid the cause of its being an inconvenience to any. When I call to mind the noble American design to give a Temperance document to every family in Great Britain, and which would have been fully accomplished had it not been for the obstruction presented by our import laws, I think that this Great Exhibition effort should not fail for lack of means.

You will see from the tenor of my remarks that it is only a well-digested arrangement of continuous open-air and other meetings, tea parties, &c., that I think available for producing any salutary effects upon the people of London, and the multitudes of strangers that will be attracted there; they only appear to me to partake of the spirit and characteristics in keeping with that active excitement which will rule the mind and influence the conduct of all at such a stirring time.

In a letter to the committee in London, and in the furtherance of the views expressed in a minute of the Newcastle committee, it is suggested that as much as possible of the positive business connected with this demonstration be compressed within the week, and that the Meeting of Juveniles and the Steam-boat Excursion be postponed to the second week; and that the Thursday and Friday, and, if needful, Saturday, be devoted to the Convention, if such be finally determined upon.

In thus freely making my remarks, I wish them only to be taken as the respectful suggestions of an old friend and ardent well-wisher to the Temperance cause.

JAMES REWCASTLE,  
Newcastle-on-Tyne, Corresponding Secretary.  
April 17, 1851.

[We believe progress is making towards the accomplishment of several of the objects recommended by Messrs. Livesey and Rewcastle.]

#### ON THE TRUE ADVANTAGES OF COLD WATER USED INTERNALLY AND EXTERNALLY.

To the Editor of *The Teetotal Times*.

SIR,—WATER is, without exception, the greatest blessing we have bestowed upon us; as far as regards cold water for potation, nothing can be a healthier beverage. I myself am uncommonly fond of this beverage, and I am subject to no internal pains in consequence; winter the same as summer, spring the same as autumn, I take it; it causes activity, expels all sloth, and doubtless creates purity to the stomach, as well as health to the body. It is no less beneficial applied *externally*. To one who desires to feel a pure warmth, what can be a better occupation than when a man wakes, to go from his bed into a cold-water bath, and there enjoy that healthy exercise of sponging all over with cold water? such is my regular morning exercise. You will not complain of the cold that attends the practice, for if you tried to be warm by any other means, I doubt much whether you would succeed. Health is maintained and much improved, diseases of all kinds utterly expelled, and, above all, we are making a profitable use of that most excellent gift which the Creator most mercifully has bestowed. I advise all, rich or poor, immediately to adopt a practice from which I have experienced great benefits, and could not have believed that anything in this world could have produced such benefits, either in regard to health or comfort, which can be obtained at so trifling an expense.

Ottery, St. Mary.

RICHARD PASCOE.

CORN WASTED!—"What is the chief production of your district of country?" said an eastern traveller, the other day, to a young farmer in the Miami Valley, as he was refreshing himself with a glass of "bald face," while the stage coach stopped to water. "Corn, sir, corn; we raise on our land about 70 bushels to the acre which we manufacture into whisky, to say nothing about the quantity that's wasted for bread."

## TEETOTAL OPERATIONS.

## INDUSTRIAL DEMONSTRATION.

The fifth of the second series of Temperance Demonstrations in Exeter-hall took place on Monday evening April 7, when the audience, which was large, was addressed by a number of men engaged in various laborious occupations. The chair was occupied by CHARLES GILPIN, Esq., who briefly stated that the object of the meeting was principally to have working men addressed by men of their own class. As to himself, his connection with the Temperance Movement had been rather more of the past than of the present. About sixteen years ago he adopted the pledge of total abstinence, and it then became his duty, as assuredly it was his privilege, to promote its interests in every possible way. In its earlier years he had witnessed numerous instances of its marked success.

Mr. MILLER, a brickmaker, from Slough, was first called upon. He lamented that many in his profession laboured and spent their strength for that which satisfied not. They worked hard, sometimes from four in the morning till six at night, and yet spent their earnings in such a way that they had little left for any rational or useful purpose: they exchanged their money for strong drink (hear). So it was formerly with him. He used to return to his home late at night, when he had to encounter cross looks, and angry words generally ensued. The wife was made uncomfortable, and the children were frightened. He had, however, abstained from the use of strong drink for about thirteen years (hear). His work was hard; last summer, as a moulder of bricks, he had made about 994,000; in winter, also, he had worked hard, and entirely without any aid derived from strong drinks (hear). It was in vain that men said they could not do without strong drink,—if they said they would not, that would be the truth (hear). His whole family were teetotalers, and his home was the abode of peace and comfort. Before he became a teetotaler he was in debt; but in the space of two years he had wiped all off, and owed no one anything but love (hear). He had made his wife his banker, and she spent the money prudently. In addition to his becoming a sober man, a friend had guided him to a place of worship, and the result had been a conviction of his real state as a sinner before God, followed by a satisfactory enjoyment of peace with God, and the assured hope of everlasting life (hear). Brick-makers were exposed to heat and to cold, and their work was hard, but he was quite sure that if they would abandon the use of strong drinks, and banish it from their dwellings, they would be well able to perform all their duties, and their homes would be abodes of peace and comfort (cheers).

The CHAIRMAN remarked on one striking fact in connection with the Temperance Movement—namely, that of those who were reclaimed, a large proportion became members of Christian churches. He stated some remarkable instances, which had come under his own knowledge, and observed that professors of Christianity ought seriously to weigh such important facts (cheers).

Mr. THOMPSON, of Islington, floor-cloth maker, could not present himself as a reclaimed drunkard, nor as a teetotaler of sixteen years' standing. Many years ago he heard Teetotalism advocated, and was convinced of its truth, though he did not adopt it till some time after. But having to labour among a dissipated, drinking set of men, he was exposed to strong temptation, having footings to pay, and being near strong drink continually. Providence directed his steps to a teetotal meeting, and he became a teetotaler. Since that he had introduced Teetotalism into the factory in which he worked, and the result was, that footings and drinking fines were abolished, and no strong drink was allowed to be brought on the premises (cheers). Finding the cause in Islington in a languishing state, he founded a Working Man's Teetotal Society in 1846, and they had now about five hundred paying members (cheers). He worked in general from six in the morning till eight at night, but he could do so far better without strong drink than ever he could with it. He enjoyed the best possible health; he took his earnings from the counting-house to his family; their food was sweet; and he was comforted by the reflection that he was doing the best he could to make them happy (hear). He was astonished that shopkeepers and tradespeople generally did not adopt the system, both for their own comfort and for the sake of example, and for the improvement their trade would experience (hear). There were now upwards of 1,200 prisoners

in the House of Correction; if these wretched creatures had been total abstainers from strong drink, they might have been useful members of the community, promoting trade, and living virtuous lives (cheers). He strongly urged the adoption of Teetotalism upon all present.

Mr. MUNDAY, blacksmiths' hammerman, said that for twenty-three years he had followed the drinking customs of the country, and for eighteen years he had been a drunkard, and, for the most part, an outcast. He was now a sober man; he had been so for four years, and rejoiced to find himself as such on the boards of Exeter Hall (cheers). Intemperance had robbed him of food, of clothes, of furniture, of character—had caused him to walk many long miles without food, and had plunged him into all kinds of misery. He had to labour hard, and thought it impossible to do so without strong drink. When young, he was told if he did not drink it he would never be a man, or be able to labour. He began by taking a little, and went on till he became a drunkard. By the adoption of Teetotalism he had been reclaimed, and had been instrumental in reclaiming others (cheers). He appealed warmly to the working men present. By drink he had lost character, friends, the love of family—all that was valuable to man; by Teetotalism he had regained all. He had now good food and clothing for himself and family; his lost reputation had been regained; he enjoyed the esteem and confidence of his friends and employers; and what Teetotalism had done for him it would do for them, if they would but adopt it (hear). It was in vain that they said they could not practise it. Let the working men of England, Scotland, Ireland, and Wales but determine to work out their own freedom; let them but abstain from strong drink, and their elevation and prosperity was certain (cheers). He trusted that the time was at hand when all the public-houses in the land would be turned into shops for butchers, bakers, furniture brokers, and other useful trades (hear). In the firm in which he worked there were between eleven and twelve hundred men; there were large furnaces, and the men were exposed to great heat; but he was sure, from his own experience, that they could do all that was required of them without a drop of strong drink, and if they did so they would greatly prosper (cheers).

Mr. ROBINSON, paper stainer, felt particularly happy in speaking on the present occasion, because it was the fourteenth anniversary of his teetotal life (cheers). It was said that teetotalers were an ignorant set; they might be so as it regarded mere book learning, but that was not education: the best education was that which was acquired by reading the book of everyday life, and profiting by its various incidents. By reading that book he had ascertained the cause of most of the evils by which for years he had been oppressed, and he had also found out and applied a suitable remedy (hear). He had found out that he was every day getting worse and worse in every respect, in consequence of his use of strong drink, and that it was absolutely necessary a change should take place in him, and in his family, if he would avoid ruin. He was so reduced by the use of strong drink as to be unable to lift a cup of tea to his lips without great effort, and had, besides, fits of *delirium tremens*. One day, while in bed in a miserable garret, filled with bitter reflections on his own profligate habits, his children were at play in the room; they played at "father and mother." The boy who played "father" began to stagger in imitation of a drunken man. "Oh," said the girl who played "mother," "fathers should not be drunk." That artless saying cut him to the heart: as he looked on his wife, his children, his wretched abode, all responded, "No, fathers should not be drunk!" He prayed earnestly for Divine strength, and resolved to adopt Teetotalism. He did so, and had reaped from it unspeakable benefit (hear). While he used drink his employers had reduced his wages, in consequence of his having injured himself in their estimation; but when they found he had become truly sober, they paid up all they had kept back, increased his wages, and advanced him to the office of superintendent (cheers). The paper-hanging trade having become greatly depressed, he had, in consequence of having improved his mind, applied himself to the study of improvements in the trade; he had invented a machine or two, which insured him employment, and he had every prospect of still rising (hear). As soon as he began his sober career, his thoughts were directed to the improvement of himself and his home, and he never was so happy as when he could take home a small bundle of useful things. The wife and children were delighted, and the father's heart

went pit-a-pat. The first thing he bought was a great coat, that he might appear decent at the public meetings. Then he bundled out the old broken chairs and crazy table, and supplied their place with new ones. O how greatly trade would be benefited if all working men would become teetotalers! (Hear.) Men would light up their own fires instead of sitting before those in the tap-room; hang up their own coats behind their own doors, instead of those of the tavern; beautify their own houses instead of the gin palaces; put good caps and gowns on their own wives instead of those of the publicans'; and instead of going out late on Saturday night to collect a few "block ornaments" from the butchers, they would go regularly to market at the best time of day, and purchase good useful joints (cheering). When he first became a teetotaler his whole furniture and clothing were not worth thirty shillings; now he would not take £200 for it (cheers); his library, a selection of good useful books, was worth £30; and he had various works of art worth at least £20 (cheers). New ideas as to rank and station in life had sprung up in his mind. Much was said about the distinctions of classes; but sobriety on the part of the working classes would go far to narrow those distinctions, and to beget confidence, and even esteem, between employers and the employed (hear). If employers and the employed were all teetotalers, it would be no longer necessary to have one man to superintend a number; all would be ingenious, clever, inventive, and trustworthy (cheers). Teetotalism had brought resources to view in his mind that he had never before dreamed of; he now found himself able to obtain the mastery over circumstances; he had learned the value of self-dependence; and he was convinced that the working classes would never be truly great or independent till they became truly sober (cheering).

Mr. CARRIGAN, hat maker, said he had been a teetotaler for nine years. He was told at a very early age that he would never become a man, if he did not take a portion of strong drink; and, being anxious to become a man, he accordingly used it. By the use of larger portions he injured his health, his character, and his circumstances, till about nine years ago, when he adopted the practice of Teetotalism; he adopted it, not because the doctors said it was right—though he found that hundreds had testified to its excellence—but because he found that working men could do well without strong drink; and that by abstaining he might greatly improve his circumstances. Regarding himself as one of the producers of property, he thought it inconsistent to spend his earnings in that which did not improve his circumstances, but, on the contrary, injured them materially. He soon found that he must carve his own way through life, and began to work hard, making eight or nine days a week, which, as a cold-water man, he found himself well able to do (cheers). He needed no greater stimulant than the desire to improve his family circumstances (hear). He began with a few shillings, and took an empty room, which he had to furnish; now he was paying £130 a-year rent, and employed a number of men, women, and children (cheers). He had gained the confidence of those with whom he transacted business, who were ready at any time to advance him from fifty to a hundred pounds (hear). He appealed to the working men present, urging them to cease from dependence on others, and to rely more fully upon their own energies. Sober and industrious men, with clear heads, were not likely to be injured or oppressed by any rulers or employers, however despotic (cheers). Let them think for themselves, purchase books and read them, cultivate their intellectual powers; and thus they would secure their own independence, gain the confidence of their employers, benefit their families, and be useful in their day and generation (cheers). Mr. Carrigan concluded by exposing the delusion under which the majority of the working classes laboured in reference to the nourishing and strengthening properties of strong drinks; and also of supposing that the moderate use of such drinks would be an effectual safeguard from the evils of intemperance.

The usual collection was then made, and Mr. Green announced, that through the kindness of R. D. Alexander, Esq., of Ipswich, a large quantity of useful tracts would be distributed at the close of the meeting.

The CHAIRMAN said that nothing was more certain than that the vice of intemperance was practised in all classes of the community, and that the use of strong drinks, in what were called respectable circles, was a source of great mischief, and led to much intemperance. A young friend

of his came to Manchester a few years ago, an abstainer in practice, but not having signed the temperance pledge. He (the Chairman) well remembered the time when no circle seemed complete unless that young man was present, and he well remembered the time, too, when that same young man became a drunkard, died a drunkard, and filled a drunkard's grave! And how was that brought about? He learned to drink at the tables of his friends (hear); at the tables of those who stood high in society, persons whom he loved; and he himself brought up in a well educated family, and brought up, too, with every guarding influence except that of total abstinence from strong drink (hear). He fell; and he fell deplorably. If he (the Chairman) were asked, what have the Total Abstinence Societies done? he would answer, with gratitude and humility, placing it as a heave-offering on the altar of the Lord, they have done something to shake the throne of an idol more bloodstained than Juggernaut; it was true they had not overthrown him, but they had raised a bulwark against his attacks. They had not thrown back the waves of intemperance, but they had rescued many families from the destroying flood (cheers). The advocates of the cause had reason to rejoice that they would leave the world somewhat better than they had found it (hear). If their sons were to be brought up to toil, they had freed the workshops, comparatively, from many destructive customs. Were they to be tradesmen, they had succeeded to remove much that was prejudicial to trade and commerce. Were their children to be commercial travellers, temperance principles would not now be found uncommon upon the road (hear). Were they called to move in higher classes of society, thousands that were formerly disposed to laugh, and to *pooh-pooh* the efforts of temperance men, had greatly lessened the drinking customs, and were looking favourably on the Temperance Movement (cheers). When attention was directed to the working classes, the question naturally arose,—How was it that those who contributed so greatly to the wealth of the nation shared so little in the consequences of that wealth? The answer was ready: Mr. Porter had shown, in his paper recently published, that of the sixty-seven millions annually spent in this country on strong drink, *about twenty-seven millions was spent by the working classes*; that was a mournful but an unquestionable fact as to the condition of a vast majority of the working classes (hear). He urged them to take the case into their own hands; not to lie in the ditch, calling upon any Hercules to come to their aid, but to rise and help themselves. Those were their best friends who, while pointing them to distant reforms, reminded them that those reforms were only second to that moral reformation which they had full power to effect (hear). Let them learn to curb their own vices; to have good politics at home, and then they would be sure to have good politics abroad; to curb their own appetites, and to stand erect in true and manly freedom (much cheering).

Mr. APPLGATE, coal whipper, remarked on an expression made use of by some speakers, that they were able to do more work as total abstainers than they were before they abstained. He hoped that the time would soon come when, through the instrumentality of total abstinence, less labour on their part would be necessary. Why should it not be so? Surely there was no monopoly of intellect. High sentiments and noble feelings might beat in breasts under a fustian jacket, as well as those beneath the velvet of the noble, or the lawn of the bishop (hear). The speakers had referred to their well-furnished houses, and not without reason; but happiness did not consist in fine furniture; "the mind," to use the language of Milton, "was its own place, and could make a heaven of hell—a hell of heaven." He was not rich, but he thanked God he was happy, and he felt that he had an interest in the Saviour of the world. He had been reared in a Sabbath-school, and the important truths which his teachers sought to impress upon his mind in early youth, had followed him through life, and had been as a voice saying to him, "Sin not against thy God!" But he became a coal-whipper, and the difference between that and his former life was as great as that between heaven and hell. He was still among human beings, but every noble feeling seemed to be stifled in the bud, and every sensual passion found ready indulgence. In such society, though he had never become an habitual drunkard, he learned to drink and to love drink; and then the lips that had been taught in the Sabbath-school to hush the praises of God, learned to blas-

(Continued on page 56.)

### TEMPERANCE DEMONSTRATIONS AT EXETER-HALL.

THE SIXTH and last of the SECOND SERIES of Temperance Meetings in Exeter-hall, will take place on Monday evening, May 12, when addresses will be delivered by several ministers and gentlemen from various parts of the kingdom, and, probably, from America. The chair will be taken at seven o'clock precisely. As at that period many ministers and other gentlemen, members of Temperance Societies, will be in the Metropolis, the Committee will be greatly obliged to them if they will send their names and addresses to the Treasurer, Mr. JOHN CASSELL, 335, Strand; as the Tetotals of the Metropolis will rejoice to have the opportunity of giving them a hearty welcome, and of listening to their statements as to the progress of Temperance in various parts of the kingdom.

Those friends who kindly promised donations towards these demonstrations, but who have not yet forwarded the amount, are requested to do so without delay, as the committee are anxious to close their accounts, and to publish a correct list of the contributions.

J. W. GREEN,  
J. H. ESTERBROOKE, } Hon. Secs.  
E. GRIFFITHS.

### STRONG DRINK, CRIME, AND DEATH.

SEVERAL fearful illustrations of the connection between the use of strong drink, and the commission of crime, and the penalty of death, have occurred during the last few days, to say nothing of the almost daily cases of fraud, cruelty, accident, offence, and "disorderliness," which result from the same prolific source of evil.

On Tuesday, the 22nd ult., *George Carnit*, who was tried and convicted at the last Suffolk Assizes for the murder of Elizabeth Bainbridge, a married woman with whom he had formed a criminal connection, suffered "the extreme penalty of the law" at Bury St. Edmund's. When, a few days before his execution, he took leave of his father and his brother, he is reported to have said: "You don't know what great temptation I had. I was wholly unconscious of what I was doing—I was as one lost. *I had been taking a great deal of beer during the day*, there having been a club dinner at Mr. Payne's—in fact, I was full of beer at the time, and when that was the case, I always became so excited that I never scarcely knew what I did. *Had it not been for that*, she, as also others, might have led me like a child." Then, turning to his brother, in earnest and forcible terms he begged him to "be warned by his fate, and to warn others also, that the first step towards a sinful course of life was drunkenness; that had been the ruin of him. Had he never indulged in drink it would never have happened." He afterwards attempted to destroy himself, but the instinctive love of life prevented him.

The *Carlisle Journal* of last week relates a very lamentable occurrence. Mr. *William Armstrong*, a large farmer and considerable landowner, about 38 years of age, married, and having two children, resided at Sorbie Trees, in Bewcastle, Cumberland. On the Wednesday he visited Brampton, for the purpose of making some arrangements as to property he had recently bargained for. It was market day, and meeting with a number of "friends" from various parts of the country, he had drunk somewhat freely, and when he left Brampton, about eight o'clock in the evening, was apparently the worse for liquor. He was on horseback, and proceeded homewards by way of Cambeck-bridge and Walton. At the inn at Cambeck-bridge he stopped and had more drink, in company with two "friends."

About eleven o'clock at night all three left the public-house together, and Mr. Armstrong soon cantered forward, leaving his friends behind, and was not again seen alive. The next morning, a little before eight o'clock, a girl about twelve years of age went with some milk to the house of the Rev. Mr. Smith, the incumbent of Walton parish, whose house was situated about a mile from Cambeck-bridge public-house. This house stands out of the high road about forty yards, and is on the right hand side of the road, whereas Mr. Armstrong's road was on the left. It was a fine moonlight night, so that the road could not well be mistaken. Inside the gate of Mr. Smith's house, the little milk girl saw a man lying upon his back; his hat was off, and a stick was lying by his side. He was quite dead! On the outside of the gate there were marks to show that a horse had been fastened up there, and that it had stood there a considerable time. Shortly after, Mr. Armstrong's pony was found about a mile from Walton, on its way home. On the inquest held that day, the above evidence was collected from several witnesses; and the Rev. Mr. Smith stated that on the previous evening, near twelve o'clock, he was sitting up alone, when he heard a knocking, which after some little time, the knocking being repeated more loudly and rapidly, he found to proceed from the study window. Being a man of very weak nerves, he was greatly agitated; and in a spirit of self-defence he barred up the window, making a great noise, in the hope of intimidating any parties who might be outside, thinking it was some vagrants. He then took out a pistol, and with a small lantern went to the front door, drew back the bolt and chain with much noise, and looked out. He was near-sighted, and the moon cast long and deep shadows upon many of the objects. He fired the pistol (a revolving one) two or three times, but without aiming at any object, in the hope of alarming intruders. He then went in and shut the door loudly. He afterwards went out to see if there was any one there, looked round with his lantern in his hand, but saw nothing. The result of this firing of the pistol we have already stated. The deceased could not have been far off, as the bullets had passed through a top coat, a dress coat, a thick waistcoat, a linen shirt, and two flannel shirts. It is supposed that he called at the parsonage-house after one of the female servants with whom he was acquainted. At the adjourned inquest, a verdict of manslaughter was returned, and on its being made known to Mr. Smith, that gentleman immediately went off in a state of most alarming derangement. In that state he remained when the last account arrived in town. Thus, through circumstances occasioned, no doubt, by the excitement of strong drink, two respectable families are plunged into deep distress, which may prove but "the beginning of sorrows!"

April 23, between one and two o'clock in the morning, a fire broke out in a low lodging-house in Keate-street, Spitalfields, which at the time of the discovery was crowded with persons, as many, it was said, as 150, most of whom were characters of the lowest description. The fire originated through the recklessness of a drunken woman, named *Elizabeth Booth*. She came in, the report states, about half-past twelve o'clock, drunk, paid twopence for her lodging, went up stairs, and lighting a candle, took it with her into the "stall" where she slept, and left it burning. The other lodgers were soon awoke by a sense of approaching suffocation, and in an instant the "stall" occupied by the female in question was discovered in flames! A scene of the greatest confusion immediately ensued; in the rush to escape, many were thrown down the staircase and much injured. The wretched woman was dragged out of the burning stall; she was dreadfully burned, and was immediately taken to the hospital, but there was little hope of her surviving the effects of her burns, which were most extensive!

April 24, *Frederic Massey*, aged 19, was brought before the magistrate at the Marylebone office, charged

with an attempt to commit suicide by stabbing himself with a knife at a coffee-house in Marylebone. It came out, upon inquiry, that he had been a teetotaler for a long time, but having at length yielded to the temptation to take a "little drink," it had overcome him, and he formed the determination to destroy himself. After a reprimand, he was delivered to his brother, who promised to take care of him.

We might lengthen our narrative of horrors without any difficulty. But this sample may suffice to admonish us of the fearful consequences of this prolific vice, and to urge us to leave no means untried by which we may arrest its progress. How long shall social gatherings of "friends" be the means of exciting to acts of folly, leading to "wounds without cause," to "sorrow," to "woe," and to DEATH?

### TEETOTALISM AND MISSIONS.

A letter appeared in the *Nonconformist*, some time since, written by the Rev. C. Rattray, missionary, at Demerara, which ought to be read by all officers of missionary associations, candidates for missionary labour, and the friends of missions generally. The writer says:—

"My opinion is, that no man who will not abstain from the use of all intoxicating liquors should be sent out as a missionary; and I know that most of my brethren in this part of the world are of the same mind. Our convictions are so strong on this view of the subject, that the arrival of a drinker, however moderate, to become one of our number, would be deemed a curse rather than a blessing, unless he at once and for ever abandon the use of strong drink. And if there be in this colony one missionary who does conform to the drinking usages of society, there are at least ten Non-conformists to whom nothing less than the conversion of such a one to total abstinence would be greater cause of joy than his departure never to return! At each of our stations there are hundreds of staunch teetotalers. At the one with which I am most intimately acquainted, there is not, so far as I am aware, a single member of the church who uses any kind of intoxicating drink, unless it be strictly for medical purposes."

"VOICES FROM PRISONS AND PENITENTIARIES, respectfully addressed to the Patrons and Teachers of Sabbath-schools."—In answer to several inquiries, we may state that a fourth edition of the pamphlet bearing the above title is now ready, three large editions having been exhausted, and the demand for it still continuing. Some zealous friends of Sabbath-schools are desirous of circulating a large number of this very important document at the forthcoming anniversary of the Sunday-school Union in Exeter-hall; as, notwithstanding the thousands that have been circulated, it is believed that many of the superintendents and teachers are as yet unacquainted with its contents. We had intended to have offered some further remarks on the *uncandid* and *impolitic* course pursued in reference to this important question, by some members of the London Committee of the Sunday-school Union; but a letter which appears in the April number of the "Union Magazine" so completely exposes the conduct of the editor of that magazine and others, and so fully justifies the course we have taken, that we consider further notice on our part unnecessary. We are greatly obliged to "G. B." for his letter, and hereby return him, and those other friends who have, in public and in private, exonerated us from blame, our sincere thanks.

THE SECRET OF SO MANY PUBLIC-HOUSES.—The number of such low drinking shops is far above what might be imagined. The fact is that many wealthy citizens, regardless of the consequences which affect the drunkard, derive large incomes from public-houses, and, of course, exert themselves to the utmost to obtain licenses for publicans.

### PUBLIC-HOUSES AND THEIR VICTIMS.

THE subject of this paper has been many times touched upon by able writers; but the GREATNESS of the EVIL, and the necessity of, at least, its partial abolishment, renders continual repetition necessary.

In the first place, we must consider the amount of crime, sin, and wretchedness these diabolical places engender, and how great would be the difference in society did they not exist. We do not regard them as hurtful and injurious to mankind merely because they sell alcoholic drinks. Bad as this may be, it is, in our solemn belief, exceeded by the frightful vices created and brought to deadliest perfection through their fostering care. It is more particularly in large towns that gin-palaces and such like entail the greatest amount of harm. Some among them are hot-beds of the most hateful vices—vices which tend more towards the degeneration of man than any others that might be named.

Here the worst passions find nutriment, and those animal faculties which, were it not for the stimulus here to be met with, would lie dormant, are excited to an awful pitch, decreasing the influence of those higher powers, which, in the ordinary course of nature, would keep them in proper subjection. Immorality and sensuality, of the grossest kinds, here find ready patrons. In many of these dens, plans are concocted and arrangements made for robbing, or for the perpetration of some still more heinous crime. When seeking to evade the vigilance of the detective police, it is in these places that such offenders find a secure asylum for a time; thus they answer a double purpose. But let not our readers think that the category of evils thus enumerated, as connected with these odious places, are all, or even half, which exist. We would not offend the ear by entering into details. In passing one of these gaudy, illuminated, attractive houses, it would be well to watch the kind of beings that enter therein, supposing the hour to be between ten and eleven o'clock at night, and the scene to be laid in any of the crowded districts of the metropolis. A female advances,—formerly, perhaps, the pride of some country village, beloved by affectionate parents, whose death she hastened. Now, alas! she has sunk into an abyss of guilt, which has so changed the outward appearance, as well as purity and innocence of her nature, that were her mother, who, while living, prized her above all human things, to be raised from the dead, she would be troubled to recognise her once-loved girl, in the sunken cheeks, and unmeaning gaze, of this now fallen woman. She arrives at the door of the gin-palace! stops, hesitates—the door just ajar—so that the least touch introduces you into the interior;—she enters, like the moth, unable to resist the dazzling light of the taper, and fancying a brighter world within,—she, as the small insect, encounters destruction, and a premature death. . . . We enter also—what a woeful spectacle!—Here we behold similar beings ranged round the bar, drinking large potions of fiery spirit; the bright gas-light falling on the countenances of these creatures, displays a picture too ghastly for us to attempt to describe, for vice in woman assumes an inhuman, and an unearthly character.

WOMEN OF ENGLAND think upon the sinfulness, the exceeding wretchedness of the lives which these your miserable fellow-creatures lead at your very doors, and reflect how far you may be responsible for the continuance of this kind of life. And oh! let me beseech you, if true pity still lingers within you, to strive to the utmost of your power to bring some, at least, back to the path of virtue—to work strenuously and earnestly in the cause of their moral regeneration. Take as guides and examples such resolute, noble characters as E. Fry. Let no obstacle daunt you, be not discouraged by not reaping any present reward; you will have your recompense in Heaven, and all good men will speak of you as the "good angels, as true "philanthropists."

W. H. CORDEAUX.

## TEETOTAL OPERATIONS.

*(Continued from page 53.)*

pheme, and to use language the most unfitting and unseemly. Meetings were called to advocate the wrongs and grievances of the oppressed coal whippers; at those meetings he took a conspicuous part; and he believed that about 5,000 souls had to thank temperance and temperate habits for their liberation from a bondage the most grievous (cheers). He and his companions in temperance had been instrumental also in shutting up nearly one hundred public houses, and in persuading between three and four hundred able-bodied men to abstain from the use of strong drinks (cheers). But he knew of hundreds who, in consequence of their use of those poisonous compounds, furnished to them instead of money, had been brought to an untimely grave. As he had before said, he was not rich, but he had many comforts he could not have if he spent any portion of his earnings in a public-house. No working man had a farthing to spare for strong drink. None of them would ever have become the slaves they were, if they had not themselves furnished the lash. They were accustomed to talk much of reforms; let them look at home, and wipe out every foul spot they found there (hear). And let them be sure to add religion to their other attainments; they would never attain the position God designed for them, till they became sober, industrious, intelligent, and religious (hear, and cheers).

Mr. MULLINGER, bricklayer, said that strong drink had robbed him of education, and he had, in after life, suffered greatly from the use of strong drink himself. He began by drinking moderately in the parlour, but he found the parlour to be a nursery for the taproom and for excess. He became a degraded drunkard, and neglected himself, his wife, and his home. He was invited to a temperance meeting; and if he had been imprisoned for years, and then suddenly liberated, he could not have rejoiced more than he did when he heard of a way by which he might become free from the miseries of drunkenness. He signed the Temperance pledge; that was eleven years ago, and since that period all things had gone on well. Before that period he had made promises, vows, and resolutions; but temptation presented itself, and he fell again and again. After becoming a teetotaler he applied himself industriously, and after working hard for about eight years, he found himself and his family in happy circumstances. He urged the adoption of Teetotalism upon all present, not only for their own sakes, but for the sake of their families—for the families of drunkards often suffered more than drunkards themselves (hear). In addition to his sobriety, Mr. Mullinger stated that he had become a teacher in a ragged-school, and that, should he be called away by death, he had made a provision for his family far better than any the parish would provide for them (cheering).

Mr. LINIHAN, a porter, stated that he was a reclaimed drunkard, and that he had been a teetotaler eleven years. Like many more he had greatly injured his health, his character, and his circumstances, by his love of strong drink. Had he adopted Teetotalism five-and-thirty years ago, when he first visited London, he need not, as at present, occupy the station of porter. He used to spend his evenings in the public-house, and rarely took home any money to his wife, in consequence of which she was compelled to go out and stand at the wash-tub for a shilling or fourteenpence a day, while he was spending double that sum in destructive drink (hear). It was not altogether from the love of strong drink that he went to such places, but from a desire to read the papers and to discuss politics. One day he was reading in "Cleave's Gazette," a letter from a working man advocating Teetotalism, and stating that blacksmiths were able to do their heavy work without the use of strong drink; he thought immediately that if that were true, he could surely do without it, and that opinion was confirmed on his attending a teetotal meeting. He signed the pledge, and his right hand had never done that good for him which it did that night, in enabling him thus to sign his emancipation (cheers). He soon got better situations, found favour in the eyes of his employers, and had his wages increased. Last Christmas, a handsome silver medal was presented to him by the superintendent of the warehouse in which he was, as a token of the satisfaction he had given. After exhorting the working men present to become total abstainers, and to exert their influence in their various circles, he concluded by saying, "If I have committed any bull, I hope you will excuse it for my country's sake, but

I assure you that I made no bull when I signed the total abstinence pledge (much cheering).

Mr. W. WELLS BROWN was then introduced to the meeting by the chairman, as a man who was once enslaved in a country which boasted of its freedom, but to whom he rejoiced to give the right hand of fellowship in this really free country (cheers). Mr. Brown, who, on rising, was warmly greeted, said that he felt much indebted for that very cordial reception, especially as he appeared before them as the representative of a class in his own country more deeply oppressed at the present than at any former period (hear). He was indebted for his present freedom, not to any class of Christians or philanthropists, but to his own energy and a good pair of legs (cheering). His intention, however, was to advert briefly to circumstances in his own history, illustrative of the value of total abstinence from strong drink. He was held by a slave-owner, a professing Christian, who was fond of whiskey toddy, milk punch, sherry cobbler, mint julep, gin sling, and other intoxicating liquors. He would sit drinking these in his rocking chair, with his legs on the table, swinging backwards and forwards, till he fell asleep. He seemed so comfortable that he (Mr. Brown) thought he should like to do just the same; and on one occasion he took advantage of his master's absence to mix himself some liquor, to occupy the rocking chair, to elevate his legs, and to fall asleep. While asleep his master and mistress returned and caught him, and the result was corporal punishment. That determined him to have no more to do with strong drink. He began to meditate his freedom. He had been told that a negro could no more take care of himself than could a monkey; he thought, however, that he would try. He did so. Having saved his pence by not using mint julep, he fled on his way to the land of freedom; that portion of America over which waved,—not the stars and stripes—but the British flag. He travelled, with the North star as his guide, hiding by day and running by night, with the belief that the slaveholder, with his bloodhounds and thumbscrews, was behind him. He arrived in a free state, and found employment, though of a mean and not very lucrative kind. He had a strong desire to learn to read. Having on one occasion earned a shilling by working all night, he thought he would treat himself with sixpennyworth of whiskey toddy, but the remembrance of his former drinking bout and punishment restrained him, and he purchased a sixpenny spelling-book and sixpennyworth of barley sugar. With the sugar he persuaded the children of his employer to teach him to read; and if there were in that assembly any who were tempted to spend their earnings in strong drink, he recommended them to copy his example, and to purchase some book, by the perusal of which they might improve their minds. Mr. Brown was greatly cheered during the recital of these adventures.

Mr. McCURRY proposed, and Mr. ROBINSON seconded, a resolution of thanks to the chairman, which was carried with acclamation, and briefly acknowledged. At the close of the meeting some signatures to the pledge of total abstinence were obtained. It was announced that the next meeting was to take place on Monday evening, May 12, when several ministers and gentlemen from the country were expected to take part in the proceedings.

## SAFFRON-HILL.

The "Good Samaritan Temperance Hall," in St. Peter's-terrace, Saffron hill, the station newly fitted up and occupied by the committee and members of the Farringdon Temperance Society, was filled on Friday, the 18th of April, with a large and respectable audience. After partaking of an excellent tea, a public meeting was held, over which the Rev. Mr. MILES, President of the Conference of Wesleyan Methodists of New York, presided. An appropriate chorus having been sung by a select band of Temperance vocalists,

The CHAIRMAN said that he rejoiced to find himself amongst those who were banded together to destroy the being denominated by Shakspeare "the Devil." He stated that he was one of seven who joined the society at Hastings, Sussex, some years ago, after listening to an inelligent lecture by the late Mr. H. N. Rickman. Since that period he had resided for some years in America. There the cause of Temperance was going on well; and the principal reason, next to the Divine blessing, was, that there they had the ministers with them. Generally speaking, the people there could not endure to sit and listen to a minister who talked about religion in the pulpit, and then

went and swallowed the liquid devil. He found that there were a few ministers in England who espoused the cause; but some, even of these, were only of a middling sort—teetotalers in practice, but never asserting or maintaining the principle in public. He would have all who believed the principle to be a good one to come out boldly, and speak with force against that which God had denounced in his Word. The Chairman proceeded to relate some fearful cases of the evil wrought in families and on individuals by the use of strong drink, and dwelt on the vast importance of exertions to check so fearful an evil. Christians especially were bound to denounce the use, the manufacture, and the sale of strong drinks; and the Church of CHRIST should take up the matter as a moral question, and one affecting the well-being of thousands. The Government of the country were highly to blame for licensing a system fraught with so much injury to the community. The Chairman concluded a very interesting address by exhorting teetotalers to press forward in their noble career. The star of hope was rising upon them, and the blessing of God would rest on their exertions.

Mr. J. W. GREEN justified the conduct of the Committee in opening that station. The district was one proverbial for profligacy, poverty, and wickedness, and the principle of total abstinence from strong drink was just the instrumentality suited to the case. There were numerous difficulties to encounter, such as ignorance, prejudice, appetite, &c.; but the past history of Teetotalism encouraged the hope that at no very distant period a great and glorious change would be effected.

Mr. J. H. ESTERBROOKE furnished some thrilling narratives of cases in which he had been honoured as the instrument of reclaiming individuals who, having become desperate through the use of strong drink, had ruined their families, and had more than once meditated suicide and murder. He cited these instances both to justify and encourage exertion, and founded upon them an eloquent appeal to Christian professors, to philanthropists, to females, and to the young, to leave no means untried by which they might rouse thoughtless drunkards to a sense of their danger, and rescue from the gulf which yawned to receive them.

Mr. HENSON, a man of colour and an escaped slave, was then introduced by the Chairman, and was warmly greeted by the audience. He said that, though young, he had been engaged in advocating the cause of Temperance for some years. He loved that cause, and rejoiced to know that the blessing of God was upon it. The prayer that was first presented to heaven for the success of that cause was one of the most important that ever rose from earth—for on its success depended the deliverance of thousands from one of the most fearful evils by which the bodies and souls of men were ever afflicted. If there were any present that evening who were given to the use of alcoholic drinks, he exhorted them most earnestly to embrace that opportunity of obtaining deliverance. He concluded by relating some striking instances of reclamation.

Mr. DUFFY made several very amusing and instructive remarks upon the name by which that Society was designated, the district in which it was located, &c. He rejoiced to find that the Harp-alley Society was vigorous and active, and that, like the famed banian-tree, it was spreading its branches and striking its roots in new directions.

Mr. BIRT said, that the object of the society whose committee had convened that meeting was to improve the district; and he proceeded to point out the several respects in which Teetotalism was likely to effect that object. Having furnished a graphic description of the salutary changes Teetotalism was capable of effecting, and which it had effected in so many delightful instances, he maintained that teetotalers had powerful claims on the Government of the country in consequence of the good they had wrought, and might with great propriety apply to it for pecuniary assistance. They had been instrumental in reclaiming thousands whom magistrates and others had sought to reclaim in vain.

Mr. J. W. GREEN proposed a resolution of thanks to the Chairman. He rejoiced to find him present as a Christian—as a Christian minister—and as a Christian minister connected with a denomination which, with some pleasing exceptions, had not only done little to promote the cause of Temperance, but had placed many difficulties in the way of those who promoted it zealously.

Mr. WHITEHEAD seconded the resolution, and it was carried with cheers.

The CHAIRMAN, in acknowledging the vote, referred to the circumstance of his connection with the Wesleyan Methodists of America. He was formerly a Wesleyan local preacher in England. He went to America in 1833. He soon found that a large portion of the Wesleyan Episcopal Methodists of America were slaveholders, and dealers in or consumers of rum. What with slavery and rum, there was little religion among them. A number of individuals having seceded from them in consequence of difference of opinion on those two important questions, he (the Chairman) united with them, determining to have no fellowship with slaveholders, or with persons who made, or sold, or used strong drink. He concluded with an exhortation to all present to cultivate righteousness as well as temperance, and to be conscientious in their observance of all the commandments of God.

A resolution of thanks to the ladies and gentlemen who had enlivened the proceedings of the evening by singing numerous choruses and melodies was carried with acclamations, and briefly acknowledged by their leader, Mr. Aldis.

#### MARYLEBONE.

The tea-party and soiree of the Fitzroy Teetotal Association, at the Society's-hall, Little Portland-street, St. Marylebone, on Good Friday, was well attended. 250 sat down to tea at the time appointed; after which the company were interested by a number of recitations, temperance melodies, and a selection of vocal music, with instrumental accompaniments, Mr. Poulter presiding at the piano. Addresses by Messrs. Kilpatrick (Hammersmith), Beesley, and John Davis were delivered; Mr. Vallance occupying the chair. The meeting terminated at half-past ten.

#### FINSBURY AND HOXTON.

According to annual custom, the committee of the Hoxton and Finsbury Ladies' Teetotal Association held a tea festival in the school-room adjoining the Tabernacle.—After tea the chair was occupied by Mr. W. Green, of Hackney, who commenced by expressing his belief that the teetotal cause was never in a better condition than at present. Many acknowledged the excellence of the practice who had not the courage or sufficient self-denial to adopt it, and many adopted it who had not the courage to avow it; still, in various ways, progress was made. He urged upon the females present, and especially upon those who were mothers, the vast importance of training up their children in the temperance principle, and of doing all they possibly could to shame intemperance out of the land.—Mr. Genibird furnished an interesting detail of his experience, of the privations, individual and domestic, which he endured for some years in consequence of his love for strong drink, and of the delightful changes which had gradually followed his adoption of Teetotalism. He had become sober, abandoned wicked associates, improved his health, acquired provident habits, assumed the profession of religion, and was in all respects a better and a happier man.—Mr. J. W. Green dwelt on the importance of the teetotal practice on the part of females, for the sake of the benefit they would derive from it as to health, personal appearance, and happiness; for the sake of others who would be benefited by their example, advocacy, and influence; and for the sake of the society, in connection with which they might become efficient advocates, tract distributors, visitors, collectors, &c.—The Rev. Mr. Symons observed, that when men did anything which God never intended they should do, it generally happened that they received retributive punishment. That was remarkably the case in reference to strong drink. God never intended it for man; but man took it, and disease, want, crime, misery, and death were, in a vast number of cases, the consequences of his temerity. It was necessary that such an evil should be plucked up by the roots; and therefore he advocated the practice of total abstinence, as also because of the beneficial results which were sure to follow its adoption.—Mr. Greyne described the gradual and almost imperceptible degrees by which he came to love strong drink, the misery which strong drink had wrought in his family, and the benefit he had derived from twelve years' practice of total abstinence.—Mr. Jeffcoat, the master of a Ragged-school, related several most appalling instances of the ruin and misery inflicted by the use of strong drinks. Ragged-schools and city missions were very well in their place, and were certainly instrumental in effecting great good; but if the parents could be induced to become sober they would send their children to good schools, and would themselves attend

places of religious worship. Total abstinence had been the means of bringing thousands, once vicious and miserable, to the enjoyment of the blessings of true religion. Other benefits also had resulted. He had recently read that, out of £50,000 raised by Building or Freehold Land Societies, it was estimated that about £30,000 of that amount consisted of money saved by the sober habits of men who once spent their earnings in the public-house.—Mr. *Birt* remarked that there was a threefold power operating against teetotalers—namely, the licensing system on the part of the Government, the traffic in strong drink, and the use of strong drink by such large portions of the population. Nor was that all. Professing Christians and Christian ministers either regarded the Temperance Movement with apathy, or placed difficulties in the way of its progress. Still the cause was prospering; and let them but get the working classes on their side, and especially the female portion, and Teetotalism would soon effect the most delightful changes. He besought professing Christians to put their little glasses and half-pints and similar indulgences in one scale, and the disease, want, crime, misery, and ruin inflicted by strong drinks in the other, and then let them decide as conscience should dictate.—The meeting was then concluded with a brief address by the Chairman.

#### HAWKSTONE-HALL, WATERLOO-ROAD.

An interesting gathering of Teetotalers took place in the above commodious Hall on Easter Tuesday. After the company had partaken of refreshments, which were served up in excellent style, the chair was taken by the President of the society, *W. West*, Esq., and a public meeting was held, when the Hall became full. Suitable pieces were sung by the Temperance chorists.—Mr. *T. B. Smithies*, after relating some affecting instances of declensions from religion among Sunday-school teachers of his acquaintance, in consequence of their adopting drinking customs, he compared teetotal societies to life-boats, put out to rescue poor drowning drunkards from misery and death, and exhorted the teetotalers to exert themselves to the very utmost to save as many as possible.—Mr. *Duffy* thought the society had cause to congratulate itself, and to thank God for the good which had already been effected through its instrumentality. They had made many breaches in the enemy's wall, and they might hope soon to gain access to the citadel, and rout out the leaders of the great mischief.—Mr. *J. W. Green* addressed the young persons and children, assuring them that the more aged portion of the audience sincerely wished them to be truly happy through life, and that, therefore, they wished them immediately to become teetotalers. The essentials of happiness were health, intelligence, a good reputation, a decent competence, and religion;—these were all more or less interfered with injuriously by the use of strong drink, and materially strengthened and insured by total abstinence.—Mr. *T. A. Smith* dwelt on the non-necessity and injuriousness of strong drinks, in connection with their expensiveness, as reasons why they should be totally abandoned.—Mr. *J. H. Esterbrooke* furnished some remarkable instances of want and misery occasioned by the love of strong drink, and of reclamation by means of total abstinence; and upon these he founded a powerful exhortation to parents and other classes of the community to promote the Temperance Reformation by every means in their power.—Mr. *J. Davies* related briefly the result of fourteen years experience of the benefits of Teetotalism.—Mr. *Harper* referred to the way in which Easter Monday was spent about a century ago, and read an advertisement announcing several brutal and cruel sports at a place near London, about the year 1716. Though there was still much intemperance, it was certain that a very marked improvement had taken place in the habits and pursuits of the population.—The proceedings of the evening were much enlivened by the performances of the Temperance chorists, to whom as well as to the chairman, votes of thanks were presented with acclamations.

#### LEWES, SUSSEX.

This town has recently experienced the benefit of nine lectures, by Mr. *James Teare*. Seven were delivered to adults, and one to juveniles, in the Mechanics' Lecture-room, and one in the open air. A powerful impression in favour of our principles has been produced. The Rev. *Henry Lawrence* (Baptist Minister), and other members of the society presided on the different evenings, with the exception of Thursday, April 10, when the chair was occupied by *C. H. Lovell*, Esq., M.D., of London. Mr.

*Teare's* Lecture on the History of the Origin and Success of Teetotalism, was remarkably well received; and of his uncompromising method of advocacy, his hearers evidently approved. He boldly commented on the conduct of two deacons, who refused to allow his meetings to be announced in their chapel, and urged upon his hearers the duty of making an aggressive movement towards all who offer similar opposition to the Temperance Reformation. At the close of his last lecture (previous to rendering a vote of thanks), the following resolution was unanimously adopted:—"That this meeting, recognising the Scripture test, that a tree is known by its fruit, is fully convinced that the whole drinking system is immoral, that the actions of those who encourage it by malting, brewing, distilling, selling, drinking, giving, or offering, are morally wrong, and that a solemn call is made to every patriot, philanthropist, and Christian, to give their example, support, and unflinching advocacy to the Temperance movement."

#### BRIGHTON.

The members of the "Band of Hope" held a festival meeting in the Town-hall, on Monday, March 31. Upwards of four hundred took tea, after which the Rev. *Thomas Spencer*, A.M., presided over a public meeting for the advocacy of Temperance. He remarked on the influence of strong drink to injure the body, and, through the body, the mind. If children were brought up with plenty of fresh air and exercise, with plenty of wholesome food and the natural beverage, there would be ruddy faces, healthy bodies, and long and happy lives. Having explained at some length the kind of education which he considered most useful, he concluded with some instructive remarks on the provident habits induced by the practice of total abstinence, and instanced the following case:—"A wife went to a Freehold Land Society, and wanted to pay in for a house; she was told that being a married woman, this was not legal; but still she persisted in having her own name put down. The clerks at the office asked her why she was so pertinacious, and her reply was—'Why, my husband is paying in for a piece of land, and he thinks I don't know it; and I want to pay in for a house, which he shan't know; and one of these days, when we have paid in enough, and he comes home and says, "Mary, I have got a piece of land," I want to be able to say, "John! and I have got a house to put upon it."—Mr. *J. H. Esterbrooke*, founder of the "Band of Hope" in Westminster, depicted in very graphic style some of the fearful scenes he had himself witnessed as the results of intemperance, and the altered circumstances which had followed an adoption of the teetotal pledge; much of which he attributed to the teaching which drunken parents received from children who attended the ragged-schools. Though Teetotal Societies were not religious societies, they were, in a great number of cases, successful pioneers to the teachings of the ministers of religion.—Votes of thanks to the Committee, the Chairman, Mr. Esterbrooke, and others, were moved and seconded by Messrs. Wakeford and Ripley, and by J. D. Bassett, Esq., of Leighton Buzzard. The meeting was attended by nearly 900 persons, and at the close sixty-two signed the pledge.

#### DITCHLING, SUSSEX.

Thinking it advisable that the principles of Total Abstinence should be introduced into this village, two open-air meetings were accordingly held on Good Friday, April 18, 1851—the first in the afternoon, when addresses were delivered by Mr. J. Ripley, Mr. J. Hilton, jun., Mr. C. E. Verrall, Mr. J. H. S. Wakeford, of Brighton, and Mr. A. Morris, of Lewes; after which, about sixty persons sat down to a comfortable tea. The second meeting was held in the evening, which was addressed by several reclaimed drunkards. Four signatures to the pledge were obtained. A society has since been formed in this village, of which Mr. J. Hilton, jun., is the president, Mr. J. H. S. Wakeford and Mr. A. Morris the vice-presidents, and Mr. C. E. Verrall hon. sec.

#### IPSWICH.

The cause of Temperance is making rapid progress here, through the indefatigable exertions of Mr. F. Atkin, the Temperance missionary. Since his connection with the Ipswich Society we have held two public meetings weekly in our commodious Temperance-hall. Addresses are delivered chiefly by working men, interspersed by temperance melodies, and each meeting concluded by a powerful address by Mr. Atkin to large and attentive audiences.

A members' meeting is held once a month to give each member an opportunity of stating his experience.

A Band of Hope has likewise been formed of several hundred young teetotals, when temperance songs are sung, and addresses delivered by the children and by the Temperance missionary. At their last meeting, Monday, April 7, about two hundred juveniles were present. Each child is presented with a tract, or Band of Hope Magazine, kindly furnished every month by our president, R. D. Alexander, Esq. Since Mr. Atkin commenced his labours amongst us, in November last, upwards of four hundred persons have signed the pledge at our public meetings.

On Wednesday, April 9th, a public tea meeting was held in the Temperance-hall. Nearly five hundred persons were present. After tea a meeting was held, R. D. ALEXANDER, Esq., in the chair.

Mr. MARTIN, from Lovestoft, gave a short speech, and was followed by the Rev. T. SPENCER and others.

The committee-room of the Temperance-hall is to be opened as a reading-room for the working classes, at one penny per week. The room will be supplied with daily and weekly newspapers, periodicals, and a library.

#### EPWORTH, LINCOLNSHIRE.

The anniversary festival of the Total Abstinence Society, of the above place, was celebrated on Good Friday, April 18, in the Court-house, when more than 100 partook of an excellent tea. After which a public meeting was held, and the room was well filled. Mr. Wm. Read, jun., presided; and addresses were delivered by Mrs. Theobald, of Derby; Mr. W. Tomlins, Ferry; Rev. W. Hudson, Methodist Minister; Rev. S. Mann, New Connection; Rev. T. Greenbury, Primitive Methodist Minister. After which a number of persons took the pledge.

#### KIRTON LINDSEY, LINCOLNSHIRE.

April 12, a Temperance meeting was held in the Wesleyan School-room. Mr. Smith, Baptist Minister, was called to the chair, and addresses were delivered by Messrs. Partridge, Bailey, and others, who showed at length the evils of the drinking system, and the good resulting from Teetotalism. Several persons signed the pledge at the close.

#### BOSTON.

The Teetotal League recently formed here by the union of two societies, is going a-head. Weekly meetings are held in different parts of the town. The tea-meeting, held a few evenings ago in the Town-hall, was a bumper; and, from the means now used, numbers are joining the ranks of Teetotalism, and exchanging misery for happiness, disease for health, intoxication for sobriety. Branch societies are established in neighbouring villages, which are visited by speakers and lecturers connected with the League. Messrs. Noble, Mathews, and Beck are appointed delegates to the World's Temperance Convention in August.

#### SCARBOROUGH.

The Fifteenth Annual Tea Festival of the Temperance Society was held on Easter Tuesday in the Town-hall. About four hundred persons were present; Mr. E. O. Tindall in the chair. Various Temperance hymns were sung during the evening.—The report for the past year was read by Mr. R. Lee.—The meeting was afterwards addressed by Mr. Rowntree, the Rev. W. Mackenny, the Rev. B. Evans, the Rev. J. Dawson; the Rev. W. J. Stewart, and Mr. Benjamin Glover, on the Evil and Demoralising Effects of Strong Drink on Mankind—the best means to be adopted for reclaiming the poor drunkard—and the happy results that would accrue from the universal abandonment of these liquors.—The various speakers were listened to with much attention, and the company separated highly gratified.—Public meetings were also held on Wednesday, Thursday, and Friday evenings, in the Hall of Commerce, at which Messrs. Glover, Stuart, and others, took a prominent part. Altogether, this anniversary has given great satisfaction.

#### PRESTON, LANCASHIRE.

The fourth anniversary of the "Grimshaw-street Sabbath-school and Congregational Total Abstinence Society" was celebrated by a tea party on Tuesday, April 15. When the company had partaken of the social cup, the Rev. R. SLATE took the chair, and, after a few observations, called upon

The SECRETARY (Mr. Davis) to read the report. From this it appeared that there are upwards of 200 persons connected with the society. About 18 teachers and a large

portion of the scholars in the Sabbath-school were connected with the society. In pursuance of a suggestion made by Mr. Livesey at the last anniversary meeting, 5,000 tracts bearing on the temperance question had been printed, and a system of house visitation commenced; and so far as it had been carried out, this system had proved satisfactory and encouraging.

The Rev. F. SKINNER, of Blackburn, was gratified to hear that so many of the teachers connected with the Sabbath-school had taken up the temperance principle. The teachers in a Sabbath-school, had very great influence, not only upon those that were immediately committed to their care, but in many instances over the minds and the conduct of the parents of the children that constituted their classes. He was glad also to know that so many young people were here associated in this good cause. The friends of temperance anticipated that in many instances their efforts would be blessed, as they had been blessed in times past, for the reformation of the drunkard; but still, they were prepared to affirm that their hope was not so much in effecting reformation as *preventing* the evil. Teetotalers believed that the use of intoxicating liquors was unnecessary for the accomplishment of any of the objects for which they were generally used—either for the purpose of imparting health, or strength, or energy, or for the purpose of manifesting kindness in acts of hospitality. He believed there were comparatively few places where greater efforts had been made to show to the public generally the false views which had obtained respecting the beneficial effects of these liquors than in Preston. Mr. Livesey's "Malt Lecture" was of itself pre-eminently fitted to open the eyes of any individual who would examine it, and to produce a deep conviction upon the mind of every individual who would give it a candid investigation (hear, hear). Many of the most distinguished medical men in the world had given forth their unbiased and very strong testimony in favour of Teetotalism. After an earnest appeal to his audience on behalf of Teetotalism, the rev. gentleman concluded by moving the adoption of the report.

The Rev. J. THOMPSON (Association Methodist minister), seconded the resolution. He enlarged upon the importance of Christian churches becoming also Total Abstinence churches, amusing the company with several humorous and appropriate anecdotes, and expressed his conviction that so long as drinking customs prevail no system of education would elevate the working classes.

Mr. BRADLEY thought that if the whole of the Sabbath-schools in this town and the same proportion of scholars and teachers connected with Total Abstinence Societies as this society had, we should not hear of so much crime being committed by Sunday scholars as was represented to be the case at present. He described the pernicious influence of the public singing-rooms in this town, and expressed his opinion that if the ministers of the various denominations would undertake to visit those places, they might deter from going thither such of their Sunday scholars as were in the habit of frequenting them.

Mr. WILSON ascribed his conversion from drunkenness to teetotalism to a sermon preached by Mr. Slate from the text—"Wine is a mocker, and strong drink is raging." He stated that in that part of the prison with which he was connected there were 75 prisoners, of whom 62 or 63 stated—and he had every reason to believe they were speaking the truth—that they had been Sunday scholars. Those who had not were principally old men. Four had been teachers, and one had been secretary to a Sabbath-school of which his father was superintendent for twenty years. The time these prisoners attended Sunday-schools varied from six months to thirteen or fourteen years.

Mr. JOHN HARGREAVES having briefly addressed the meeting, the CHAIRMAN and Mr. THOMPSON signified their intention of acting upon the suggestion of Mr. Bradley by visiting the Albion singing-room.

Thanks were then voted to the chairman and to the ladies who presided at the trays, and the meeting shortly afterwards separated.

## IRELAND.

#### WEXFORD.

A crowded and influential meeting of the Temperance Society of this place, was held last week in the Temperance-hall, Selskar.—Sir F. Le Hunte was called to the chair. He dwelt forcibly on the importance of enlisting young persons in the cause of Teetotalism, and expressed his hope

that the 202 names of members already enrolled in that hall would soon be doubled.—Dr. *Boxwell* enlarged on the evil effects of intemperance.—The Rev. *W. Moran*, delivered an impressive speech, in the course of which he read extracts from the writings of Dr. Doyle and W. Cobbett, illustrative of the evils of intemperance.—Dr. *White* stated, amidst the loud cheering of the audience, that he came to avow himself a teetotaler. Though he was never intoxicated in the whole course of his life, he had “never rejected the reeling grape;” but he took the pledge as a protest against Ireland’s greatest sin, and at a period when every sacrifice that charity and patriotism called for should be cheerfully and generously made. He enlarged on the evils which intemperance inflicted on individuals, families, and nations, and intimated his confident belief that if it were banished from the land, the people would become contented and happy.—Mr. *C. Gifford* exposed the dangers of moderate drinking, and considered those who drank any portion of strong drink, and yet pretended to be friends of temperance, as no better than hypocritical pretenders.—Mr. *D. Devitt* dwelt on the many advantages he had derived from giving up strong drink and tobacco; the use of both which was a waste of money, and injurious to health.—The *Chairman*, in conclusion, expressed his great gratification in seeing their respected fellow-townsmen, Dr. *White*, taking the pledge. He exhorted females to take the pledge, and to get their children to take it, and to form “Bands of Hope” to strengthen and extend the cause both in the present and the rising generation. At the close of the meeting, the pledge was administered to between thirty and forty persons.

## SOUTH AFRICA.

### PORT NATAL.

On November 1, 1850, a teetotal meeting was held at Pietermaritzburg, Mr. *Brickhill* in the chair. Mr. *Buchanan*, Q.C., and six years a teetotaler, spoke on the licensing system.—Mr. *Odeli*, late of Woburn, Beds., delivered an heart-stirring speech, showing what he himself had experienced by using strong drink.—Mr. *Mildman* having addressed the meeting, Mr. *Roberts*, of the Record-office, followed, and said he found from the official books there had been forty criminal cases in the colony during the past five years, of which twenty-two English and two blacks were for thieving while in liquor.—Mr. *G. J. Draper*, late of London, then spoke, detailing the evil effects of intoxicating drinks at home, and the work of demoralisation carried on among the natives of the colony by the introduction of strong drinks by the white man; and appealed to the audience to become abstainers, and set a good example.

On January 1, 1851, a teetotal tea-party took place. 130 sat down to tea. The meeting was addressed by various speakers, and twenty signed. Sir Joshua Walmsley’s son is at this place, and recently signed the pledge. Teetotalism is very popular here, though drunkenness is at the same time monstrous. Suicides and premature deaths are continually occurring. Mr. *Russom*, late of Bristol, delivered a lecture soon after his arrival here, in the Court-house, to a crowded audience. A number of influential signatures ensued.

On January 6, a teetotal tea-party was also held at D’Urban, at which 150 were present; after which, several addresses were delivered, Mr. *Russom* and others taking part, and some signatures were received.—From a correspondent.

### MR. J. RUSSOM IN AFRICA.

THE name of John Russom is familiar to many of our readers. He was for some time connected with the British and Foreign Society for the Suppression of Intemperance, whose head quarters were in London. He removed to Bristol, where, for some years, he employed himself zealously to promote the principles of Teetotalism. Last year he emigrated to Africa, and from Port Natal he has recently addressed a letter to Robert Charleton, Esq., of Bristol, which contains much matter of deep interest, especially to intending emigrants. From a copy of the letter, which appeared in the *Standard of Freedom*, of April 19, we extract the following, in proof that Mr. Russom has carried with him that zeal for the promotion of true temperance which so distinguished him while in this country. After describing the

very unfavourable circumstances under which he arrived on shore with his family, he proceeds thus:—

“The miseries of this never-to-be-forgotten first night in Africa were aggravated beyond description by several of our passengers being brought in by Kaffirs in the most deplorable state of drunkenness. At about one o’clock I had to rush into an adjoining apartment, amidst the cries of ‘Murder!’ and at two attempts, in the dark, I rescued from bed three lovely children, of the ages of about six, four, and two years, amidst the ravings of a maniac mother and a drunken father. During the fray I lost a shoe, and had to hop about on one shoe throughout the rest of the night. Thus we had but just escaped all the perils of the sea, and got safely on shore, when these unhappy men offered a drunken sacrifice to Bacchus, instead of one of thankfulness and gratitude to God, the giver of all good. I have not been idle in improving these sad scenes in the promotion of Teetotalism. I have visited from door to door, and from tent to tent, in the distribution of the tracts which were given to me at Bristol. I have held public meetings both here and at Pietermaritzburg, and with great success, as you will see from the accompanying newspapers. We are making preparations for a tea-meeting on a grand scale, and I do assure you that our efforts to stop intemperance are greatly needed; for, though the quarterly license for a canteen is £25, we have nine of these pests in this town. Our countrymen set a most unhappy example to the Kaffirs, who are a sober, virtuous, though heathen people. I have already met with many persons who knew me years ago as a teetotaler. The late secretary to our society in this place has just been promoted to the office of magistrate for a Kaffir settlement. I am now secretary. Several very influential men are on our side. The governor, with whom I had an interview last week, deeply deplors the unhappy influence which many of our countrymen, from their intemperance and debauchery, are exercising upon the natives. Ah! sir, I have seen the scornful and derisive look of these naked wild children of Africa when they have beheld a drunken ‘amalunga’ (white man), and have felt for England’s sons, I am more resolutely set to oppose the drinking system from these things. This colony—aye, and this vast continent too—will be ruined, unless we arrest the monster intemperance by Teetotalism. God being my helper, I shall do all in my power to check this crying evil. Another supply of tracts, by private hand or some London house, would be most serviceable, I can assure you.”

## AMERICA.

### NEW YORK.

From the last returns made to the Chief of Police, it seems that there are 4,425 licensed houses for the sale of liquor in this city; 750 not licensed, 3,896 which sell on the Sabbath. Thus there are 750 daily and hourly violations of law in this city, and 3,896 on the Sabbath, with a police-force of 600 or 800 well-paid men. One would think that the police and the city government would be ashamed to present such a report. The least efficiency would break up the whole of this illegal business, which creates a cry for more tombs, more prisons, more almshouses.—*Journal of the American Temperance Union.*

DEVICE OF GERMAN MOTHERS.—In Germany, he remarks, and all France over, ‘tis held a great part of incivility for maidens to drink wine until they are married. The German mothers, to make their sons fall into hatred of wine, do use, when they are little, to put some owl’s eggs into a cup of Rhenish, and sometimes a live eel, which, twingling in the wine while the child is drinking, so scares him, that many come to abhor and have an antipathy to wine all their lives after.”—*Howitt’s Familiar Letters.*

Advertisements, and articles intended for insertion, should be addressed to the Editor, 335, Strand, London; also, all orders for the Stamped Edition, with remittance for the amount, in postage-stamps, or Post-office orders, to John Cassell, as above.

The TEETOTAL TIMES AND ESSAYIST may be had of B. L. Green, 62, Paternoster-row, London; Ward, 54, do.; Abel Heywood, Manchester; Kershaw, Leeds; Menzies, Edinburgh; Gallie, Glasgow; and all Booksellers.

## THE "SUNDAY-SCHOOL UNION" AGAIN!

THE statistics collected with so much care by several Sunday-school teachers, and published in the *Standard of Freedom*, the *Tetotal Times*, and other periodicals, and subsequently, with considerable additions, in the *Voices from Prisons and Penitentiaries*, have evidently been productive of great good. They have, it is true, provoked the ire of those who dislike the Temperance Movement, but they have awakened serious inquiry in the minds of many others, and have, in several instances, led to improved action. A number of zealous and devoted co-conductors and patrons of Sunday-schools have confirmed our statements—have thanked us for the pains we took to increase the efficiency of their beloved institution, and have seconded our efforts by circulating our statistics by thousands amongst the teachers of Sunday-schools in their localities. By this means, as we have intimated, serious inquiries have been instituted, and some corrections of the evil of which we complained have been introduced into several schools.

On the other hand, it is painful to observe the want of truth and candour in articles which have been written, and in speeches which have been made, by leading members and supporters of the London Committee of the Sunday-school Union—that portion of them, we mean, who have frankly acknowledged through their avowed organ, that "they have no feeling of favour towards the so-called Temperance Movement." Mr. Watson, the Secretary of the Union, and his friend, the "Reviewer" in the *Union Magazine*, have more than once said "that the statistics contained in the 'Voices from Prisons and Penitentiaries' are designed to support this proposition—namely, that the majority of Sunday scholars become criminals." This glaring and impudent untruth was repeated by the Secretary at the Morning Conference of the Committee of the Union and the representatives of Country Unions, held on the 8th ult. He then said that "the object of the pamphlet, the 'Voices,' &c., was to make out this proposition—that a very great majority of the criminals of this country had passed through the Sunday-school." This false statement was set up again as a bugbear before the thousands assembled in Exeter-hall on the evening of the same day, and was bravely assailed by two popular platform champions. Mr. G. Smith, of Poplar, contented himself with briefly insinuating that the statistics furnished were not based upon truth, at the same time candidly confessing that if but one instance of failure had occurred, it was sufficient cause for deep humiliation before God. As a sort of set-off to the statistics, he stated a case in which 3,000 or 4,000 persons in a certain town had paraded the streets in a season of deep distress, without breaking a single window or endangering a single life; and the reason he assigned was that the majority of these men had been taught submission to the authorities of the land whilst scholars in a Sunday-school. Mr. Burnett, of Camberwell, waxed bolder. He "considered it ridiculous to make themselves uncomfortable about such statistics." "As to those trumped-up facts, he would have none of them." "Who gave these men the information about young criminals? Why, the young rascals themselves." "It had been proved that numbers of them had been only once or twice to the Sunday-school." "He thought the whole affair a hoax, and he was sorry that the gentlemen who had so assiduously propagated these statistics should have been so duped." We have quoted from Mr.

Burnett's speech as it was really delivered, and as it was correctly reported in the *Patriot* newspaper. The report, as published by the Sunday-school Union, contains but few of the "floral decorations" which we have underlined above.

The Hon. Judge Darling, equally misled by the Secretary's unblushing statement, expressed his astonishment at the statistics which had been adverted to, because in his country, America, the result of Sunday-school instruction was to replenish the Christian Church with consistent and useful members.

Now, in reference, first, to Mr. Smith's statement. Most cordially do we unite with him in expressions of gratitude to GOD for the great good that has resulted from the labours of Sunday-school teachers, and the comparative fewness of those who have gone astray. But because some men of Stockport, on a certain occasion, broke no windows and endangered no lives, it does not, therefore, follow that the statistics of crime we have furnished are false, or that the cautions and advices founded upon them are unworthy of regard.

We are sorry to find the popular Mr. Burnett so greatly forgetting the dignity of his position. Without a spark of affection towards the Temperance Movement, we could have made a far better use of the statements put forth by the Secretary than Mr. Burnett made of them, with all his platform tact. It is easy to throw an audience consisting of nearly 5,000 persons, mostly young, into ecstasies of laughter, by reciting, as having happened in the life of the late Lord Howe, a fact recorded in the pages of the renowned Joe Miller long before Mr. Burnett or Lord Howe were born; but it would have been far worthier of the advocate and the occasion to have admitted the truth of the statistics referred to, and to have founded upon them a solemn exhortation to greater diligence and zeal for the future. The young teachers, male and female, might have laughed less, but they would have thought more, and have thought to better purpose. What is there "ridiculous," Mr. Burnett, in feeling "uncomfortable" at the comparative failure of a darling scheme? And what right have you to call the statistics "trumped-up facts?" or to state that they were supplied by "the young rascals themselves," and that "some of them had only been once or twice to the Sunday-school?" Why, if the statistics are "facts," it is not of such vast importance how they were obtained: facts are facts, be they gathered by whom they may. And what does Mr. Burnett mean by their being "trumped up?" As far as we can comprehend the import of this classic phrase, it means documents that are devised or forged. Does Mr. Burnett mean to say that the statistics we and others have published are either devices or forgeries? If so, we dare him to the proof. They were collected, as statistics usually are, by competent and trustworthy persons, in answer to a series of well-digested queries. The "young rascals" had little to do in the matter, and could not even guess why they were asked the questions. The responsible persons are those whose names the returns bear,—the Governors and Chaplains of various Prisons, and the Matrons and Chaplains of female Penitentiaries; persons whose private and official character rendered it unlikely that they would "trump up" facts, far less that they would practice "a hoax" upon gentlemen who were prosecuting a serious inquiry for great and important purposes. And as to the gentlemen who have so

assiduously propagated these statistics, Mr. Burnett knows little of them—though some of them are often by his side—or he would have publicly declared that they were too experienced to be duped themselves, and too honest to attempt to dupe others. We know them, and we affirm that they are as respectable as to standing in society—as pure and patriotic in their motives—as unimpeachable as to veracity—as incapable of “mounting official stilts”—as staunch friends to Sunday-schools—and as firm believers in the truth and power of Christianity—as Mr. Burnett himself can possibly be.

As to the *Hon. Judge Darling*, we are happy to know, with him, that the Sunday-schools of America are the nurseries of the Christian church; and we know, too—what we are very sorry he did not state on the platform of Exeter-hall that evening—that the principle of total abstinence from strong drink is made an integral portion of the teaching in those schools, and that almost every teacher and every scholar is a pledged teetotaler. Were this the case in England, the triumphs of the Sunday-school system would be a hundred-fold increased.

We are sorry to find the *Patriot* newspaper uniting in this ill-judged crusade. Its title seems to pledge it to the support of every patriotic, philanthropic, Christian movement; and though we are painfully aware that it rarely advocates the Temperance Movement, we were not prepared to find in its editorial columns an attack upon statistics, prepared, as we have shown, with the most scrupulous care, and with the most praiseworthy motive. How could the *Patriot*, which has taken no pains to investigate the matter, call these returns “absurd, fallacious, and calumnious,” declare them to be “wholly unworthy of credit,” and repeat Mr. Burnett’s ill-placed merriment about “young rascals,” “a hoax,” “duped,” &c.? But the *Patriot* has been misdirected, and hence this unjust verdict.

Yes; and it is on this ground only that we can excuse the gentlemen who have thus maligned us; they were misled, misdirected; they acted according to the instructions on the margin of their briefs, and those instructions were *designedly* wrong. The Secretary stated at the morning conference, and at Exeter-hall, that which was not true, and hence a portion of the time which ought to have been occupied in useful advice to the teachers was spent in unmerited and injurious abuse. Mr. Watson said that “the object of the statistics was to make out this proposition, that a very great majority of the criminals of this country had passed through the Sunday-school,” and to induce the belief that “these criminals are a fair specimen of the whole class of Sunday scholars.” Now we defy Mr. Watson to point to any such absurd statement, either in the *Standard of Freedom*, *THE TEETOTAL TIMES*, or the “Voices from Prisons and Penitentiaries.” Our statement (as Mr. Watson well knows, for he has been told so in many forms) is simply this:—We have collected the statistics of several prisons and penitentiaries, and are grieved to find that of the youthful portion of the criminals at that time in those places the majority were ascertained to have been scholars in Sunday-schools. Upon inquiring more particularly as to what led to the commission of the crimes for which they were suffering imprisonment, we found that in almost every case *strong drink* had been the cause. And knowing, at the same time, that the practice of Teetotalism was not prevalent among Sunday-school teachers, and that therefore they were not likely to recommend it to their pupils, we laid the statistics before them, urging them, as they valued the success of their own exertions, and the welfare of their pupils, to give the whole question their serious and prayerful consideration. All the facts and documents, together with our reasonings upon them, were forwarded to the secretary, treasurer, and leading members of the Sunday-School Union. How have they been received? The first edition of the statistics collected by Mr. Smithies, together with some additions

by the Rev. Mr. Sherman, Dr. Burns, Mr. J. Cassell, and others, was published early in December, 1849, in the *Standard of Freedom*, and copies were duly forwarded as above. A second edition was published in *THE TEETOTAL TIMES* of January, 1850, copies of which also were duly forwarded. Some time after this the “Voices from Prisons and Penitentiaries” was published, containing the statistics collected by Mr. Smithies, testimonies by judges and magistrates as to the connection between the use of strong drink and the commission of crime, important statistics and facts by Mr. William Logan and several other gentlemen, and an earnest and affectionate appeal to Sunday-school teachers founded upon the whole. *Four large editions* of this pamphlet have been nearly exhausted, copies having been put into the hands of almost every Sabbath-school teacher or superintendent in the kingdom, so far as their addresses could be obtained. No notice of any of these publications appeared in the organ of the Sunday-school Union until February, 1851, fourteen months after the first published documents were furnished to the leading members of the Union. In the February number of the *Union Magazine*, it is insinuated that the Committee knew nothing of the statistics till a copy was sent to them from the York Temperance Society; but it is also confessed that instead of immediately devising a remedy for the fearful evil—instead of instantly rushing in to stay the plague—the Committee wished first to obtain from the York Society certain documents; first, a copy of the letter addressed by Mr. T. B. Smithies to the chaplains, matrons, &c. Now this they had been furnished with long before, in the *Standard of Freedom* and in *THE TEETOTAL TIMES*, and still more fully in the “Voices from Prisons,” &c. But if this had not been the case, they might have obtained it from Mr. Smithies, who resided in London, or from almost any member of the Temperance Society in London. The Committee required next, the names of the prisoners, and the schools in which they had been taught; but they must have known at the time they made the request, that it could not in the very nature of things be complied with; the prisoners having completed their terms of imprisonment, and being again mixed in the general mass of the community. Of this also the Committee of the Union were informed in the various papers published in *THE TEETOTAL TIMES*; so that it is sadly idle to continue harping upon that one string.

After all, Mr. Smithies has only had a share in this transaction. The editor of the “Voices from Prisons and Penitentiaries” availed himself of those invaluable documents as far as they went, but he collected in addition a mass of evidence to which the Committee of the Union have not once adverted. They have attacked Mr. Smithies: why have they not also attacked Mr. Sherman, Mr. W. Logan, Mr. Phillips, of Haverford West, and others, whose corroborative testimonies have been published? And what have they done, or what will they do, with the evidence furnished at their own Conference two or three weeks ago? With the awkward admission of Mr. Hartley, that “they could not trace the future history of scholars leaving Sunday-schools, and that no means were used to keep up a connection with them:” does it become the abettors of so loose a system, to cast doubt upon the correctness of our statistics collected with so much care, and with such a scrupulous regard to truth? “That being the case,” continued Mr. Hartley, “it became a matter of the deepest importance for the teachers to consider whether they had omitted to do anything, the performance of which would have prevented such a calamity.” And what will they do with Mr. Wright’s statement, that “some with whom he was associated in the work were now spending their time as transported felons in different parts of the world?” What will they do with the statement made by the matron at Newcastle, that “out of 38 inmates at present in the Penitentiary, 36 had been at Sunday-

schools?" And what will any person of common sense—especially any person conversant with the history of crime—do with the astounding and preposterous statement, that "she never, in all her experience, met with more than one person that was led away by the love of drink?" "Such an idea," she added, "was absolutely opposed to fact!" And how will the Committee of the Union dispose of the evidence of another of their own witnesses, Mr. Kingsell, of Leeds, who said that "in the borough of Leeds there were 299 prisoners, 196 of whom were formerly Sunday scholars, and that thirty had formerly been teachers in Sunday-schools?" And whereas, Mr. Watson, Mr. Burnett, and others, are anxious to have it believed that some of the youths in question had been only casual and irregular attendants at the Sunday-school, or that "they went just once in a way, and then, probably, to pick pockets, if they had the chance," how will the Committee deal with the declaration of Mr. Kingsell, that of the 196 who had formerly been Sunday scholars, 100 had been connected with the school for *three years and upwards*, and 52 for four years and upwards? And, having disposed of this testimony, let them turn to the "Voices from Prisons," &c., page 5, where this statement will be found:—"The Rev. J. F. Black, Kendal, stated that the average term of attendance at Sunday-schools by the prisoners was about *four years*. Of the 310 prisoners in the Wakefield House of Correction who had attended Sunday-schools, the Rev. W. T. Alderson states, that after examining them separately he ascertained that—

" 93 had attended Sunday-school upwards of 5 years.	
68        "	between 3 and 5 years.
59        "	2 and 3 years.
47        "	1 and 2 years.
43        "	under 1 year.

The reviewer in the "Union Magazine" twits us with passing lightly over the testimony of the Rev. J. Kingsmill, chaplain to the Model Prison, Pentonville. This testimony is quoted by the Union as a triumphant argument against our statements. If we had asserted, as they falsely allege, that the majority of the children educated in Sunday-schools turn out criminals, this testimony might have been of value to them; but as Mr. Kingsmill admits that "the number of criminals in one year who have been taught in Sunday-schools will amount to a little more than 6,000," we cannot think our statements at all impugned, or the statements of the Union in any degree justified, by his testimony.

On the whole, we venture to express our belief that the Committee of the Sunday-school Union have not greatly advanced themselves in the esteem or confidence of their constituents by the course they have adopted in this matter. They allowed the statistics to be plentifully circulated throughout the country for more than twelve months before they took any notice of them at all; and what they have published since has been a series of misrepresentations both as to facts and motives. On one occasion, indeed, they allowed a gentle remonstrance to appear in their magazine; but, in the very next number, this was spoken of as a proof of "unusual candour," and notice was given that "further correspondence on the subject must be declined." That concluding article, like all the foregoing, misrepresents facts and motives, and actually accuses us of putting Teetotalism in the place of the Gospel, because we said that "we knew persons who had been reclaimed from habits of inveterate drunkenness without any aid derived from the Gospel, or from the teachers of religion." We repeat this as plain matter of fact, the proof of which we can furnish at any given moment. And we now conclude by saying that *instances of reclamation from intemperance would be very greatly multiplied, were it not for the sanction given to the drinking usages of the country by Sunday-school teachers and Christian ministers.*

As the curiosity of many will probably be excited by this controversy, we beg to state that the "Voices from

Prisons and Penitentiaries, respectfully addressed to the patrons and teachers of Sabbath-schools," may now be had at the reduced price of *one penny*, or 6s. per hundred.

#### IMPORTANT ANNOUNCEMENT.

THE Proprietor of the *Standard of Freedom* has resolved to send a SPECIAL COMMISSIONER to conduct a series of investigations in the manufacturing districts of Lancashire into the state of the Juvenile Population, and especially as to the influence of *Sabbath-school instruction upon their condition and character*. The results will be published in the *Standard of Freedom*, in a series of Letters, to commence with the number issued on the 7th of June, 1851. Other counties will be reported in due course.

#### GOOD LIVING AND BAD MORALITY. BY A BISHOP OF THE PEOPLE.

"We dine at one o'clock on roast or boiled beef, ducks, turkeys, &c., with a dessert of plum pudding, rice pudding, jelly pudding, or pancake, and as much sherry wine as you like to wash it down. I use two glasses daily. At six we take tea; twice a week we have music from the piano, German flute, and tambourine, with dancing, in which, of course, I never engage, and terminate the day by a slice of sweet cake, and a tumbler or two of brandy toddy." So saith one Andrew Pringle, writing to the *Christian Times*, from the wilds of Australia. Good living there, O reader! Would'st thou like to be in that land flowing with sweet-cake and brandy? Would'st thou like two glasses of sherry daily? Of course thou would'st refuse to dance. That would be very wrong. Christians don't dance. Why should they? Is it not a giddy pastime? Does it not sometimes lead folks into mischief? Every one knows that, and, therefore, men like friend Pringle *never dance*. They only drink sherry and brandy toddy, and look at the dancing. It is hard work this capering on the floor. You can sit and drink wine. You can sip hot brandy toddy, and wonder at the wickedness of the dancers. But there is no harm in brandy. Of course not, O friend Pringle. It will injure thy liver, inflame thy passions, heat thy brain, make thee susceptible to temptation, indispose thee for study, serious conference, and private prayer; but what is that to thee, O Andrew? Thou art fond of cake. Thou canst enjoy sherry. Thou art not ashamed to mention thy beverage—brandy toddy. A fine, pure, moral beverage that, O Andrew, for a man who signs his letters, "Yours, in the bonds of the Gospel." Which Gospel? That of CHRIST'S, Andrew? But that Gospel speaks, "Glory to God in the highest." Does brandy glorify Him. "On earth peace." Is sherry wine twice a day famous for peace-making? "Good will toward men." Does thy toddy fill the world with "good will," or with violence, blasphemy, and crime? Tell me, O Andrew, which is the greater evil—*dancing or brandy*? Say not that I defend the polka? Not I, O man of toddy. But I say waltzes, quadrilles, hornpipes, and other scientific modes of capering, are small evils when compared with "wine and strong drink." Therefore, O thou sherry-cobbler, learn to shun what is the curse of Great Britain and Australia; and the next time a letter of thine appears in the *Christian Times*, inform us thou hast become wise enough to eat thy cake without thy sherry, and canst enjoy thy music without thy brandy toddy.

THE WHISTLE PREVENTIVE.—A certain old lady in Lancaster, whenever she hires a servant, asks him if he can whistle. On being requested to explain the cause of such a singular question, she replied, that when her servant went down to draw ale, she always made him whistle until he returned, by which means she insured his sobriety.

## TEETOTAL OPERATIONS.

The sixth and last of the present series of large temperance meetings in Exeter-hall took place on Monday evening, May 12. There was a goodly array of advocates, including several ministers and gentlemen from America, who were most cordially greeted as they came on the platform, preceded by the chairman, John Cassell, Esq.

The CHAIRMAN said it must be gratifying to the friends of temperance to observe that in most public discussions emphasis was laid on the importance of the Temperance Movement (hear). It had been stated in Parliament, by the Chancellor of the Exchequer and others, that the decrease in the consumption of spirits was attributable to the increase of temperate habits on the part of the people. The temperance reformers were indebted also to Richard Cobden for the exposure he had recently made in the House of Commons of the outrages at the Falkirk election, arising out of the use of strong drink (cheers). Public opinion was also brought to bear upon that question, and he trusted that those boroughs in which such scenes of demoralisation had taken place would be disfranchised (hear). The chairman then referred to the erroneous statements made at the recent meeting of the Sunday-school Union on that very platform by the Secretary of the Union. He (the chairman) wholly repudiated those statements—(hear, and cheers)—and on the ground of his own experience and observation, he declared that the statements made in the "Voices from Prisons and Penitentiaries" fell far below the real facts of the case. He had himself received the chief portion of his early education in a Sabbath-school, and at an early age he had to engage as an operative. He could call to his recollection his schoolfellows and associates; and he found that the majority of them had turned out bad, in consequence of their going to the drinking-rooms and saloons with which Manchester abounded, and in which organs were played, and "sacred music" performed on the Sunday evenings, and the drinking of the evening was concluded by singing, "Praise God from whom all blessings flow" (hear, hear). Such habits, as might well be supposed, induced profligacy, theft, and other crimes. It was very far from being the wish of temperance advocates to depreciate Sunday-schools; but the fact could not be concealed that very few Sunday-school teachers placed the evils of intemperance before the eyes of their pupils, and hence when they were surrounded by temptation to drink, they became a prey to those temptations—they were tempted, further, to pilfer in order to obtain money for drink, and thus they got into prison (hear). He would say to the teachers of Sunday-schools, and to ministers of the gospel—to those who preached from pulpits, and yet drank wine at their own tables, and at the tables of their members—(much cheering)—to all such he would say, "Ponder over the facts we have placed before you, and act accordingly. Take care how you stand in the way of the temperance reformation, the success of which would aid your labours more than any human instrumentality beside" (cheers). In the meantime they (the advocates of temperance,) would not be discouraged; they would collect and publish facts yet more convincing—facts that would prove that there was no greater foe to the spread of the gospel and the advancement of religious instruction at home and abroad, than intemperance (hear). Had ministers and Sunday-school teachers been on their side, they might have had thousands of scholars and members where they had now only hundreds. The success of the temperance cause had not been owing to any aid rendered by those who ought to have been foremost, but to those hard-working men who had gone on through evil report and good report, and who would still persevere in the work in spite of every discouragement (much cheering).

The Hon. HORACE GREELEY, Member of Congress, and Editor of the New York Tribune, was much cheered on rising to address the audience. He said that from what he had seen he was led to believe that the cause of temperance had made less progress in this country than in America. They had but very few clergymen, of any denomination, who were not members of temperance societies (hear). He was sure that no minister, whatever his talents, could exert any great moral influence unless he was a warm friend to temperance (hear). Hence leading men, honourable

men, men of talent and standing, were compelled, if they would hold any position of influence, to be members of Temperance Societies. At the beginning of the movement the *physiological* portion of the question was deemed the most important. They analysed and worked out chemically the fact that no innocent and wholesome use of alcohol could be made. He did not refer to the medical use of alcohol, but he would say that where a drinking physician judged it necessary to give it ten times, a temperance physician would only give it once (hear). Regarded simply as a physical agent, it was destructive to health and to human life. It might be so modified as not in all cases to be equally powerful, but in whatever form it might be conveyed, the same quantity would do an equal amount of hurt. The hon. gentleman here referred to the celebrated case of a man named St. Martin, who received a wound by which an opening was made in his stomach which never closed, and which enabled Dr. Beaumont to examine with the naked eye the nature of those changes which take place in the stomach during digestion; and he found that whenever St. Martin took spirits, the mucous membrane was covered with inflammatory and ulcerous patches, and the digestive powers greatly injured. The speaker then described more fully the properties of alcohol, and those inflammatory and other diseases which destroyed human life before the time. When men in such cases blasphemously returned the verdict, "Died by the visitation of God," they ought rather to say, "Died by the influence of alcohol" (hear). But the *moral* and *social* effects of intemperance must also be regarded. During the consideration of the question of the repeal of the Malt-tax, it was stated that about five millions were paid annually into the Treasury as the amount of duties; if so, what must be the sum paid for the liquor itself? And that only for one form of alcoholic drink (hear). Here were people devising means for bettering the condition of the poor—for supplying them with better houses, food, washing, lodging, and so on; why if they could only be induced to give up alcoholic drinks, all these things could be supplied without difficulty (cheers). Such large sums were spent, and yet statesmen looked on, and wondered what they could possibly do without the Malt-tax (hear, hear). Further, the use of alcoholic drinks destroyed the capacity for usefulness—for contributing to the well-being of society. Men, in consequence of their love of drink, were every day sinking to poorer houses, worse food, worse clothing, worse everything. And then the use of strong drink exerted a fearful influence on their religious condition (hear). How could any teacher of religion rationally hope to bring any man to the comprehension and enjoyment of the blessings of religion while he was a slave to that desolating habit? (Hear.) In vain did Christian churches lift their spires over the land—in vain did Christian ministers raise their voices—while that destructive influence was exerted. (The speaker here related the case of a friend who died at the age of thirty, in consequence of his use of strong drink. He was never seen drunk; but alcohol had sunk down into his whole system, and he soon yielded to its influence.) Those were facts which men could not but see, if they would look through a natural and not a coloured glass (hear). Oh, if but one law could be made which would have the effect of abolishing the use of alcoholic drinks, that one law would be worth all that had hitherto been made by philanthropists and statesmen (cheers). Strike at the root of the evils which prevailed in society by striking at strong drinks, at distilleries, wine manufactories, and breweries—dry up these sources, and misery and ruin would cease to desolate the land (loud cheering).

The Rev. WILLIAM FORSTER said he had been requested to address them on the connection of the Temperance Movement with all the other great movements of the day, political, benevolent, and religious. He observed that this is the age of societies, and proceeded nearly as follows: Every great idea now sought to embody itself in an appropriate institution for the purpose of conquering a place in the convictions, principles, and practices of men. But our present societies do not prosper as their advocates could wish. If their committees and friends are to be believed, they are but inadequately supported. This does not arise from the lack of excellence and importance in the objects at which they aim, or from a want of adaptation in the means used to gain the ends, for the attainment of which they had been constructed. The great evils which exist in the political, social, and religious worlds, require the combination of all honest men to uproot and destroy them

(hear). Those evils are gigantic, numerous, deep-seated, heavy with age, and withal possess the vitality and vigour of youth. They are not to be blown away by idle words. Lamentations will not annihilate them. Their downfall cannot be effected by such scanty agencies and feeble efforts as those which have as yet been made. It is pitiable, he said, to hear the complaints which the secretaries and committees of our different societies pour forth on account of the meagre support which they receive from the people of this country. They seem to be totally unaware of the cause of this. It never occurs to them that the drinking customs of society have a most injurious influence upon all our associations and movements; yet this is so (hear). Our bible, our missionary and tract societies, our freehold and financial reform, and other important associations, are impaired in their efficiency and hindered in their progress, through the deleterious effect of alcoholic drinks upon the English population. This is no random statement. It is capable of proof the most convincing. The wonder is that the truth it expresses is not seen and acted on by all those who profess to be the friends of social and religious progress. Let us briefly consider the way in which the use of intoxicating beverages prevents the societies which are holding their meetings at this time of the year from getting such a number of intelligent, zealous, liberal, and active supporters as shall enable them to attain their several momentous objects (cheers). The use of alcoholic drinks prevents men from taking a lively and intelligent interest in the great movements of the day. No great object can be gained unless it is clearly apprehended and firmly grasped. However important it may be, yet if it has not laid hold of a man's whole intellectual and moral nature, it will be to him a subject of no value, no concern. Our various societies feel a difficulty of exciting sufficient interest in men's minds to give them liberal support. Every artifice is employed to get up the steam. They have not a tithe of the constituents which they require. Those who give them support are often very lukewarm friends. Now there must be some powerful cause or causes in operation to produce such melancholy results. Among the most efficient, we say, is the use of alcoholic drinks. It blunts a man's intellect; it dulls his conscience; it enfeebles his moral affections; it lowers his whole spiritual nature; it shuts him up in the narrow circle of personal interest; it turns his thoughts and his cares upon his individual indulgences; it makes him the despicable slave of a low and calculating selfishness. How unfit is such a man to throw himself upon the spring-tide of any generous and beneficent movement (hear, hear). Hundreds of thousands of our countrymen are totally incapacitated from taking any part in the work of social and religious renovation through the demoralisation of intoxicating beverages. It may be said this refers more especially to drunkards. Are not moderate drinkers exempt from the charge of unfitting themselves for great and philanthropic undertakings? We say it lies in part at their door. They are in some measure deteriorated by their unfortunate habits. They have not the zeal, the generosity, the earnestness they would have if they were to abstain entirely from a stimulant which clouds the brain, corrupts the heart, and paralyses the conscience. All our societies will languish while those who ought to support them are labouring under such serious disqualifications. The great specific for this is total abstinence (cheers). In proportion to its spread will every institution which has the good of man for its object increase the number of its intelligent and ardent supporters. Every drunkard who is reformed becomes in some way or other a benefactor of his species. If it were not for the drinking customs of Christians, the great body of reformed drunkards would join our communities, support our societies, and enter into all our movements. Every moderate drinker who becomes a total abstainer is not only more useful in his family, but he is rendered doubly serviceable to society. As temperance progresses among us, it will multiply the number of men who will detect and detest the evils which are blighting the happiness of their species, and will enter with vivid and lofty interest into all undertakings which have the political, social, or religious good of mankind in view. Then, Sir, our homes and foreign missions, our educational institutions, our benevolent societies, and our political associations, would not want men of clear heads, generous hearts, ready hands, and swift feet, to do their bidding and to forward their ends. As it is, I see nothing for it but that our great social movements must be retarded from a want

of friends to help them on—must wait until Teetotalism has given our countrymen the primary and indispensable qualification for everything that is great and good—a nature freed from the blighting influence of intoxicating drinks. The use of alcoholic drinks deprives men of the time necessary to carry on efficiently our great movements. It requires time to work our different societies. Men are slow to see and feel the evils which have existed long before they were born, which have come down to them endorsed with ancestral approbation, into which they have been educated from their earliest childhood. It is long before you can enlighten the intellect, convince the reason, awaken the conscience, rouse the passions, and sway the will, of a great community. You must give line upon line, precept upon precept, here a little and there a little; or, in modern language, you must agitate, agitate, agitate (cheers). There is no exception to this rule. However just, patriotic, and fraught with good, a cause may be, the public mind is slow to receive it, to take it up, to put forth the energy necessary to carry it to a triumphant conclusion. But this will not do to remove some of the greatest evils which afflict our fallen humanity. Moderate drinkers will not do this. Men have not even time to listen to your reasonings. They shut their hearts against all your appeals. Now, one cause of this is the immense time they lose through the even moderate use of alcoholic drinks. They require more sleep to get rid of the effects of their daily potations of beer, brandy, or wine. They are obliged to give longer attention to business or labour, in order to meet the great and continual expense of a pernicious beverage; they cannot engage in the same amount of mental application to any given subject as teetotalers (hear); they are more prone to reverie about the evils in the world, than willing to make bare their arms with a view to remove them. When you call upon them to engage in some great work—a work which will require energy, perseverance, patience, and self-denial, to bring it to a conclusion—a work which must be years and years before it can be completed in the reformation of a people, or in the abrogation of some injurious institutions, or in the uprooting of some fatal social habits, they will offer all manner of excuses for not obeying your call. They tell you they have not time, they are worn out by business, they are too occupied with their own affairs. Such are their excuses. It is only Teetotalism which can enable them to redeem the time they lose through the use of intoxicating drinks. If they would only join us they would have time to read, time to think, time to attend public lectures and meetings, time to propagate their political, benevolent, or religious views. It would be a sort of moral necessity for them to connect themselves with the great movements of the day. They could not help working for the good of their fellow-men (hear). Oh, Sir, our different societies would have such an influx of earnest, zealous, intelligent, active supporters, that they would soon attain their ends, and bring complete redemption to a world which has long sighed to be renewed. The use of alcoholic drinks prevents men from subscribing, as they otherwise would, to the funds of our great societies (cheers). Money is the sinews of war. We cannot carry on any great movement without considerable expense. It is well known that all benevolent and religious institutions are crippled in their action from a want of funds. If Christians are pressed to increase their subscriptions, they say, "We cannot afford it." Yet, Sir, the Christian congregations of this country are spending at least ten millions a year upon intoxicating drink. If they were to give up this pernicious expenditure, they might consecrate to the cause of humanity and of God five millions a year in supporting different agencies for the benefit of mankind, and be far more than five millions a year the richer for the change (cheers). Our societies might then have a jubilee every year. But the good would not end here. If Christians were to become teetotalers, the use of alcoholic drinks would soon cease from among our population. Then, while any amount of wealth would be at the command of our benevolent and religious associations and their committees, the necessity of such combinations would almost entirely cease; for a greater part of the evils which our societies seek to cure either spring out of or are nourished by drunkenness (hear, hear). Those philanthropists who are moderate drinkers pull down with one hand what they build up with the other. The little dribbles of subscriptions

(Continued on page 69.)

### TESTIMONY OF RESPECT TO JOHN CASSELL, ESQ.

THE gentlemen to whom was committed the management of the series of TEMPERANCE DEMONSTRATIONS in EXETER-HALL, have determined on inviting the friends of the Temperance Movement to an evening party, as a small token of respect to JOHN CASSELL, Esq., by whom the abovenamed Demonstrations were projected, and through whose exertions, mainly, they have been brought to a successful termination. It is expected that this meeting will take place towards the latter end of June, probably about the 23rd, at the London Tavern, Bishopsgate-street. Full particulars, however, will be advertised shortly.

### TEMPERANCE DEMONSTRATIONS DURING THE INDUSTRIAL EXHIBITION.

THE committee appointed for conducting certain Teetotal Demonstrations during the period of the Industrial Exhibition in Hyde-park have made some progress in their arrangements during the last week. The principal demonstrations, we understand, are reserved for the latter end of July and the beginning of August. On Thursday, July 31, and Friday, August 1, it is proposed to hold a General Conference, and to receive reports of the progress of the Temperance cause, and discuss such questions as may be deemed of importance to its more rapid progress. It is expected that many leading members and advocates from various parts of the United Kingdom, as well as from America and other distant parts, will be present on this occasion.

On MONDAY, August the 4th, it is proposed to hold a meeting in Exeter-hall for the purpose of welcoming friends from various parts of the world. The *Welsh Choristers*, who have gained such celebrity by their performances, are expected to be present.

On TUESDAY morning, August 5, it is intended to assemble in Hyde-park, near the entrance at Hyde-park-corner, Piccadilly, at nine o'clock, there to form a regular line up to the south entrance of the Crystal palace, ready to enter as soon as the doors are opened (ten o'clock). It is recommended that all present on this occasion wear a neat sprig of white roses in the button-hole on the left breast, as also at all the public meetings. To preserve uniformity and to save expense, the committee propose to furnish these sprigs at threepence each, and to deposit them for sale at all the principal places of meeting, and at Mr. Tweedie's, Bookseller, North Wellington-street, Strand. We suppose that, for the use of strangers, they may be had on the ground also, or at Exeter-hall on the Monday evening.

On WEDNESDAY morning, August 6, it is proposed to invite the friends of Temperance to a Public Breakfast Meeting, probably at the London Tavern, Bishopsgate-street. At one o'clock the same day, it is proposed to repair to the Surrey Zoological Gardens, where, in addition to the numerous attractions provided by the managers of the Gardens, the *Welsh Choristers* will attend.

Further arrangements are under consideration; the result will be announced shortly.

As it is expected that a number of friends and advocates of Teetotalism will be almost constantly arriving in the Metropolis, not only from various

parts of the kingdom, but from distant portions of the globe, we think it well to state that meetings are held regularly at the times and places specified underneath, where we are sure the committees will rejoice to receive them, and to introduce them to the respective audiences:—

MONDAY EVENING.—Infant School-room, adjoining the Tabernacle (Dr. Campbell's), City-road; Hall, Cross-street, Wilderness-row, Goswell-street; Hall, Fair-street, Horsleydown; Hall, Exeter-street, near Sloane-street, Chelsea.

TUESDAY.—British School, Harp-alley, Farringdon-street, City; Hawkstone-hall, Waterloo-road, over Waterloo-bridge; Hall, Little Portland-street, opposite the Polytechnic Institution, Regent-street; Lecture-room, London-lane, Hackney; British School-room, York-street, Walworth.

WEDNESDAY.—Great Hall, Broadway, Westminster; Star of Temperance Hall, 14, King-street, Seven Dials; Hall, Weir's-passage, Wilsted-street, Somers-town; Hall, Fox's-lane, Shadwell.

THURSDAY.—Hall, Bow-road; School-room, Great Suffolk-street, Southwark; Good Samaritan Hall, Little Saffron-hill, Clerkenwell.

SATURDAY.—Hall, Fox's-lane, Shadwell.

The meetings commence at eight o'clock.

The following resolution has been adopted unanimously by the Committee and by the meeting of representatives:—

"That while this committee desire to cherish the most friendly feelings, and to exercise all the requirements of fraternal and Christian hospitality towards any advocates of Temperance from America who may visit this country, they feel it to be their imperative duty not to welcome to their platforms, or to any conference which may be held on the subject of temperance, any minister of religion or other gentleman, whatever may be his reputation in his own country, who hesitates to avow his abhorrence of slavery, and his earnest desire for its abolition, or who acts under the influence of the unnatural prejudice against the coloured portion of the population. The Committee are the more determined on this point in consequence of the operation of the abominable Fugitive Slave Law, and of the atrocious resolutions of the so-called 'Sons of Temperance,' excluding from their 'Divisions' some of the most consistent and exemplary teetotalers, solely on account of difference of colour. This committee feel it their duty, further to urge upon temperance societies throughout the kingdom the adoption of a similar resolution, both as a solemn protest against slavery and prejudice as to colour, and also for the purpose of strengthening and encouraging their brethren who are labouring hard to remove from their country the guilt and shame of practices opposed alike to the claims of a common brotherhood, and the requirements of the blessed Gospel."

\*.\* We take it for granted that the extent and efficiency of these demonstrations will depend entirely upon the amount of the funds placed at the disposal of the committee. To make these meetings truly "DEMONSTRATIONS"—demonstrations of the value and excellence of the teetotal practice—large funds will be required. Admissions to the meetings (excepting the Zoological Gardens and the public breakfast) should be free; but as the places proposed to be engaged, and the efficient advertisement of those places, will cost a considerable sum, the expenses can only be met in two ways—by payment for admission, or by the liberal contributions of those who desire the extension of the teetotal principle. We find that an appeal for the latter has been sent out by the Committee, and has been, in some part, responded to, but the amount hitherto received must we are convinced, be increased four-fold, or the committee will not be able to accomplish half their proposed objects. We perceive that the treasurers are WILLIAM JANSON, Esq., and JOHN CASSELL, Esq.

## RECENT PUBLICATIONS.

**GOOD HEALTH: The Possibility, Duty, and Means of Obtaining and Keeping it.** London: Religious Tract Society.

THERE is much in this elegant little book which commends itself to our judgment; but the writer is sadly mistaken in his views of total abstinence, and the virtues of strong drink. He says:—"Wine is recognised in the Bible as a blessing." We deny it. The writer perverts a simple verse, which, as any Sunday scholar knows, does not refer to wine. We quote it for the benefit of all:—"Thus saith the Lord, As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all." (Isaiah, lxxv., 8.) A commentator who was guiltless of teetotalism, but famous for his knowledge of the Scriptures, renders a part of the verse thus:—"As when one findeth a rich grape in a cluster." Therefore, the allusion is not to intoxicating wine, but to ripe, beautiful, and nourishing grapes. It seems, then, that so far as Isaiah is concerned, wine is not to be written down a "blessing." How can it be so? Did not the Wise Teacher say, "Wine is a mocker?" The fruit of the vine is a blessing, but the fermented juice of the wine-press is a "mocker," Isaiah and Solomon being our witnesses. But our author informs us thus:—"There is a legitimate use to which this class of substances (wine, &c.), can be put, and that will never be injurious to health." Indeed! so said we, and then locked to see what the writer would say respecting this *proper* use of wine and strong drink. He gives this very explicit statement:—"It is impossible to specify the exact circumstances under which it may be beneficial to take a moderate allowance of alcoholic stimulus." Then why talk about the legitimate use of wine and beer? The writer does not, and can not, "specify the exact circumstances" under which a man should dose himself with alcoholic fluids, and yet condemn us for not touching them. Now, when he can "specify the exact circumstances" in which a man can touch pitch, and not be defiled, we shall be glad to receive the sanitary lesson. But the writer has a short memory, or else knows not that wine and beer contain alcohol. Having told us that wine is a "blessing," and malt liquor not to be refused, he thus writes:—"Alcohol acts directly on the lining of the stomach, and its habitual (he does not say intemperate) employment, keeps this membrane in a state of irritation, verging on and frequently amounting to inflammation." And this is "a blessing!" The rich grape would not do this. The new wine would not do it. It is only man's "invention" which thus injures the fabric which the Creator "wonderfully made." He says:—"There is nothing that cannot be abused by excess." An old story! But does the writer mean that moderate drinking is not an "abuse?" We cannot get a single glass of wine without perverting and prostituting a "good creature" of God, and therefore total abstinence is laudable and obligatory. The *abuse* is in the habitual imbibing of alcoholic drinks, as well as in drunkenness. Let us once more read this very ancient saying:—"Take a little wine for thy stomach's sake, and thine often infirmities, is still very salutary advice for many people." Which people? No answer. For what kind of disease? No answer. And yet this writer lectures us on our abstinence! We do not wish to be rude, but we must say of our author's wisdom, as he has said of the "necessity for stimulants," it is "more fancied than real." Still, with all his errors, our author can write fairly:—"If any individual discovers, by abstinence, that he can do without these drinks, he will be greatly the better for abjuring them entirely." Then why persuade people that wine, such as is now common, is a blessing? Why condemn total abstainers for agitating its abjuration? Why pretend that the Bible is against

us? We lay down the book, declaring it a mixture of truth and error, and express our regret that the Religious Tract Society should have issued a volume containing an insidious attack upon temperance principles.

**THE TEMPERANCE CYCLOPEDIA.** Compiled by the Rev. WILLIAM REID, Edinburgh. London: Houlston and Stoneman.

EVERY advocate of Teetotalism, whether public or private, will find this an admirable repository from which to furnish himself for his great work. Whether he wishes for principles, opinions, statistics, testimonies, or illustrative facts and anecdotes, he will find in this "Cyclopædia" an abundant supply, methodically arranged, and pointed out, in addition, in a very copious index. The volume contains upwards of a thousand closely-printed columns, the contents of which are thus arranged:—Intemperance Described—History of Intemperance—Nature of Intoxicating Liquors—The Adulteration of Liquors—Evils of Intemperance—Causes of Intemperance—Inadequate means of Suppressing Intemperance—History of the Temperance Movement—Arguments for Abstinence—Objections to Total Abstinence Answered—Mode of conducting the Movement.—In this latter section will be found many suggestions and remarks well worthy the serious consideration of all who desire to advance the Temperance Reformation. Such persons will regard the publication of this volume as a rich boon.

**PRIZE ESSAYS ON TEMPERANCE.** London: John Cassell, Strand.

THESE Essays are two in number:—I. "The Principles and Practice of Total Abstinence," by Michael Spears, a letter-press printer at Edinburgh. II. "The Necessity, Practicability, and Value of Total Abstinence," by Colin A. Hunt, draper's assistant, Cupar, Fife. Premiums of £20 and £10 having been offered by the late committee of the National Temperance Society for the two best essays on the principles and practice of total abstinence from all intoxicating drinks, as especially applicable to the working classes, between twenty and thirty Essays were sent in. The two now before us were selected by the adjudicators, the Rev. W. R. Baker and Thomas Beggs, Esq., and the writers have received the above-named premiums. Could the large and important class for whose especial benefits these essays are published be induced to read them with attention, delightful results would follow. There would be glorious accessions to temperance societies, an increase of industrious, ingenious, and trustworthy operatives, a multiplication of good husbands and parents, greater demand for useful labour, a powerful impetus would be given to trade and commerce, and the moral and religious well-being of multitudes would be abundantly promoted. But to accomplish these objects, the essays must obtain an extensive circulation. The more wealthy members of temperance societies, and all who seek the elevation of the masses, could scarcely render more essential service to the community than by placing these well-written and well-reasoned essays within their reach; and that this may be done without any great sacrifice, they are published in a cheap form, with the promise of considerable reduction to those who take large quantities for gratuitous distribution.

**THE EXHIBITION AND THE PEOPLE.—The Temperance Cause in relation to the Condition of the Working Classes.** By THOMAS BEGGS. London: C. Gilpin.

A WELL-TIMED tract, giving a few important statistics illustrative of the condition of the working classes, the probable amount spent by them on strong drinks and tobacco, the injurious influence of this expenditure upon their health, welfare, and morals, and the adaptation of the Temperance Movement to meet the circumstances of their case. It includes, also, a brief sketch of the history and principles of temperance societies, and the nature of the evils that first called them into existence.

The Temperance Cause is viewed as a question affecting the trade and industry of the country—food, education, adult and juvenile crime, poverty, &c. The inefficiency of a moderate use of strong drink as a remedy for intemperance is pointed out, and total abstinence is insisted upon as the only effectual cure. Upon these statements is founded an appeal to what are usually termed the respectable classes, and the Christian public, who are strongly urged to attend to the claims of the temperance question, as a question of light, liberty, and knowledge. A tract of this description has long been regarded as a desideratum, and now it is furnished by an able hand. We trust that the lovers of temperance will give it the extensive circulation which its excellence and importance demand. This its cheapness will enable them to do, without any great pecuniary sacrifice.

THE TRIALS AND TRIUMPHS OF TEMPERANCE. Six Engravings: designed by H. FITZCOOK, and engraved by GEORGE MEASOM. London: Singer and Co., Ingram-court, Fenchurch-street.

Six bold and striking engravings, each measuring fourteen inches by nine. The subjects are as follows:—  
 "I. *The Pledge*. Our hero becomes awakened to a sense of the dreadful results of intemperance by the awful spectacle here displayed—the death of a sister, who, in a fit of delirium caused by intoxicating drink, has laid violent hands on herself and child. He appeals to heaven, and seeking forgiveness at the Throne of Grace for his misguided relative, resolves, with Divine aid, to abjure her fatal vice, and henceforth lead a strictly temperate life." "II. *The Happy Home*. The temperate man, surrounded by an amiable and industrious wife, and three happy children, is represented as entertaining the parents of his wife at the birthday of their eldest grandson, then just breeched. The effects of temperance are here visible in his domestic circle, all participating in the bliss attendant on a well-regulated life." "III. *The Temptation*. Employed in a factory, the master of which pays his men on a Saturday night in a public-house belonging to himself, the temperate man is beset by his less fortunate fellow-workmen with temptations to drink; but, feeling a just sense of his responsibility as a husband and parent, and, as an accountable reasonable creature, no inducement, either from young or old, can prevail on him to give way." "IV. *The Hour of Adversity*. Having given offence to his master for the example of temperance exhibited before his fellow-workmen, he is discharged, persecuted, and ultimately, for a trifling debt, thrown into prison, where we see him visited by his wife and children. Afflicted, but not dismayed, he has fortitude to sustain, and energy to combat with misfortune." "V. *The Triumph of Temperance*. Rarely can the evil-minded succeed in obscuring from view the worth of those whose good deeds they affect to despise. Sooner or later virtue and merit are recognised, and rescued from oppression. Thus, the temperate man, released from prison, obtains a situation in which he is better appreciated by his employer, and becomes eventually a partner. He is here represented as paying his men, on whom the effects of his example are visibly apparent." "VI. *The Final Reward*. Here is portrayed the death scene of the temperate man: old and full of years, he expires 'like a spent summer breeze.' His eye is not dimmed by intemperance, nor do his faculties fail him. Surrounded by his wife and children, he departs like the setting sun, becoming greater as he wanes: great has been his example, and great shall be his reward." Though not equal to the memorable "Bottle" and "Drunkard's Family" of GEORGE CRUIKSHANK in point of character, they are, nevertheless, deeply interesting, and will furnish materials for lecturing to many a temperance advocate. The price at which they are published (six large bold engravings for one shilling) will no doubt secure for them an extensive sale.

THE BAND OF HOPE REVIEW, and *Sunday Scholars' Friend*. London: Partridge and Oakey, Paternoster-row.

We are glad to learn that this monthly publication is pursuing a successful career. The attractive form in which it is printed, its pictorial illustrations, and its interesting and instructive contents, render it the most remarkable publication of the day at its price, it being obtainable for "the small charge of ONE HALF-PENNY." We believe the circulation is extensive, but "to make it pay," as the booksellers say, at least ten thousand must be sold of each monthly number. Yet, what is ten thousand, or even twice ten thousand, when the number of "Bands of Hope" and "Sunday scholars" is taken into the account? For the sake, however, of both these classes, we should like to see a larger space occupied by brief and luminous expositions of the teetotal principle, in its nature, necessity, and advantages. The number for May is a curiosity; it contains a copy of a letter from the scholars of the Sunday schools belonging to the Methodist Episcopal Church in New York, America, to the scholars of the Sunday schools attached to the Wesleyan Connexion of York, England. The roll containing the original letter measures eighty-four feet five inches in length, and contains the signatures of five thousand seven hundred and sixty children, black as well as white.

#### FAREWELL TO THE BOWL.

Now the last link is broken,  
 Farewell to the bowl;  
 Its power has departed,  
 And gone its control.  
 We have severed the shackle,  
 Which giant-like bound  
 All our hopes of the future  
 In pleasure's gay round.

But our former companions—  
 Ah! where are they now?  
 Like the fool they have perished  
 With guilt on their brow;  
 Every warning unheeded,  
 They madly pressed on,  
 And are lost in the vortex  
 Where thousands have gone.

O, ye lovers of pleasure,  
 Who seek in the bowl  
 For that horrid excitement  
 Which killeth the soul!  
 Would you shun their example,  
 Escape from their woe,  
 And hope for God's blessing—  
 The wine cup forego!

BARLEY WASTED.—Rev. B. Parsons says:—It is allowed by brewers, on all hands, that six pounds of barley will make a gallon of good ale. In these six pounds you have 96 ounces, and in these you have full 88 parts of solid nourishment; but, gentle reader, you will do well to observe, that in your gallon of beer you have not ten ounces of nourishment. So that in manufacturing beer you actually lose very nearly eighty parts out of eighty-eight, and all that you obtain in the place of it is upwards of three ounces of spirits of wine, or alcoholic poison, and which constitutes the strength of the liquor."—*Anti-Bacchus*.

SUBSTANCE USED IN ADULTERATION OF MALT LIQUORS.—Capsicum, coculus indicus, salt of tartar, headings, ginger, and slacked lime. The headings is a mixture of half alum and half copperas, ground to a fine powder, and is so called from giving to porter that beautiful head of froth, which constitutes one of the peculiar properties of porter, and which landlords are so anxious to raise to gratify their customers. To make new beer old, add oil of vitriol; an imitation of the age of eighteen months is thus produced in an instant.

## TEETOTAL OPERATIONS.

*(Continued from page 65.)*

which they do contribute to any good cause are neutralised by the floods of evil they assist, at a vast expense, to roll in desolating strength over our land. Until Teetotalism reconverts the Church—until it becomes the practice of the secretaries, the committees, the subscribers of our societies to abstain—we may be sure of this: we shall never cease to hear the wail of distress from the annual reports, speeches, and addresses, because of the want of funds to maintain an adequate agency to attain their several ends (cheers). These, Sir, are some of the ways in which Teetotalism stands connected with all our other societies. It is absolutely necessary to give them all an impulse to recruit their resources, to multiply their agencies, and to carry them on to ultimate success. Let teetotalers ever remember that their cause is the feeder of all other societies—is the top-root of the great tree of benevolence, of which such societies are the branches, and that through it, to a great extent, must flow up the vital and nourishing sap which enables it to cast those branches over all the world, to cover them with leaves, and to load them with fruit which shall be for the shelter, healing, and the feeding of all the nations of the earth (cheers). High, noble, and momentous is your position, teetotalers! Ye are the foremost men of your day! Ye are, in a very important sense, the lights of your age! The good time coming will owe its advent and its reign chiefly to you (cheers). He did not say Teetotalism would do the work of science, philosophy, education, political economy, and religion. No; it is related to all these things. It would help them to produce their proper results upon mankind. Like the genial influence of spring brooding with balmy wing and warm breath over all nature, liberating it from winter's frosts, and opening it for the reception of all needful culture, and of all kinds of seeds,—so, too, temperance prepared the minds of men for all manner of training necessary for their intellectual, social, moral, and spiritual progress (cheers). It cannot of itself effect the regeneration of man, neither can the regeneration of the race be brought about without it (cheers). Again, do you teetotalers remember your high mission. Let not sneers, ridicule, abuse, neglect, misrepresentation, or any other thing, separate you from the good cause. Every other movement must wait upon this. All other societies must stand still if yours do not go on. The increase of their members, their funds, their efficiency, depends upon your success. How faithful, how active, how self-devoted you ought to be! (Cheers.) Tremendous are your responsibilities! Solemn is the lesson which by example and precept you have to teach mankind! Deep and quickening is the influence which you have to exert upon your fellow-men! You need to be divinely helped in your work. Shall we invoke His aid who alone can nerve us to our duty? Heathen men would have done this—why may not Christians? O thou great Father, from whom alone come good counsels, generous thoughts, and brave resolves—who hast enabled feeble men in all ages to do great and mighty things for the glory of thy blessed name and the good of thy creatures—grant us, we beseech thee, and grant all throughout every land who labour with us in this great cause, vigour of thought, force of purpose, and depth of faith, to persevere in our work, that all other efforts to bring about the reign of righteousness, peace, and love on the earth may be sustained and forwarded by the fruits of our solicitude and our toil; and to thee, not to us, O God, but to thee, shall be all the glory and the praise, for ever and ever. Amen. (Loud cheers.)

The Rev. J. W. CHICKERING, of Portland, Massachusetts, U.S., said that since he came to England he had been learning some new lessons in reference to temperance and intemperance. He had heard that though large sums were expended on strong drink, yet that there was not so much actual intoxication as in some parts of his own country; but he had, he thought, discovered the secret of that in the extent and strictness of the police regulation of the country. He had, however, visited some police-courts and police-stations, and had seen many drunken men and drunken women, too; and he judged that similar scenes might be witnessed at other police-courts and stations. Still he believed that temperance principles would ultimately prevail. Reference had been made to the influence of strong drinks in deadening and destroying moral and religious impressions, and he could fully confirm all that had been said on the subject. Let them go on patiently, but not idly, in pursuit of their object. They needed light and

love; but both came from the same blessed source, and would be imparted to all who sincerely sought them. His brethren in the ministry in America loved the temperance cause, and did all they could to promote it—(cheers)—they had much opposition to contend with, not merely from drunkards and from drunkard makers, but from many from whom they reasonably hoped better things. Still they had enough to encourage their zeal and perseverance. He trusted that there would be a generous rivalry in the matter between England and America (hear and cheers).

The CHAIRMAN hoped that the men of England would imitate the men of America in their endeavours to break the bonds of the drunken slaves. He hoped, also, that while we praised them for their exertion to emancipate the slaves of drunkenness, they would imitate us in our exertions to rid the negro slave of his chains (much cheering). And he would say, also, to the ministers of the Gospel in this country, "Do not be so hasty in reproving your brethren in America for not speaking out in their pulpits against negro slavery, under the fear of offending some slave-holding office-bearer of their church, while you are afraid to speak out in your pulpits against strong drink, because you use it yourselves, or because you have in your church deacons or rich members, who are wine or spirit merchants or publicans" (prolonged cheering).

The Rev. JABEZ BURNS, D.D., after paying some high compliments to the Hon. Mr. Greeley, referred to the attack made on the friends of temperance by the Secretary of the Sunday-school Union, at its recent meeting. He regretted much that such an unwarranted attack had been made, and that it had been vindicated and supported, first by two of the speakers at the meeting referred to, and since in the columns of the *Patriot* newspaper (hear, hear). He referred to the prison statistics which had been collected by Mr. J. B. Smithies. Why, at the very time that those statistics were brought forward in that hall, confirmatory statements were made by other speakers, and especially by the Rev. James Sherman (hear, hear). Why did not the Secretary of the Union attack Mr. Sherman? (Hear, hear.) He (Dr. Burns) maintained that the statements made by Mr. Smithies had been borne out, and more than borne out (cries of "Yes, yes!"). He pronounced the statement made by the Secretary of the Union to be a piece of gross presumption, not to say impudent calumny (cheers). Yes, he would repeat it, of impudent calumny (cheers prolonged). And then he found from the report of the meeting, that Mr. Burnett referred to the statistics as "a hoax." Was that worthy of the speaker, or of the facts? (Hear.) And then it was said that the Temperance Society set itself against Sunday-schools. Against Sunday-schools! Why some of the very warmest friends of Sunday-schools are to be found amongst temperance men (hear). We don't complain of what Sunday-school teachers do teach, but of what they do not teach. And he maintained that Sunday-schools would never prosper as they might till the teachers, generally, took up the Temperance cause (hear, hear). Many of the patrons and superintendents of Sunday-schools used strong drink, and therefore it was unpleasant to them to hear strong drink condemned; they felt condemned, and it was just they should be condemned (hear). But of all the pitiable shuffling that ever took place in reference to the question of Temperance and Sabbath schools, the most remarkable and disgusting was that which took place in Exeter-hall at the annual meeting of the Sunday-school Union (cheers). It was said that the statements made by the temperance people were fallacies. How did they arrive at that conclusion? what process had they themselves adopted to arrive at a just knowledge of the facts? (Hear.) Let the whole question be fairly brought up. Let both parties meet. Let there be a fair field, and no favour (hear, hear). He would venture, in the name of the friends concerned, to throw out a challenge—namely, that the friends of Temperance challenge the Secretary of the Sunday-school Union, and the Rev. John Burnett, and other members of that body, to come forward and meet in that hall (cheers). Let each party share the expense, let suitable umpires be appointed, and let a just decision be made, according as the evidence shall be (cheers). He asked the present audience if they were prepared to meet half the expense? (Loud cries of "Yes, yes!" from all parts of the Hall.) Very well; then let a meeting be called; let a fair report of the proceedings be taken, and let it be published to the ends of the earth (cheers). The temperance friends had nothing to fear; they said, "Let there be light, let information be

spread, and we have no fear for the result." They would again visit the prisons of the Metropolis and other parts, and ascertain the real facts of the case (hear). It was necessary that exertions should be made, and vigorous exertions, too, to counteract the baleful influences of the drinking customs of the land. Some of the most lovely scenes were fairly desolated by the use of strong drinks. Men connected with the public press—and with the religious press, too—sank one after another into disgrace, and into untimely graves (hear). In conclusion, he trusted that the mind of that meeting would be communicated to the Committee of the Sunday-school Union, and that the result of any further discussion which might take place would be to purge from Sunday-schools everything that could, even in the least degree, impede their prosperity (protracted cheers).

The CHAIRMAN said that, as far as he was concerned, he would not let the question between the friends of temperance and the Sunday-school Union rest (cheers). As to the publication which had excited so much feeling—the "Voices from Prisons and Penitentiaries"—he had only to say that many thousands had been circulated at the price of *two pence* each, but from henceforth it should be sold at *one penny* (cheers).

The Rev. HENRY H. GARNETT, of Geneva, State of New York—a gentleman of colour—was received with several rounds of cheers. He said that he could not but express the gratitude he felt at the opportunity of assembling with the friends of temperance, and giving even a feeble impulse to a cause which was doing so much good in the world. He had seen the progress of the cause in America from its first advent; and, while he reflected on the difficulties which the friends of the cause in this country met with, he was prepared to say that, while it had such advocates as those he had heard to-night—men who understood the subject, and who relied upon God for success—there was no fear of their suffering defeat (cheers). He presumed that the same ravages were made by drunkenness in this country as in America. Everywhere drunkenness did mischief. It walked into the shop of the mechanic, taking away from him his tools, his character, his health, and leaving him in a state of destitution. It went into the farm, and caused the plough to be left in the half-tilled land, the ground covered with weeds and thorns, and the stock starved or sold away. It entered the courts of law, and took the judge from the bench and the juror from his seat. It entered the Congress of the nation, and brought down the most exalted genius, and dashed the most promising into an ignoble grave. Nay, it had gone into the Church of God, and had emptied the pews of members once exemplary, of office-bearers once useful, and had even plucked from the pulpit ministers eminent for their talents, and had brought them into disgrace and ruin. Hence they found it necessary to work (hear). Dr. Beecher commenced the work gloriously. Since that period the Washingtonians, as they were termed, had effected wonders. They told such tales as men who had not themselves been intemperate could not have related, and the effect—especially upon persons of their own class—was most surprising. Now, he would put this question to any who felt apathetic as to the great movement—Was there one who would object to attempts being made to rescue the drunkard—the man who was created in the image of God, but who had effaced that image—the man possessed of such astonishing powers of body and of mind—the man that was capable of looking up to heaven, and of holding communion with God—was there one who could object to the bringing back to his reason and to his God a being who had degraded himself by intemperance? Who would not say that such a man ought to be brought back? (Hear, hear). But then what were the means to be employed? There must be the force of example (hear). He would give more for an ounce of example than for a bushel of precept (cheers). The speaker then referred to the danger of using strong drinks under the idea that moderate portions could do no harm; also to the great influence of example in inducing the irresolute to sign the pledge of total abstinence; and finally on the importance of enlisting female influence on the side of temperance. He concluded by observing that there were three principles destined to bless the world—Temperance, Liberty, and Religion; let a man advocate temperance, and he would take up the cause of universal freedom (cheering).

The Rev. T. J. MESSER, from Hayley, Cornwall, stated that he was one of the first Christian ministers who connected himself with the great temperance cause, when it was not

fashionable to be a teetotaler, and when the advocates had to face men not very favourably disposed; since which period he had gone on through evil report and good report (cheers). He had come from the land of granite rocks and poor fires, delighted at having an opportunity of throwing out a few random thoughts in favour of Teetotalism. He believed that Teetotalism accorded with truth, and, therefore, he was somewhat bold in its advocacy. He had often been astonished and disgusted at the conduct of men—ministers of religion, many of them—who could utter burning words while advocating the abolition of negro slavery, but who never uttered one word in favour of the abolition of drunken slavery (hear). He hated the religious cant which pitied slavery at a vast distance, and had no pity for slavery at home (hear). The people of England were urged to arise, "one and all," to put down colonial slavery; appeals were made, and the people wept; money was asked, and the people emptied their purses; petitioning was recommended, and the people crowded to the tables; but when they were asked to assist in the emancipation of drunken slaves, "Oh!" they exclaimed, "we are not drunkards; we drink very moderately; we are never carried from under the table, and so on. Don't ask us to make sacrifices for such wretches" (hear). But what comparison was there between the two kinds of slavery? (The negro slave was held, in bondage, but his mind was free; he embraced the truth—felt its sublimating influence—thought lightly of his fetters—died—and rose to immortality. But look at the drunkard: thousands in this country had the brand of drunkenness upon their brow. For them there was no entrance into heaven; they sickened—they died—and entered the presence of the Judge of the universe in their chains! And yet there were men, ministers, christians—so they called themselves—who take no concern whatever about those thousands (hear, hear). Might God forgive them! He confessed that he could not understand their case. They not only never uttered a sentence against intemperance, but when ensconced in comfortable parlours, they whispered fulminations against the advocates of temperance (hear and cheers).

THOMAS BEGGS, Esq., moved a resolution of thanks to Mr. John Cassell, for having projected the series of Temperance Meetings in Exeter-hall, as well as for his other exertions in the cause of temperance.

MR. W. SPRINGS seconded the resolution, intimating at the same time that it was the intention of the committee to testify their sense of obligation to Mr. Cassell for those exertions in a more distinct form, of which due notice would be given.

The resolution was carried with acclamations, and briefly acknowledged by the chairman.

## NATIONAL TEMPERANCE SOCIETY.

The annual public meeting of this society was held in Exeter-hall, on Thursday evening, the 22nd inst.

The Rev. W. W. Robinson, of Chelsea, took the chair, and the proceedings commenced by the Rev. Dr. Burns reading the 67th Psalm and offering prayer.

The CHAIRMAN said he had been a member of that society upwards of ten years, during the whole of which period he had not once had occasion to resort to the use of alcoholic drinks even for medicinal purposes. It was a lamentable fact that the drinking customs of the country were absorbing more wealth than would be sufficient, with God's blessing, to bring the knowledge of salvation within the reach of every individual in the world. It had been proved beyond the possibility of contradiction, that if every person in England were to abstain from intoxicating liquors for one year, a fund might be created sufficiently large to furnish every family in the world with a copy of the sacred Scriptures (hear, hear). For 1800 years the gospel had been preached; but how little, comparatively, was the progress it had made! There must be a great fault somewhere. He then proceeded to state some objections which had been raised by professing Christians to the present society, and pointed out how very sophistical and untenable they were.

MR. NEWCOMBE, the assistant secretary, read the Report. W. R. BAKER, Esq., author of the "Curse of Britain" moved—

"That the report now read be adopted and printed, and circulated under the direction of the committee."

He said he had been reminded during the reading of the report, that the history of teetotalism was the history of organisations and disorganisations, yet notwithstanding all the changes which had taken place, the great central prin-

ciple had been steadily progressing, and so firm was the hold it now had on the public mind, that if all organisations were to cease from the present time, teetotal truth would continue to have free course, and ultimately triumph universally.

EDMUND FRY, Esq., secretary to the Band of Brotherhood seconded the resolution. There was no word more hateful to the people of this country than slavery, and we prided ourselves upon the fact that we had abolished for ever the iniquitous trade of dealing in the blood and sinews of our fellow-men. From the impulse of a sincere affection we could extend the right hand of fellowship and brotherhood to those coloured men, who in another country, which should be nameless, found that the love of liberty was the greatest crime they could indulge in; but was it not a fact, nevertheless, that we were open to great reproach in connection with the tyranny which was exercised over a large proportion of our own people from the drinking habits of society? ("Hear," and cheers.) Go into the workshops and factories of Britain even now, and what were all the systems of fines, and footings, and compulsory drinkings which abounded in them, but so many racks and thumb-screws by which honest men were put to the torture, and oftentimes to death? (Hear.) There could not be a question for a moment but that a large proportion of the industrial classes of society and their families were still subject to a system of slavery, not the less terrible and destructive because it was self-imposed (hear). Nay, there was no grade of society, from the highest to the lowest, where the traces and effects of this galling oppression was not felt, and it would be a happy day for Britain, when she would be able to proclaim herself as free from the slavery of strong drinks as she was from participation in the slavery of her negro brethren (cheers). How was this happy change to be effected? To his mind it appeared that they could only emancipate themselves from the slavery of strong drinks by the same process as that which brought about the abolition of black slavery (hear). They must set about it earnestly and heartily, as a great national question, not leaving the solution of it to one class of persons, or another, but to be resolved by the people themselves (hear). If ever England was to be freed from the stain of this fearful thralldom, it must be by the earnest and unanimous resolution of all her people to abolish entirely from amongst them that article by which the whole of the intemperance of the country was produced.

The Rev. H. GARNETT, coloured minister from the United States, was received with loud and protracted applause. In a clear and forcible manner he pointed out the evils of intemperance as affecting young people on their entrance into life, and especially urged the beneficial influence of this society on their behalf, illustrating his remarks by the cases of two individuals, the one a near neighbour of his own in America, and the other, being Mr. Dwight, a representative to Congress from the state of Massachusetts, both of whom found an untimely grave through the influence of strong drinks.

J. SILK BUCKINGHAM, Esq., also spoke in support of the resolution. After referring to the baneful effects of American slavery, he proceeded to show that the thralldom in which so many in our own and other lands were subject through habits of intemperance was far more fearful and lamentable, because in the former case the slavery was not the act of the will of the individual himself, while the latter was that into which he voluntarily resigned himself, and which not only killed both body and soul in the end, but made the years of his earthly course a continuous scene of suffering, degradation, and sin. It was also a fact that, though so large a number as eight millions were doomed to wear the badge of outward slavery, a far greater number were the victims of that hopeless oppression and bondage which was produced by strong drinks. There were two classes of objections not noticed by the chairman, but which were often urged against teetotalism. No declension was so strong among working men as that some species of stimulant was necessary to preserve the strength of the body. A similar error prevailed amongst literary men, who believed that they required the stay of alcoholic drinks in the excessive taxing of the mental energies to which many of them subjected themselves. Now, it was vain to hope that either class would abandon the use of strong drinks unless these objections to their discontinuance were removed. These two false positions Mr. Buckingham combated successfully, and in conclusion urged that each individual in his sphere should exert himself to the utmost to extend a knowledge of the principles, and recommend the practice of teetotalism.

LAWRENCE HEYWORTH, Esq., M.P., moved the second resolution:—

"That in looking upon the past efforts of the Temperance Society, whilst conscious that as much has not been effected as the sanguine hopes of its friends might have led them to anticipate, yet there is ample proof of the powerful influence the Temperance Movement has exerted upon all classes of society, both in enlightening public opinion as to the effects of alcoholic liquors on the human frame, and in changing the habits of a considerable portion of the community."

HORACE GREELY, Esq., editor of the *New York Tribune*, in seconding the resolution, gave an account of the former prevalence of drinking habits in the New England States of America, and of the influence which teetotal principles were now exerting there.

The Rev. Dr. BURNS supported the resolution, and pointed out what he conceived to be the causes of apparent failure referred to in it. These were—first, that it was only a short time since the cause was launched upon society; secondly, the previous conviction of all classes of persons, including nearly the whole of the medical profession, that alcoholic drinks were not only useful, but absolutely necessary to health and longevity; third, the universal prevalence of the drinking customs of society; and fourth, the immense capital and amazing amount of influence employed in the traffic in alcohol, and which stood in direct antagonism to the working out of the temperance principles (hear). But much had been done both abroad and at home; a great many drunkards had been reclaimed; a great many more had been placed in circumstances of absolute preservation; a great moral institution had been reared, which held a high place in the world—a great many edifices had been erected for the exclusive purpose of advocating their principles—a temperance literature had been formed, and some thousands of temperance readers had been created, while the cause of temperance had given a mighty impulse to many other movements of the day (hear, hear). Moreover, it had effected a great change in public opinion. They had the testimony of two thousand of the most eminent medical men, by whom the physiological question had been settled for ever. Look, too, at the respect paid to the cause by statesmen and writers of the day, at the fine manifestation in the Great Exhibition—an Exhibition free from alcoholic excitement (cheers). In such a landscape there were surely many green spots—many things to cheer and to inspire (hear). On the other hand, there were certainly some things to regret. He, for one, had never dreamed that after 15 years' struggle the Church of Christ would be in the same inglorious position as it was in the present day (hear, hear). He was grieved and surprised that the help they had rendered to other societies was not reciprocated, and that some were in positive antagonism to them. He referred to the Sunday-school Union, and the mournful exhibition displayed at their recent anniversary, when every reference to teetotalism was treated with ridicule and contempt (hear, hear). The speaker then related the facts connected with the impugned statistics of Mr. Smithies, in relation to the number of juvenile criminals of both sexes, who were found suffering various degrees of imprisonment and discipline in gaols and penitentiaries, and stated that a public challenge had been given to the Sunday-school Union to meet and discuss the subject in that hall (cheers). He alluded also to the painful statements made by Mr. Sherman at the December Temperance Demonstration, as to the number of children in the Sunday-schools connected with his congregation who were known to have turned out drunkards; and quoted from an entry made by the chaplain of the Bridewell prison in his minute-book, "that if it were not for the influence of alcoholic drink his prison might be closed" (hear). Believing that temperance was physically, mentally, socially, nationally, morally, and spiritually good, he would urge firmness and constancy upon all its friends (cheers).

The Rev. G. W. MCCREE moved, and the Rev. R. G. MASON seconded, the third resolution, which was:—

"That it is highly desirable to extend the sphere of the society's operations, by bringing the subject before persons who have hitherto paid little attention to it, and as far as possible, to lay before the general reader the reasons which may be adduced in favour of total abstinence from all intoxicating drinks; and to this end it is of great importance to make use of the public press, and both by London and provincial newspapers, as the ordinary channels through which

intelligent persons can be reached, to make known the arguments and facts which may lead them to support this great movement."

The Doxology was then sung, and the meeting separated.

SAFFRON-HILL.

On Monday evening, the 5th ult., a meeting was convened in the Good Samaritan Temperance Hall, Little Safron-hill, preparatory to the formation of a "Band of Hope," as a branch of the Harp-alley Temperance Society.—Mr. *Vanderkiste*, who presided, said that he could speak of intemperance and of total abstinence from his own personal knowledge of the evils resulting from the one, and the benefits resulting from the other. He had seen much of the evil resulting from the drunkenness of parents as one great means of depriving the children of education, and of the benefit of parental counsel and example. Among the class called "unhappy females," also, he had traced the fearful consequences resulting from the use of strong drink. Hence he was anxious to have Bands of Hope formed, that those principles might be instilled into their minds in early life which might preserve them from the temptations to the use of strong drink, by which they were sure to be surrounded. He related a very affecting case of a young woman he had met with in the street, who acknowledged that the use of strong drink had led to her seduction. She stated, amongst other things connected with her early life, that she had been for some time a scholar, and afterwards a teacher, in a Sabbath-school.—Mr. *Hodgson* presented some facts illustrating the practicability and efficiency of the Band of Hope principle. He related several instances of children having clearly understood and resolutely kept the pledge of total abstinence; and also in which they had been successful advocates of the practice in their own families, among their parents, playmates, and others.—Mr. *T. B. Smithies* addressed the young present on the importance of their joining "Bands of Hope." The rule of the society was, that no child should be allowed to sign the pledge till he or she had first asked the parent's leave; but he believed that if the children related to their parents what they heard at such meetings as the present, and behaved properly, few parents would refuse their consent. There were many instances in which children had been the means of reclaiming drunken parents. He related some cases of great distress in families, occasioned by the use of strong drink, and also in which total abstinence had been the means of restoring peace and comfort.—Mr. *S. Cutton* stated the pleasing progress which had been made at Plaistow in the formation of "Bands of Hope," and urged the parents present to bring their children, without delay, to have their names enrolled. Some striking instances had occurred in which children had kept their pledge, notwithstanding strong temptations to break it.—Mr. *J. W. Green* said that the "Bands" now forming in so many parts of the kingdom encouraged the "Hope" that the next generation would be more sober than the present. The friends and promoters of temperance were anxious to have children and youth with them—first, because they would, by that means, be preserved from practices which endangered the health, intellectual improvement, moral character, and social comfort of so large a portion; and, secondly, because in them the societies would find valuable auxiliaries to aid them in tract distribution, in making known the meetings, in collecting pledges, in obtaining funds, and for other purposes. But, in order to insure the consistency of the children, they must have the parents too—otherwise, all the efforts of temperance advocates might be entirely frustrated by the indulgence of the parents in the drinking customs of the land.—After a few remarks from the Chairman, the meeting broke up.

SELBY.

On Tuesday, May 6, the Teetotalers held their sixth and last working men's demonstration for this season, in the Victoria Room, which was crowded.—Ten working men gave their testimony in favour of Total Abstinence, and of their determination to abide by the principle which had done them so much good. The speeches of the working men have told upon the audience, and numbers of their fellow workmen have been induced to "sign the pledge." One of the working men stated that he could go nowhere in the town without hearing of teetotalism.—Mr. *Morrell*, who presided, interspersed the whole with several statistical facts and anecdotes, and expressed a wish that every minister of religion in the town had been present to hear some of the working men who had been accustomed to

"loudly sing the drunkard's song," but which was now changed to one of praise and prayer.—The same evening the "Band of Hope" met in the same room, which was nearly filled with young teetotalers, and a copy of the "Youth's Temperance Journal" was given to each, after addresses from Messrs. Mann and Morrell.

LINCOLN.

The working men of this city have originated a new temperance society, which is designated the "Sons of Temperance Working Men's Association." It has been in active operation for about three months, during which time it has accomplished much good, not only in the reformation of many, but also in reviving the members of the old society, the greater part of whom aid the new effort to spread the principles of Temperance. Success has so far attended the efforts which have been made; the weekly meetings have been well attended by mechanics, &c.—about 150 new signatures have been obtained, besides the names of many others who were members of the original society. A "Band of Hope" has been recently established, and it is looked upon as the forerunner of a sober generation. During the last month two lectures have been delivered to the members and friends—one "On Self-improvement, its importance, and the means of attaining it," by Rev. K. S. Short, the other by Rev. C. C. Nutter, "On the Great Exhibition of 1851, its probable results, industrial, social, and moral."

MANCHESTER.

On May 9th Mr. *James Teare*, of Preston, lectured in the Wesleyan Association School-room, Lever-street to a crowded and deeply attentive audience. He commenced by stating that he had been a teetotaler for twenty years, the greater part of which time he had been engaged in its public advocacy, and had visited every county in England. He was happy to tell them that the principles of Teetotalism were taking deep root in the minds of the people. Those who drank intoxicating drinks now were either ashamed of the practice, and would not drink in public, or they gave some apology for doing so. He said that in the manufacture of ale, porter, &c., there were 3,000,000 quarters of good grain consumed, which would keep 3,000,000 of people in bread for twelve months. Bread was much cheaper now than in 1846, and one reason was that many persons had ceased to drink intoxicating liquors; hence less good grain was wasted, a larger quantity was in the market, and the price was always regulated by the quantity. He explained the cause of the Americans having so much more grain than we; this was attributable to the extent to which Teetotalism prevailed there—for there 5,000 distilleries had been closed, and 10,000 liquor merchants driven out. In conclusion, he alluded to the speech made by Mr. Hume in the House of Commons, in the course of which he said that "he wished to see the Excise totally abolished, except the duties on spirits; that he was desirous of repealing the Malt-duty, for he believed that much of the drunkenness of his own country particularly was owing to the increased price of malt liquor, which drove the people to drink spirits. He (Mr. Hume) believed that the introduction of a cheap beverage like malt liquor would lead to habits of sobriety and good order among the people, and would induce them to dispense with spirits." Mr. Teare said he had certainly given Mr. Hume credit for more sense and judgment; but if there was to be "free trade" in the manufacture and sale of beer, then farewell to domestic peace, to the spread of Christianity and education, either secular or religious; for, instead of having an extension of all these, we should have to enlarge our prisons, increase our workhouses, and multiply our infirmaries and lunatic asylums.—A vote of thanks was given to Mr. Teare for his able lecture.

Advertisements, and articles intended for insertion, should be addressed to the Editor, 335, Strand, London; also, all orders for the Stamped Edition, with remittance for the amount, in postage-stamps, or Post-office orders, to John Cassell, as above.

The TEETOTAL TIMES AND ESSAYIST may be had of B. L. Green, 62, Paternoster-row, London; Ward, 54, do.; Abel Heywood, Manchester; Kershaw, Leeds; Menzies, Edinburgh; Gallie, Glasgow; and all Booksellers.

## NATIONAL GREATNESS AND TOTAL ABSTINENCE.

[From "The Greatness of the British Empire traced to its Sources," by BENJAMIN PARSONS; just published as a portion of "John Cassell's Library."]

"BY TEMPERANCE we mean *total abstinence* from all intoxicating drinks. We know that many will demur to this use of the term; but still we must maintain that our application of the word is correct. The Latin *tempero*, from which we derive the expression, is used by Virgil and others in the sense of 'abstinence.' The Greek word for temperance has the same signification; the idea is that of self-government, and implies *the moderate use of what will do us good, but total abstinence from everything which will injure us*. Philosophy, science, and common sense tell us that this is the true meaning of *true temperance*. The total abstainers of the country have been much ridiculed, because, in another designation which they bear, they are said to have adopted an outlandish word. The name to which we allude is 'Teetotalism.' Here, again, our opponents are at fault. In some parts of the country 'teetotal' is a superlative, derived from 'total,' and used as a term of stronger import. To be *tee-totally* ruined or undone implies entire destruction, beyond the hope of recovery. We need not say that this mode of strengthening a term, by doubling its initial letter, or by prefixing a syllable, is of very ancient date, and perfectly sanctioned by the classics of antiquity. The Hebrews did it; and the Greeks adopted it in the formation of their *perfect tenses*. The Saxons had a similar custom, and the Germans and others retain the same usage to this day. The proceeding seems very natural. Not only a child, but even learned men, will repeat an exclamation, a word, or sentence, when they are under the influence of wonder, or wish to be emphatic. The teetotalers may, therefore, be pardoned if they have assumed a name in conformity to the oldest of the nations, and perfectly sanctioned by the classics and literary men. Granted, the term is a provincialism; yet it ought not to be condemned on that account as outlandish. Some of the persons who deery this appellation are as loud in their denunciation of all epithets derived from Latin and Greek, and make a loud demand for pure Saxon; while others repudiate the Teutonic portion of our tongue as unfit to form a scientific nomenclature. We agree with neither the one nor the other. An expressive term is all we want to denominate any new discovery, invention, or pursuit, and this we are at liberty to borrow from any of the resources at hand. The temperance men have the same licence as their brethren; and they have adopted a word derived from the Latin, but greatly strengthened by the reduplication of its first letter; and they have applied this epithet to one of the greatest reformations of modern times.

"To some it may appear strange that in a section of this work on the advantages which the nation has derived from science, we should introduce Total Abstinence at all; but the matter is not hard of solution. Temperance is a chemical and physiological, as well as a moral question. It refers to health, intellect, and religion, and shows to what an extent each of these may suffer from diet, and especially from the beverages we use. Some of our greatest citizens have fallen through intemperance. We might mention poets, philosophers, eloquent men,

senators, merchants, and ministers of religion, who sacrificed all their usefulness to their love of strong drink. And not only drunkenness has produced sad havoc among us, but the moderate use of these poisonous liquors has been far more destructive. Of course every drunkard comes from the ranks of the professed sober drinkers; but this is not all, nor, indeed, a thousandth part of the evil. Those who boast that they can take these beverages without harm are among the most deluded of the victims of the bottle. The feeling that they cannot do without them is one of the greatest proofs they can have that the mischief is begun. Disease has commenced its fatal ravages on their digestive organs and nerves, and rendered them the poor dependent slaves of the tankard, the decanter, or the spirit stand; and, perhaps, to these must now be added the pipe, the cigar, and the snuff-box. The medicine-chest, also, and the physician, are, it is not unlikely, supposed to be equally essential to the existence of these unhappy and trembling dyspeptics. The devastation also continues; for every remedy used is an aggravation of the evil. Well has the wise man said, "Wine is a mocker," for these poor deluded moderate drinkers are its dupes every day. It professes to relieve them, but carries on its deadly work under the fatal mask. How many strong men have we seen with every nerve shattered, and every muscle shaking, through what they have called the temperate use of these destructive drinks! We have known them obliged to leave the mart, the counter, and the pulpit; we have seen them languish under liver affections, jaundice, dyspepsy, intestinal complaints, nervousness, congestion of the brain, paralysis, brain fevers, melancholy, madness, and apoplexy, and then go to the grave years before they had run out their course, or done the work which God raised them up to accomplish. And we lament to say that such has been the end of numbers of the choicest spirits in our land. Men who might have blessed their country, the world, and the Church, for half a century longer with their wisdom, eloquence, and example, have been hurried by their own vitiated appetite from all their usefulness to the bar of God, to give an account of their suicidal diet and drink.

"Never, perhaps, was this evil more prevalent than now. It pervades all classes of society; it is the scourge of the great and the wealthy; the destroying angel of the middle classes; the demon of the social circle; the bane of the Church; and the pest of the working classes. What volumes the lunatic asylum could furnish respecting this tremendous woe! How many of the masses are clothed in rags, lie upon straw, and feed on the coarsest food, with not half enough of that to satisfy the cravings of hunger, and all because of their love of drink. These liquors ruin our most promising Sunday-school children; annually seduce hundreds of our Church members; make husbands worse than lions and tigers; sink wives below swine; and people our madhouses, hospitals, unions, gaols, and penal colonies. There is hardly a person hung but the crime is more or less connected with these poisons. So far are we now advanced in intelligence and morality that were these liquors abandoned, our police, magistrates, and judges, would have scarcely anything to do. Among the multitude, also, as well as among the wealthier classes, moderation is not only the parent of drunkenness, but of deterioration of character, nervousness, indigestion, liver complaints, paralysis and premature death; so that here is an evil and a crime more ex-

tensive and fatal than any other which pervades the land, debases our citizens, and shortens human life. In consequence of its ravages we are threatened with the destiny of Egypt, Babylon, Bagdat, and other kingdoms, states, and cities, which have fallen through dissipation.

"One pleasing discovery which physiology has brought to light respecting the human body is the number of safety-valves which are almost everywhere placed for the preservation of our health and life! and it is gratifying to observe that in our national resources arising from the bounties of Providence, or the studies and toils of our forefathers, we have a remedy for every danger which may hang over us, and whenever we will we may avail ourselves of its sovereign virtue. In this consists, we had almost said, the very core and essence of our greatness. Some nations cannot help themselves if they would. They have not the means if they had the will; but we lack nothing but the will. Our ancestors have enriched us with everything we can possibly require to rescue ourselves from impending ills, and to perfect the work which they so nobly began. This is the case with respect to intemperance, and our destructive moderate use of intoxicating poisons. Chemistry and physiology give us their light, and religion adds her prohibition. The beverage is a poison. This has been shown by chemistry; it is proved by analysis, and the physiologist has tracked it through the system, and shown its deadly influence on the stomach, the liver, the intestines, the heart, the muscles, the nerves, and the brain. It has also been demonstrated that whatever affects the brain affects the mind, the will, and the moral power. Here, then, is the case as far as science is concerned. But reason advances a step further, and tells us that to plunge ourselves into disease and shorten our days for the sake of a poisonous luxury is madness; and then religion adds her authority to reason and common sense, and commands us, in the name of our duty to GOD and man, and of our responsibility at the bar of the ETERNAL, to abstain from everything which would curtail our days, abridge our usefulness, or injure our fellow citizens. Intoxicating drinks are therefore, most emphatically condemned, and must be abandoned. Of this we have no more doubt than that the sun will rise to-morrow. To suppose that the Anglo-Saxons, men distinguished by discernment, the love of self, the love of life, liberty, intelligence, and virtue, will continue to torment, ruin, and poison themselves from age to age, until they have brought their country to desolation, is an insinuation and a reflection which we should be sorry to entertain. It is true that here, as in the reformation begun by Wickliffe, the Puritans, Independents, and others, the struggle may be protracted. It may be proper that temperance and drunkenness, abstinence and moderation, should for a while exist side by side, and engage in many a fray, that they may give a complete view of their principles, and the working of the two opposite systems; but in the end, science, reason, and religion will prevail, and a people no longer unnerved by these poisons will rise up in all the majesty of physical health, intellectual vigour, moral energy, and independency of resolve, and will avail themselves of all the resources which the Constitution supplies to sweep the last vestige of corruption and despotism from the land, and obtain that millennium of liberty, prosperity, and glory, for which their forefathers sighed, toiled, and died. And then it shall be universally acknowledged that our abstinence or

teetotalism was one of the main sources of our national greatness."

Thus far from the volume. These remarks might be greatly amplified. The money, the property, the wholesome food, the talent, the intellect, the moral character every year sacrificed by these drinks is the heaviest calamity that befalls our land. A nation cannot rise without literature, science, art, liberty, morals, and religion. Take away these, and what use are the richest resources? Many savages have more of the comforts of life within their reach than our island naturally presents; but then they do not avail themselves of them. Strong drink reduces myriads of our countrymen to the condition of these barbarians. Their manners are no better—often not so good; and their real comforts frequently not so many. Only look at their dwellings, their furniture, and their food. The home of a drunkard is worse than the wigwam of an Indian. Hence, intoxicating drink is the vandal among us, retarding civilisation, and bringing back the ages of barbarism. We have seen ministers' sons, deacons' sons, pious church members' sons, thus reduced to a physical condition far below the New Hollander; the father drank the poison, preached the poison, taught his child to love the poison, and the poison sunk him below the beasts that perish. Here was the sin of the parent visited upon the child with a witness; and yet it was so natural, that it required no extraordinary interpositions of the cause to bring it about.

Intemperance has justly been called "The curse of Britain;" but we may say more: we may assert that "*Moderation is England's curse.*" Here you have the source of the evil. All drunkards come from the ranks of the moderate drinkers: but this is not all, *moderation* destroys its thousands annually. Look at the bills of mortality, and how many myriads from twenty to sixty have died through their boasted sober drinking. Look at the bankrupt list; go to the dispensary, the hospital, the union, the gaol, the madhouse, and learn how many are in each of these places, through what was called moderation. Read the catalogue of superannuations, men at forty or forty-five craving pensions, and a nurse, and all through the daily sober glass; and you are driven to the conclusion that the greatest foe to national health, intelligence, prosperity, happiness, and sound morality, is this deceitful cup.

But we need not enlarge on this point. Our love of these poisons has cost us more millions than has ever been imagined; for not merely is there the money actually paid down for the liquor, but there is the time, and, above all, the talent and the character which have been sacrificed. Here all will allow that our loss is incalculable. Granted that we are already great, yet who can tell what we might have been but for this direful scourge? To keep such a bane among us is an impeachment of our humanity, patriotism, and Christianity, because we show that we love a vile poison better than we love ourselves, our brothers, our country, or the Redeemer.

**CHOLERA.**—Of the many hundreds of persons who died of cholera in Plymouth and Devonport in the summer of 1849, down to nearly the close of its prevalence, only *one*, as far as ascertained, was a member of an abstinence society, although during that period there were from 3,000 to 4,000 pledged abstainers in those towns.—*Hon. Judge Marshall.*

### THE REV. ROWLAND HILL ON THE EFFECTS OF DRUNKENNESS.

If you wish to be always thirsty, be a drunkard; for the oftener and more you drink, the oftener and more thirsty you will be.

If you seek to prevent your friends raising you in the world, be a drunkard; for that will defeat all their efforts.

If you would effectually counteract your own attempts to do well, be a drunkard, and you will not be disappointed.

If you wish to repel the endeavours of the whole human race to raise you to character, credit, and prosperity, be a drunkard, and you will most assuredly triumph.

If you are determined to be poor, be a drunkard, and you will soon be ragged and penniless.

If you would wish to starve your family, be a drunkard; for that will consume the means of their support.

If you would be imposed on by knaves, be a drunkard; for that will make their task easy.

If you would wish to be robbed, be a drunkard, which will enable the thief to do it with more safety.

If you would wish to blunt your senses, be a drunkard, and you will soon be more stupid than an ass.

If you would become a fool, be a drunkard, and you will soon lose your understanding.

If you wish to unfit yourself for rational intercourse, be a drunkard; for that will render you wholly unfit for it.

If you are resolved to kill yourself, be a drunkard, that being a sure mode of destruction.

If you would expose both your folly and your secrets, be a drunkard, and they will soon run out as the liquor runs.

If you think you are too strong, be a drunkard, and you will soon be subdued by so powerful an enemy.

If you would get rid of your money without knowing how, be a drunkard, and it will vanish insensibly.

If you would have no resource when past labour but a workhouse, be a drunkard, and you will be unable to provide any.

If you are determined to expel all comfort from your house, be a drunkard, and you will soon do it effectually.

If you would be always under strong suspicion, be a drunkard; for, little as you think it, all agree that those who steal from themselves and families will rob others.

If you would be reduced to the necessity of shunning your creditors, be a drunkard, and you will soon have reason to prefer the by-paths to the public streets.

If you would be a dead weight on the community and cumber the ground, be a drunkard; for that will render you useless, helpless, burdensome, and expensive.

If you would be a nuisance, be a drunkard; for the approach of a drunkard is like that of a dunghill.

If you would be hated by your family and friends, be a drunkard, and you will soon be more than disagreeable.

If you would be a pest to society, be a drunkard, and you will be avoided as infectious.

If you do not wish to have your faults reformed, consent to be a drunkard, and you will not care for good advice.

If you would smash windows, break the peace, get your names broken, tumble under carts and horses, and be locked up in watch-houses, be a drunkard, and it will be a range if you do not succeed.

If you wish all your prospects in life to be clouded, be a drunkard, and they will soon be dark enough.

If you would destroy your body, be a drunkard, as drunkenness is the mother of disease.

If you mean to ruin your soul, be a drunkard, that you may be excluded from heaven.

Finally, if you are determined to be utterly destroyed, in estate, body, and soul, be a drunkard, and you will soon know that it is impossible to adopt a more effectual means to accomplish your—end.

### THE CENSUS.

#### THE REMINISCENCES OF AN ENUMERATOR.

SIR:—It has been observed, if any one is desirous of forming a correct judgment on the "condition-of-the-people question," he must in the current of his inquiries direct his special attention to the contents of the Temperance periodicals. The "Census Returns" constitute an important item in such question, and I therefore conclude that the following reminiscences may not inappropriately appear in the pages of the TEE-TOTAL TIMES.

Having been duly enrolled one of Her Majesty's royal army of 30,000 enumerators, for the purpose of visiting the domiciles of her liege and true subjects in the United Kingdom of Great Britain and Ireland, in order to make the Census returns, and now having fulfilled my mission, I certainly do not feel disposed, after having travelled from Dan to Beersheba, to cry "all is barren." It is true that the remuneration was by no means lavish for the labours involved; but my philosophy helped me in the matter, for I knew this to be the generally prevalent principle of all the subaltern situations in both Church and State.

But even the direct duties of the office were not devoid of interest and instruction in their fulfilment. My district lay amongst the poorer classes, great numbers of them emigrants from the Emerald Isle, and the greater portion of them entirely ignorant of the nature of my mission; and yet, after having had to visit upwards of 200 of these families, I bear my testimony with pleasure that I was not discourteously received by any one of them. Though many of them were destitute of scholarly learning, intelligence and good sense were frequently manifest in their inquiries as to the objects and uses of a Census. And when, in a kind of running commentary, I briefly explained to them its purposes by such familiar statements, as that when the number of the population was known, with the amount of bread-stuffs produced in the country, and the quantity of corn and cattle brought in from abroad, it enabled the Government to know to what extent the people were provided with food—that if there were plenty it might be expected to be cheap, and in case of a scarcity that they might in time make provision for more—and so with every other article of family consumption;—that when the present returns were compared with the former, they would probably show that life was more extended, and, therefore, more valuable; and that this lengthened life would indicate that the people in the mass were better in circumstances, better fed, and better clothed; and, from the increased number of new houses, had more comfortable homes—and so it would evidence that the people were more virtuous, temperate, and happy;—and that, when length of life in connection with the various trades and professions was contrasted, it would be seen which were detrimental and which others were favourable to health and long life; and that all this, and much more important and useful information, was to be obtained from the little trouble of their putting down their names and trades and ages upon the paper which I had to leave;—suchlike explanatory remarks, hurriedly given in the course of my canvass, appeared to shed a new light and to waken up a new interest among many of them, and they seemed anxious to render the information as correctly as possible. The Irish were generally my most inquisitive interrogators, and their apt remarks in reply showed how readily and fully they appreciated the objects of a census. One woman, indeed, was afraid that the purpose might be an arrangement for sending them back, while another pettishly replied that they could not be sent to a worse place; but, observing at the same time a large plate of wheaton bread, very thickly overlaid with butter, standing on the table before me, I pointed to it, and they smiled assent, when I said, it was quite possible to send them where they might not

fare so well, nor have such plenteous wholesome food; and, with such providence, they should learn the lesson of a grateful contentment.

From the low state of education in my district, I calculated upon much trouble in making up my schedules, for the Government officials had been wary enough not to annex the penalty to non-filling up, but to the act of refusal to give information—making it wisely enough the duty of the enumerator to draw up the schedule. But I had much less to do than I expected. A neighbourly feeling had generally prevailed, and they had had the kindness and forethought to do for each other what was needful to do. On examining their returns, the term *visitor* frequently occurred among the Irish families; and on inquiry I was amused to learn that it meant permanent residents who could not afford to pay for their lodgings, and who were not, in consequence, expected to pay. However inconvenient such cases might be, they were by no means uncommon among them; and seeing that such cases were the product of that simple good-heartedness so frequently found amongst the poor, I contemplated the primitive feeling with a deepened satisfaction; and I thought how desirable it was that these latent feelings of our nature should be nourished and cherished amongst such people; that their bickerings and their strife should be ended, that a common kindness be made to reign in its stead. Would it not be more so were the beautiful precepts of Christian love taught to them at their own firesides, instead of being so exclusively held forth from the mere fashionable rostrums of our congregated assemblies. One old man was like to prove an exception to my rule, he most determinedly assuring me that he would neither sign nor say. King David, he said, had sinned in such matter before, and brought a plague upon the people; and though he was an old man now, he had never known the census taken but it had been followed by a pestilence; he, therefore, made a point of conscience of the matter, and would have no hand in bringing such guilt and evil upon the land. However, in due time I found the items of the paper fully entered, and I was enabled to perfect my returns.

There were three things which were very apparent in the course of my visitations. First, *The deficient state of education*, and that more so amongst the Irish than either the English or the Scotch; but it is gratifying to reflect that a sure and certain change is in progression, from the fact that there are *half-a-million* of scholars annually in process of receiving an effective education in the Government schools of Ireland; and the rising up of 500,000 properly educated men and women annually in the midst of their population must, in a few years, produce a mighty beneficial change. Second, *The neglected and dirty condition of the Irish dwellings*. But even to them, comfortless as they appeared to me, I thought they must be a state of progressive improvement when compared with the mud hovels they had probably left behind them. By their intercourse with the habitudes of the people, of whom they now form no inconsiderable part, by their intermixed marriages and relationships, they will most assuredly slowly and imperceptibly graduate into a better state of being and doing. The third was, that such visitations could not fail to impress upon the most cursory observer *the correctness* of our respected townsman, Mr. Doubleday's "Theory of Population;" for while they were as warrens as to children, there were in proportion but few old people amongst them. And I met but one, in a population of upwards of 800, who had crossed the bounds of a century of years, and the state of helpless, childlike, and almost unconscious existence into which she had lapsed, was eminently calculated to impress the lesson of the preacher, "to redeem the time," make the most of life in all its great objects and purposes and true enjoyments, "before the years draw nigh when thou shalt say, I have no pleasure in them."

And now for the moral of my narrative. I have said

nothing of *the vice and intemperance* of the poor. The want of providence and domestic management among them; strong and healthy women who had neither list nor thought to cleanse their dwellings; and the want of industrial habits amongst the able-bodied men, though perfectly aware that vice and poverty act and re-act, and alternate as cause and effect to the prolific production and perpetuation of squalor and wretchedness. I thought—before we so unequivocally condemn—if I had some of our sanitary reformers with me, I should endeavour to enforce this truth, that something more is needed to be done for this class of people than the "washing the outside of the platter," in cleansing of our public streets and lanes, that some judicious machinery is required to enter their dwellings, to white-wash their walls, scrub their floors, wash their tables, and clean their windows; not only to tell them what to do, but to show them how to do it; and how such efforts and cleansings would minister to their domestic comforts and enjoyment. Until they are thus practically taught, they cannot have a conception of the thing nor how to attain it, and it would be absurd to expect that they should strive after it. Having thus cleansed their dwellings, I thought, had I the power of the Exchequer Chancellor, I would repeal the Soap-tax, so that they might most thoroughly cleanse their persons, and abrogate the knowledge taxes, so that they might enlighten their minds. And could I have got the attention of our clergy and ministers, I would have taught them the lesson of domiciliary visitations; so that, by the loveliness of Christian precept teaching by example, they might have improved their hearts. And I would, in conclusion, enforce the duty of universal courtesy and kindness upon all; in our manufactories and workshops, upon masters towards men; upon workmen towards labourers, and others that are under them; towards relatives and strangers; so that, by a more general cultivation of the socialities and immunities of life, we may ameliorate the condition and secure the permanent happiness of all. Alas, alas! how vain the thought, while drink, strong drink rules predominant in the social customs of every class of British society. It requires the probe of *Teetotalism* to reach the core of the disease, and the only available and effectual remedy is to be found in the prescription—**ABSTAIN**. So end the reminiscences, lessons, and reflections of an humble  
ENUMERATOR.

Newcastle, June 12, 1851.

### THE WAYSIDE SPRING.

OH! a sacred thing is the wayside spring,  
That runneth so clear and bright—  
That floweth along, a gladsome thing,  
Nor stayeth by day or night;  
Where the thirsty reaper laves his brow  
When the harvest time is nigh,  
And the herdsman leads his kine to bow  
Where its sparkling waters lie.

Wert thou a gem in the mystic clime  
Of some hidden cave of earth?  
Was not the sun of the bright spring time  
Shining upon thy birth?  
For in winter thou flowest as clear and free  
As beneath the summer sky—  
A king, if one upon earth may be,  
Of immortality!

A blessing be on thee, wayside spring,  
That givest health to all—  
To the flowers that spring—the leaves that cling,  
Where the crystal waters fall:  
Thy pebbly grot makes glad the spot  
When summer flowers are fled;  
Fount of the green sward, that dieth not  
In thy clear and pearly bed.

## EXTRACTS FROM THE DIARY OF A BAPTIST MINISTER.

JUNE.

"WENT to visit a sick workman. I found him confined to his bed, and in great poverty. He did not display any desire to obtain 'the common salvation.' And no wonder. Strong drink has seared his conscience. It has made him forget God, and now it 'biteth like a serpent, and stingeth like an adder.' But an unsaved soul is not the only evil inflicted upon him by strong drink. It has made him a pauper. For twenty years, at least, he has had constant employment at twenty-five shillings a week. He has been ill for three weeks, and now has not a penny of his own! Had he been an abstainer, he might have had fifty pounds in the savings bank; as it is, he is dependent upon charity. Having suitably addressed him, read some appropriate portions of the Scriptures, and prayed with him, I left his wretched home resolved to be more zealous in teaching working men the wisdom of temperance principles."

"A man came to my house. 'I want to see if I can sign the pledge here.' My wife came to my study, and told me a rough, wild-looking man wished to sign the pledge. I requested her to send him up. When he came in, I recognised him as a man whom I had once visited. 'Ah! sir, if I had only taken your advice, it would have saved me ten pounds, and a week's drunkenness.' He signed the pledge, and, after I had exhorted him to pray to God for grace and strength to keep his pledge, he departed."

"Received a request to visit a family in a very wretched street. It was to see a young thief. I went. The house was dark and filthy; the room in which the family lived, a scene of disorder and dirt. A woman was sitting on a broken chair, and did not move to give me another. Sitting down, uninvited, I said, 'I have come to see your boy. What has he done?' 'What has he done?' There he is—look at him—what has he done? Oh, the young rascal, he steals everything. He takes his shoes and sells them; he breaks into the closets and gets out all the bits o' clothes, and sells them for sixpence. He's a young villain—he is. Did he not break open Murphy's door, and steal the bed-clothes? Aye, he did; sure he did. And his father bate him for it. He's a thief—that's what he is. Why, don't we thrash him, and starve him, and send him to the police, but it's of no use—not a bit of it, master—your reverence.' And yet this child is only nine years of age!" THE PARENTS ARE DRUNKARDS.

"Called to see a poor woman who has begun to attend our preaching services. 'What induced you to come?' 'Well, sir, my husband; he has been a gay man, sir,—heard you speak at a Temperance Meeting, and he thought he would like to hear you preach. He came one Sunday, and when he returned from the chapel, he said he should take me with him next time. And we came, sir, and, O, sir, your sermon was such a comfort to me.' 'And your husband; how is he?' 'He intends coming, sir, and I hope God will do him good.' We then engaged in religious discourse, and, after reading the Scriptures and prayer, I left, promising to return to see the husband. May God make me a blessing to this household!"

"During some ministerial calls I met with a person who has been addicted to drinking. He would get drunk, fight, come home laden with mud, beat his wife, and then tumble into bed. He is now a total abstainer, and attends our chapel. His wife signed the pledge in my book, and said, 'We never were happier than we are now, and I am coming to hear you preach, sir.' I told them how much I rejoiced in their well-doing, and made some remarks on the importance of adding to their temperance—godliness. I then gave them a religious book, and went on my way thanking God, and taking courage."

"I am about to lay down my pen. It is time to make a few visits. I am sure to meet with some drunkards. What shall I do? Pass them by? Would my Master have done so? Counsel them to drink a little? Would not this be folly? What, then, is my duty? To urge them to repent, to declare the gospel unto them, to tell them it is their interest and duty to abstain from all intoxicating drinks, to show them the example, and to pray with them, that God may give them grace to 'live soberly, righteously, and godly in the present world.' Lord! help me to do this! Thine shall be the glory! AMEN, and AMEN!"

## INTEMPERANCE AND IDIOCY.

SOME years ago the Legislature of Massachusetts appropriated a sum of money, to be expended under the direction of Dr. Howe, Superintendent of the Asylum for the Blind in South Boston, to make experiments in the instruction of idiots. In his report to the Legislature, he estimates the number of idiots in Massachusetts at between twelve and fifteen hundred. "It may be assumed as certain," he says, "that, in all cases where children are born idiotic, the fault lies with the parent." While we should be slow to make such a sweeping assertion, it is probably true as a general principle. From the best data that can be obtained, Dr. Howe concludes that three-fourths of all idiots are born of intemperate parents. The following, among other cases mentioned in his report, present a painful illustration of these facts:—

"No. 58. H. C. F., aged 33. His mother was extremely intemperate for several years before his birth, \* \* \* and died of *delirium tremens*. Muscular vigour is impaired by a singular affection of his nervous system, which gives him the *air, gait, and appearance of a drunken man*. He seems to have inherited from his mother a strong resemblance to her acquired habit of body. He trips and staggers in his walk. \* \* \* The motions of his muscles are suddenly checked, his jaw is arrested in the act of chewing, his lips in the act of speaking, or, if walking, and the stoppage is considerable, he stumbles, perhaps falls down. Sometimes he remains insensible for a minute or two, and is afterwards utterly unconscious of what passed. More often the command of one muscle, or of one side, is lost for an instant, and he is obliged to hitch and wriggle along with the others. Thus the poor creature drags himself about, a living monument of his mother's shame."

"No. 129. Abner H., aged 33. When a boy he had a passion for *burrowing in the earth like a rabbit*. He still, at times, will wander off into the woods, dig a hole as for a cellar, collect wood, and go on for days with this occupation, until discovered and brought home. The general appearance of these idiots (for A. has a sister idiotic), is said to be remarkably like that of *their parents when they were in their long debaucheries*."

Of all the long, lank, lean, and miserable retinue that follow in the wake of the sale and use of intoxicating liquors, what is there that can compare with idiocy—the blotting out of the mind of the unborn infant? What parent can taste the fatal bowl when he contemplates such a result? What trafficker can look on this picture and not shudder? No wonder the miserable retailer and consumer of alcohol, in the delirium of drunkenness, sees ghosts, hobgoblins, and spiteful devils hovering round him, eager to avenge those whom he has deprived of property, of reputation, of reason, and even of mind itself.

WATER.—Dr. Mainwaring asserts that water is the most wholesome drink, the most suitable for human nature, answering all the purposes of common drinks; it is a drink that is a rule to itself, and requires little caution in the use of it, since none will be tempted to drink more of it than he needs. In the primitive ages of the world, water drinkers were the longest livers by hundreds of years; not so often sick or complaining as we are.

## GRAND TEETOTAL DEMONSTRATION OF ALL NATIONS, 1851.

FROM a CIRCULAR just issued we learn that the Committee for conducting various Teetotal Demonstrations during the period of the Great Industrial Exhibition, have made the following arrangements:—

As it is expected that many leading members and advocates from various parts of the kingdom, as well as from America and other distant nations, will be in the Metropolis about the end of July, the Committee have determined upon holding a Conference, for the purpose of receiving reports of the progress of the Temperance cause, and for the discussion of such questions as may be deemed of importance to its more rapid progress. For this purpose they have engaged the Lecture Hall of the Literary and Scientific Institution, Aldersgate-street, for two days—namely, Thursday, July 31, and Friday, August 1. SAMUEL BOWLY, Esq., of Gloucester, is expected to preside. The terms of admission will be the production of a card of membership.

On Sunday, August 3, arrangements are making for sermons to be preached in numerous places of worship.

On Monday, August 4, a meeting will take place in Exeter Hall, at six o'clock in the evening. LAWRENCE HEYWORTH, Esq., M.P., in the chair. The object of this meeting is to give a hearty welcome to our teetotal brethren and sisters who may visit the Metropolis at that period. A select company of the celebrated Welsh Choristers are expected to sing some of their popular melodies. The admission to the Hall to be free.

On Tuesday Morning, August 5, it is intended to assemble in Hyde-park, near the entrance at Hyde-park-corner, Piccadilly, at nine o'clock, there to form a regular line up to the south entrance of the Crystal Palace (ready to enter as soon as the doors are opened). The Committee recommend that all present on this occasion—as well, indeed, as at all the large meetings to be held at that period—wear a neat sprig of white roses in the button-hole of the left breast; and to preserve uniformity, and to save expense, these sprigs are provided by the Committee, and will be furnished to the members at threepence each. These may be had of Mr. Tweedie, bookseller, North Wellington-street, Strand, of the Secretaries or Committees at the various places of meeting, and at Exeter Hall on the Monday evening. As the friends, after visiting the Exhibition, will probably be scattered, no aggregate meeting will be held on Tuesday evening, but special meetings will be held in the British School-room, Harp-alley, Farringdon-street; Hawkstone Hall, Waterloo-road; and Fitzroy Hall, Little Portland-street, opposite the Polytechnic Institution, Regent-street.

On Wednesday Morning, August 6, a Public Breakfast Meeting will be held in the London Tavern, Bishopsgate-street, when J. S. BUCKINGHAM, Esq., will preside; and several eminent advocates, chiefly from America, are expected to address those present. Breakfast will be ready at nine o'clock precisely. Tickets 2s. 6d. each.

The Surrey Zoological Gardens are engaged for the remainder of Wednesday; to be opened at one o'clock in the afternoon. Admission, 1s. Several societies will walk in procession, but without music or regalia,

from their respective halls. In addition to the very numerous attractions provided by the managers of the Gardens, the Welsh Choristers and the Shapeotts' Saxehorn Band are engaged by the Committee.

At the meeting to be held in the Gardens during the afternoon for the advocacy of Teetotalism, it is intended to present two documents for approval and adoption: *first*, a loyal address to Her Majesty, Queen Victoria; and *secondly*, a memorial or petition to the House of Commons, praying for inquiry as to the state of existing laws in reference to the manufacture and sale of intoxicating liquors, and other matters connected with the progress of the Temperance movement.

On Thursday, August 7, St. Martin's Hall, Long-acre, has been engaged for another opportunity of hearing the Welsh Choristers, and for the advocacy of Teetotal principles. It is expected that the chair will be occupied by JOSEPH LIVESSEY, Esq., of Preston, and that the meeting will be addressed by several "men of Preston."

The Lecture Hall, Chapel-place, Great Suffolk-street, Borough, and also the Good Samaritan Hall, Little Saffron-hill, will be open on this evening at eight o'clock.

Friday, August 8, will be devoted to a steam-boat excursion, and a meeting at Gravesend.

The Committee suggest the advantage of any London excursions which may be contemplated, taking place, if possible, on this day.

In addition to these arrangements for the larger demonstrations, the Committee have advertised the principal Temperance halls and rooms in the metropolis and suburbs, as places where meetings are regularly held on the evenings specified, and where the respective committees will rejoice to receive the visits of strangers from the provinces or from distant lands, who may favour them with their presence and advocacy; or their names and addresses will be forwarded by the Committee, if entered upon their Registry at No. 59, Fleet-street. A list of the principal places appeared in our last number.

We need scarcely tell our readers that in making these arrangements the Committee have incurred great responsibilities, both as to *personal effort* and *pecuniary liabilities*; and considering these, together with the greatness of the occasion, we regard it as the duty of all Teetotalers to second the efforts of the Committee—first, by rendering them all the *personal aid* they can in diffusing information and exciting interest as to the arrangements they have made—in preserving order at the larger meetings, in promoting the sale of tickets for the public breakfast and the Zoological gardens; and, secondly, in *obtaining donations* to the fund opened for carrying out the proposed objects. Admitting that some of these demonstrations may, by strenuous effort, be made to cover their own expenses, there are others which, in consequence of free admissions, &c., must necessarily leave a large deficiency. The expense of duly advertising the meetings, and the incidentals connected with holding them, will be no inconsiderable item, to say nothing of a liberal distribution of tracts at all the larger gatherings, a work to which we are glad to find the Committee attach great importance, as an instrumentality by which lasting good may be effected. As such a splendid opportunity for promoting our salutary principles has never occurred in the history of Teetotalism, and may not occur again for years, the members of our societies will surely feel bound to exert themselves to the very utmost to make these

demonstrations worthy of the principle—worthy of the occasion—and worthy of being recorded as forming an important era in the history of the Temperance Reformation.

In order to facilitate the collection of donations from members and friends, collecting cards are prepared, which the Secretaries will readily forward in any number that may be required.

The next monthly meeting of the Committee and Delegates will be held on Friday evening, July the 4th, at half-past seven o'clock precisely, in the Good Samaritan Hall, Little Saffron-hill, near Clerkenwell-green.

#### STATE OF THE JUVENILE POPULATION.

IN our last Number we informed our readers that the proprietor of the *Standard of Freedom* had resolved to send a SPECIAL COMMISSIONER to conduct a series of investigations in the manufacturing districts of Lancashire, &c., into the state of the Juvenile Population; with a view to ascertain, as far as practicable, the influence of Sabbath-school instruction upon their condition and character. That commissioner has visited Manchester, Salford, and Bolton, and the result of his investigations has been made known in letters of considerable length, in the numbers of the *Standard of Freedom* for June 7, 14, and 21. The inquiries have been conducted, we can confidently state, with the greatest impartiality, and, certainly, with no desire to underrate Sunday-school instruction as to its importance or general utility. Yet he has made some frightful disclosures;—some of them, we are sorry to say, in reference to young persons of both sexes—some of them mere children—precocious in vice, and constant frequenters of those hotbeds of vice, drinking saloons, low theatres, &c., and, at the same time, constant attendants at Sunday-schools. We commend these statements to the serious perusal of all patrons, superintendents, and teachers of Sunday-schools—to the Committee of the SUNDAY-SCHOOL UNION—to the Rev. JOHN BURNETT—and to all who profess to regard the statistics published in the "Voices from Prisons and Penitentiaries" as unworthy of notice, as "trumped up," or as "a hoax" practised upon well-meaning but greatly "duped" gentlemen. It becomes all who desire that Sunday-school instruction should accomplish its intended object to look a little more after their pupils, and especially to warn them against the seductions of such haunts of infamy as we have named. The Commissioner ascertained that teachers, as well as children, were frequenters of these places, and that, in most cases, STRONG DRINK was a chief attraction.

BIRMINGHAM, we understand, is the next place to be visited by the Commissioner. Other large towns will probably be visited also; but as these inquiries must necessarily incur considerable expense, we put it to the secretaries and committees of temperance societies in most large towns whether it is not in their power to render essential service in this matter, by instituting such inquiries in their respective localities as may lead to a knowledge of the real state of things. If they do this, and furnish us with the results, we will take care that their reports shall be duly published.

#### TESTIMONY OF RESPECT TO JOHN CASSELL, ESQ.

THE Committee by whom the recent series of large temperance meetings in Exeter Hall was conducted, have determined on inviting the friends of the Temperance Movement to an evening party, as a token of respect to John Cassell, Esq., by whom the above-named demonstrations were projected, and through whose exertions, mainly, they have been brought to a successful termination. The meeting will take place at the LONDON TAVERN, Bishopsgate-street, on Monday evening, July 14th. Refreshments will be ready at six o'clock, and after tea the chair will be taken by LAWRENCE HEYWORTH, Esq., M.P. The meeting will be addressed, on given topics, by the Rev. W. FORSTER, of Kentish-town; THOMAS BEGGS, Esq., and other competent speakers. As the admission will be by tickets only, and as but a limited number of tickets will be issued, an early application will be necessary. The names of the persons from whom tickets may be obtained, will be found in our advertising columns.

#### WHAT GOOD HAVE TEETOTAL SOCIETIES EFFECTED?

THERE are several topics to which we might turn the attention of our readers, the right apprehension of which tends to strengthen our position, such as the fearful destruction of so much good wholesome food in the manufacture of these pernicious liquors; their evil effects on the body, soul, character, and condition of man—the poverty, crime, lunacy, disease, and death generated by them—their blighting influence on the church and the world, all of which are well attested by the page of history and the observation of all discerning men. We leave these, however, and other kindred topics, as matters for future discussion, only remarking how much the right understanding of them will be facilitated by a practical subjection to our principle. When persons study the higher doctrines of religion before they attend to its simple principles and obvious duties, they are not likely to make much progress in religious knowledge; we believe that many of our statements and opinions appear erroneous for the same reason. Let present convictions be complied with—present duty attended to—and future enlightenment on subjects which are now but dimly discerned will break in upon the mind like the light of day, and will give strength and stability to the moral principle which originated the movement. We cannot all think alike on all subjects, but the Christian and the philanthropist may act alike in this. The evil against which we contend is great, but, through the divine blessing, and the use of appropriate means, it may be overcome.

After so many years' experience of the practical working of the abstinence society, it would hardly be doing it justice merely to exhibit its principle, and to plead for its adoption, without already appealing to the good already effected by means of it; for however satisfactory may be our defence of its principle, we must not refuse the favourable testimony that experience and observation furnish as to its practice. Its success has not been equal to the wishes of its friends, nor to the expectation they cherished at the time it was first put in operation; but for this they blame it not. The evil it has had to combat is one deeply embedded in the very heart of our social system. The prejudices, prepossessions, and practices of our people are all opposed to it. The vice of intoxication is fostered and fed by popular but corrupting customs, and even the sweet civilities of life are made its advocates and abettors. Courtesy and kindness, friendship and hospitality, with the best intentions in the world, are daily giving it currency, and

thus helping it onward in its fatal progress. Good people who patronise strong drink encourage its manufacture, sale, and use, and are, therefore, accessory to the propagation of intemperance. They forget that the frequent use of alcoholic drinks is all that is needed to make a drunkard, and that, while engaged in what they consider an act of kindness, they may be guilty of the most cruel act that one man can perpetrate on another. So long as the religious and the respectable among us keep up the drinking customs, all efforts to reform our country will be greatly impeded. If our society had only the public-house to contend with it would soon diminish drunkenness, and leave these houses little to do; but domestic drinking is that which, in many cases, gives the drunkard his first lessons—teaches him to regard drinking as a virtuous and happy indulgence—brings out the first lineaments of his character, and sends him forth to get finished in the tap-room and the tavern.

When we therefore see what our society has had, and still has, to contend with, we need not wonder at the position it occupies, after twenty years of domestication amongst us. We must not, however, estimate the good done by it, by that alone which meets the eye. For one drunkard that it has reformed, we believe it has prevented a hundred persons from contracting that vice, and from all the moral pollutions that are its concomitants. Although the number of reformed inebriates is not so great as we desire, many such have died sober men, and humble Christians, and some such are still alive, trophies to our cause, and blessings to society. But besides the direct benefit accruing from our movement, much collateral good has flowed from it. No one can do good without getting good, and much talent and worth has been elicited and cherished by means of it. It has also drawn public attention to our national vice—singled it out of the catalogue of our social sins—exhibited to general inspection its insidious beginning, its imperceptible progress, its fatal termination. It has traced this virulent disease to its apparently harmless origin, the single glass, the friendly dram, the cup of kindness, that reputable tasting which custom sanctions and public opinion approves—that measured moderation which goes on for a while with a smoothness that excites no suspicion, and which puts on its iron chain so imperceptibly that the victim feels it not until he is a ruined man. Abstinence societies have explained the rationale of intemperance in its compound character, as a disease and a sin; they have pointed out the properties of alcohol, its effects on the human body, and through it on the mind and soul of man, deranging the nervous system, exciting the passions, blunting the moral sensibilities, deadening the conscience, and by a deluding influence, peculiar to this class of poisons, leading the whole man, body, soul, and spirit, to ruin, and making him the more confident the more he needs moral power. Alcohol is now reckoned a suspicious character by many of his former friends. His power is not now universally acknowledged. His right to reign, or even to live, has been called in question, and many hundred of thousands, in this and other lands, have cast off their allegiance to him. A man may now sit at the festive board without doing him homage, and go home from the hospitality of a friend with all his faculties entire, without being stared at as singularly sober. So far as our principles have been embraced, either in this or other countries, so far has good been done; and were all Christians to embrace them, (and where would be the harm of it?) the beneficial effect on the country, the community, the family, the individual, and, above all, on the church of the living God, would be such as no tongue could tell, no pen describe. Reader, see that you do your part in bringing about this blessed consummation. "He that knoweth to do good, and doeth it not, to him it is sin."—*From an admirable tract, just issued by the Scottish Temperance League, entitled "The principle and practical operation of Teetotalism," by R. Kettle, Esq.*

"OH! DON'T LOOK AT MY MOTHER!"

God grant that I may never witness another such a soul-harrowing spectacle! I had just left the chamber of affliction—a bedside bright with the irradiations of glory, when I was startled in the midst of deep musings by frantic screaming. On hastening up an obscure passage from whence the cries proceeded, I observed a human being, huddled up in a corner, leaning against a shattered wall, the remnant of an old house in ruins. She was clad in a ragged gown, besmeared with filth and blood, exposed to the northern blast and drizzling rain; her knotted hair hung wildly over her head, which was partially enveloped in her lap. I discovered, however, a frightful bruise on the left cheek, which had closed the eye above, and a wide gash was under the other, from which the blood was trickling down.

As I gazed upon this wreck of humanity, my heart sunk within me. She was a mother; by her side stood a barefooted, thinly attired, half-starved little girl, with an intelligent countenance, who, on perceiving my fixed eye, threw her skeleton arms around her parent's neck, and endeavoured to screen her from observation, exclaiming, in tones most plaintive: "Oh! don't look at my mother!"

"Why not, my dear child?" I inquired.

"Because," said the poor girl, while crying, "mother is such a drunkard, that I am ashamed for any one to look upon her."

"Is your father kind?" I asked.

"He is dead, sir. He threw himself overboard, and was drowned, on his way to transportation for a crime he committed when in a state of drunkenness. We had such a happy home before mother and father took to drinking."

The imbruted parent, on hearing this exposure, struck the innocent girl upon the head, which staggered her to the ground, and shouted vociferously,—

"I will have more gin; if you don't get some I will murder you."

On gently remonstrating with the wretched inebriate on her inhumanity and intemperance, she looked up into my face, and stammered forth from her quivering and blistered lips sentiments too profane for repetition. With some difficulty I dragged her to her desolated tenement. Three days afterwards she died in a state of furious delirium, raving for drink—a mass of bloated putrescence.

That woman was formerly a devoted Sabbath-school teacher, and distinguished for personal and intellectual attractions. Five years after her marriage with one of the best of men, the domestic hearth was the sacred sanctuary, the mother's knee the holy altar where the story of a Saviour's love was impressed upon the opening mind of her first-born child. But, alas! the subtle serpent—strong drink—gained access to their earthly Eden, and entwined its iniquitous folds around the sweet endearments of social enjoyment. The Sabbath soon lost all its sacredness, and home all its sweetness, and depravity, crime, misery, suicide, and ignominious death followed in rapid succession!

Christian mothers and daughters of England, can you, after this melancholy narrative, continue to drink a liquor which can thus transform your sex into the very personifications of vice and woe, and cause a child to blush at its mother's iniquity and shame?

JOHN H. ESTERBROOKE.

THE NUTTY FLAVOUR.—The Rev. T. P. Hunt, of Wyoming, Pennsylvania, writes—"While I lectured in Philadelphia, I became acquainted with a man who was extensively engaged in making wines, brandy, &c. Through my influence he abandoned the horrid traffic. He informed me that, in order to produce the "nutty flavour," for which Madeira was so much admired, he put a bag of "cockroaches" into the liquor, and let it remain there, until the cockroaches were dissolved. If any wine-drinker doubts it, he can soon settle the question by an experiment.—Boston (U.S.) Christian Times.

## TEETOTAL OPERATIONS.

## WESTMINSTER.

A grand gathering of the City of Westminster Band of Hope took place in the Temperance Hall, Broadway, on the 30th ult. The Rev. Isaac Henson, a fugitive slave, presided. The following sentiments were ably spoken to:—"The child's duty," by Mr. A. Duffy; "The mother's duty," by Mr. John H. Esterbrooke; "The teacher's duty," by Mr. W. Harper. Some effective recitations were delivered by children of the Band. The Temperance Choral Society added much to the interest of the evening by their excellent singing. At the close of the proceeding a juvenile deputation presented an address to the rev. chairman, welcoming him in the spirit of brotherhood, and strongly protesting against the atrocious wickedness of American slavery, the reading of which created extraordinary sensation throughout the dense assembly. The rev. gentleman, on rising to reply, was applauded for some minutes, and appeared to be deeply affected. He gratefully acknowledged the document—to which was appended the signatures of 700 children—as one of the noblest presentations he had ever received, and as an expressive tribute of their affection and British patriotism.—The juvenile movement is making cheering progress in this extensive locality.

## BRISTOL TOTAL ABSTINENCE FETE.

The members and friends of the above society held their annual *fête* at the Zoological Gardens, on Whit-Tuesday, which, notwithstanding the very unfavourable weather, was attended by several thousands of people. The juvenile teetotals, composing what are called the "Bands of Hope," assembled as usual in Portland-square, and, despite the rain, had a respectable appearance. From Portland-square they marched to Queen-square, where they were joined by the Bedminster "Band of Hope," which, with its new banners, &c., formed a very attractive portion of the procession. From Queen-square they proceeded in the most direct route to the gardens, where they arrived about twelve o'clock, and, apparently indifferent to the wet, betook themselves to their accustomed amusements, which were continued with unabated zeal till notice was given to quit in the evening.

To vary the proceedings, as well as to have an opportunity of disseminating total abstinence principles, public meetings were held, the first of which took place at three o'clock.

The chair was taken by Mr. Handel Cossham, of Wickwar. After a temperance hymn had been sung,

The CHAIRMAN said he was one of those who thought man ought to enjoy himself, and that God designed he should do so; everything in this world indicated such to be the will of God. But what was it that on these festive occasions interfered with man's enjoyment? Strong drink (hear, hear). As he came to that meeting he passed two or three clubs which met in public-houses, around the doors of which were a number of young people who were thus receiving an education which would in all probability become to them a curse in this life, and a greater curse in death. Speaking of clubs he perhaps might be permitted to mention a rather startling fact connected with them. These clubs were supported chiefly by those who acknowledged the importance of providing in health for a time of sickness, and yet it had transpired that more than one-sixth of the whole amount subscribed was spent in intoxicating liquors. Drink appeared to be interwoven with everything. Births, deaths, marriages, and christenings were all celebrated with drink: in short when a man came into the world they washed him with drink, and when he died they washed him out. It was used in connection with their religious services and holidays. Now, he was not one to object to holidays; indeed, he should like to have them oftener, and one great reason why the working classes could not have a holiday more frequently was because they spent in drink that which would have enabled them to obtain a day's rational pleasure. Amengst the many evils connected with the drinking usages of the country was the fact that upwards of 1,050,000 acres of land were employed in producing the materials for the manufacture of intoxicating liquors. If this were sown with wheat it would produce, supposing each acre yielded  $4\frac{1}{2}$  quarters, which was about the average, 4,725,000 quarters, or 37,800,000 bushels; and supposing each bushel made 64 lbs. of bread, it would be sufficient to supply 4,148,715 persons with that article every week. Now this cut both ways; it not only diminished the means of securing food, but it lessened the portion of land employed in

the production of that food, which therefore became more scarce, and consequently dearer. There was much talk now-a-days about reform. He was an advocate for reform, but he did not believe that any social or political reformation could be effected until they got rid of intoxicating liquors. There was a strong connection between drink and crime; 90 per cent. of all the cases which came before the judges were connected with drink. From 1812 to 1818 the number of criminals was 11,305, whilst from 1826 to 1832 the number was 21,796, or nearly double. During that time the population had increased only one-third; and how then did they account for this increase of crime? Why thus, in the first period there were only about five million gallons of spirits consumed, whilst in the second period the number consumed was nearly ten million gallons. The cause was then apparent, and the effect was seen in the increased number of criminals; and they might as well attempt to get rid of the latter without removing the former as to blow a feather against the wind. Again, the custom interfered very prejudicially with the labours of the Sabbath-school teacher. A gentleman named Smithies, whose attention had been drawn to the subject, ascertained that more than 50 per cent. of the persons committed to prison had been in a Sabbath-school for a period of nearly three years. Sabbath-school teachers were engaged in a glorious work, and he would therefore call upon them to join the ranks of the Total Abstinents, and thus prevent their labours from being nullified by intemperance (cheers). The custom was kept up entirely by the moderate drinkers; it was they who made it respectable. Did the man who was seen rolling in the streets tend to make drinking respectable? (Cheers.) No; it was the gentleman who drank his half-pint of wine and was never seen drunk. He was happy to say that he had never drunk a drop of intoxicating liquors in his life; he was born a teetotaler, and he hoped to die one; and yet he was as capable of performing the duties devolving upon him as most men who drank.

The Rev. WM. GRIFFITH, Wesleyan, had been a teetotaler for fifteen years, and could bear his testimony to the advantages of the total abstinence principle. He was not ashamed to avow his principles, and he hoped the day was not far distant when the cause would be generally advocated by the ministers of the Gospel (cheers).

Mr. J. GRAY, of Bath, a reformed drunkard, had signed the pledge nearly fifteen years ago, and since that time he had been much improved in every respect. Before he became a teetotaler he was accused of starving his wife and family, and when he signed the pledge it was said that he was going to the other extreme, and about to starve himself. After 14½ years' trial, he was able to stand before them in perfect health, and quite a capable of doing his work as any man amongst them.

The meeting then adjourned till six in the evening, the "juveniles" taking advantage of the interval to hold a meeting in another part of the garden, when several addresses were delivered upon the importance of the total abstinence principle being inculcated on the young. The mischief intemperance was working amongst the juvenile population of large cities was forcibly pointed out, and Sabbath-school teachers were especially urged to join in the efforts now being made to abolish so injurious a custom.

At the adjourned meeting in the evening the chair was taken by

The Rev. W. WHITEHEAD, vicar of Chard, and magistrate of the county of Somerset. The rev. chairman said he had been a minister of the Gospel for upwards of forty years, and a magistrate for upwards of thirty years, and he could with confidence assure them, both as a clergyman and a magistrate, that in the whole course of his experience he had not found so great an enemy to the diffusion and influence of the Gospel as the drinking habits of the people of this country (hear, hear). He would go further, and say he had never yet found so decided an enemy as strong drink to the peace and good order of society, and that the drinking usages of the people were indeed and in truth the foster-fathers of the greatest portion of the crime prevailing amongst us. Three-fourths of the crime which disturbed the peace of their streets and filled their gaols with criminals and their cottages with mourning and destitution, sprang from the detestable habit of intoxication. Further, he would say—and he said it fearless of contradiction—that Infidelity and Socialism, a mere formalism, and a total indifference to religion, was en-

gendered with the habit of intemperance which so extensively prevailed. Many were the means resorted to to cry down the advocates of the only method that had yet been found effectual, under God's blessing, of stemming the torrent of corruption, but he entreated all who heard him to meet such opposition in a charitable and Christian spirit. There were many estimable men who were called moderate drinkers; but there was evil in even the moderate use of intoxicating liquors, inasmuch as the temptation to run into excess was often too great to be resisted, and offered, besides, a bad and pernicious example. This was especially true as regarded the lower classes, who were extremely liable to be influenced by the habits which prevailed among those who were above them, and therefore it was incumbent on the higher orders of society, if they would truly estimate the responsibilities of their position, to become total abstainers. It was said that they could not enjoy the pleasures of society without indulging in drink, but where, he would ask, would they find men more cheerful than amongst teetotalers? He believed the total abstinence principle would become progressive. A wonderful change had taken place in the drinking habits of the people, especially within the last twenty years. In America especially was this observable, for there many anniversaries of the literary and scientific institutions, as well as many others, were celebrated without the use of intoxicating drinks. He believed that a fiat had gone forth under the hand of the Almighty to effect entirely the revolution at which the Total Abstinence Society aimed. Until it conquered, the cause of harmony and peace amongst nations would be at a stand-still; the security for peace between families and individuals would be wanting; the noble cause of education which their opponents were constantly, though inconsistently, talking of, would languish; their industrial energies would be blighted, and the fruits of their industry never attained (cheers).

The Rev. W. GALE, Vicar of Pylle, Somerset, believed the curse of drunkenness afforded the greatest obstacle to the spread of the gospel, to the diffusion of moral philanthropy, and to the sanitary improvement of the condition of the people. He would not recommend to his people the adoption of the total abstinence principle till he had tried it himself, but, having practised it for some time, he found himself so much better, both mentally and physically—in mind as well as in pocket—that he could not do less than advise others to adopt it also. He had been a teetotaler six years, and every day confirmed him in his adhesion to the practice of abstinence. Some thought it a sacrifice to sign the pledge, but he had not found it so; for, on the contrary, he had found himself much benefited by it, and could now look upon and enjoy the beauties of nature with much greater pleasure than formerly (cheers).

Mr. GRAY, of Bath, again addressed the meeting, and gave them a sketch of his life. Formerly himself and family were dependent upon the parish, but soon after becoming a total abstainer he paid back the money he had received (cheers). He regarded total abstinence as the only means by which the working-classes could elevate themselves, and he therefore urged upon his fellow working-men the duty of signing the pledge.

Mr. J. ADDLESHAW observed that little was left him to do upon the present occasion save to recapitulate the principles laid down by the previous speakers. The first principle noticed was that intemperance was an evil; second, that it was a great evil and prevailed to a very large extent throughout the country; that it was not an evil which existed once, but it existed now and was doing its work of ruin in every part of the land. There was not a single city, town, or village where the destroyer had not entered, or where its effects were not discernible. Another principle laid down was, that drunkenness and all the poverty and crime which it produced, were not caused by the drunkard, but by the moderate drinker. He wished to impress upon their minds the fact that intemperance was a self-created evil, and was produced entirely by the drinking customs of the country; that it did not originate in the natural depravity of the human heart, but that it was created, generated, and fostered by the use of intoxicating liquors, and consequently they had it in their own power to dry up the source from whence it sprang, and thus bring to a termination not merely the intemperance of this nation, but of the world. Another principle which had been laid down was, that total abstinence was practical—that it could be adopted not only without inconvenience, but with positive advantage. He believed this opinion was rapidly gaining ground. There

were very few people now who would venture to assert that they could not live without drink, for they would be ashamed to confess their physical inferiority; but now they substituted another excuse, and said they drank but very little—they were very near being teetotalers, but they had not signed the pledge. They drank but very little, and that merely as a medicine (laughter).

Thanks were then voted to the Chairman, who, in acknowledging the compliment, pointed out several cases which had come to his own knowledge as a magistrate, as illustrations of the crime and social and domestic misery which drunkenness produced. He assured them of his deep sympathy with the cause, and sincerely hoped and believed it would go on and prosper.

#### BOSTON, LINCOLNSHIRE.

"In the year 1834 a society was formed for counteracting the effects of drunkenness by the discontinuance of ardent spirits. This, however, was found to be inoperative, and no barrier was raised to the spread of drunkenness. In the year 1837 the total abstinence principle was adopted, and this society established. During the years that have elapsed since that time the good effects of the labours of this society eternity will alone unfold. The moderate drinker has in numerous instances been stopped in his downward career, the drunkard saved from his disgraceful position, the Church of Christ has received fresh strength, and health, happiness, and peace have been diffused by this ennobling principle. During the past year the committee have availed themselves of the utmost of their means to make known and extend the blessings of total abstinence. "The Temperance Monthly Visitor," a monthly tract journal of facts, anecdotes, and argument, has paid twelve thousand visits to most of the houses in the town, and this silent messenger has been an efficient worker. The labours of that noble specimen of the benefits of Teetotalism, Edward Fisher, in February last, were signally useful; the songs and talented lectures of E. P. Hood have also awakened our zeal and energy; and the lectures of Robert Gray Mason and John Blow have done good service. But the most signal success has been achieved by those working men whose zeal was awakened and whose activity was aroused by the visit of Edward Fisher. Their praiseworthy diligence in devoting time, money, and talents to the cause of true temperance has wrought wonders among the working classes, and their self-denying labours have brought an unprecedented number of converts to our principle. In order more successfully to combat strong drink, the committee have united with these hard-working sons of labour; and though in this union the Boston Teetotal Society will become extinct, yet, like the Phoenix, it rises from its ashes, and takes an active stand in the ranks of the Boston Teetotal League."—*From the Report for 1850-1851, just published.*

#### ELVASTON, DERBY.

The Temperance Society of this place held their anniversary on Whit-Monday. Nearly 100 partook of tea, &c. A public meeting was afterwards held. Mr. Barron, with other friends, addressed the meeting. Choruses from Handel were sung at intervals by the Derby Temperance Philharmonic Choir. On the Friday following the Band of Hope were regaled with tea, plum cake, &c., and each member who had stood firm for twelve months was presented with a medal. After singing several melodies, and the delivery of an address from Mr. Bugby, of Derby, they separated highly delighted with their entertainment.

#### WAKEFIELD.

On Whit-Monday and Tuesday the Wakefield Temperance Society celebrated their seventeenth anniversary. On the evening of the first-mentioned day a working man's demonstration took place in the Music Saloon, when the addresses were delivered by several reformed drunkards, who were listened to with deep attention by those present. On Tuesday evening a public tea was given in the same place, which, considering the inclement state of the weather, was well attended. The number was greatly increased after tea. Mr. Alderman Harrison was called to the chair. Able and interesting speeches were delivered by the chairman, Rev. W. Calcroft, Mr. J. P. Hodgson, Rev. B. Skinner (Huddersfield), Mr. Field (Dewsbury), Mr. Glover, of the National Temperance Association, Mr. Henry Dunnill (Manchester), &c.

## BURNLEY.

Some of the enlightened inhabitants of this town have formed a Society for the Suppression of Vice. There is plenty of work for such an organisation. The town contains 45 public-houses, 65 beer-shops, and 25 tap-rooms—135 places in which "the seven plagues" are sold. Between seventy and eighty thousand pounds are annually spent in those houses. In 21 tap-rooms, 19 beer-shops, and 18 lodging-houses, women of an immoral character are kept. In sad contrast to these facts are the means of public improvement. The town contains only three institutions for the diffusion of knowledge, 15 places of worship, and 36 schools—the cost of the whole amounting to the yearly sum of £5,700. We trust the society will soon improve this lamentable state of things.

## SCOTLAND.

GLASGOW.—On the evening of June 15, the Rev. Hugh Riddell, of Bellshill, delivered a discourse in Blackfriars-street Chapel (the Rev. F. Ferguson's), on the subject of total abstinence from intoxicants. The main design of the discourse was to elucidate the course which Christianity prescribes to its disciples in relation to the pernicious drinking customs of the world. To the major proposition—"Can a Christian consistently countenance the present drinking customs of society?"—Mr. Riddell gave a negative answer, and proceeded to draw his conclusion by an enforcement of the leading and fundamental principles of Christianity, so clearly heralded by the angels on the plains of Bethlehem, and comprehended in their annunciation of "Peace on earth, and good-will to men." He held that the drinking customs of this country are subversive of the gospel design, which plainly implies, nay necessitates, the promotion of a supreme regard to God and good-will towards man made in the image of God. He combated the various objections of moderate drinkers, showing that a continuance in the use of intoxicating liquors is traceable to one of three sources—prejudice, self-interest, or appetite. By a powerful and succinct system of logical deduction, which traced the greater part of the crime, demoralisation, and misery existing in this country to the use of stimulating drinks as a beverage, he brought, to every reflecting mind the forcible conviction that total abstinence is the only antidote to Britain's curse. The chapel was respectably filled by an attentive auditory.

EDINBURGH.—The weekly meeting of the Total Abstinence Society of this city was held in Roxburgh-place Chapel on June 17, the chair being occupied by the president of the society, Mr. John Anderson. The Rev. William Reid, of Lothian-road Church, delivered an able address. Mr. McDonald concluded in a short address, after which sixty persons took the pledge.

HAWICK.—A new temperance hotel has been opened in the Market-place here, by Mr. Wm. Inglis. On Monday evening, June 10, a social meeting was held for the purpose of encouraging the proprietor of the establishment in his efforts to supply the public in this respect. Mr. R. Michie occupied the chair. After spending an agreeable evening, the meeting passed a vote of thanks to Mr. Inglis for the way in which he had fitted up his establishment.

## AMERICAN TEMPERANCE UNION.

The anniversary of this society was held at the Broadway Tabernacle (in New York) on Thursday. The speakers were Rev. H. S. Carpenter, of New York; Rev. Mr. Cleveland, of Providence; Rev. Mr. Chambers, of Philadelphia; and Rev. Dr. Ting.

The report read by the Rev. John Marsh, Cor. Sec., commenced with an allusion to the fact that each successive age has been marked by some great work of God for the good of men. To that age belongs the Temperance Reformation. Whether there has been an advance or decline in the year past, it is difficult to determine, and is of little comparative consequence. Are we right? Is the reform demanded? Are the means adapted to the end? Is God in all his physical and moral laws for us? These are the great inquiries. The magnitude of the evil is appalling; but not more than is the success of operations in the half century now closed astounding and cheering.—The report alluded to the extent of the traffic, with its frightful results. In the cities of the State of New York are 7,000 liquor shops, selling, at a fair estimate, twenty-five million dollars' worth of liquor each year, besides the traffic in towns and villages—sending 70,000 paupers into the alms-

houses of the State, and in a single year (1849) more than 36,000 into the prisons for crimes committed when under the influence of intoxication. In New York city are 4,425 licensed, and 750 unlicensed houses, 3,897 open on the Sabbath; and here, in four-and-a-half years, ending December, 1850, have been committed 36,675 persons for drunkenness; 20,190 for intoxication and disorderly conduct; 11,847 for vagrancy; 13,896 for assault and battery; 20,202 for disorderly conduct;—in all 111,360 (for the most part victims of intemperance), exclusive of many in the higher classes, seldom seen drunk in the streets or taken to the Tombs. Other states and cities present similar statistics. Yet millions have burst the chains, and the traffic is now frowned upon, detested, abhorred, driven into shades and dens. Churches and Legislatures are arraying themselves against it as a nuisance and a curse; and the people are demanding protection by the laws of prohibition.

In the great conflict with this monster vice, the A. T. Union and its auxiliaries have not been inactive. More than 60,000 journals and 209,000 Youth's Temperance Advocates, have been issued from the office. Home and foreign missionaries and two Legislatures have been supplied gratuitously with the journal, and a large number of Sunday-schools at the west with the Advocate. A new edition of the Permanent Documents has been issued, and several impressive four-page tracts, 4,000 of the Half-century Tribute to the cause have been distributed, and numerous sermons and lectures delivered. Collections and donations, 1,525.35 dollars. Ten auxiliary State societies have held their annual meetings, and reported much efficient action. One new State society has been organised in Iowa. The temperance orders report a favourable condition. The sons of temperance number 300,000. The temperance advocacy and press have both been able and efficient. Temperance legislation has advanced beyond any former year. Two decidedly stringent and prohibitory bills were reported to the last New York Legislature, but were laid over. In Iowa an entirely prohibitory statute has passed, and all drinking places are to be broken up as nuisances. The new Constitution of Michigan precludes all future license of the traffic by the Legislature. The Legislature of Illinois and Ohio have forbidden all sales to be drunk on the premises; and the constitutional Convention of Ohio have given it to the people to say, at the ballot-box in June next, whether any licence shall hereafter be granted in the state. Vermont has decided once and again at the ballot-box against licence, and recently the Legislature have passed a strong prohibitory statute. Delaware has made all Sunday liquor traffic a criminal offence; and a bill is before the Legislature of Massachusetts making the exhibition of the implements of drunkenness evidence of sale. The report affirms that Christianity has not been brought to bear as it should upon intemperance; but clerical and church action have been in many cases prompt and vigorous, especially at the west among the home missionaries, faithfully labouring to resist the unceasing flood. The spirit ration remains in the navy; better would it have been to have kept the "colt and the cat," and thrown overboard the hogshead. But in the Congress, Independence, and other ships of war, ninety in a hundred refuse their grog. Merchant ships, whalers, and coasters, nearly all sail on temperance principles; and, as a result of temperance, few shipwrecks happen, disorder is unknown, and a million dollars are now deposited in the Seamen's Saving Bank in New York.

The report from foreign countries is favourable. The consumption in Great Britain, in a single year, of 22,952,011 gallons of home spirits, 4,044,758 of rum, 435,139,965 of small beer, 2,185,500 of brandy, and 6,135,546 of wine, at a cost of sixty million pounds sterling, resulting in a frightful amount of pauperism, crime, and death, is creating alarm. Organised societies have been brought into powerful action. Large temperance demonstrations have been made. The Press has thrown out its million appeals. Public opinion is changing. Distinguished men are looking upon the temperance cause as the hope of the nation. The Naval Lord-Admiral has reduced the spirit rations one-half, and taken it entirely from all under 18. The Chancellor of the Exchequer acknowledges an increased consumption of coffee, tea, and cocoa, and a decrease of drinks which intoxicate. Distinguished medical men are advocating total abstinence; and as a great index of progress, into the Crystal Palace for the Industrial Exhibition no wines, spirits, or beer are suffered, and the contractors are required to supply glasses of water gratis to all visitors—a

temperance lecture for the world. In Sweden the cause prospers under the patronage of the King and Queen. In Norway, the advocacy of a Mr. Anderson has been very successful. In the Netherlands there are 6,023 pledged abstainers. Liberia excludes all spirituous liquors. In South Africa, Cape Town, Port Natal, are flourishing societies. At the Sandwich Islands no reverse. In British America the cause is unsurpassed; 220,000 French and Irish Catholics, and 40,000 Protestants, stand pledged to temperance in Lower Canada. In Upper Canada 35,000 are members of the Order of Sons. At St. John's is a population of 30,000; 12,000 are pledged men. In Nova Scotia ten counties are without licence. Strenuous efforts are making for stringent legislation. 4,500 have united with the Order of Sons. The report concluded with a resolution on the magnitude of the work committed to men of this age; the wonderful advance already made; the adaptedness of the means employed; the folly of discouragement; the value of right juvenile training; importance of tracts, and the right improvement of this the forming age of our country. Three pioneers of temperance have fallen in the year—Pond, of Maine; Few, of Rhode Island; and the venerable Calvin Chapin, of Connecticut. The committee ask for the co-operation of the public, and the means of carrying forward their operations.

#### BRIBERY AND TREATING AT ELECTIONS.

A TRACT on this subject has been written by our distinguished friend, JOHN DUNLOP, Esq., and published in a very cheap form, for extensive circulation, by the committee of the Scottish Temperance League. We trust that its circulation may assist in preventing the recurrence of the outrages which have disgraced more than one recent election. We make room for two or three extracts:—

"The drinking customs and usages which seem to predominate on electioneering occasions are sickening to the better part of our people, and tend to degrade us in the eyes of other nations. 'Tis pity that the purity of suffrage, and the honourable intelligence that ought to actuate voters in important national choices, should be mingled up with and absorbed in such exceptionable habitudes and practices.

"That a true and real advance of political liberty and intellectual improvement holds place among our people simultaneously with extensive inebriation throughout the land, seems a supposition strange and inconsistent. Such unreal verisimilitude ought to be suspected. Well wishers to their country should search into this subject; and it would be desirable that the public did not leave to chance and the currency of events this deleterious propensity to voluptuous debasement. On the contrary, a strong and effective cure should immediately be administered and persevered in. Some few of our working men are absolutely soaring above former experience in science, domestic prudence, sobriety, and piety. But are not the great mass settling deeper and deeper into a lower stage, and this principally through the desolating influence of dangerous drinking customs? We are apt to suppose that British virtue is of so true a temper, that it will sustain all circumstances of deterioration. This is mere national presumption. It ought to be remembered that very general intemperance will tell upon the public morals of any people; and morality once gone, the soundest political condition soon becomes altered and degraded."

"Among the other evils that bribery and treating produce in the country, is the expense of election. The supposed necessity of this kind of profusion prevents many men of moderate fortune from offering their services in Parliament; although from their worth, their abilities, their intelligence, and generous zeal, they might be inestimable conservators of present public good, and promoters of further and future advantage. The Treating Act 7 and 8 Wm. III. c. 4, bases its preamble chiefly upon this assumption.

"It is not absolutely necessary to success that voters should be treated with strong drink. There are cases where candidates have been returned without any expense of this kind; as for instance, in late elections for the burghs of Derby and Sheffield. It is extremely probable that an arrangement among election committees might, without great difficulty, put an end to this crying evil. Candidates might possibly find (nay, in some cases, have found) that the supposed necessity of intoxicating drink at elections is

a mere chimera. But the public ought certainly to make a stand against it. And they have it in their power to achieve great changes. Custom is by no means an unchangeable element, and can be altered by the use of proper means, though Lord Bacon justly calls it the chief magistrate of human life.

"Agreements have been entered into between chairmen of committees at borough elections, whereby intoxicating drink was excluded, to the great advantage of all parties. And in county elections, rooms for the refreshment of voters coming from a distance might easily be hired without reference to public-houses at all, and intoxicating liquor excluded from the repasts, without real danger to the success of the candidates.

"It is to be remembered that he who bribes is likely to be bribed; that when once the honourable sensibilities of pure election have been blunted towards the voter, they are the less likely to remain vivid in the case of the successful but corrupting member. He that buys a seat is more likely to sell his constituents.

"In conclusion, we would earnestly recommend that, in each constituency, all those who view this subject in a serious light should unite together, and pledge themselves to withhold their votes from those candidates who shall open drinking-houses at elections, or bribe the electors otherwise with intoxicating drink. This would strongly draw public attention to the subject; and, moreover, would countenance patriotic candidates in refusing to adopt such inexpedient and expensive practices."

#### WHY ALCOHOL IS DANGEROUS.

At a recent meeting of the Charleston, S. C., Temperance Society, Dr. Robertson delivered a very instructive and interesting lecture on the subject of *alcohol used as a beverage*. He observed that there is a good deal of confusion and error in many minds on this point. On the one hand, the votary of total abstinence, when alcohol is prescribed to him as a medicine, is unduly alarmed and distressed at the idea of violating his pledge. On the other, the opponents of the cause are just as mistakingly apt to triumph and indulge in their sarcasms when they hear of the article being employed in this way by pledged men. But Dr. R., set the whole truth on this matter in a very clear and satisfactory light. He remarked that it is *exactly on account of its medicinal qualities* that alcohol is so dangerous and dreadful a beverage for ordinary use; and *vice versa*, it is just because it is so dangerous a beverage, that it is also a powerful medicine.—Opium is a most powerful and blessed medical agent when judiciously applied; can we therefore argue that it would be a safe article for daily use as a beverage? On the contrary, its effects, when so employed, are most disastrous, as every year's experience but too sadly proclaims. And this, he maintained, was precisely the principle which involved the employment of alcohol. He learnedly set forth the specific action of this article on the brain and nervous system.

**LORD BYRON'S CONFESSION.**—Lord Byron makes the following admission:—"The effect of wine upon me is to make me gloomy—gloomy at the very moment it is taken; but it never makes me gay."

**INTOXICATION AND DISEASE.**—Dr. Trotter says, "Intoxicating liquors in all their forms, and however disguised, are the most productive cause of disease with which I am acquainted."

Advertisements, and articles intended for insertion, should be addressed to the Editor, 335, Strand, London; also, all orders for the Stamped Edition, with remittance for the amount, in postage-stamps, or Post-office orders, to John Cassell, as above.

*The Teetotal Times and Essayist may be had of B. L. Green, 62, Paternoster-row, London; Ward, 64, do.; Abel Heywood, Manchester; Kershaw, Leeds; Menzies, Edinburgh; Gallie, Glasgow; and all Booksellers.*

## EXPEDIENCY-MEN AND THEIR ABANDONMENT OF TEETOTALISM.

[BY BENJAMIN PARSONS.]

OUR age is one of *expediency*. There seems little disposition in the minds of a large number of persons to investigate first principles, and base their actions on the firm foundation of truth. You are continually told that people do not like argumentation; that they cannot and will not put up with a full and clear exposition of the principles that ought to actuate them, or the result to which they would lead. Even Christianity, in many places, must not be fully preached, nor the Bible clearly expounded. There is a great prejudice, we are told, against plain-dealing, and therefore much mental reservation is needed in all preachers and public speakers. It is expedient, they say, to keep back even a part of the Gospel: Why offend people by telling them the truth, when they would be much better pleased with a one-sided view of it? A gentleman lately said, that more than half of Christendom would be frightened at Christianity if they duly considered whether it would conduct them. Poor Constantine changed his faith in a state of happy ignorance; a mere bird's eye view of the Gospel would have frightened him back again into Paganism. The world is heathenish enough now; but were we to deduct from professing Christians all those who, in our day, assume the name without understanding even the simplest first principles of the Bible, we should reduce the Church to a little flock indeed.

And the same may be said of almost everything. The origin, the principles, and the consequences of our varied actions are but little understood. Expediency is our polar-star; and having that in view, we dismiss all further inquiry. We were moved to this line of remark from knowing that a number of our teetotal friends are mere expediency-men and women. They do not abstain from strong drinks because they are poisonous, and positively injurious to health, in all cases and under all circumstances. They even imagine states of society where there would be no need of Teetotalism, because there would be no drunkards, and all who used these liquors would be so very moderate that it would not be worth while to abstain. And, besides, they have strong impressions in favour of the idea that the Scriptures sanction the use of these liquors; and, further, if they do not, yet many believe they do, and would be offended at total abstinence if you rightly expounded the Word of God.

We never had any faith in the stability of the temperance of these people, and we have often seen them give way. We were lately dining in public with some of these gentlemen, and on two several occasions we saw ministers who formerly stood on our platforms and advocated our cause, regaling themselves with their beer, wine, &c. They took these liquors *medicinally*, of course! The doctors said they must do so; for, as they asserted, total abstinence would have killed them. We were particularly struck that in each case, these deserters from our camp, were "*expediency-men*." Observation of some years' standing has convinced us, that unless

men build their faith and their practice on the truth, they cannot be relied upon. *Truth means reality.* It is a *strong, firm, substantial, immovable, everlasting thing*; and when it is allowed to enter the soul, and influence its thoughts and affections, it gives its own firmness and durability to the actions and character of the individual. The apostles and martyrs were filled, inspired, impelled, and guided by truth, and nothing could move them. You might hang them, burn them, or throw them to the lions, but you must have annihilated their spirits before you could destroy the truth which was in them, and which had become, as it were, part and parcel of their immortal selves. Now you can never make such true, solid, and substantial men as these, out of expediency. *Expediency is a fickle, shifting, weathercock kind of thing*, on which you can place no dependence. It is altogether the creature of circumstances. You can never predict beforehand how any man will act who is led by expediency. He may be with you, or against you to-morrow, just as the wind may blow. On the contrary, an individual who knows the truth, and is resolved to stand by it, is a certain man. You can trust him anywhere and everywhere, and can foretell how he will act under all circumstances, with the same exactitude that you can calculate the rising and setting of the sun.

These true men and women are the persons we need to carry on Teetotalism, because we shall then have persons on whom we can depend. We can never say how your expediency folks will act. They will drink or abstain, according to the uncertain and fickle principle that guides them; so that it becomes a query whether their names are worth putting on our books. They are, after all, not real members. A pain in the head, or the toe, a sneer from the parson, a word from the doctor, or a mere hint from the old nurse, who likes a drop herself, will slay all their Teetotalism. To have total abstainers, who will stand firm, it is necessary that a few simple facts should be engraven on their inmost souls, and especially this, namely,—

THAT ALL INTOXICATING LIQUORS ARE, AS THE NAME IMPLIES, DESTRUCTIVE POISONS. Now, a poison is that which wages war with human life; and all chemists, physiologists, and medical men, who understand their profession, are agreed that *alcohol* is such a substance; and we know also that this alcohol is the intoxicating principle in *all* fermented liquors, whether beer, cider, or porter, home or foreign wine, gin, rum, brandy, hollands, or whisky. It is true other drugs of a stupifying character may be used, but still they are for the most part of a deleterious character. We need not tell our readers, for the thousandth time, that "*intoxication*" comes from "*toxicon*," a "*poison*," and that therefore an "*intoxicated man*" means "*a poisoned man*;" and, in the great majority of cases, he has drunk the beer, wine, or whatever it may be, for the sake of the poison that was in it. Alcohol, it should be further observed, is a *stimulant* and a *narcotic*—that is, it raises us very high and sinks us very low. First, it drives the wheels of nature too fast, and then, to some extent, it paralyses their power, so that they move too slowly, and therefore those who use these liquors never can be in a healthy state. Their spirits are too much elated, or too much depressed.

It may be added further, that alcohol is a *liquid fire*, and has a most injurious effect upon the digestive organs, the liver, the intestines, and all the vessels

through which it flows. Hence all moderate as well as immoderate drinkers are troubled with indigestion, or some internal disease. The truth of this assertion is demonstrated by all the tipplers with whom you converse, or whose bodies have been subjected to a *post mortem* examination. Here, then, is a fact—a great truth—to guide our conduct. *Alcohol is a poison; it wages war with life; no man or woman can use it without injury: and therefore it is our duty at all times, and under all circumstances, to abstain from its use.* Let these principles be engraved on the soul, and you have a fixed, a settled rule for action; for as long as people act according to them, they will avoid intoxicating liquors as they would arsenic, or any other deadly substance. Here, also, there is no room for expediency. It shuts out all ideas about different constitutions, peculiar diseases, and so on, and renders a man proof against temptation, against the parson, the doctor, and the nurse, and makes him a teetotaler for life. He who builds on this foundation can be depended upon. He knows the truth, and the truth has made him *firm and free.*

To the fact just stated, it is objected that if alcohol is a poison, it is *slow* in its operations, and does not, like Prussic acid, kill at once. We are not about to deny this fact, and, in our opinion, it strengthens our cause. Who ever heard of a sane man proposing to kill himself ten or twenty years hence? The self-murderer or suicide is as guilty of his own death if he destroy himself at the end of fifty years as if he sacrificed himself now. Murder is murder, whether effected by a tedious or instantaneous process, only that the former case is attended with more pain, and may also be conducted so clandestinely and deceptively as to beguile others to imitate our conduct. The moderate drinker kills himself *by inches*; but all the time he is doing it he boasts of the benefit he is deriving from his poisonous cups, and inveigles others into the snare in which he has entangled himself. He destroys his wife and children, and does so under the delusion of doing them good; so that when he appears at the bar of God, he will have to account for the destruction of several lives beside his own. No moderate drinker perishes alone in his iniquity.

We are continually seeing, hearing, and reading of the destructive consequences of moderate drinking. We have just come from the sick-bed of the poor paralytic, who is laid low by this poison, and yet he has all along boasted of the advantages that he and others derived from beer, cider, and other stimulants. We have just been dining with the alderman, who will drink to keep up his health, but whose hand trembles like an aspen-leaf from the paralyzing effects of his moderate glass. We have only a few days left the minister and apostate teetotaler, who has for weeks been taking beer and wine for physic, and yet complains to everybody of his several maladies. The other day we dined with another person who had deserted our cause; and just as he had done boasting of the benefits he had derived from bitter ale, and the perfect health he enjoyed, asked for a glass of water, that he might take his dinner-pill, because, as he informed us, his digestive organs could not do their work without being spurred on by this second confection of drug! But we could fill volumes with examples of the baneful effects of alcohol taken "*as a medicine,*" and used in "*great moderation.*"

We refer to this subject here because we feel assured that, until we ground Teetotalism on its own solid base, we shall continually be annoyed,

grieved, injured, and betrayed by defaulters. The writer of these remarks has introduced them here because they have been the support of his own temperance constancy for the last sixteen years. Many cases have occurred in which his conduct has been brought to the test, especially in examples of disease, where the wily suggestion, that intoxicating liquors were necessary as a medicine, has been plied with all its force. But the fact that alcohol is a poison—that the teetotaler who may be ill would have been worse but for his Teetotalism, and that such a poison, even in the form of physic, would retard rather than hasten the recovery of the patient—has always prevailed; and he believes that until his brother teetotalers thus fortify themselves with truth, they will have their principles shaken, and be in constant danger of being seduced from their steadfastness by falling into the vile snare of *expediency.*

## STRIKE THE IRON WHILE IT'S HOT.

### A TEMPERANCE APPEAL.

Men of mind be up and doing,  
In this cause of truth and love;  
Aid us in this work of progress,  
See, "the world is on the move."  
Urge not lowliness of station—  
Come from palace or from cot,  
You can aid our mighty movement—  
"Strike the iron while it's hot!"

Think not of procrastinating,  
For 'tis fraught with danger deep;  
Boast not what ye'll do to-morrow,  
Do it ere to-night ye sleep.  
Deal a sturdy blow for freedom,  
Snap your shackles on the spot,  
Joys unnumbered ye may grasp now—  
"Strike the iron while it's hot."

Ye who fondly love your little,  
Cast that "little drop" away;  
If the act were universal,  
'Twere indeed a glorious day;  
But the hour is fast approaching!  
When the world shall know no sot;  
Haste, then, lone one and benighted—  
"Strike the iron while it's hot!"

Strike the iron while it's hot, boys,  
Strike it while ye've yet a chance—  
Strike it with a steady nerve, boys,  
Lest your blow should glide askance;  
Hit it home—aye, hit it stoutly,—  
Till a victor quit it not;  
It must yield beneath your prowess—  
"Strike the iron while it's hot!"

**EIGHT FAMILIES IN ONE TOWN.**—The following startling statements relate to eight different families in a single town. The parents were *moderate drinkers!* Can heads of families read these facts without concern? The first one had a child, a daughter. A great sum was expended on her education. She died from the effects of strong drink. The second had an only son. He was educated with great care and at great expense, but was killed by wine. The third had four sons and one daughter. The daughter is a drunkard, and one son has gone to a drunkard's grave. The fourth had three sons. One died of intemperance, one was killed in a duel, and the other is a drunkard. The fifth had one son who killed himself by drinking, and two step-sons are drunkards on wine. The sixth had five sons. Two are dead through intemperance, and another is a drunkard. The seventh had five sons. Four are drunkards, and one, through the influence of liquor, is an idiot. The eighth had five sons and three nephews. Four of the sons have been killed by alcohol, and the fifth is a drunkard; and the three nephews are in the drunkard's grave.—*N. Y. Casket.*

## A ROOT OF BITTERNESS.

ADDRESSED TO MOTHERS.

By JANET HAMILTON, Longlone, Lanarkshire.

"The 'mothers' have eaten sour grapes, and the children's teeth are set on edge."

A GOOD MOTHER is, unquestionably, the most necessary, powerful, and beneficial agent to whom God has entrusted the charge of young humanity. I am now, however, about to reverse the picture, and to dwell, not on the lights of the piece, but on its sombre shades; to speak of mothers who, through the influence of the enticing cup which inebriates, have strangely forgotten their calling, their duty, and their truest privilege.

The inspired penman, when exhorting to industry and foresight, exclaimed, "Go to the ant, thou sluggard, consider her ways, and be wise;" so we would say to intemperate, ignorant, and indolent mothers, "Go to the walk of the common barndoor fowl; observe how fondly and faithfully she follows out and fulfills all the strong and beautiful maternal instincts with which nature has endowed her, and how wholly divested of all selfish feeling is this poor bird when rearing her young; for let the wind blow and the rain fall, and how soon are her sheltering wings extended to cover, and her naked breast to warm them; nor heeds she the drenching of her own scanty plumage, while affording them warmth and security. How bravely she stands on the defensive for them, and how boldly she faces those enemies before whom, but a little while ago, she would have fled in terror. With what constant and eager industry she searches out and lays before them the most suitable and agreeable food, and by a peculiar note warns them from taking up anything hurtful."

But here we drop the comparison, and make an appeal,—not to the heart of the intemperate mother, for that is withered and dead; nor to her conscience, for that is seared as with a hot iron; nor to her feelings, for they are blunted and brutalised;—but we appeal to all who love their kind, to all who have had occasion frequently to witness, and, perhaps, to feel, the appalling horrors which attend the progress, and follow in the train of that most degraded and most pestilent of all criminals—the drunken mother of a young family.

Yes, we appeal to all for their deepest commiseration in behalf of the wretched, neglected, and perishing children of such mothers; and if we would rightly describe the sad condition of these little outcasts, we must feel that "there are words of deeper sorrow than the wail above the dead;" for, although she who daily caused her children to pass through the fire to the Moloch of intemperance, may have stumbled into the drunkard's grave in the mid-time of her days, still amongst the survivors of the wrecked family there may have been some young females—we will take one, for instance, who, in time, has become a wife and mother; and, perhaps, the remembrance of the miseries she witnessed and endured in her youth, may deter her from entering on the path which her infatuated mother pursued to the death. Yet how is she otherwise qualified for discharging her important trust? for from her young and untutored mind no mother's hand ever lifted the veil of ignorance, to admit the light of heaven into its recesses. How, then, can she enlighten the minds of her children? How can she instruct them in the knowledge and love of that God whose name she never heard fall from the lips of her mother, except in the form of an imprecation? How can she teach them to avoid sin, and fear its punishment; she, who during her childhood, was never told what sin really was, nor taught to fear any punishment save the fierce curses and cruel blows of her intoxicated mother, when she had failed to procure for her, either by some ingenious artifice, or lying imposition, the means of gratifying her depraved appetite? But how shall we address that class of mothers whose ears are impervious to every

call which would tend to arouse them from their apathetic indolence to the active discharge of those imperious duties which they owe to their husbands, their children, and themselves?

And here we will not dwell upon the physical sufferings and privations of the little creatures who owe their existence to such mothers; for it needs but to observe the unhealthy pallor of their complexions, the clotted eyes, the matted hair, and we feel assured that these are indeed the children of the sluttish and indolent mother. And oh! that the evil and bitter consequences entailed on a family by the mother indulging in such a course of selfish indolence and pernicious neglect, might reach no farther than the infliction of such bodily pains and penalties as result from her mal-practices in the management or mismanagement of her house and children! But, truly, the evil ends not here, and the worst is yet to come; for although the delicate infant in her hands will probably be early taken away from the evil to come, yet the more robust have survived all the perils of such an infancy, and have arrived at that age when the reasoning powers begin to expand and the young mind feels the first cravings of mental appetite, and incessantly groping about, and inquiring its way to some point on which it may fix its staggering ideas, and the soft and guileless heart lies open, ready to receive its first and most indelible impressions either for good or evil. But now, where, O where, is the plastic and guiding hand of the mother to bend, to lead, to train the green and tender twig, till by the divine blessing, like Joseph, it becomes a fruitful bough, whose branches run over the wall! Alas! for such children; there is no mother at home, for her place is occupied by one who has no stronger claim to that title than this, that she is a female of the human species surrounded by her young; still she is a fair specimen of this class of mothers amongst whom, sad to say, are many individuals who are neither ignorant nor incapable of performing the duties of a mother, either in a physical or moral sense; but having become callous to all the claims of duty, they feel none of that deep and all-engrossing interest which a true mother takes in all that pertains to her offspring. The careless and indolent mother cares for none of these things, and so her children perish for lack of knowledge! They may prow all day about the streets in bad company; they may be principal actors in every scene of juvenile mischief and wickedness; and yet the mother takes no note of all this, and why? simply because, like Mrs. M'Clarty, "She canna be fash'd."

But it is time to drop the curtain upon these sad and unlovely, yet real, representations of character; and before making my exit, my dear countrywomen and sisters in the bond of womanhood, I would beg your forbearance, if I have seemed too rude and severe in my blunt and unpolished strictures upon that portion of married females who indulge in depraved, careless, and idle habits. But "faithful are the wounds of a friend;" and indeed it is a friendly hand which points the finger of reproof at the delinquencies too frequently exhibited in the character and practice of many of my sex. And here I must express my ardent wish that the same friendly hand could point out and assist in applying a remedy for the rankling and disabling, and yet hitherto neglected wounds inflicted on woman in her social position by the laws and usages of society. I will not now trust myself to the discussion of this subject, but when that time comes, as come it must and will, when woman's true place and position in the social, moral, and intellectual scale shall be fully recognised, it will be acknowledged that, when rightly directed and well applied, the moral power, influence, and intelligence of the working mother is the most necessary, most important, and efficient of all the requisites of a truly sound and useful education for the children of the working classes.

And now a word at parting with you, my dear

sisters, ye working mothers of Britain, who are true-hearted, right-minded, and steadfast in duty. We are "lowly, very lowly," in the general estimation of the great, the learned, and the wise, who, with some honourable exceptions, seem to have formed a somewhat Turkish opinion relative to our mental powers and moral capacity. But let us, my sisters, each in her own domestic circle, in all the relations of mothers, wives, daughters, and sisters, adapt our humbler powers to the task of working out the practice of those duties which all admit devolve upon us; and while we are sometimes painfully straining up the steep and thorny path of duty, and are sensible of our weakness, and feel the weight and importance of the duties imposed upon us, let us cherish a hope that now, when the powers of light and knowledge are in arms against the powers of darkness and crime, our country will call us to our place by her side in the struggle; and the words of that call will be—

"BRITAIN EXPECTS EVERY MOTHER TO DO HER DUTY."

### DO LABOURERS NEED STRONG DRINK ?

THERE surely must be some means of checking the prevalence of tippling. No doubt there is a means at once simple, economical, and effectual, and that is, not to drink intoxicating liquors at all. Every other means, as far as society at large is concerned, has failed, and will continue to fail; and the only wonder is, that any sensible or observant individual viewing the weakness and sensuality of human nature on the one hand, and the insidiously-tempting nature of alcoholic liquors on the other, should expect anything but failure. If, then, the continuance of manufacturing and using these drinks, is to subject us to the fearful evils which it would be all but impossible adequately to describe, it becomes a matter of no trifling interest to inquire how far such articles are necessary for carrying on the operations of agriculture, for which purpose they are still considered essential, by many of those who are engaged in farming. Considering how heavily the evils arising out of our drinking customs fall upon the farmer, in the shape of poor and county rates, accidents to men and horses, abused or neglected cattle, slighted labour, and grumbling labourers, &c., I have been surprised that the subject has not been more often alluded to, not so much in a moral, as in an economical point of view; for surely these are times in which no means of improving the moral and physical condition of the employed, or of lessening the inconvenience and cost of cultivation to the employer, ought to be neglected. Permit me, then, to state to such of your readers as need the information, that it is now proved, by long and extensive experience, that the most arduous labour, either in the workshop or the field, can be performed not only as well, but better on the average, without intoxicating drinks than with them; indeed, I presume very few but ignorant or ill-informed persons will venture to question the truth of this statement. The enlightened Christian philanthropist need not hesitate long in pronouncing a judgment upon the wisdom or the humanity of destroying every year millions of bushels of wholesome food, to deluge the country with needless temptations, under which thousands continue to fall, and all this to gratify one sensual appetite, which in the long-run rather lessens than increases the intellectual and social enjoyments of life.—*S. Bowly in the Agricultural Gazette.*

WHO PAYS THE TAXES?—A very respectable person in Paisley, sixty years of age, who has been during life always considered a regularly temperate individual, has been in the constant habit of using spirits and tobacco. This person has a written account of the quantities used by him during life, and he lately stated that on examination he found that the duty paid by him on these two articles alone, amounted to the handsome sum of £370 sterling.

### INSTRUCTIVE PAPERHANGINGS.

Though many improvements have within these few years been made in the designs or subjects of wall-papers, yet much remains to be done. Instead of the unmeaning combinations of strange forms, and of groups and wreaths of flowers which the goddess Flora must laugh at, why should not paperstainers choose for "patterns" historical episodes, or colonial scenery subjects? There are many passages in the life of our Great Alfred which might be made the subject of mural cartoons for the "million." There are, too, many views of places in our colonies which might be represented on the paper used for covering the walls of the houses of the humbler classes of society. "Walls have ears," says the proverb; they might, by the employment of such subjects, and with the aid of artists, be said to have tongues; and their *muriloquence* (to coin a word) would be a thing to be admired in England. Similar subjects might be used for "transparent blinds," to a much greater extent than at present, for public institutions, hotels, and for those clubs for sober men, coffee-palaces.

May I profit by this occasion of writing to you to say something in connexion with temperance, and a vast number of your readers? Notwithstanding the increase of temperance societies, and the improved habits (in regard to drinking) of the working classes of Great Britain, still fourteen millions of pounds are annually spent in gin alone! Now this is the precise sum which Mr. Asa Whitney requires for the construction of his Atlantic and Pacific Ocean Junction Railway. If the working men of England would abstain from gin drinking for seven years they might become the proprietors of that or a similar railroad. Yes, sir, half a million of men connected with building and its subsidiary trades, by saving a penny a day for seven years, could form more than half this great work, and each contributor might have, at the end of that time, fifty acres of land. A penny-raised capital, great enough to complete so gigantic an undertaking, might at first seem a dream of the imagination of a Bedlamite; but so would have been deemed, at one time, our penny post, our parliamentary railway trains, penny steamboats, penny savings' banks, penny cyclopedias, and other penny matters. We live in a penny era: and rely upon it, sir, that it is possible to carry out this penny suggestion.

OPITEK.

—Builder.

### DISEASES OF INTEMPERANCE.

STATISTICAL SOCIETY OF LONDON.

At a meeting on the 16th of June, the Right Hon. Lord Overstone, president, in the chair, a paper was read by Mr. F. G. P. Neison on the "Rate of Mortality among Persons of Intemperate Habits."

Mr. Neison commenced his paper by explaining that the primary reason for collecting the data then brought forward, was to apply the results to life assurance operations, and he had consequently only included well marked cases of intemperance, and not brought into his observations mere occasional drinkers, or what is termed generous or "free livers."

Throughout the whole of the tables the mortality shown was frightfully high. In the 61115 years of life, to which the observation extended, 357 deaths had taken place; but if these lives had been subjected to the same rate of mortality as the general population of England and Wales, the number of deaths would have been 110 only, or less than one-third. At the term of life 21—30, the mortality was upwards of five times that of the general community; and in the succeeding twenty years it was above four times greater, the difference becoming gradually less and

less. One intemperate person of age 20 has an equal chance of living 16.6 years; one of 30 years of age, 13.8; and one of 40 years, 11.6 years; while a person of the general population of the country would have an equal chance of living 44.2, 36.5, and 28.8 years respectively.

Some curious results were shown in the influence of the different kinds of drink on the duration of life, beer drinkers averaging 21.7 years, spirit drinkers 16.7, and those who drank both spirits and beer indiscriminately 16.1 years. These results, however, were not more curious than those connected with the different classes of persons. The average duration of life after the commencement of intemperate habits among mechanics, working and labouring men, was 18 years; traders, dealers, and merchants, 17; professional men and gentlemen, 15; and females, 14 years only. But perhaps the most curious circumstance disclosed was the remarkable similarity between the proportion of crime in the sexes to the proportion of deaths from assigned causes of intemperance. It was shown that the tendency to crime in the male sex is nearly five times greater than that of the female, or more strictly in the relation of 336 to 1,581, while the ratio of deaths to the population, from assigned intemperate causes at age 20 and upwards are in the relation of 8,011 to 36,769—a most remarkable agreement, the difference being under 24 per cent.

The principal cause of death among intemperate lives was shown to be from head diseases (nervous system), the number of deaths having been 97, of which 57 are recorded under the head of "delirium tremens," from diseases of the respiratory organs 82, and nearly the same number from liver disease and dropsy.

Mr. Neison concluded by giving an estimate of the number of drunkards in England and Wales, from which it appeared that the number of males was 53,583, and females 11,223, making a total of 64,806, which gives one drunkard to every 74 of the male population, one to every 434 of the female, and one in 145 of both sexes. The following abstract shows the proportion as shown at different ages:—

Ages.	Males, one in	Females, one in
21—30	176	755
31—40	80	545
41—50	57	297
51—60	52	226
61—70	64	298
71—80	253	1,812

Among persons addicted to decidedly intoxicating habits, 3,182 males and 671 females die yearly in England and Wales, or 3,853 of both sexes.

**RESULTS OF TRUE RELIGION.**—If the Christian religion was universally practised, all privations from want and poverty would cease. If every man obeyed the command, "Thou shalt love thy neighbour as thyself" (Matt. v.), where would want and distress be found? Drunkenness, one of the greatest of all causes of want and misery, would certainly cease. Would intoxicating drinks be known? All useless expenditure would be avoided, and present waste poured into one common fund, which would amply provide for the poor and needy. But, again, who would need charity, if all were sober, industrious, and frugal Christians? God is pledged to bless such a nation. Famine he reserves for his enemies. But if charity was needed, he who had to give would willingly and joyfully give, and pour therewith many a blessing on his poor brother's soul. Want there could be none, when God has promised to bestow all blessings and plenty to the "righteous nation" (Deut. xxviii.)—*The Sabbath.* By R. W. Vanderkiste, City Missionary.

### "A SLIGHT ELEVATION!"

At the assizes held on the Western Circuit, at Devizes, on the 16th ult., a man named James Gilbert was indicted for maliciously cutting and wounding John Rickson, with intent to do him grievous bodily harm. It appeared that on the 10th of June the parties had been at a club. As the prosecutor was returning home in the evening he overtook the prisoner, who was walking with two young women. The prosecutor said he was *not tipsy*, he was not affected, but he was what was called "*in liquor*." The prosecutor said to one of the girls, "Harriet, we will walk home happy together to-night if you like." The girl said, "Very well, John, so we will." The prisoner said, "What business hast thee here, thee great carter fellow?" Prosecutor said, "I don't trouble about thee." They then went on, the prosecutor following. Gilbert came back when they had proceeded about half a mile, and said, "What hast thee got to say against me?" Prosecutor said, "Nothing, and I don't care for you." The prisoner then struck Rickson with some sharp instrument on the nose and on the head. The nose was very bloody afterwards, and a knife was seen in the hand of the prisoner. The peculiar part of the case now comes. The jury having found the prisoner guilty of a common assault, Lord Campbell stated "he approved of the verdict. A little recreation was quite proper, and perhaps a slight elevation was not to be found fault with, but persons must not have recourse to the knife. The prisoner must be imprisoned and kept to hard labour for three months." Surely a dignitary of the English bench must have seen that "a slight elevation" had often ended in the misery and ruin of a life. At any rate, there was no need for his lordship to say that it was not to be found fault with. A recommendation of drunkenness was the last thing we should have expected in an English court of law. How Lord Campbell came so far to forget himself, we really cannot imagine, but such speeches will not tend to enhance the dignity of the ermine. Happily, such speeches are as strange as they are discreditable. We trust we shall never hear again of a nobleman, high in rank and dignity, proclaiming from his official seat, that "a little elevation," even when it leads to a breach of the peace, "is not to be found fault with."—*Standard of Freedom.*

### A BREWER VERSUS INTEMPERANCE.

At a meeting for the formation of a Freehold Land Society, recently held at Burton, Mr. Taylor, and some other speakers, dwelt on the importance of temperance as one great means of enabling working men to join such societies. Mr. BASS, M.P., the chairman of the meeting (and also a brewer) in acknowledging the vote of thanks presented to him, said, "The meeting would have observed that Mr. Taylor and the other speakers had spoken of the almost impracticability of accomplishing their object unless steadiness and sobriety were observed. Due allowance had also been made by them to the trade of the town" (the manufacture of "Burton Ale"). "They (the brewers) would not have it supposed that they agreed or wished to uphold the hideous vice of drunkenness (hear, hear)—they were opposed to intemperance. The brewers of Burton had for some years past succeeded in brewing a beverage, which was now largely consumed at home and abroad, and which happily tended more to cheer than inebriate. In his opinion no class of tradesmen was benefited by drunkenness, for from that source flowed bad servants, bad debts, and bankruptcy, and as a brewer he felt quite certain that his real interests went along with the temperate enjoyment, rather than with the abuse of the good things of this life. He would advise all men who could not take it in moderation to become teetotalers; but on the other hand, if they could conduct themselves with decency and not abuse it, he should say let them enjoy those things God has provided for us"

X TO OUR READERS. X

It is now somewhat more than five years since the first number of the TEETOTAL TIMES was issued. The object of the Proprietor was, in the first place, to keep up his intercourse with his Teetotal brethren in various parts of the kingdom through an interesting and instructive medium, and, at the same time, to develop the principles, and to exhibit the progress and triumphs of Teetotalism,—a system endeared to him by numerous considerations, and which the imperative claims of increasing mercantile concerns prevented him from advocating *personally*, as he had been wont. This medium of mutual communication it has afforded him much pleasure to keep open to the present time; and though the TEETOTAL TIMES has at no period been profitable as a commercial speculation, it has, nevertheless, been the means of spreading important information to an almost indefinite extent. A large *gratuitous* circulation throughout the United Kingdom, the British colonies, and America; a remuneration to the writers of original articles; together with the cost of printing in a style superior to that of most penny publications, has rendered it anything but a “paying” concern. This, however, might not have interfered with its continuance for some time to come, had not the increasing demands of business, and of extensive literary undertakings rendered its discontinuance indispensable. A proposition having been made of merging the TEETOTAL TIMES, and another temperance periodical, in the “National Temperance Chronicle,” the organ of the National Temperance Society, the Proprietor has agreed to that proposition, and the TEETOTAL TIMES will from this day be discontinued.

To the numerous subscribers, the occasional contributors, and those generous friends who have assisted in times past to promote the gratuitous circulation of the TEETOTAL TIMES, the Proprietor hereby tenders his grateful thanks. It is not without reluctance that he and the Editor bid them farewell! It is, however, his determination, through the medium of the numerous publications over which he exercises control, to avail himself of every opportunity of propelling the Temperance Movement; a movement to which he himself owes much, and the progress of which he believes to be essential to the true elevation of the working classes, the prosperity of the nation, and the spread of pure and undefiled religion.

#### TEETOTAL DEMONSTRATIONS.

WE need scarcely direct attention to the gatherings of Teetotalers from all parts of the United Kingdom, from America, &c., announced on our first page. It is confidently expected that the attendance on all occasions will be large, and that the proceedings will be worthy of the occasion.

#### “VOICES FROM PRISONS AND PENITENTIARIES. ADDRESSED TO THE SUPERINTENDENTS, TEACHERS, AND SUPPORTERS OF SUNDAY-SCHOOLS.”

WE are happy to find that this pamphlet is still being extensively circulated, and that it has brought many teachers of Sunday-schools to think seriously on the subject of total abstinence from strong drinks, both for their own personal benefit, and as an important instrumentality. The Committee of the Lewes Juvenile Temperance Society are placing a copy in the hands of every Sunday-school teacher in Lewes, together with a copy of a tract entitled, “Teetotalism a Qualification for a Sabbath-school teacher.” In some of the London districts a similar mode has been adopted. The “Voices,” and the letters publishing in the *Standard of Freedom*, are drawing considerable attention to the importance of connecting instruction in temperance with instruction in other branches of Christian morality.

#### A SUGGESTION FOR ASSISTING THE SPREAD OF TEETOTALISM.

To the True Temperance Reformers,—

I have long felt anxious to promote the practice of visiting by the members of our societies. I am convinced that this is one of the most important means that can be used for diffusing our principles, and gaining access to all classes of drinkers. By this means those may be reclaimed who never attend our meetings; even the most degraded may thus, by instruction and admonition, kindly given, be greatly benefited. At present the Temperance agency is almost confined to a very limited number who are speakers; but, in the practice of visiting, every teetotaler, male and female, has a wide sphere of influence for good. The difficulty hitherto felt by most of our members has been the want of something with which to introduce themselves. I have endeavoured to remove this difficulty by getting set up a form of bills suited for the purpose, and which I propose supplying, without any profit, at the bare cost of printing and paper. With a few of these in his hand a visitor can introduce himself into the houses of the people without any difficulty. I can assure my teetotal friends that they have only to try the plan in order to be convinced that it is calculated to do great good, and that hitherto the progress of the cause has been retarded by the want of this powerful means of success. If every staunch teetotaler would only give two hours each week to this work, Sunday or workday, not a family in the kingdom need be unvisited or untaught. The cost of these bills is so unprecedentedly low, that should any committee decline to supply them, there is scarcely an individual that could not do this for himself. A hundred a week for each person would be sufficient, the cost of which would be only a penny. If some hearty teetotalers, well known in each town, would purchase a ream, for the purpose of supplying others in small quantities at cost price, he would be rendering a valuable assistance, and materially forwarding the cause of Temperance visitation.

Each ream of double crown paper contains 16,000 bills, and are charged, prepaid, uncut, 13s. 4d. per ream, being equal to 1d. per 100, or 10d. per 1000.

In addition to using these bills for visiting, they are sold, uncut, at the Temperance Meetings at 4d. per sheet, containing 32 tracts, leaving a profit of 7s. 6d. upon the ream. Of course they are adapted for general distribution as well as visiting.

A sheet of select Temperance Poetry, of the same size, is in the press, to be sold at the same price.—I am, yours,

J. LIVESY.

Address — Bowness, Windermere, or Preston, Lancashire.

The last number

## WHAT STOPS THE WAY?

A FEW months ago all Fleet-street was blocked up, from Temple Bar to Farringdon street; and the occupants of every carriage, cab, and omnibus, were compelled to exercise their patience to an unusual extent. When I saw this dense mass of carriages, of which, in coming down Ludgate-street, I had a good view, my past experience led me immediately to form a conjecture as to the cause of the stoppage. But I said to myself, I will not be uncharitable. I will not form a hasty conclusion; but as I pass through Fleet-street I will see whether it is some brewer's dray that stops the way. And sure enough it was. I had not gone far before I came to four of these unwieldy wagons, some filled with large casks and others with small barrels. On former occasions I have permitted a few thoughts to pass through my mind, and there was an end of the matter; but now, having my pen in my hand for friendly converse with my readers, I will place upon record some of those thoughts, in order that other persons may the more fully carry them out.

London has recently witnessed the anniversaries of all kinds of religious societies and benevolent institutions; a sort of grand Exhibition of industry of philanthropic labour. In their reports they all tell the same story. They have not done so much good as they could have wished, either in instructing the ignorant or elevating the fallen at home, or in converting the heathen abroad; and they have not obtained that amount of pecuniary support to which they think themselves entitled. The world has not derived all the benefit which might have been anticipated from the millions of copies of the Word of God now in circulation. Heathen lands do not show that progress that might have been expected, from the number of missionaries employed; and of the converts from heathen idolatry many are perverted by other evils to which they are exposed. Children brought up at daily and Sunday-schools have too frequently caused disappointment to those who have watched over their conduct. Notwithstanding all the clergy, dissenting ministers, and city missionaries, and all the religious tracts distributed by the various societies, infidelity is rampant, and to a large portion of the population the Lord's-day is the especial day for seeking their own pleasure and all kinds of dissipation.

It is, however, too clear from the Reports, and the speeches delivered by the movers and seconders of resolutions, that the writers and speakers are at a loss to know what it is that prevents the success for which they have laboured. How then is it? Ye vans filled with Bibles, containing that Word which, when properly delivered and rightly received, shall not return void, but shall prosper in that for which it was sent; ye omnibuses full of missionaries ready to preach glad tidings to all lands; ye chariots bearing the brave men who go forth for the destruction of oppression and slavery; ye carriages filled with men of peace, carrying the banner of good-will and brotherly love to all nations, why halt ye? Who stops the way? IT IS THE BREWER'S DRAY.  
—National Temperance Chronicle.

## PUBLIC-HOUSE SIGN-BOARDS.

By S. W.

## "THE RISING SUN."

THE corner house of most streets is more decorated and imposing than the generality of other houses. Large "sign-boards" and flashing "titles" tell its character and object. All classes of personages are here held up to attract the travellers' attention—Kings, Queens, Nobles, Statesmen, Generals, Admirals, and others of less note, are employed to distinguish and title the house. The different branches of art, with objects from nature, are also pressed into this mode of advertising the "splendid," the "spark-

ling," and the "unequaled" ales, which are retailed within. To point out the inconsistencies of some of these titles is the object of this paper.

The observant mind cannot fail to notice the strange incongruity of these sign-boards, with the *real* design of the house. It is strikingly so with the one we have selected for the subject of these remarks, "*The Rising Sun*." Perhaps there is no object in nature more glorious and cheering than the waking up of the "King of day,"—

"When from the chambers of the east,  
His morning race begins."

With what thrilling emotions of exulting delight do we gaze upon his first tinselling of the eastern horizon. The shadows of twilight gently fade, the murky clouds loom away, and fleecy folds of light appear tinged with the amber of his spreading rays. Anon the heavens brighten, and his golden crest appears, capping the hills, illuming the vales, and filling the plains with glorious light. Onward travels the monarch of day, till the azure arch of heaven glows—the spangling landscape glistens with the dewdrop, and the invigorating atmosphere is vocal with the merry lays of the winged choir, whose animating music his presence seems to inspire. Oh! who but he whose saddened life has passed in ceaseless toil "from weary chime to chime" in some cellar of our London courts and alleys has not felt the most enrapturing sensations enkindled in his soul by the rising sun! Thousands of our fellow beings have never seen the grand unveiling of the orb of day except as it is tawdrily aped over the door of a public-house. Where is artistic skill so foolishly displayed as in this attempt to depict the inimitably sublime!

And what title is more glaringly inconsistent to place upon a house? Is the "*Rising Sun*" indicative of the light, and strength, and joy of the "*Real Cognac*," the "*Old Tom*," and the "*Entire*?" Do such sign-boards predicate the good resulting from the use of these liquid poisons? Take a peep into one of these houses, and see if there be any analogy between Nature's brightest work, and the effects produced by the flowing tankard and the sparkling glass. Do you behold in the beaming rays of intelligence—the healthful freshness—the cheerful aspects of peace and joy flowing from the polished pewter pot—any resemblance to the light, and life, and joy-giving rays of the *Rising Sun*? "*Light*, health, peace, and joy seen in a public-house!" say you. "Can you seriously expect such phenomena?" We see volumes of whirling smoke issuing from a burning narcotic, poisoning the air, and inflating the lungs with noxious effluvia. We discover darkened forms—shapes of humanity like so many gloomy familiars of a Spanish inquisition. "*Health* in a public-house!" We oftener behold spectral impersonations of living disease, whose purple pimpled visages are unearthly and revolting—whose eyes gaze listlessly on vacancy, or flash with the exciting drug with unnatural and feverish brightness, and whose limbs tremble as with the helpless decrepitude of age. "*Peace* in a public-house!" There the tongue is emphatically "set on fire of hell;" there the worst and deadliest passions burst into tumultuous antagonism; there man loses his dignity, and fiercely preys upon his fellow. "*Joy* in a public-house!" If the ribald song and sensual jest, the blasphemous oath and senseless bursts of uproarious laughter—if vociferating bravados, empty cant, and coarse jargon be joy, then it exists in *quantum sufficit*; but if the compressed lip and downcast eye—if the care-cast

brov and surly mien be indices of the absence of joy, then look sometimes in the public-house, but oftener in the drunkard's home, and there all is joyless, sickening, and sad.

And yet the sign of the "Rising Sun" would indicate to us that light, health, peace, and joy were found within! Shameless mockery—blasphemous mimicry of the handiworks of GOD. Such sign-boards are an insult to common sense, and a libel on the works of Nature. When will public taste correct these public "make-believes"—when? Why, when the working man's mind shall be led to see the delusion, and withdraw his patronage from such whitened walls and painted sepulchres. "Call things by their proper names," and if the owners of public-houses wish to designate them by objects from Nature, let them select something more analogous—such as the "Whirlpool," the "Gulf," the "Shoals," or the "Quick Sands." Such titles would be more in character, and more clearly indicate the consequences to which they lead.

We have seen a public-house with a title far more appropriate and becoming than the Rising Sun—it is "THE SHADES." They are all "Shades"—shades where misery is generated, where vice reigns, where disease revels, and where Satan himself abides!

#### SPIRITS IN HOT CLIMATES.

EXTRACT from a letter by the late Robert Southey to his brother, Lieutenant Southey, who was proceeding with his ship to the West Indies. The letter is dated Dec. 31st, 1803:—"Adapt your living to the climate you are going to, and abstain almost wholly from wine and spirits. General Peche, an East Indian officer, with whom we dined on Christmas-day, told me that in India the officers who were looking out for preferment, as a majority, &c., and who kept lists of all above them, always marked those who drank any spirits in a morning with an X, and reckoned them for nothing. 'One day,' said he 'when we were about to march at day-break, I and Captain \_\_\_\_\_ were in my tent, and we saw a German of our regiment; so I said we'd try him. We called to him, said it was a cold morning, and asked him if he would drink a glass to warm him. I got him a full beaker of brandy and water; and he drank it off. When he was gone, I said: Well, what d'ye think; we may cross him, may'nt we? Oh yes, said he, cross him by all means. And the German did not live twelve months.' But the natives of all hot countries invariably abstain from spirits, as deadly."—*Southey's Life*, Vol. 2, p. 245.

#### THE DOINGS OF RUM!

JAMES RYAN, living on the flats, near the Cleveland canal, got into an affray with some fellows up the tow-path, in which he got considerably bruised and beaten. He was labouring under the excitement of liquor, and maddened, it is said, with jealous rage towards his wife, both of which causes operated to produce the quarrel in which he got badly worsted. In this exasperated mood he went home, accompanied by a single individual, it being about twelve at night; and on entering the house, his wife, frightened at his bloody clothes and angry appearance, fled to a near neighbour's, leaving their only child, a bright little boy, about three years' old, asleep on the foot of the bed. Ryan, in a rage, seized the gun from under the bed, and swearing vengeance on some one who he declared was standing between him and his wife, discharged it apparently at random. The man who accompanied him home had hold of him at the time, and soon succeeded in wrenching the gun from his hands. Some minutes after this *mêlée* it was discovered that the bed was on fire, occa-

sioned by the burning wadding from the gun; and in extinguishing the flame, the dead body of the child was found! It was lying in a quiet sleep, with its face to the wall. The contents of the gun had passed through its head from the back of its ear out at its forehead, and so near was the muzzle that unburned powder was found in the wound. We visited the house, and a more wretched picture of rum's doings we never saw. There sat the wife, with her eyes blackened by blows from her rum-maddened husband. Beside her was her only child, but yesterday a promising, prattling boy, a corpse; the house in an uproar, and its wall stained with blood; and the partner of her miseries in the dungeon of a prison. Surely, "truth is stranger than fiction."

#### TEETOTAL OPERATIONS.

##### FITZROY TEETOTAL ASSOCIATION.

This association undertook its annual excursion on Monday, June 26, to South End, by the Gem steam-packet, on which occasion, though the weather for several days previous had been very unpropitious, they were favoured with beautiful weather, and a goodly company, amounting to 540, among whom were several old and tried friends of the cause. After enjoying themselves amidst the varied scenery of the place and the adjacent villages, the inhabitants of which were supplied with information on the temperance subject, the company left for London, which they reached soon after dusk, expressing their satisfaction with the day's proceedings.

At the weekly meeting, on Tuesday evening, July 8, in the society's hall, Portland-street, Marylebone, Mr. Partridge, of Manchester, gave his testimony in regard to his practice of Teetotalism. He was in his 68th year, fifteen of which he had been a Teetotaler, and performed hard work; had come to London with fourteen friends, some of whom were then present, to see the Exhibition; and when he returned he was not afraid of finding his cottage in possession of the landlord for arrears of rent—for his cottage was his own, and he possessed five others also. Teetotalism might not do to all the same that it had done for him; but it would teach them to husband their savings, and provide for their own families instead of those of others.—Mr. Robert Lowery followed, and delivered a powerful address on the political economy of the temperance reformation. The question of supply and demand, wages and labour, and the influence of the temperance cause in reference to these, was dealt with in plain and unmistakable language, and was listened to with eager attention by a numerous audience. At the close, several signed the pledge.

##### GLOUCESTER.

Last month presented to the inhabitants of Gloucester most gratifying proofs of the progress of temperance in that city not hitherto famous for abstinence from intoxicating liquors. The example set by two or three zealous and consistent advocates of temperance is gradually working its good, and the list of parties pledged to total abstinence in Gloucester largely increases every year. The most prominent of the disciples of Teetotalism in Gloucester is Mr. Samuel Bowly, a respected member of the Society of Friends, who on this occasion gave his annual parties at his farm in the suburbs of Gloucester. Monday was devoted to a tea meeting under a spreading marquee on the grounds, to manly and athletic sports, afterwards winding up with the delivery of addresses on the advantages of temperance and the evils of drunkenness. About 500 persons took tea on Monday evening, and some 1,000 children on Tuesday. The speakers on Monday were Mr. Bowly and the Rev. Arthur O'Neill, of Birmingham. This gentleman was formerly a student of medicine, and went out to one of the Islands of the Archipelago to practices, but found no patients: the people, he said, were temperate, but attributed the majority of the diseases and a large proportion of the casualties in hospitals to indulgence in alcoholic beverages. The speaker at great length dwelt on the evil effects of intemperance on the body, and followed up with some remarks on the effects of intemperance on the mind. The address was listened to with deep attention, and at its close Mr. Bowly followed, blaming the aristocracy for not encouraging the movement in behalf of temperance. He

also said it was a disgrace to the city of Gloucester that it did not provide for the recreation of the working classes after labour. The assembly of children on Tuesday evening was a most gratifying one.

## DEVIZES.

Last month the members of the Devizes Temperance Society held their annual festival in the grounds belonging to the Devizes Castle. The day having been set apart as a general holiday in celebration of Her Majesty's coronation, the number present was greater than has attended any similar meeting for many years past; and never, perhaps, had the teetotalers of Devizes so much encouragement in the noble but arduous work they have undertaken. The Market-Lavington Teetotal Brass Band, whose performances have obtained great and well-merited applause, were in attendance throughout the day. In the afternoon Mr. Inwards delivered an address in the open air. At five o'clock a large tent was filled to overflowing by the holders of tea-tickets, and this part of the day's proceedings being concluded, the amusements were resumed till a summons of the brass band brought the promenaders again within the tent. The President, G. W. Anstie, Esq., in a few words, introduced the business of the evening. He said he rejoiced that the general holiday afforded them so good an opportunity of promoting the important object they had in view; and no class of Her Majesty's subjects would more readily celebrate her coronation than the teetotalers of this country. It was an additional accession to their pleasure to be favoured with the presence of two Christian missionaries, each of whom had laboured till very recently in the West Indies.

Rev. HENRY HURD, Wesleyan missionary, from Grenada, then said that, thirteen years ago, he went to the West Indies as a Wesleyan missionary, and while there he had seen the fearful effects of intemperance, especially among his own countrymen. It was generally thought in this country that the West India Islands were exceedingly deleterious to the European constitution. This was true, but he felt convinced that the great mortality among Europeans arose from the drinking habits of the country. There was a great improvement in this respect, and hence the mortality was not so great. He had noticed young men who had come from Europe to fill situations as planters and merchants—he had marked their course—at first they attended the house of God on the Sabbath, but after a time they gradually gave up, and finally abandoned it altogether. And what was the cause? Why they had fallen into the drinking and other habits of the country. When men were temperate they enjoyed better health; an instance might be mentioned. When the railway was being made in Jamaica, a number of English labourers were imported, many of whom were total abstainers. Now though they had to work all day in low swampy land, filled with deadly miasmas, not one had sickened and died. Was not that an argument in favour of total abstinence? (Cheers.) When stationed in Tobago, he began to think seriously upon the subject, and resolved, for the sake of example, to abstain from all intoxicating drinks. He did so, and finding that he could go through his arduous labours with much greater comfort, ease, and enjoyment than before, he resolved to try to induce others to abstain also. A meeting was called in the Wesleyan chapel, a lecture was delivered, and that night many persons came forward and signed the pledge which he drew up for the occasion. Among the number was a man of education and respectable talents, but who was grossly intemperate. He was vastly improved after this.—Mr. Hurd next referred to the establishment of the Total Abstinence Society in Barbadoes. This Society, he said, was established through the instrumentality of Colonel Reid, the Governor of the Windward Islands, and now one of the Commissioners of the Crystal Palace. At first the number was small, but it had wonderfully increased. Many thousands, he believed, had signed the pledge in Barbadoes. The Society was formed in Bridge Town, where meetings were held every week. The labours of the Committee were extended to other parts of the island. Soon a branch Society was formed in the parish of St. Thomas, and another at Speights Town. Then a juvenile association was formed, and had been the means of great good; and then a ladies' association. An agent had also been employed, principally through the munificence of Colonel Reid, and tracts had been distributed in great number. A more energetic band of teetotalers was not to be found than in Barbadoes. They worked hard, and they

were always at work. In no other way could the cause advance. A meeting once a year would do but little good—they must have meetings in different parts of the town every week. He then briefly adverted to St. Vincent, where a society had been established, through the instrumentality of the Hon. H. M'Dows Grant. This gentleman had visited America, and on one occasion, while dining at a public hotel with a great number of persons, he discovered that he was the only person present who drank intoxicating liquor. When he called for something all eyes were turned towards him, and he felt much confused. This led to serious thought upon the subject, which led to his conversion to the ranks of total abstinence. A more enlightened and gifted advocate the society never had. Many men of note had joined the Society in St. Vincent, and were working hard for its advancement. Nor were the ministers of religion behind the rest. When he went to the West Indies he did not know one who abstained altogether from intoxicating drinks, but now he was glad to say nearly all were total abstainers—and they found that they could study better, and preach better, and labour harder without the use of stimulating drinks. He might also mention that these societies had been the means of great good in a moral and religious point of view. Drunkards seldom attended the house of God, but many, very many, had done so since their abandonment of strong drink, and many had become consistent members of the Church of Jesus Christ.

Rev. PHILIP H. CORNFORD, Baptist Missionary from Jamaica, said: When first I united myself with those who pursue the Temperance Reformation, it was not with a view to my own welfare, but for the purpose of promoting the good of those who are degraded and ruined by the use of intoxicating drinks. This with me has ever been the chief argument for the Teetotal Association; and to this especially do I consider Christians bound to pay regard. But I have reaped personal benefits where they were unsought, and therefore have said I have special obligations to appear amongst you. I may say I owe my life to the practice of Teetotalism. When, with this peculiarity, I first arrived in Jamaica, I was looked at very much as a "*rara avis in terris*," a strange kind of being, fit to be gazed at as a curiosity; and one doctor after another gravely assured me "it would never do in the West Indies." Indeed, so great was the horror of cold water at one time prevailing in Jamaica, that frequently the youngest children were not allowed to drink it, unless it had first been qualified with one or two teaspoonfuls of rum. And I have heard of a gentleman who, on his return, after a residence of twelve years in the island, was questioned as to the quality of its springs, replying, "Really I know nothing about it, for I never once tasted the water!" In process of time our principles gradually advanced, and we could number not a few missionaries of various denominations, and some goodly total abstinence societies. But everywhere, with scarcely an exception, our chief enemies were the doctors. Strange, indeed, did it appear to us, that those who so well knew the results of such a practice should so commonly be guilty of drunkenness. One who resided not far from me, said to some of his friends:—"I know all about it. I know as well the state of my stomach and liver as if I could see them. I know the effect the rum produces; and that it will finish me in about (mentioning a certain number) so many weeks. But I cannot help it." He died within a week of the time he predicted. Another (Dr. Tuthill) went to Jamaica, a highly respectable man. He was generally esteemed for many excellent qualities, as well as accounted the most skilful surgeon on the island. His associations, however, gradually led him into habits of intoxication, which he frequently bewailed, and often strove against. At length, being intoxicated, in the parish of St. John's, his companions saturated him with rum in their drunken frolic, and set fire to him, which caused his death. Another that I knew was, under similar circumstances, severely injured by being thrown down a long flight of stone steps. Yet are these men so perfectly enslaved by their degrading habits, that they appear beyond rescue; bound in iron fetters, and chained in their evil habits. Often have they reminded me of a well-authenticated anecdote of a gentleman in Scotland, whose friends, perceiving the growth of drinking habits, resolved on a grand effort for his deliverance. He was led to a social party composed entirely of friends bent on securing his welfare in this particular. The subject at length was brought forward. Friend after friend remonstrated and appealed, until at length advancing

to the table he said:—"Could you set the brandy before me *here*, and open the door of hell before me *there*! Were you to assure me that, by taking *this*, I should be pledged into *that*, for the life of me I could not help taking it!" Oh! how fearful is that power which, often imperceptibly, thus entangles a man to his utter destruction. The speaker then referred to the increased average duration of missionary life since the extension of temperance principles in Jamaica, and to the testimony of the medical attendant, after some years of experience and observation: "*had it not been for your total abstinence you would have been in your grave long ago!*" Several societies had been formed in the Island, some of which enjoyed considerable prosperity, whilst a variety of circumstances indicated the dying away of prejudices against cold water, and its hope of favour not only as a beverage, but also as a curative power in cases of disease. The meeting was afterwards addressed by Mr. Inwards. At the close of the meeting several persons requested to sign the pledge; but, as it was growing late, they were referred to a meeting to be held a few days after in the Town-hall, when the Rev. B. Parsons was engaged to deliver a lecture.

## NOTTINGHAM.

A new society has recently been formed in this place under the title of the "Nottingham Christian Temperance Society." Among its rules are the following:—

"1. The object of this society will be to diffuse as extensively as possible the principle of abstinence from all intoxicating drinks: it will endeavour to effect this by employing personal agency, holding public meetings, giving lectures, and circulating tracts.

"2. This society shall consist of persons who shall sign the following declaration:—"I agree to abstain from all intoxicating liquors as a beverage, and in all suitable ways to discountenance their use."

"3. All officers of this society shall be accredited members of the Evangelical Christian Churches, members of the society, subscribers to its funds, and free from the habit of using tobacco, snuff, or opium."

## FILLEIGH.

The Filleigh Teetotal Society held their eighth anniversary on Wednesday the 9th ult. A large building attached to the model farm of the Earl Fortescue was kindly lent, by his lordship, for the occasion, in which a tea was provided, of which about 320 partook. The day was delightful; the assembled multitude was apparently cheerful and happy; and in consequence of the excellent arrangements, the entire absence of those baneful, useless, and mischief-making drinks, everything connected with the meeting passed off in a satisfactory manner. The public meeting was commenced soon after tea, when the claims of the society were very ably advocated by Messrs. Reed and Hoidge, Bible Christian ministers, and by Mr. Blackmore, Baptist minister, of South Molton, who kindly came to our assistance. Many of the arguments adduced by the speakers in favour of the principles of total abstinence were well calculated to convince; and ten persons were induced to adopt our principles. The proceedings of the day were much enlivened by the efficient performance of the Filleigh band, whose services were engaged for the occasion.

## SCALBY.

This delightful little village, situate about three miles from Scarborough, once contained some very dissolute drunken characters, whose families suffered severely in consequence. The cause of temperance has been introduced, and several of the villagers have taken the pledge, and established a society for the suppression of drunkenness; their zeal is most ardent, and no doubt can be entertained of the ultimate success of their philanthropic undertaking; some of the worst are already pledged men. Meetings are held in the school-room, near the church, once a fortnight, or on all fitting occasions, where total abstinence is advocated by them and their friends from Scarborough. The Rev. Charles Parker, primitive Methodist minister, has delivered to them a very interesting lecture on the uselessness of alcoholic drinks as beverages, and the tendency of total abstinence from them, to raise the social, moral, and physical condition of man. The rev. lecturer was listened to with much attention by a crowded audience; at the conclusion, he urged them to proceed "onward" in the work they had begun, and in due time they would reap the reward of their praiseworthy exertions.

## LIVERPOOL.

On the 8th of July the various temperance societies, Rechabite tents, Sons of Temperance, &c., celebrated their anniversary by a procession, festival, &c. The members met at their clubhouses, and afterwards in the Old Haymarket, where the procession was formed. A number of beautiful banners, emblems, mottoes, &c., were displayed, and the Highland costume of a large number of the members of the Caledonian tents added variety to the scene. It was estimated that not fewer than three thousand persons walked in procession, and upwards of two hundred pounds were taken at the entrance to the Zoological Gardens. There were eight excellent bands of music in the procession. The order of the procession was as follows:—Six marshals on horseback, the conductors appointed by the Festival Committee, then the banner of the Rechabite district, the officers and representatives of the Rechabite council, in three open carriages, with postillions, the officers and members of the Rechabite tents, which were followed by the members of several other societies; after which came a great number of carriages filled with ladies and gentlemen, among whom was Mr. John Hockings, known as the celebrated Birmingham blacksmith. After passing through a number of the principal streets, the procession reached the Zoological Gardens about three o'clock, when the first part of the entertainment announced to take place in the concert-hall was given. The company then dispersed through the grounds to view the various objects of interest with which the gardens abound. Tea, coffee, &c., were supplied on the green. Shortly after six o'clock, the company assembled in the concert hall to hear the second part of the entertainment; after which the company again dispersed through the grounds, and amused themselves in a variety of ways. There was a grand illumination of the total abstinence coat of arms on a stand opposite the centrifugal railway, after which the band struck up "Auld Lang Syne," and the company separated a little after ten o'clock, every one appearing to be more delighted than another with the treat which they had enjoyed.—On Wednesday evening a numerous meeting of the friends of total abstinence chiefly composed of the working classes, was held at the Concert-hall, Lord Nelson-street. The Rev. Francis Bishop, who occupied the chair, congratulated the meeting upon the success which had attended the procession and gala of the previous day. He thought great good would result to the temperance cause from what had then taken place. Addresses were then delivered by Mr. Darby, of Brinby-hall, Mr. Brown, Mr. Hockings, &c., and after voting thanks to the chairman, the meeting separated shortly after ten o'clock.

## GUERNSEY.

On Mid-summer-Day the "Guernsey Band of Hope" held their first procession and tea festival. The children of both sexes assembled in the afternoon on the large lawn at the back of the Marine Hotel, Glatney-esplanade, to the number of above 500. They were accompanied by the officers and superintendents of the society. The children were all ready by two o'clock, the hour fixed for starting, all of them being well dressed, each wearing flowers or rosettes. They sung one of their melodies; after which they started, headed by a banner-bearer on horseback, and the whole of the band of the 1st Regiment of Royal Guernsey Militia, and the two bagpipers of the depot of the 72nd Highlanders. The procession proceeded to a field near Prince Albert's-road, where, with 200 adult visitors, they sat down to tea. After tea the children amused themselves till they were called and formed into a square, where they sang several of their melodies. They then proceeded to their respective homes, not a little delighted with their day's enjoyment.

## JERSEY.

On the 25th of June, the Princess Royal steamer left Guernsey at two o'clock in the morning, with a large party of Teetotalers of that island and Alderney, and arrived here between five and six o'clock. On landing they were entertained to an excellent breakfast, at the hall, provided for them by the society here. In the afternoon a very imposing procession of the two societies took place, and after passing through the principal streets of the town returned to the Town-hall and partook of tea; and after tea speeches were delivered by Dr. Collenete, President of the Guernsey Society, Mr. Wilcox, and others; as the con-

clusion of which several signatures were obtained to the Pledge of Abstinence. On the day following, the Guernsey and Alderney brethren took a drive to the principal parts of the island—they occupied twenty-two carriages. They returned to town at one o'clock, and embarked at three o'clock on board the Princess Royal steamer, which vessel they had expressly hired for the occasion, for their respective islands, amidst welcomes and great cheering, the band of the militia also playing on leaving the harbour.

## SCOTLAND.

The anniversary of the Scottish Temperance League was celebrated at Glasgow. Sermons were preached here on Sabbath as follows:—In St. Peter's and the Tron Established Churches, by the Rev. T. C. Wilson, Dunkeld; in St. Luke's and St. Mark's Free Churches, by the Rev. R. Caldwell, Erskine; in Erskine and Gordon-street United Presbyterian Churches, by the Rev. George Paterson, East Linton; in Great Hamilton-street Reformed Presbyterian Church, by the Rev. John Kay, Airdrie; in St. John's and St. Andrew's Episcopal Churches, by the Rev. Thomas Spencer, M.A., London; in Nile-street and West George-street Independent Churches, by the Rev. Alexander Hannay, Dundee; in Ebenezer Independent Chapel, and East Regent-street Evangelical Union Chapel, by the Rev. Gilbert McCallum, Neilston; and in East Regent-street Baptist Chapel, and Eglinton-street United Presbyterian Church, by the Rev. Francis Johnston, Edinburgh. Six of the discourses were preached in the forenoon, the same number in the afternoon, and four in the evening. The congregations which usually assembled in the various places of worship were augmented by groups of abstainers from different parts of the country, as well as from various districts of the city. The number of persons who listened to the discourses could not be less than 10,000.

The annual public meeting was held in the Trades' Hall on Monday evening. Robert Kettle, Esq., President of the League, occupied the chair, and addresses were delivered by the Rev. Thomas Spencer, M.A., London, on the "Temperance Movement considered in reference to the principles of Moral Philosophy;" by the Rev. Alex. Hannay, Dundee, on the "Comparative Merits of the Abstinence Society and the Scottish Association for the Suppression of Drunkenness;" and by the Rev. James Robertson, Portsburgh, Edinburgh, on the "Necessity of including Abstinence in the proposed measures for elevating the Social, Moral, and Spiritual Condition of the Masses." About 180 members and friends of the League met at breakfast in the Trades'-hall on Tuesday morning. The Rev. William Reid presided, and brief addresses were given by Mr. George Johnstone, Edinburgh; Mr. William Marshall, Dundee; Rev. George Blyth, late of Jamaica; Rev. F. Ferguson, Aberdeen; Lieutenant-Colonel Shaw; Mr. Dawson, editor of the *Kelso Chronicle*; Mr. Simpson, Mr. Annan, and others.

At eleven o'clock the members and delegates, to the extent of 120, re-assembled for the transaction of business. Mr. Kettle occupied the chair and the Secretary read the annual report, which commenced by stating that the operations of the league during the past year had been more than usually extensive and successful. An increase of membership had taken place to the extent of 600 individuals and 166 societies, the present number of individual members being 2,525, and of auxiliary societies 199. Five travelling agents had been employed, who had addressed upwards of eight hundred public meetings, and had in various ways exerted themselves to promote the interests of the league. Twenty-five sermons had been preached in Glasgow, and about 100 addresses had been given at country meetings and soirees by the league's staff of gratuitous lecturers. The publication department had been sustained with unimpaired efficiency, the number of copies of publications issued from the office having been 601,250, comprising 7,285,000 pages; and the financial affairs had been so far improved, that the deficiency of £73, which existed at last annual meeting, have been made up, and there was now a balance of £127 in favour of the association. The report concluded by reviewing the present state of the Temperance Movement in Scotland, which was shown to wear an exceedingly hopeful aspect. The Juvenile Movement, the abstinence societies in connexion with the Established, Free, and United Presbyterian Churches, and the Scottish Association for the Suppression of Drunkenness, were briefly referred to, and the conductors of the newspaper press were complimented for

the liberality with which the Temperance question is now treated in their columns. The Treasurer's financial statement, of which an abstract was given, showed that the income and expenditure for the year amounted to £1,723 4s. 6d. The report and Treasurer's statement were unanimously approved. Several resolutions were adopted by the meeting. The first related to the extension of the agency department, which was cordially approved of, and a special fund was originated to enable the directors to employ six agents during the next year. A motion approving of legislative interference for the suppression of the strong drink traffic was negatived by a majority of 67 to 17.

## RECENT PUBLICATIONS.

THE GLORY AND THE SHAME OF BRITAIN. £100 Prize Essay. Religious Tract Society, Paternoster-row.

The Committee of the Religious Tract Society have lately offered two prizes of £100 and £50 for the best and next best essays on the condition of the working classes of Great Britain.

As we have on former occasions felt it our duty to animadvert in strong terms on the want of decided opposition to the drinking usages of society in some of the publications of this otherwise excellent society, so we have much pleasure in the case of the work before us—which is from the pen of Mr. *Dunckley*, of Pendleton—in laying before our readers the decided testimony in favour of total abstinence which the volume contains.

The following passage presents a plain enunciation of *sober truth* :—

"The chief faults which vitiate the expenditure of the working classes are two—*needless outlay* and *unsound remedies*. Intoxicating drinks present us with a striking instance of the former. In a heavily-taxed country the voluntary tax for the purchase of noxious beverages exceeds the sum of all the taxes paid into the Exchequer. So large is this item of social expenditure, that the saving involved in a general adoption of the principle of total abstinence would be equivalent to an entire repeal of taxation, or the extinction, in sixteen years, of the National Debt. The people of England maintain more than 100,000 houses for the sale of intoxicating liquors, and spend an average of £600 annually in the support of each. Every thirty families support their beer-shop, every three hundred their *place of worship*. Beer-houses and dram-shops are most plentiful in the poorest districts; they are there to be met with at every turn, startling us by the contrast of their mock splendour with the general squalor and dinginess of the scene. Here poverty is changed, not for itself, but for others, into finery and wealth. A constant succession of wretched votaries is kept up at these demon-temples, who receive in return for their offerings a draught of the enchanted cup. Pale, haggard, and hoary, they totter in—the youth in whose face consumption has fixed its mark; the aged sot, whose disgusting aspect forbids a second view; the child, whose mother awaits him yonder, and who pauses on the threshold to steal a draught for himself. The number of these establishments, and the expensive means adopted to win custom, are proofs of the wealth they subtract from the pockets of the poor. How much better if the money expended in maintaining their gilded paraphernalia were spent in the purchase of food and clothing! What joy would such a diversion of expenditure occasion in a thousand starving homes!"—pp. 20, 21.

We are pleased to find the principle of total abstinence undisguisedly adopted in this publication by the committee of the Religious Tract Society; and we ask every member of the committee, as fellow-labourers in the great field of Christian philanthropy, whether each is adopting *practically* what he endorses in these sentiments. Otherwise we charge the omission home as a gross and flagrant dereliction of duty and of common

sense : " unto him that knoweth to do good, and doeth it not, unto him is it sin."

We presume that the Committee of the Religious Tract Society aspire to consistency, and to be the exemplars, as well as the preceptors, of the human race; otherwise they have forgotten some of the first principles enunciated in the Scriptures of God, and in their varied comments thereon, and have forgotten also to imitate that Divine Redeemer, who has left us an example that we should follow in his steps.—1 Peter ii. 21.

**AN EARNEST PLEA FOR THE REIGN OF TEMPERANCE AND PEACE, as conducive to the Prosperity of Nations; submitted to the Visitors of the Great Exhibition, in which are collected the rich Treasures of Art and Industry from all quarters of the Globe. Accompanied by documents in proof of the Statement of Principles involved.** By JAMES S. BUCKINGHAM. London: Jackson, Angel-street, St. Martin's-le-Grand.

THE contents of this elegant little volume are as follows:—First, an Address to the British and Foreign Visitors to the Great Exhibition. In this, the injurious properties of strong drinks—the injuries they have inflicted on individuals and communities,—the origin, object, and progress of the Temperance Movement—its beneficial results, and the duty of advancing it in its course, are briefly but compendiously stated. Secondly, an "Appeal to the British People, and especially to the Opulent and Influential, on the Greatest Reform yet to be accomplished." That reform is, the abandonment of all intoxicating drinks, which is urged upon all classes of the community by a series of the most powerful motives. Thirdly, the speech of Mr. Buckingham on the Extent, Causes, and effects of Drunkenness, delivered in the House of Commons June 3, 1834; followed by the Parliamentary Report of the Select committee, which Mr. Buckingham succeeded in obtaining, as the result of his speech and the discussion which ensued. This speech and the report are invaluable, as containing the marrow of the Temperance question: we rejoice greatly at finding them thus reprinted. Besides the above, the volume contains an article, entitled, "War and Bloodshed! or Arbitration and Peace;" a speech delivered at the Peace Convention held at Brussels; some lines on the "Horrors of War;" an "Early Proposal for a Mutual Exhibition and Interchange of the Productions of England and France;" and a coloured diagram, illustrating the proportions paid for the support of religious and benevolent societies, for poor-rates, for government taxes, and for drinking and smoking taxes. It will be readily seen, therefore, that the volume is one of considerable interest; containing matter with which every teetotaler should be well acquainted, and which he should endeavour extensively to circulate.

We are glad to find that a fund has been raised for the purpose of presenting the volume *gratuitously* to a number of the Exhibitors at the Crystal Palace. From a list of contributions now before us, we judge that this benevolent project will be carried out to a considerable extent. The possessors of the volume will be furnished with a body of important truths which may lead to personal practices of unspeakable benefit; and they will be able, also, on their return to their several localities, to introduce the subject to their friends and neighbours, as well as to the numerous workmen in their employ.

We rejoice to find, from the public prints, that an adjustment of Mr. Buckingham's claim for compensation for the mischief done to his literary property in India, by an arbitrary act of the East India Company, has, at length, been made; and that the Government and the Company have unitedly agreed to pay him £400 per annum. How far this may be regarded as a just compensation, it is impossible for us to say; it will, at least, yield him support in his declining years, at the same time that it is an acknowledgment of the justice

of his claim, which some persons have thought proper to deny.

**HYDROPATHIC STATISTICS; or a Lecture on Hydro-pathy, delivered November 26, 1850, at the Polytechnic Institution.** By WALTER JOHNSON, M.D. London: Simpkin, Marshall, and Co.

To all persons interested in the hydropathic system, this lecture will be very acceptable. It contains a concise and clear statement of the system, and testimonials of high respectability as to its efficiency.

**THE GREAT EXHIBITION OF ALL NATIONS.—By R. W. VANDERKISTE.**

THIS is a spiritual improvement of a passing event, and a useful addition to the "thousand and one" Tracts, Essays, Sermons, &c., to which the world's great gathering has given rise. Mr. Vanderkiste is evidently a man deeply imbued with the importance of Bible truth, and one who is anxious to bring home religion to the "business and bosoms" of all men. We recommend his seasonable tract to the attention of our readers.

#### WORK FOR ALL.

BRETHREN, arise! there's work for all;  
No more inactive stand,  
While human beings daily fall  
'Neath Strong Drink's ruthless hand.

Say not, "I have no influence,  
My circle is so small;"  
But labour on with diligence,  
Drunkards to disenthral.

All may not have the gift of speech,  
The tongue of eloquence,  
Instructive homilies to preach  
On Total Abstinence.

Yet there is work for all to do,  
While on this world's wide field;  
Each may some noble task pursue,  
Some potent weapon wield.

There's work for all—both rich and poor—  
Illiterate and wise;  
While drunkards lie at ruin's door,  
Unable to arise;—

'Till Mercy stretches forth her hands  
To raise them from the mire;  
'Till Temperance plucks the burning brands  
From the consuming fire!

Uprouse ye, then! reclaim the lost;  
Do all the good ye can;  
March boldly on—a mighty host—  
To slay the foe of man.

Anne's-place, Hackney-road.

WILLIAM DREW.

**THE DOINGS OF STRONG DRINK.**—Amidst all the evils of human life, no cause of disease has so wide a range, or so large a share, as the use of spirits. Spirituous liquors destroy more lives than the sword; war has its intervals of destruction, but spirits operate at all times and seasons upon human life.

**MURDER.**—"I have no more doubt," said a reclaimed distiller in America, "that I have killed a hundred men, than if I had taken a gun and shot them, and had seen every one of them fall dead at my feet."

*THE TEETOTAL TIMES AND ESSAYIST may be had of B. L. Green, 62, Paternoster-row, London; Ward, 54, do.; Abel Heywood, Manchester; Kershaw, Leeds; Menzies, Edinburgh; Gallie, Glasgow; and all Booksellers.*

THE  
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The TWELFTH ANNUAL MEETING of the Members of this Institution was held at the London Tavern on Wednesday the 15th inst., which was numerously attended. The Chair was occupied by Samuel Hayhurst Lucas, Esq., the Chairman of the Board of Directors, who congratulated the Meeting on the astonishing progress the Institution had made, and upon the prospect of its becoming, at no distant period, one of the largest Life Assurance Companies in the Metropolis.

It will be seen, by the Report, that although its Establishment only dated 12 years since, the number of Policies issued, and the income arising from the premiums thereon are unusually large; whilst the amount paid for deaths is very small, compared with the business effected.

The following are some Extracts from the

TWELFTH ANNUAL REPORT:—

On presenting their Twelfth Annual Statement of the affairs of the Institution, the Directors have much pleasure in reporting a large increase of business during the last year.

Notwithstanding the commercial embarrassment which, for the greater part of that time, has prevailed throughout the country, the Assurances effected are considerably more numerous, and to a much larger amount than those of any former year.

In the last twelve months, 1,234 Policies have been issued, the annual Premiums on which amount to £21,722: 0s. 8d., and 133 proposals for Life Assurance have been declined.

The receipts and disbursements, up to the 20th November last, have been duly audited, and the capital stock of the Institution, as exhibited in the Auditors' Report, is £367,172: 16s.; being an increase, since the last statement, of £67,497: 3s. 8d.

The Annual Income is now £111,113: 13s. The claims paid on account of deaths during the year amount to £18,914: 18s.; and the sum of £23,493: 15s. 8d. is due under this head, not yet claimed.

The period having arrived when, in accordance with the 29th rule, the surplus funds which have accrued since the last division of profits, in 1842, are to be equitably apportioned among all the members, the Actuary of the Institution, Charles Ansell, Esq., is now engaged on the investigation of its assets and liabilities, and in making the requisite calculations for that purpose.

The Directors anticipate a satisfactory result, and expect to be able, in the course of next month, to communicate to each member the bonus assigned to his or her policy, either by an addition to the principal sum assured, or by an equivalent reduction of the periodical premium.

The following statement shows the progress of the Institution since its commencement.

Years ending.	No. of Policies issued.	Annual Income.	Amount of Capital.
20th Nov. 1836	616	£8,021 12 2	£10,736 3 0
" " 1837	435	14,600 0 0	31,592 10 5
" " 1838	459	19,934 19 4	46,855 0 10
" " 1839	490	25,497 4 2	61,959 10 10
" " 1840	494	31,051 10 10	90,545 13 9
" " 1841	357	36,357 1 4	114,993 2 4
" " 1842	364	39,360 9 7	139,806 1 7
" " 1843	703	44,219 17 0	167,079 11 2
" " 1844	732	55,037 9 2	202,162 1 9
" " 1845	911	70,819 14 5	241,460 13 3
" " 1846	1005	38,940 8 2	329,675 12 4
" " 1847	1234	111,113 13 0	367,172 16 0
Total Number...	7790		

(Signed on behalf of the Directors),

S. H. LUCAS, Chairman.  
JOSEPH MARSH, Secretary.

London, 14th December, 1847.

At the above meeting a ballot was taken to supply the three vacancies in the Board of Directors, occasioned by the retirement of C. P. Bousfield, Esq., and John Bradbury, Esq., and the appointment of Dr. Hodgkin as Medical Officer, when the Chairman announced the election to have fallen on Robert Major Holborn, Esq., Samuel Wilson, Esq., Alderman, and Edward Crowley, Esq.

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SATURDAY, January 1, 1848.

THE

# TEETOTAL TIMES

## AND ESSAYIST.

PUBLISHED MONTHLY.

[II. NEW SERIES.]

JERSEY, FEBRUARY, 1848.

[PRICE ONE PENNY.]

### EXTENSION OF LIFE ASSURANCE.

(From the *Post Magazine*.)

FROM the reports read, and statements made, at the Annual Meetings of Life Assurance Associations, which have been held during the last month, it is gratifying to find, notwithstanding that the year just closed has been marked by difficulties, embarrassments, and afflictions, almost without parallel in the history of this country, there has been no falling off in the business of these valuable Institutions. Indeed, in several instances there has been considerable acceleration in the rate of increase in the number of lives insured, in comparison with former years. Of this, we have a striking illustration in the report of the Directors of the National Provident Institution. The business for the year is thus set forth.—

"In the last twelve months 1,234 Policies have been issued, the Annual Premiums on which amount to £21,722 0s. 4d., and 133 proposals for Life Assurance have been declined.

"The Receipts and Disbursements, up to the 20th of November last, have been duly audited, and the Capital Stock of the Institution, as exhibited in the Auditors' Report, is £367,172: 16s. 0d., being an increase, since the last statement, of £67,497: 3s. 8d.

"The Annual Income is now £111,113: 14s. 0d.

"The Claims paid on account of Deaths during the year amount to £18,914 18s. 0d., and the sum of £3,493 15s. 8d. is due under this head, not yet claimed."

The extent of the increase, however, will be better shown by the following statement of the progress of the Institution from its commencement, twelve years ago, appended to the report.

Years ending.	No. of Policies issued.	Annual Income.	Amount of Capital.
1836	616	£8,021 12 2	£10,736 3 0
" 1837	435	14,600 0 0	31,592 10 5
" 1838	459	19,934 19 4	46,855 0 10
" 1839	490	25,497 4 2	64,959 10 10
" 1840	494	31,051 10 10	90,545 13 9
" 1841	357	36,357 1 4	114,993 2 4
" 1842	354	39,360 9 7	139,806 1 7
" 1843	703	44,219 17 0	167,079 11 2
" 1844	722	55,037 9 2	202,162 1 9
" 1845	911	70,819 14 5	241,460 13 3
" 1846	1095	88,940 8 2	229,675 12 4
" 1847	1234	111,113 13 0	367,172 16 0
Total Number...	7799		

So large a number of Policies as 1,234 issued in a single year by an office is without precedent; and it is to be observed that this was taken place in a year of great pecuniary pressure, and in the midst of great endeavours made by Offices started within the last year or four years, and the corresponding exertions of old offices to maintain their relative superiority. It is to be observed, too, that the sums insured exceed the usual average—as the premium each, dividing the amount by the number of Policies, is nearly £8; shewing that the average sum insured in each case, regarding the age of the assured, must be about £750. As the office has issued at the rate of six such Policies daily, throughout the entire year—a powerful indication of the increasing knowledge which the public are gaining of the benefits of Life Assurance. The National Provident is a Mutual Office, the profits of which are apportioned every five years. The year just closed rounds up one of these cycles: and Mr. Ansell, Actuary, is now engaged in making the requisite calculations for the apportionment.

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PUBLISHED MONTHLY.

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JERSEY, APRIL, 1848.

[PRICE ONE PENNY.]

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**I**T is proposed to hold a Conference of Temperance Advocates, in the month of September next, at **LEICESTER.** For the carrying out of this object, a Committee has been appointed, and a Circular to Advocates and Societies issued. The design of the Convention is to afford an opportunity for the ploughers of the ground and the tillers of the soil to spend a week together in fraternal consultation on the History, Prospects and Requirements of the Temperance Movement. The Leicester Society will provide free accommodation for all Advocates who may be invited by the Conference Committee or recommended by Societies. A liberal Subscription has also been commenced towards the necessary expenses. Full particulars will be given in future Advertisements; or should any Advocates or Societies be overlooked in the distribution of the circulars, information will be given in reply to applications addressed to the Secretaries 26, Granby-street, Leicester.

**JOHN BABINGTON, A.M.,** Rector of Cossington  
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Leicester, March 14, 1848.

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### TESTIMONIAL to MR. BUCKINGHAM.

The friends of Mr. Buckingham, desirous of following up the step taken by the Members of the British and Foreign Institute, who have subscribed to present to him a TESTIMONIAL of their respect for his character, and acknowledgment of his services, invite the public at large to assist them in the accomplishment of their object.

The amount of the Testimonial will be devoted to the creation of a Public Lecture Room in London, for Mr. Buckingham's use and benefit, in which he may have an opportunity of following up those literary and philanthropic labours, to which the greater portion of his life has been devoted in India and in England, and for his faithful conduct; in which, it is well known that he has suffered large pecuniary losses, for which he has never been compensated.

Besides the peculiar services rendered by Mr. Buckingham to the cause of Free Trade, in advocating the opening of India and China to British commerce, at a time when its principles and advantages were far less generally understood than at present, there is scarcely any public movement connected with political, moral, or social reform, in which he has not taken an active part, both by his pen and his tongue, in Parliament during the six years in which he represented Sheffield, and in public meetings elsewhere; especially in pleading for the rights of seamen against the cruel and unjust practice of impressment; for freedom to the slave; for parks, museums, libraries, and schools for the working classes and the poor; for a revision of our unequal system of taxation; for the suppression of duelling in England, and widow-burning in India; and, above all, for the promotion of education, temperance, benevolence, and peace.

Mr. Buckingham has lived to see almost all the great objects for which he has written and spoken for the last thirty years accomplished; but is now, with advancing age and, necessarily, declining vigour, without an adequate provision for that period of life which he must speedily pass. Among the millions of hearers and readers who have derived pleasure from his lectures and writings, and among the thousands who are reaping the benefits of his public labours and private sacrifices, it ought not to be difficult to raise a sum, without inconveniencing any party by large payments, that should at once testify a nation's gratitude, and give honour and satisfaction to one to whom it is due.

Mr. Buckingham, it is well known, has no desire to pass even his old age in idleness; nor would he, it is believed, accept of any pecuniary advantage on condition of labouring no longer for the public good. Both the conviction of its being a duty, and the habit of enjoying it as a pleasure, confirm him in the wish to do this as long as he may live; and all that is asked for him by his friends, and those who take an interest in his welfare, is, that he shall be placed in a position to do this efficiently, without the anxieties and toil of the wandering life which is now his only resource for subsistence.

It can hardly be doubted, that the country generally will readily assist towards the accomplishment of so just, so reasonable, and so useful a mode of uniting compensation for past services with the means of securing and facilitating future labours for the public good. Other labourers in the field of commercial and social reform have been magnificently rewarded by the public at large; and it is hoped that one of the earliest, steadiest, and most persevering of these labourers, who, in addition to thirty years of almost incessant activity, has also made larger pecuniary sacrifices for the promotion of the public interests than any of his contemporaries, will not be neglected or forgotten.

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#### TO POSTMASTERS.

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Printed and Published for the Proprietor, by RICHARD GOSSET at his Office, No. 20, Queen-Street, St. Helier's, Jersey; and WILLIAM BRITAIN, 54, Paternoster-Row, London.

SATURDAY, April 1, 1848.

THE

# TEETOTAL TIMES

## AND ESSAYIST.

PUBLISHED MONTHLY.

No. V. NEW SERIES.]

JERSEY, MAY, 1848.

[PRICE ONE PENNY.]

### “THE STANDARD OF FREEDOM.”

To the Friends of RELIGIOUS, POLITICAL, and COMMERCIAL FREEDOM throughout the world—to all who are opposed to INTOLERANCE, the GIBBET, INTEMPERANCE, WAR, and all other systems which degrade, demoralize, brutalize and destroy Mankind.

FRIENDS:—

On Friday, July 2, it is my intention to issue the first Number of a new WEEKLY PAPER, to be entitled, “THE STANDARD OF FREEDOM.” It will be printed on paper of the utmost dimensions allowed by law, and larger than the double sheet of the *Times* newspaper; price 4½d. per Number, or 4s. 9d. per Quarter, paid in advance.

In making this announcement I rely with the fullest confidence upon the support of those friends of the TEMPERANCE REFORMATION throughout the United Kingdom who sympathize with me in my political views; and, assisted by them, I hope to carry on this undertaking with vigour and success, gigantic though it may appear. I design the *Standard of Freedom* to be not only the advocate of entire Liberty of Conscience, and the complete disenthralment of RELIGION from the control of the Civil Power;—of the POLITICAL rights of the People, just representation and equitable taxation;—freedom of COMMERCE from all injurious monopolies and imposts;—but, also, the strenuous and dauntless advocate of the TEMPERANCE REFORMATION, as the most important, astonishing and salutary movement of the age in which we live. For this purpose I shall secure the aid of the most intelligent writers on the Temperance Question: writers who can so exhibit and enforce its claims, as to commend it to the judgment, the conscience, and the affections of all Christian and Philanthropic men.

Such a medium of communication with the public has long been accounted a desideratum. The Friends of Temperance justly regard it as the greatest reformation that has dawned upon the world since the introduction of Christianity. They know how intimately it is connected with the success and utility of all the great Institutions of our country—with the true elevation and happiness of the people, in all their Social, Political and Religious relations. They are satisfied that unless the population of a country be strictly sober, Trade and Commerce cannot greatly flourish—full Political Freedom cannot be safely enjoyed—Social and Domestic Comfort can be held by no secure tenure—while vital Religion must languish, and be materially obstructed in its progress through the world. TEETOTALISM,—as it is technically termed,—is regarded by its friends as a moral Railway for the more rapid transit of those powerful engines, Education—Sanitary Reform—the amelioration of the Criminal Code—the enlargement of the Elective Franchise—the abolition of Slavery—Peace—Christian Missions—and every instrumentality by which poverty, crime and misery may be banished from the earth. Hence they have frequently expressed their desire that wider scope might be afforded for the exhibition of the Temperance system, in all its comprehensiveness, splendour and blessedness. For, zealously and successfully as its numerous advocates have employed themselves, it is still a melancholy fact that this mighty system, pregnant as it is with innumerable blessings, has not hitherto received that support from the PUBLIC PRESS which it may legitimately claim. If the doings of Teetotalers have occasionally been chronicled, it has been,—with some few honourable exceptions,—more with a design to hold them up to contempt, than to cheer them on in their arduous course.

A medium of communication with the Public, such as the Friends of Temperance have so long wished for, I have now the honour of announcing; and it is for them to determine whether they will adequately support a WEEKLY JOURNAL issued by one of themselves. I need scarcely state, that I have been connected with the Temperance Movement for thirteen years. In addition to an unflinching advocacy of its principle in various parts of the Kingdom, I have sent forth, during the last two years, a very large amount of Temperance literature, at the lowest possible rate of charge. Besides my monthly periodical the “*Teetotal Times*,” which has obtained an unprecedented circulation, I have issued nearly two hundred thousand copies of the “*Teetotal Essayist*,” containing Original Essays on the chief bearings of our great question, for most of which I paid Premiums of TEN POUNDS each. I have also issued many hundred thousand Tracts, Essays, and other publications,—many of them *gratuitously*, through which a vast amount of information has been communicated to Christian Ministers, Magistrates, Gentlemen, and others, who otherwise would have known little or nothing of our principles or operations.

I speak not thus boastingly, but to remind you that I have not been an uninterested or inactive member of your Body.

At the same time, however, that TEMPERANCE will receive its due share of attention, the STANDARD OF FREEDOM will be, to all intents and purposes, A NEWSPAPER. All the striking events which may occur from week to week, throughout the world, will be duly recorded and arranged; in a compendious and instructive form. The Original LEADING ARTICLES will embrace every topic of real interest, and will be written in a vigorous, terse and sparkling style, so as to fix the attention of the reader, and arouse his most serious thoughts.—As a FAMILY PAPER, it will not be surpassed for interest and utility. Literature and Science; Arts and Manufactures; Agriculture, Trade, and Commerce, will receive appropriate notice; so that, altogether, it will prove, in the strict sense of the term, a PAPER FOR THE PEOPLE; a Journal devoted to their social, political, moral and religious elevation.

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In CONCLUSION, then, allow me to urge you to make the enterprize in which I have embarked *your own*. As the friends of unqualified Temperance, you have had to exhibit no ordinary energy and decision of character and procedure. Let but a measure of that energy and decision be displayed in behalf of the *Standard of Freedom*, and around it will continually rally a noble host of the good and great, while its onward progress will denote the march of Intelligence, Peace, and Temperance, and of every humanizing and Godlike system.

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In the political field, a wide diffusion of political power—a great augmentation of the electoral body, will be insisted on as the only means for calming a growing agitation, and satisfying a justifiable discontent. While the powers of legislation are held by those who represent, not the interests of a wise economy, but of a wasteful expenditure—while the members sent by small constituencies can by their numbers annul the votes and drown the voices of those who convey the opinions of the largest electoral assemblies—while the conduct of the House of Commons demonstrates that the Reform Bill has failed to accomplish the objects it proposed, having given no adequate securities for peace, economy, or good government—while aristocratic influence has again possessed itself of the strong-

## JOHN CASSELL'S COFFEES, OF SURPASSING STRENGTH AND RICHNESS OF FLAVOUR.

**T**HE object of JOHN CASSELL in appointing AGENTS in every locality throughout the United Kingdom, is to afford full facility to Families for the purchase of Coffees of truly rich and mellow-flavoured mountain growths; and this, not at exorbitant rates, but at prices ordinarily paid for very inferior descriptions. The enormous demand already created, demonstrates that the inhabitants of those towns into which these delicious Coffees have been introduced, duly appreciate the effort which JOHN CASSELL has made to supply an article of the character above stated, and which enters so largely into the consumption of every Family.

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**OBSERVE.**—Every packet of JOHN CASSELL'S Coffee bears his signature, without which none is genuine.

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A considerable number of AGENTS have already been appointed. It is intended to increase their number to Two Thousand, so as to keep up a constant supply of fresh roasted and fresh ground Coffee. Persons desirous of securing this valuable Agency are requested to make immediate application. JOHN CASSELL is sorry that disappointment has been experienced in numerous instances, by persons who have not succeeded in obtaining the Agency. This has arisen from the circumstance of several applications coming from the same town or locality; and it is a principle with JOHN CASSELL not to appoint a *second* Agent who may, in the least degree, interfere with the interest of the first.

All applications to be addressed to JOHN CASSELL, ABCHURCH-LANE, LONDON.

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TO IPSWICH AND BACK IN ONE DAY, 135 MILES.

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holds from which it appeared to have been dislodged,—there is no hope, there can be no hope for the interests, the paramount and permanent interests of the people, until these interests are really, and truly, and directly represented in parliament. It will be only then that the corruption and intimidation which are now polluting and controlling the whole electoral system can be checked; it will be only then that the representative will be made responsible to his constituents, and his constituents be protected in the exercise of their rights; it will be then alone that the extension of public benefits will bring with it the proper distribution of public burthens—that the weak will be relieved from their intolerable portion by its fair transfer to the shoulders of the strong—that effect will be given to a rigid and searching financial reform—that services will be recompensed, not according to the influence and rank of the functionary, but the value of the duties done—in a word, that the revenues of the state will be collected on principles of equity, and disbursed on principles of economy. A nation should, indeed, dispose of the best services of its best citizens, but it should obtain them at the smallest cost.

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Commercial freedom, aided by a mighty organization originating among the middle and manufacturing classes, but finally embracing the working multitudes has begun its career of triumphs. But the territory that has been gained from restriction, prohibition, and monopoly must be maintained and made the point of departure for other conquests. There still exist many impediments to freedom of interchange both at home and abroad. They must be removed. Many markets are inaccessible to us, whether as buyers or sellers. They must be reached. The genius of free trade is not national, it is universal. It represents the interests not of a people, but of mankind. It bears in one hand the cornucopia of prosperity, and in the other the olive-branch of peace. It will be both the duty and delight of "THE STANDARD OF FREEDOM" to aid its progress.

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As the champion of religious liberty, "THE STANDARD OF FREEDOM" will occupy high and unmissable ground. It will contend for the inalienable right of every human being to form, to express, to advance every opinion which does not enroach upon the rights of others. It will claim for religion, in all her forms and complexions, more than the privilege to be heard. Her rights exist not by sufferance or toleration—they are superior in man's control. They must not be subjected to the humiliation of state interference, still less to the degradation of state patronage. The eye of the law should see, the language of the law should recognize, no sectarian distinctions, whether of penalty or preference. The emancipation of religion from the frowns and favours of the state should be absolute and entire. The religious conscience must be kept sacred from all intrusion, accessible only to HIM to whom alone it is responsible. Connected with the right to profess and proclaim our own religious convictions, is the protection against being taxed for the support of the religious creeds of others, or of being required to conform to their observance. Than this there is no more intolerable intolerance. The true interests of religion—the honour and glory and spread of Christianity—will be alike served by shaking off the chains which have enthralled them.

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And not only to the great topics already enumerated will be the columns of "THE STANDARD OF FREEDOM" be dedicated. While every political evil that can be removed, and every political good that can be accomplished, shall in turn pass in review, misery in all shapes—of ignorance, intemperance, poverty, slavery, and vice—has claims upon us, and will be duly regarded.

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"And better thence again, and better still.  
To good,

To them we confide our purposes—to them we look for our reward.

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THURSDAY, June 1, 1848.

# TEETOTAL TIMES

## AND ESSAYIST.

PUBLISHED MONTHLY.

No. VII. NEW SERIES.]

JERSEY, JULY, 1848.

[PRICE ONE PENNY.

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RETRENCHMENT.

NEVER was there a time which more urgently required energetic and appropriate representatives in the public press than that in which we live. If all that has been hitherto accomplished for truth, and freedom, and progress, have found fit echoes, there is a wider field and a more peremptory necessity for that onward-encouraging voice which is to prepare the way for their future, peaceful, but vast development. We must start anew from the goal which has been already won. We must move with the tide, which is now advancing with such majestic and accelerated power. Everywhere the people are awakened—or awaking—feeling their strength—asserting their rights—establishing their liberties; and the people of this country, always first and foremost in the enduring struggle for all that honours and exalts a nation—the people of this country will be faithful to their noble mission.

But to prevent the aberrations of the thoughtless, and to counteract the schemes of the unworthy, a broad foundation must be laid on which the intelligent, the patriotic and the religious may raise the social edifices of reform and good government. The basis of coming legislation must be honest union and cordial co-operation between the middle classes who enjoy political privileges, and the toiling multitudes who are excluded from them. Their interests are common,—so should their action be! The complete emancipation of commerce from what remains of restriction and monopoly,—the disenthralment of religion from the fetters of the state,—the re-arrangement of our unjust and unequal taxation,—the diminution of our enormous public burthens,—the shortening of Parliaments,—the more effectual protection of the voter from undue dictation and the seductions of bribery; but above all, and as the security for all,—the great extension of the suffrage, are alike among the demands and the necessities of the times.

To be agreed as to the ends in view, and unanimous as to the means of accomplishment, are the first elements of successful effort. Our duty is, not to endanger the cause of truth and liberty by words and works of violence, but to associate that cause with the energies of wisdom and the might of irresistible argument,—to enlist in its services all knowledge and virtue and intelligence,—to avail ourselves of every honest auxiliary which a busy and inquiring age places at our disposal,—to connect with our labours all exertions for human improvement,—to assist in the attainment of political power all that are worthy of its exercise, and as speedily as may be to make *all* men worthy.

The path has been straightened before us. The valleys once filled with the enslaved and the humbled have been exalted, and the mountains have been brought low, where feudalism erected its standard of oppression, and a priestly hierarchy unfurled its intolerant banners. From his pride of place many a usurper has been compelled to descend, while redeemed millions have entered, and are entering upon their inheritance. The influence of will upon will has been enfeebled,—that of understanding upon understanding has been strengthened. The pillars of old authority are shaking. Inquiry is busy with the work of emancipation. Hence the sharp controversies which have at the same time instructed and improved the people. Hence the creation of a sounder public judgment, and a stronger popular power; an advancing education, exhibited in the various institutions for the instruction of every class of society; a humanising philosophy demanding a reform of our penal code, and the abolition of the punishment of death; a higher morality, displayed in the great temperance movement—these, and a hundred other noble purposes, characteristic of the age, have been elevating the individual, and slowly, but surely, preparing the community for important social and political changes.

As such changes are foreseen by the observing,—supported by the enlightened,—desired by the patriotic,—and necessitated by the irresistible current of events,—it is proposed to give them a new & a courageous ORGAN—one that shall present all the good that has been effected in the past, and march with the foremost of those who demand for the future that our institutions shall harmonise with the growing knowledge and liberalism of the era, and be marked by progress,—peaceful, but efficient progress.

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In the bold and faithful advocacy of every principle by which the freedom and happiness of society can be advanced—in the truthful and unflinching exposure of every abuse by which freedom is wronged and happiness impeded,—“THE STANDARD OF FREEDOM” will never be found wanting. Freedom—political, commercial, and religious freedom,—to these its homage will be paid, and its services devoted.

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ADEQUATE REPRESENTATION, RETRENCHMENT, AND EQUITABLE TAXATION.

In the political field, a wide diffusion of political power—a great augmentation of the electoral body, will be insisted on as the only means for calming a growing agitation, and satisfying a justifiable discontent. While the powers of legislation are held by those who represent, not the interests of a wise economy, but of a wasteful expenditure—while the members sent by small constituencies can by their numbers annul the votes and drown the voices of those who convey the opinions of the largest electoral assemblies—while the conduct of the House of Commons demonstrates that the Reform Bill has failed to accomplish the objects it proposed, having given no adequate securities for peace, economy, or good government—while aristocratic influence has again possessed itself of the strong-

holds from which it appeared to have been dislodged,—there is no hope, there can be no hope for the interests, the paramount and permanent interests of the people, until these interests are really, and truly, and directly represented in parliament. It will be only then that the corruption and intimidation which are now polluting and controlling the whole electoral system can be checked; it will be only then that the representative will be made responsible to his constituents, and his constituents be protected in the exercise of their rights; it will be then alone that the extension of public benefits will bring with it the proper distribution of public burthens—that the weak will be relieved from their intolerable portion by its fair transfer to the shoulders of the strong—that effect will be given to a rigid and searching financial reform—that services will be recompensed, not according to the influence and rank of the functionary, but the value of the duties done—in a word, that the revenues of the state will be collected on principles of equity, and disbursed on principles of economy. A nation should, indeed, dispose of the best services of its best citizens, but it should obtain them at the smallest cost.

### COMMERCIAL FREEDOM.

Commercial freedom, aided by a mighty organization originating among the middle and manufacturing classes, but finally embracing the working multitudes has begun its career of triumphs. But the territory that has been gained from restriction, prohibition, and monopoly must be maintained and made the point of departure for other conquests. There still exist many impediments to freedom of interchange both at home and abroad. They must be removed. Many markets are inaccessible to us, whether as buyers or sellers. They must be reached. The genius of free trade is not national, it is universal. It represents the interests not of a people, but of mankind. It bears in one hand the cornucopia of prosperity, and in the other the olive-branch of peace. It will be both the duty and delight of "THE STANDARD OF FREEDOM" to aid its progress.

### RELIGIOUS FREEDOM.

As the champion of religious liberty, "THE STANDARD OF FREEDOM" will occupy high and unmitigable ground. It will contend for the inalienable right of every human being to form, to express, to advance every opinion which does not encroach upon the rights of others. It will claim for religion, in all her forms and complexions, more than the privilege to be heard. Her rights exist not by sufferance or toleration—they are superior in man's control. They must not be subjected to the humiliation of state interference, still less to the degradation of state patronage. The eye of the law should see, the language of the law should recognize, no sectarian distinctions, whether of penalty or preference. The emancipation of religion from the frowns and favours of the state should be absolute and entire. The religious conscience must be kept sacred from all intrusion, accessible only to Him to whom alone it is responsible. Connected with the right to profess and proclaim our own religious convictions, is the protection against being taxed for the support of the religious creeds of others, or of being required to conform to their observance. Than this there is no more intolerable intolerance. The true interests of religion—the honour and glory and spread of Christianity—will be alike served by shaking off the chains which have enthralled them.

### PHILANTHROPY AND MORALS.

And not only to the great topics already enumerated will be the columns of "THE STANDARD OF FREEDOM" be dedicated. While every political evil that can be removed, and every political good that can be accomplished, shall in turn pass in review, misery in all shapes—of ignorance, intemperance, poverty, slavery, and vice—has claims upon us, and will be duly regarded.

### AS A WEEKLY NEWSPAPER,

"THE STANDARD OF FREEDOM" will be distinguished by the copiousness and accuracy of its intelligence. It will be in every sense of the word a *News-paper*, recording all the striking and important events that shall have transpired through the week, excluding nothing but what is calculated to minister to a morbid and worthless curiosity. With regard to its literary character, no expense will be spared to sustain it by an Editorial Staff embracing first-rate talent in every department:—in short, the most ample arrangements have been made to prevent its being surpassed by any portion of the Metropolitan Press.

### AS A FAMILY PAPER,

"THE STANDARD OF FREEDOM" will aim to blend the useful with the interesting. Domestic Economy, Literature and Science, Arts and Manufactures, Agriculture, Trade and Commerce, State of the Markets, will receive appropriate notice; so that it will prove, in the strict sense of the term, A PAPER FOR THE PEOPLE—a Journal devoted to their social, political, and moral elevation.

In such honourable labours the co-operation will not be wanting of those who love their country and their race—those who in all the paths of reform, whether legislative or religious, are from evil pressing forward

"To good,  
"And better thence again, and better still.

To them we confide our purposes—to them we look for our reward.

All Communications for "THE STANDARD OF FREEDOM" must be directed "To the Editors, 335, Strand." Post-office and money-orders must be made payable to JOHN CASSELL: to whom also Advertisements may be sent, directed as above.

Orders for "THE STANDARD OF FREEDOM" will be received by all newsvenders in town and country.

Printed and Published for the Proprietor, by RICHARD GOSSET, at his Office, No. 20, Queen-Street, St. Helier's, Jersey.

THURSDAY, July 1, 1843.

THE  
**TEETOTAL TIMES**  
AND ESSAYIST.

PUBLISHED MONTHLY.

No. VIII. NEW SERIES.]

JERSEY, AUGUST, 1848.

[PRICE ONE PENNY.]

**THE PEOPLE'S ALMANACK FOR 1849.**

SHORTLY WILL BE PUBLISHED,

WITH CHARACTERISTIC ENGRAVINGS.

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**B**ESIDES the usual Calendar, it will contain a mass of matter, deeply interesting to every class of the community, in connexion with Political, Commercial, and Religious Freedom. It will fully justify its claim to the title of **THE PEOPLE'S ALMANACK**, and will form a useful Family Companion. It will be neatly printed on *thirty-two* pages, crown octavo, and will be sold for **ONE PENNY**.

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# THE STANDARD OF FREEDOM.

## THE PROPRIETOR TO THE PUBLIC.

THE difficulties connected with an effort, however auspicious the circumstances under which it may be made, to establish a Journal that shall assume to itself a place among the more favoured Metropolitan Journals of the day, are well known to all who are acquainted with the condition of the periodical Press. To those difficulties the Proprietor of "THE STANDARD OF FREEDOM" was himself no stranger when he determined on its becoming a candidate for public approbation and support. It was with the full conviction that his enterprise was one which demanded gigantic effort that he entered upon his work. His expectation of success, however, was sufficiently sanguine to counteract any apprehension this conviction was calculated to produce. He believed that among his countrymen would be found a sufficient number to appreciate and sustain any well-directed attempt to increase the power of that portion of the Press which is devoted to the preservation of our liberties; and he was resolved that nothing should be wanting, on his part, which might be necessary to such an endeavour. It is with feelings of no ordinary exultation he is now able to say that his anticipations have been far more than realized. Although obstacles and discouragements have been thrown in his way, and from quarters when he least expected them; and although channels, on which he had placed great reliance in giving publicity to his project have been arbitrarily closed against him—he may affirm that success has already crowned his effort, which is almost unprecedented in the history of newspaper adventure. The melancholy predictions of failure uttered by some have been completely falsified; and if he may judge from the very numerous and warm expressions of approval he has received from wholly unknown and disinterested parties, there is every prospect that "THE STANDARD OF FREEDOM" will not speedily be lowered from its present proud position.

The Proprietor designed that it should be

### A NEWSPAPER,

which, without danger of its spreading any sort of moral infection, might be admitted into

### EVERY FAMILY;

and, at the same time, that it should be nothing less than a potent and uncompromising Organ for maintaining and disseminating the great principles of

### POLITICAL, COMMERCIAL, AND RELIGIOUS FREEDOM.

To this worthy mission it will constantly be devoted; and if ever there was a time when it was specially requisite that those principles should be well understood, and widely proclaimed, it is the present. Those internal convulsions by which nations have been rent and desolated, and sometimes destroyed, may be traced to two main causes—the reluctance on the part of Governments to make concessions to popular liberty, when concessions are loudly called for; and to ignorance on the part of the people, as to wherein true FREEDOM consists. In consequence of such reluctance, the oppressed have had recourse to violence to throw off the yoke of their oppressors; and in consequence of such ignorance, the people have not been satisfied with their own rightful emancipation, but have become ferocious anarchists, or tyrants, more selfish and unreasonable than the men whose despotism they combined to overthrow. It is necessary, then, not only that FREEDOM should be contended for, whenever its just claims are resisted, but that the people should be brought to entertain such enlightened and comprehensive views upon the subject of FREEDOM, as, while guarding them from yielding to a base and servile bondage, will not suffer them to mistake disorder and licentiousness for Liberty.

But FREEDOM is not the only requisite to good government. A people may pay too dearly even for their Liberties. An extravagant expenditure must of necessity press somewhere, and no financial system can prevent it from pressing most heavily upon the working millions. That our own Government has long been, and still is, so shamefully lavish of the public money, cannot be doubted. Its whole outlay is regulated by no just and considerate regard to the sufferings of those who are struggling for a bare subsistence, but by an aristocratic scale of profusion. Hence the necessity of constantly insisting on

### RETRENCHMENT AND ECONOMY

in all departments of the State.

Whatever revenue may be necessary to the effective working of a wise and equitable administration, no loyal subject would ever refuse to bear his part in raising; but "THE STANDARD OF FREEDOM" will always be found to direct its utmost influence against every description of wastefulness, and particularly that entire system of Governmental Jobbing by which individuals and classes are unjustly maintained and enriched at the expense of the people.

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Showing its immoral tendency and bankrupt circumstances, and containing as well a large amount of information on the subject of Friendly Societies.

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**THE** merits of this agreeable and efficacious remedy for colds, coughs, hoarseness, difficulty of breathing, and asthmatic and consumptive complaints, are daily made more and more apparent. All persons suffering from the above, or similar complaints, will do well immediately to test the efficacy of these Lozenges. They give instant relief, by promoting free expectoration, and preventing an undue accumulation of phlegm, at the same time that they allay the sensation of tickling in the throat, and fear of suffocation, and prevent those violent paroxysms of coughing, which are so distressing and dangerous. These Lozenges may be taken without any fear of disordering the stomach. On the contrary, they operate as a tonic, and materially strengthen the digestive organs.

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Many persons suffer greatly from the irritation produced on the mucous membranes of the Trachea, the Bronchial vessels, and the air-cells of the lungs, by the inhalation of cold, damp, or foggy atmospheres. These membranes are far more sensitive in some persons than in others. Hence, under sudden alternations of heat and cold, or on the approach even of the slightest change in the external air, a tickling, painful cough, and laboured respiration is sure to ensue, and if neglected, to prove fatal. Under these circumstances, Dr. Cheyne's Lozenges will prove eminent service, by strengthening the lungs to resist the effect of sudden changes, by blunting the acrimony of the humours and by allaying the irritation which produces that painful spasmodic effort, familiarly termed coughing.

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TUESDAY, August 1, 1848.

THE  
**TEETOTAL TIMES**  
AND ESSAYIST.

PUBLISHED MONTHLY.

NO. IX. NEW SERIES.]

JERSEY, SEPTEMBER, 1848.

[PRICE ONE PENNY.

THE BEST & CHEAPEST ALMANACK EVER PUBLISHED.

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**NOTICE TO ADVERTISERS.**

**THE PROTESTANT DISSENTER'S ALMANACK FOR 1849.**—All ADVERTISEMENTS intended for this Almanack ought to be sent immediately to the Publisher, JOHN SNOW, Paternoster-row. The sale for 1848 was upwards of THIRTY-FIVE THOUSAND copies. A circulation of TWENTY THOUSAND is guaranteed to Advertisers. A more desirable medium for advertising Schools, Life Assurance Offices, Literature, and General Business, cannot be presented.

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It must be obvious to every attentive observer of the times in which we live, that they are pregnant with the most momentous events. All reflecting men are thoroughly convinced that a current has set in which may be *guided*, but which it is impossible to resist; and that, although our own country has not been visited by the convulsions which have changed the destinies of other parts of Europe, the elements which cause such convulsions are not wanting among ourselves. It becomes, then, every patriot to be awake, and to consecrate himself to the task of endeavouring so to direct the tide of public opinion, that it shall eventuate the greatest possible amount of prosperity, not only to the British Empire, but to the whole human family. To this end

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Printed and Published for the Proprietor, by RICHARD GOSSET, at his Office, No. 20, Queen-street, St. Helier's, Jersey.

FRIDAY, September 1, 1848.

THE  
**TEETOTAL TIMES**  
AND ESSAYIST.

PUBLISHED MONTHLY.

No. X. NEW SERIES.]

JERSEY, OCTOBER, 1848.

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## JOHN CASSELL'S COFFEES.

**T**HE celebrity which these delicious COFFEES have attained is quite unparalleled. The enormous demand created for them throughout Great Britain and Ireland is a sufficient indication of the manner in which they are appreciated by those individuals and families who have made trial of them. The excellence of the COFFEES imported by JOHN CASSELL, and sold by his Agents, consists in their great strength, combined with a rich and mellow flavour, peculiar to the world's finest growths. At the same time they are sold at prices usually charged for very inferior articles. The following are the PRICES at which any quantity, from two ounces to one pound, may be obtained :—

John Cassell's Coffee, No. 1. An excellent article, . . . . .	1s. 4d.
John Cassell's Coffee, No. 2. Cannot fail to give great satisfaction, being a combination of the choicest growths of Jamaica, possessing richness, strength, and flavour. . . . .	1s. 8d.
John Cassell's Coffee, No. 3. To every connoisseur in Coffee, this will prove a treat, combining the finest mountain growths of both Jamaica and Turkey. . . . .	2s. 0d.

Each Package forms a handsome Catty, lined with lead, so that the aroma and essential oil,—which constitute the excellence of a cup of really good Coffee,—are most effectually preserved.

### “GOOD COFFEE!” WHAT IS IT?

It is not that bitter, stringent article which grows on the wilds of Ceylon; nor is it merely an article of a light, pleasant flavour, but destitute of strength. It is a combination of the world's MOUNTAIN GROWTHS, and possesses the following qualities: strong, but mellow, having a rich aromatic fragrance and flavour. To have *really good Coffee*, the best mountain growths must be *selected*, and judiciously *combined*, by an experienced hand: they must be roasted upon scientific principles, so that the vegetable oil may not be injured, but the berry retain those properties which render a good cup of Coffee so pleasant to the palate, and so exhilarating to the nervous system. It is because they possess these qualities in the highest degree, that JOHN CASSELL'S Coffees are in such great repute. Let all who wish to obtain such articles in perfection purchase these Coffees, and their constant patronage will be secured.

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A considerable number of Agents have already been appointed, and Agents will be appointed to those Towns in which there is not one at present. Persons desirous of securing this valuable Agency, are requested to make immediate application. To meet the constantly increasing demand, powerful machinery has been put in requisition, so that no disappointment may be experienced. The Agents will thus be able to keep up a constant supply of fresh COFFEE of first rate quality.

“A PEEP AT THE MONSTER COFFEE ESTABLISHMENT.—There has recently sprung up in the metropolis, an establishment which bids fair to rival that of Messrs. Barclay and Co., the great brewers, in extent. It is however erected for a very different purpose, namely, to supply the inhabitants of the United Kingdom with Coffees fully equal in quality to those which have been justly celebrated on the Continent. We refer to the premises on which John Cassell's Coffees are dressed, roasted, ground, and packed. A stranger, who observed the machinery in operation and the number of hands employed, would scarcely credit the fact that one individual could, in so brief a space of time, have created a demand sufficient to keep such a vast concern in full operation. On one floor is seen a row of furnaces with roasting apparatus, on an improved principle, under the care of an able superintendent. In the grinding department a number of mills of large dimensions, worked by a powerful steam-engine, are pouring forth from morning till night, a continued stream, as it were, of Coffee, which fills the premises and vicinity with its aromatic fragrance. Then there is the packing department; to this the Coffee is taken fresh from the mills, and is immediately made up with astonishing dispatch into very neat packages, encased in tinfoil, so that the strength and flavour are most effectually preserved. The ingenious process by which these beautiful packages are made up it is difficult to describe. Numerous other hands are busily employed in consigning large parcels to every part of the United Kingdom. And thus the public have the opportunity of obtaining truly delicious Coffees, in all their freshness.”—*London Mercury*.

☞ All applications for this valuable AGENCY to be made direct to JOHN CASSELL, ABCHURCH-LANE, LONDON, or the Wholesale Agents as above.

To be Published by Subscription, in 1 Vol. cloth boards, Price 2s. 6d.; Superior Copies, 3s. 6d.

**ESSAYS IN PROSE AND VERSE,** by W. A. PALLISTER. The Author of these Essays belongs to the Working Class. His principal aim in these Essays, is the furtherance of the Temperance Reformation; and he trusts they will be acceptable, not only to members of Temperance Societies, but also to others, to whom popular movements have a philosophic interest, as phenomena illustrating the spirit and tendency of the age; and to that larger number of the thoughtfully benevolent, who delight to foster the intellectual and moral aspirations of the class to which the Author belongs.

"These Essays and Poems richly deserve to be placed in a more permanent form. They expound and illustrate the principles, objects, and worth of the Temperance Reformation, in an earnest and eloquent style. They are calculated to convince the sceptical and arouse the half-hearted. The volume is well entitled to the support of Temperance Reformers throughout the kingdom."—*Mr. John Andrew, Jun.*

"We are glad to learn that our friend W. A. Pallister, who by his contributions has so frequently enriched our pages, is about to collect his Temperance Essays, for publication in a neat volume. Without offence to our numerous and talented contributors, we trust we may be permitted to say, that many of our best articles have been written by him. We hope Mr. P. will meet with the support which his long attachment and services to the cause of temperance merits."—*Editors National Temperance Advocate.*

Similar expressions of opinion have been given by others familiar with the Author's Essays, including Dr. Lees; Thos. Beaumont, Esq., M. R. C. S., Bradford. Leeds; W. H. Walker.

**THE TEETOTAL ESSAYIST; or Monthly Temperance Standard,** for 1847. London: W. Brittain, Paternoster-Row.

This may now be had complete, price ONE SHILLING.

CONTENTS:

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It will be seen that this forms the most interesting and important publication that has ever been issued from the Temperance Press. As but very few sets remain on hand, an early application will be necessary. A copy will be sent, *post free*, to any person remitting twelve postage stamps, to JOHN CASSELL, 22, Abchurch Lane, London.

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Just Published, price 1s. 4d. per 100.

**THE IMPORTANCE of the TEMPERANCE MOVEMENT, in its bearings on SUNDAY SCHOOLS. THE YOUNG, THE HOPE OF THE TEMPERANCE REFORMATION.**

Other Tracts on the same subject are in preparation.

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THE fame of these Lozenges is fully established as the most pleasant and efficacious remedy that can be employed for the removal of coughs. To the asthmatic, or those who are afflicted with a difficulty of breathing, or a redundancy of phlegm, they give instant relief, by causing free expectoration. They allay the irritation attendant on all affections of the throat, and strengthen the lungs to resist the effects of sudden changes. They remove hoarseness and greatly improve the voice. They arrest, in its incipient stages, that fearful result of our variable atmosphere, consumption; and for diseases of the pulmonary organs, a more safe and salutary remedy cannot be applied. For aged persons they are invaluable, and none, whose lungs are in the least degree susceptible of cold, ought to be without them. They afford relief in every case of cough, and where there is no physical disorganization they will effect a cure.

From the numerous TESTIMONIALS as to the value and efficacy of Dr. Cheyne's Cough and Pulmonic Lozenges, the following are selected:—

From Mr. John Noble, Bookseller, Agent at Boston.

Boston, March 18, 1848.

DEAR SIR,—A gentleman has just communicated to me such a remarkable cure of spasmodic asthma, of many years standing, that I forward it to you for publication. He has frequently been laid aside from his business, and during the last winter was confined to his house for nine weeks, during which time he could not lie down in bed. Being induced to try Dr. Cheyne's Cough and Pulmonic Lozenges, he has experienced from them such a cure as he did not think possible. During six weeks that he has taken these invaluable Lozenges, his health has been better than for the last ten years. He can now lie down and sleep comfortably, enjoying his rest in bed from eight or nine at night until five in the morning. Instead of being confined to his room or bed, he says—"I can now walk all round my farm, and attend to my business, with ease and comfort. I consulted many of the most eminent medical practitioners in the neighbourhood without avail; nothing ever made an impression on my complaint until I tried these Lozenges."

I asked for a Testimonial, but he said, "Having four medical men relatives, he could not allow his name to be published." However, I obtained his permission to furnish this statement, which is nearly verbatim as delivered by him. Hoping this "plain, unvarnished tale" may stimulate other sufferers to try this valuable remedy, I remain, dear Sir, truly yours,

To the Proprietor of Cheyne's Lozenges. JOHN NOBLE.

From the Rev. J. Crampin, Baptist Minister, Stratham, Isle of Ely.

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To Mr. J. Eberington, Church-street, Gainsborough.

"Sir,—I have been afflicted for years with a bad cough. I could not sleep at night, and sometimes coughed to that degree, that the neighbours thought I should burst a blood vessel. I was induced to try a box of Dr. Cheyne's Lozenges which was purchased at your shop, and after taking ten Lozenges, my cough left me. I give you leave to publish this statement for the benefit of others."—Mlyton, near Gainsborough. "JANE HUNT."

CAUTION.—As a variety of Lozenges, Wafers, and Tablets are advertised, containing ingredients of an injurious nature, the public are particularly requested to ask for DR. CHEYNE'S COUGH AND PULMONIC LOZENGES, and to observe that the words "DR. CHEYNE'S COUGH LOZENGES," are engraved on the Government Stamp, which, with Directions for Use, is wrapped round each Box.

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Printed and Published for the Proprietor, by RICHARD GOSSET, at his Office, No. 20, Queen-Street, St. Helier's, Jersey.

MONDAY, October 2, 1848.

THE

# TEETOTAL TIMES

AND ESSAYIST.

PUBLISHED MONTHLY.

No. XI. NEW SERIES.]

JERSEY, NOVEMBER, 1848.

[PRICE ONE PENNY.]

### TO PROTESTANT DISSENTERS.

**THE PROTESTANT DISSENTER'S ALMANACK FOR 1849**, price **THREEPENNY**, is now ready for delivery. Besides the usual Calendar, and other information peculiar to Almanacks, it contains a number of original articles in illustration and defence of Nonconformist principles. Among these are the following:—Retrospect of 1848—Political Dissenters—Who is the Head of the Church—Grand State error of a State Church—Amount of property devoted to the State Church—Collateral machinery of a State Church—State Church a main cause of National infidelity—The State Church a monstrous failure—The Endowed Charities of England—The English Regium Donum—Irish ditto—Who will oppose the Endowment of the Irish Popish Priests. Also, copious extracts from celebrated authors, on Civil and Religious Liberty. List of Independent and Baptist Churches in London and the suburbs—British Anti State Church Association—The May Meetings—State of Education in England and Wales—Denominational Statistics (including the various Branches of Wesleyan Methodists)—Religious and Benevolent Institutions—Concluding Address to Protestant Dissenters.

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### RELIGIOUS FREEDOM

it owns no law but that of the New Testament; and no arbiter, on earth, but that of Conscience. It treats all meddling, on the part of civil authorities, with religious opinion, or acts of worship, as both foolish and unrighteous usurpation; as not only opposed to the authority of the supreme Lawgiver, but as tending to destroy the very nature of religion, which is a voluntary homage rendered to the commands of God, and not of man.

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The society, on being established, will at once employ a competent surveyor, one well acquainted with the appliances of the colony, to secure a tract of country of forty or fifty quarter miles in an eligible part of Australia, or smaller portions in various parts, taking care that they shall be contiguous to a sea-port, near a navigable river or main-road, with facilities for the construction of dwellings and the formation of roads. The land will then be mapped out into plots of 20, 30, 40, 60, 80, and 100 acres, so as to suit the requirements of the holders of one, two, four, or eight shares, as the case may be. On the most convenient part of each colony will be fixed the town or settlement. The original value of the land would at once be greatly increased, for wherever a population has settled the upset price of the land has been doubled or trebled, and thus in the course of a few years, as the colonies become populous, and the land brought into a high state of cultivation, the proprietors would be in possession of estates worth five or ten times their first cost, and of constantly increasing value. The land secured to each member will remain so in perpetuity without any risk of litigation or disturbance. The holder of one share, for example, will be entitled to twenty acres of land, very probably by his arrival in the colony it might have raised in value to £2 per acre. The owner of two shares will be entitled to a free passage for himself and wife, and forty acres of land, which, at the same ratio of increase, would be worth £80. Every additional share would entitle the holder to a passage for one person, and an extra twenty acres of land. The accomplishment of this object will be easy, nor is it necessary that any delay should arise. As soon as the requisite number of persons (250) desirous of proceeding at once to the colony are enrolled, a vessel will be chartered, and a surveyor sent out with the first body of emigrants, to decide upon a suitable tract of country, and the sum of £5,000 at once be paid to the Government Commissioners. As the Government are desirous of promoting emigration, and appropriate the revenue from the sale of lands to that object there can be no doubt that on the society obtaining its charter, a tract of country can be obtained upon a guarantee being given that it should be occupied by a population of one statute adult to every 20 acres within a given time.

The committee and trustees in the first instance propose, previous to obtaining a charter of incorporation, acting as the agents of the members, simply to avail themselves to the utmost extent of the arrangements and powers at the disposal of the Colonial Secretary and Emigration Commissioners, which will enable them to carry out the plan of allowing twenty acres of land and a free passage to every statute adult, for every £21 paid.

A local agent will be appointed in every Town in the United Kingdom; and to facilitate the payment of weekly subscriptions, each member must pay 2s. 6d. per share per annum to the local agent for transacting the business; or the payments can be made monthly direct to the office, per Post-office order.

Persons desirous of availing themselves of the advantages offered by this society, may apply directly to the office, 39, Moorgate-street, enclosing twelve postage stamps to defray the expense of correspondence. A printed form will be forwarded to each applicant which, on being returned to the secretary duly filled up, will be laid before the committee.

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### DR. CHEYNE'S

#### COUGH AND PULMONIC LOZENGES.

**T**HE fame of these Lozenges is fully established as the most pleasant and efficacious remedy that can be employed for the removal of coughs. To the asthmatic, or those who are afflicted with a difficulty of breathing, or a redundancy of phlegm, they give instant relief, by causing free expectoration. They allay the irritation attendant on all affections of the throat, and strengthen the lungs to resist the effects of sudden changes. They remove hoarseness and greatly improve the voice. They arrest, in its incipient stages, that fearful result of our variable atmosphere, consumption; and for diseases of the pulmonary organs, a more safe and salutary remedy cannot be applied. For aged persons they are invaluable, and none, whose lungs are in the least degree susceptible of cold, ought to be without them. They afford relief in every case of cough, and where there is no physical disorganization they will effect a cure.

From the numerous TESTIMONIALS as to the value and efficacy of Dr. Cheyne's Cough and Pulmonic Lozenges, the following is selected:—

*From Mr. John Noble, Bookseller, Agent at Boston.*  
Boston, March 18, 1848.

DEAR SIR,—A gentleman has just communicated to me such a remarkable cure of spasmodic asthma, of many years standing, that I forward it to you for publication. He has frequently been laid aside from his business, and during the last winter was confined to his house for nine weeks, during which time he would not lie down in bed. Being induced to try Dr. Cheyne's Cough and Pulmonic Lozenges, he has experienced from them

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To the Proprietor of Cheyne's Lozenges. JOHN NOBLE.

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Printed and Published for the Proprietor, by RICHARD GOSSET, at his Office, No. 29, Queen-Street and 37, Hill Street, St. Helier's, Jersey.

WEDNESDAY, November 1, 1848.

THE  
**TEETOTAL TIMES**  
AND ESSAYIST.

PUBLISHED MONTHLY.

NO. XII. NEW SERIES.]

JERSEY, DECEMBER, 1848.

[PRICE ONE PENNY.

TO PROTESTANT DISSENTERS.

**THE PROTESTANT DISSENTER'S ALMANACK FOR 1849**, price THREEPENCE, is now ready for delivery. Besides the usual Calendar, and other information peculiar to Almanacks, it contains a number of original articles in illustration and defence of Nonconformist principles. Among these are the following:—Retrospect of 1848—Political Dissenters—Who is the Head of the Church—Grand State error of a State Church—Amount of property devoted to the State Church—Collateral machinery of a State Church—State Church a main cause of National infidelity—The State Church a monstrous failure—The Endowed Charities of England—The English Regium Donum—Irish ditto—Who will oppose the Endowment of the Irish Popish Priests. Also, copious extracts from celebrated authors, on Civil and Religious Liberty. List of Independent and Baptist Chapels in London and the suburbs—British Anti State Church Association—The May Meetings—State of Education in England and Wales—Denominational Statistics (including the various Branches of Wesleyan Methodists)—Religious and Benevolent Institutions—Concluding Address to Protestant Dissenters.

THIRTY-FIVE THOUSAND Copies were sold of the Protestant Dissenter's Almanack for 1848. The impression for 1849, in addition to the original articles enumerated above, contains the largest compendium of Denominational Statistics, obtained from authentic sources, ever yet published; and the whole will be found deeply interesting to Protestant Dissenters of every denomination.

LONDON:—John Snow, 35, Paternoster Row; EDINBURGH, Zeigler, South Bridge; GLASGOW, Gallie, Buchanan-street; and may be had of all Booksellers.

THE BEST & CHEAPEST ALMANACK EVER PUBLISHED.  
NOW READY,

**THE PEOPLE'S ALMANACK FOR 1849;**  
WITH CHARACTERISTIC ENGRAVINGS.

**BESIDES** the usual Calendar, it contains a mass of matter deeply interesting to every class of the community, in connexion with Political, Commercial, and Religious Freedom.—Valuable domestic recipes—List of Fairs, &c. The contents fully justify its claim to the title of **THE PEOPLE'S ALMANACK**. It is printed from good clear type on good paper; it contains *thirty-two pages*, crown octavo, and is sold for

ONE PENNY!

\* \* \* A liberal allowance made to the Trade.

LONDON:—B. L. Green, 1 Paternoster-row; Cleave, Shoe-lane; and Berger, Holywell-street, Strand.

Just published, Price Threepence,

**THE EMIGRANTS' ALMANACK and DIRECTORY FOR 1849.** Every person about to emigrate, or interested in the subject of emigration, should consult this Almanack. Besides the matter usually contained in Almanacks, are articles on the following important subjects:—Fields for Emigration, North America, Australia, British Colonies, United States—Who should emigrate?—Choice of a Colony—First Steps to be Taken—Embarkation—Conduct on Board—Treatment of Sea Sickness—Conduct of Emigrants—How Land is to be Had—A Man of Small Means, How Shall I invest—Chances of the Labourer and Mechanic in America—Australia, Demand for Labourers, &c.—Regulations to be Observed by Emigrants—Cost of Passage—Price of Provisions, &c., in Various Colonies—Fares and Routes to the Far West, &c.—Rates of Postage—and a fund of interesting and miscellaneous matter.

LONDON: C. GILPIN, 5, Bishopsgate-street Without; B. L. GREEN, Paternoster-row; Dublin: W. Curry and Co.; and all booksellers.

TO YOUTHS' TEMPERANCE COMMITTEES,  
AND SUNDAY-SCHOOL TEACHERS.

On the 1st of January, 1849, will be Published, under the superintendence of the Committee of the British Association for the Promotion of Temperance, No. 1, Volume II. of the Monthly Periodical, entitled—

**THE SUNDAY-SCHOOL AND YOUTHS' TEMPERANCE JOURNAL,**

Price One Halfpenny per No., or 4s. per 100, paid in advance.

**THIS** periodical is issued from the Isle of Man, from which it can be sent FREE BY POST to all parts of the United Kingdom. It will be printed on better paper than that hitherto used, with a clear type, and will contain 16 pages the size of the "Christian's Penny Magazine," conducted by Dr. Campbell. The outside leaves will form a cover, and will be used for notices and advertisements connected with juvenile movements, leaving 12 pages to be devoted to useful and instructive matter, adapted to Sunday scholars and young teetotalers generally. The editorial department is under the care of a literary gentleman of influence and long standing in the temperance world, and also of extensive experience in education; and the friends of the rising race are assured that no efforts will be spared to render this little messenger of truth acceptable and instructive to those for whom it is specially designed.

The hope of the Temperance Reformation is now, in a great measure, centered in the young; and the encouraging success which has attended the formation of "Bands of Hope," and other similar organizations for training youth in the path of sobriety, renders it important that the good work, thus auspiciously begun, should be strengthened and consolidated by every available means. In furtherance of this object the **YOUTHS' TEMPERANCE JOURNAL** was begun, and with this aim it will be continued; and the friends of the cause have only to give their earnest co-operation, in order to produce a harvest of good both abundant and lasting.

This Journal, during the present year, has attained a very extensive circulation; but as there is a large field of operation almost wholly unoccupied by any work of a similar character, the Committee are convinced that with little effort its sale may be greatly extended.

Sunday-school superintendents and teachers are urged to make arrangements for supplying a copy to every scholar in their respective schools, and Youths' Temperance Committees should promote its circulation at all their meetings.

The following will be the Scale of Prices for 1849, ALWAYS required to be PAID IN ADVANCE:—

1 copy per month,	3d.	—	per year,	6d.
6 copies do.	3d.	do.	3s.	
13 do. do.	6d.	do.	6s.	
26 do. do.	1s.	do.	12s.	
50 do. do.	2s.	do.	24s.	
100 do. do.	4s.	do.	48s.	

The usual allowance made to the trade; and Temperance Committees, Sunday-school Superintendents, and others, taking 50 copies and upwards, will be allowed a discount of 12½ per cent.

CHARGE FOR ADVERTISEMENTS.

Five lines, across the entire page, 3s. 6d.; and 4d. for each additional line.

Agents and others are requested to prepare for next year's orders. All orders for the ensuing year, accompanied by a post-office order or postage stamps, must be sent to Mr. John Cunliffe, Temperance Hall, Bolton, not later than the 15th of December.

This day is published, with an Engraving of a Domestic Steam Bath, price 2s. 6d., or by post from Ipswich, 3s.

**ATMOPATHY AND HYDROPATHY;** or how to cure Diseases by STEAM and WATER, with a Chapter shewing the remarkable efficacy of Steam in the cure of ASIATIC CHOLERA, with testimonials and cases, by DAVID ROSS, of Manchester. London: Simpkin, Marshall, and Co., Ipswich, J. M. Burton, and may be had by order of all booksellers.

WORKS BY THE REV. SAMUEL DUNN,  
OF NOTTINGHAM.

**D** ICTIONARY of the GOSPELS, with Lessons. For Bible and Catechumen Classes. Third Edition, with Map, price 2s.; to the Classes, 18s. per dozen. Lessons for Five Months, 2d. each, or 8s. per 100.

MEMOIRS of MR. TATHAM, and of WESLEYAN METHODISM in NOTTINGHAM. 3s. 6d.

MEMOIRS of SEVENTY-FIVE DIVINES, and EIGHTY OUTLINES of SERMONS. 5s.

GOSPELS HARMONIZED, and COMMENTARY, 10s. 6d.; to Catechumen Classes, at 5s. 3d.

London: Tegg, Mason.

"THE PEOPLE'S RECORD."

**O**N SATURDAY, January 5th, 1849, will be published, a Weekly Newspaper,  
AS LARGE AS THE LAW WILL ALLOW,

TO BE ENTITLED

**THE PEOPLE'S RECORD,**

PRICE THREEPENCE.

The new Journal will be conducted by the Editor of the *Christian Record*, and will advocate the principles of freedom—politically, commercially, and ecclesiastically.

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Published every Tuesday.

A Family Newspaper, sixteen pages, or forty-eight columns. Price TWO PENCE.

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"Many of its Leaders, for brilliance, pertinence, and point, are equal to those of the best portions of the London Press."

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Published every Thursday.

This popular and widely-circulated Paper contains TWENTY-FOUR PAGES OF INTERESTING MATTER, BEAUTIFULLY PRINTED IN A NEW TYPE, FOR ONE PENNY!

Such a Penny Paper, with regard to size, has never yet been published in the Kingdom.

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Enclose two shillings and fifteen stamps for the *People's*; two shillings and two stamps for the *Christian*, (which may be done in half a sheet of note paper, for a penny stamp); or one shilling and one stamp for the *Penny*, in a post-paid letter, addressed to the Editor of the *Record*, Jersey, and the paper will be regularly forwarded for 13 weeks. Postage stamps may be enclosed for single copies.

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London Agent: Benjamin L. Green, 62, Paternoster Row.

"THE TEMPERANCE CYCLOPEDIA."

In one handsome volume, illustrated with Dr. Sewall's celebrated Coloured Plates of the Stomach, royal 8vo, cloth, price 8s.; with the *Wine Question*, 9s. 6d.; it is also RE-ISSUED in Nos. 2d. each, and in Parts 3d. each.

**THE TEETOTALER'S COMPANION;**

being an Exposition of the Evils resulting from the general custom of drinking intoxicating liquors, with the benefits that would result from the national adoption of total abstinence. By PETER BURNE.

"We have before called attention to this work, while in the course of publication. It is now finished, and constitutes the most copious, various, complete, and systematic view of the great subject anywhere to be found. Instead of the quaint and paltry title, 'The Teetotaler's Companion,'—no pocket 'companion' truly; it would require a bag to carry it about,—as we believe we formerly hinted, it ought to have been designated, 'THE TEMPERANCE CYCLOPEDIA.' Both the matter and the form of the work are of a character to sustain an appellation of such dignity. The royal size, the large and leaded type, with the marginal headings and notation, give the volume a rich and splendid aspect. While Mr. Burne has performed his part in a manner which entitles him to the thanks of his country, Mr. Burton also has amply sustained him by his highly workmanlike typography."—*Christian Witness*, November 1848.

London: Arthur Hall and Co. Ipswich: Burton.

In a few days will be published, price 6d.

**INTEMPERANCE, THE PESTILENCE**  
OF THE AGE, and the duties of the Christian Citizen of the World in the midst of this Pestilence.

London: CHARLES GILPIN; Carlisle: I. F. WHITRIDGE, and H. SCOTT.—Newcastle: T. BARRAS, and all Booksellers.

WANTED IMMEDIATELY,

**B**y the Greenock Total Abstinence Society, a Missionary duly qualified to advocate the principles of the Society and to visit the different districts of the town. Salary £50 per annum. Satisfactory references required. Apply to ARCHD. M'KINNON, Secretary.  
55, Cathcart-street, Greenock, November, 1848.

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**L**IVESEY'S famous MALT LECTURES,

including a complete exposure of the great delusion as to the properties of Malt Liquors. Formerly published at Sixpence. A new edition for ONE PENNY.

B. L. GREEN, Paternoster Row, London.

Price 2d. or by post 3d.

**C**AUTIONS AND TESTIMONY AGAINST  
ODD FELLOWSHIP, by H. MUDGE, Surgeon, Bodmin.

Also price 2s. or by post 2s. 6d., by the same author.

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Showing its immoral tendency and bankrupt circumstances, and containing as well a large amount of information on the subject of Friendly Societies. WHITTAKER, London; LIDDELL, Bodmin.

**T**HE TEETOTAL ESSAYIST; or Monthly

Temperance Standard, for 1847. London: B. L. Green, Paternoster-Row.

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Bearings of the Temperance question on the interest of the Young. By W. REID.

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Address to Moderate Drinkers. By ELIHU BURRITT.

The Temperance Movement:—its past history—present position—future prospects and connexion with other great movements of the age. By THOMAS BEGGS.

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THE ADVOCATE OF  
POLITICAL, COMMERCIAL AND RELIGIOUS LIBERTY, EQUITABLE TAXATION AND  
RETRENCHMENT.

It must be obvious to every attentive observer of the times in which we live, that they are pregnant with the most momentous events. All reflecting men are thoroughly convinced that a current has set in which may be *guided*, but which it is impossible to resist; and that, although our own country has not been visited by the convulsions which have changed the destinies of other parts of Europe, the elements which cause such convulsions are not wanting among ourselves. It becomes, then, every patriot to be awake, and to consecrate himself to the task of endeavouring so to direct the tide of public opinion, that it shall eventuate the greatest possible amount of prosperity, not only to the British Empire, but to the whole human family. To this end

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is devoted: and no expense nor effort is spared to render it a powerful and worthy instrument for this glorious object.

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it is distinguished by the copiousness and accuracy of its intelligence. Its grand mission, however, is to promote the cause of liberty, of just and rational liberty. As the advocate of

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it aims to unite the middle and humbler classes in a temperate, but firm and uncompromising effort to secure such an extension of the suffrage as shall cause the Commons House of Parliament to become a real, and not, as it is now, a false and deceptive representation of the people. With regard to

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its creed that of the Cobden school; and its columns present unquestionable evidence that no truce will be held with monopolies and class interests of any description; nor with any imposts or restrictions that in any way cripple enterprise, burden industry, or interfere with the rights of either capital or labour. Upon the subject of

### RELIGIOUS FREEDOM

it owns no law but that of the New Testament; and no arbiter, on earth, but that of Conscience. It treats all meddling, on the part of civil authorities, with religious opinion, or acts of worship, as both foolish and unrighteous usurpation; as not only opposed to the authority of the supreme Lawgiver, but as tending to destroy the very nature of religion, which is a voluntary homage rendered to the commands of God, and not of man.

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The claims of this movement are duly regarded, and its intimate connexion with other great movements clearly pointed out.

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John Cassell's Coffee, No. 1. An excellent article.	1s. 4d.
John Cassell's Coffee, No. 2. Cannot fail to give great satisfaction, being a combination of the choicest growths of Jamaica, possessing richness, strength, and flavour.	1s. 8d.
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Boston, March 18, 1848.*

DEAR SIR,—A gentleman has just communicated to me such a remarkable cure of spasmodic asthma, of many years standing, that I forward it to you for publication. He has frequently been laid aside from his business, and during the last winter was confined to his house for nine weeks, during which time he could not lie down in bed. Being induced to try Dr. Cheyne's Cough and Pulmonic Lozenges, he has experienced from them

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Printed and Published for the Proprietor, by RICHARD GOSSET, at his Office, No. 20, Queen-street and 37, Hill Street, St. Helier's, Jersey.

FRIDAY, December 1, 1848.

THE  
**TEETOTAL TIMES**  
AND ESSAYIST.

PUBLISHED MONTHLY.

No. XIII. NEW SERIES.]

JERSEY, JANUARY, 1849.

[PRICE ONE PENNY.]

TO PROTESTANT DISSENTERS.

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MONDAY, January 1, 1849.

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PUBLISHED MONTHLY.

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JERSEY, FEBRUARY, 1849.

[PRICE ONE PENNY.

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Our **FIRST SUPPLEMENT** will be issued with the number for **SATURDAY, MARCH 31**, and will contain thirty-two columns of closely-printed matter, uniform in size with the **STANDARD OF FREEDOM**, comprising an elaborate analysis of the

#### HISTORY AND PROGRESS OF TAXATION AS DEVELOPED IN ITS RELATION TO

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|--|--|
| 1st. THE CROWN AND ARISTOCRACY.<br>2dly. THE PEOPLE.<br>3rdly. THE EXECUTIVE.<br>4thly. THE ARMY AND NAVY.<br>5thly. THE DIPLOMATIC STAFF. | 6thly. THE NATIONAL DEBT.<br>7thly. SINECURES, PENSIONS, and RETIRING SALARIES; and<br>8thly. TO LOCAL TAXATION. |
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THE SOCIAL, INTELLECTUAL, AND MORAL CONDITION OF THE WORKING CLASSES.

**A PRIZE OF FIFTY POUNDS** is hereby offered for the best ESSAY on the above subject. The work will be expected to contain a brief, but comprehensive, statement of the present condition of the people, and the great importance of its being improved and elevated. It is required, also, that it should fairly and candidly discuss the adaptation or deficiency of the means now employed for that purpose, and propose a well-digested scheme of remedial measures; such measures to have especial reference to the Temperance Movement—Ragged Schools—Educational and Mechanics' Institutions—the Press—and the best means of bringing Religious Influence to bear more immediately and directly on the bulk of the population.

The ESSAY must be written in a terse, lucid, and comprehensive style. In order that it may be widely circulated, its length should not exceed 150 pages of Bourgeois, Demy Octavo; and its price, when published, should not exceed ONE SHILLING.

The Copyright of the successful Essay to be the property of Donor of the Prize.

The Manuscripts to be sent in on or before May 1st, 1849, addressed to JOHN SNOW, 35, Paternoster-row. The Manuscripts must be signed with some peculiar initial, with a sealed note containing the real name and address of the writer; such note not to be opened till the determination of the Adjudicators is known.

The Adjudicators are the Rev. THOMAS SPENCER, A.M., Bath; EDWARD SWAINE, Esq., and EDWARD MIALI, Esq., of London.

NATIONAL TEMPERANCE SOCIETY.

PRIZE ESSAYS ON TEETOTALISM.

**THE COMMITTEE** of the National Temperance Society, in order to promote the objects to which it is devoted, offer two Prizes, one of £20 and the other of £10, for the best Essays on the Principles and Practice of Total Abstinence from all intoxicating drinks.

The Prizes to be competed for by either MEN OR WOMEN AMONG THE WORKING-CLASSES.

The Essays must show that the general spread of Temperance principles, would tend to the *Physical, Mental, Social and Religious elevation of the working-classes*, embracing the following propositions:—

- 1st. The practicability of Teetotalism in the performance of labour.
- 2nd. The extent to which the abuse of strong drinks would increase the demand for useful labour, and promote the expenditure of the money in food, clothing, furniture, &c.
- 3rd. The value of Temperance in promoting the comfort and happiness of the homes of the working-classes.
- 4th. The adaptation of Temperance principles to render the working-man independent of charitable relief.
- 5th. The extent to which the example of Teetotal parents would promote the moral and religious well-being of families, by affording parents the means of sending their children to school.
- 6th. The practical working of the drinking-usages and customs in manufactories, workshops and elsewhere.

The names of the adjudicators will be announced at a future time.

The Essays, which must not exceed forty-six 8vo. pages, to be sent under cover, accompanied with a sealed letter enclosing the real name and address of the writer, on or before the 1st of November, 1849, to the Secretary of the National Temperance Society, 11, Tokenhouse Yard.

The Committee, also, offer a further prize of £10 for the best Essay, on the most efficient means of conducting Temperance Societies, with the view of accelerating, and giving permanence to the Teetotal Abstinence Reformation. This Essay must not exceed thirty-two 8vo. pages, and is open to competition by writers of all classes. To be sent in by the 1st of September, to the office of the National Temperance Society, and the adjudication to be made under the direction of the Committee.

ISAAC DOXSEY, Secretary

11, Tokenhouse Yard, 22nd Mar ch 8th, 1849.

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MONDAY, March 2, 1849.

THE

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**THE ANNUAL MEETING** will be held at EXETER HALL, on Thursday evening, May 24th, at six, p.m. SAMUEL BOWLEY, Esq., of Gloucester, has kindly consented to preside. The attendance of all persons interested in the Temperance reformation is respectfully requested.

ISAAC DOXEY, Secretary.

11, Tolleshouse-yard, April 19, 1849.

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## SCOTTISH TEMPERANCE LEAGUE REGISTER and ABSTAINERS' ALMANACK for 1850.

In compliance with the cordial and unanimous recommendation of the members of the League, at the annual meeting held last month, the Executive Committee have entered into arrangements for the issue of this publication.

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53.	Painters and Plumbers.	2	1
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For the purpose of presenting the claims of the Temperance Movement more fully before various sections of the community, it has been determined to hold SIX PUBLIC MEETINGS in EXETER-HALL. Two of these Meetings have already been held; the THIRD will take place on Monday, December 3, 1849, when "The Claims of the Temperance Movement upon the Teachers and Friends of Sabbath Schools" will be considered. Dr. JABEZ BURNS, the Rev. JAMES SHERMAN, and other Ministers and Superintendents of Sabbath Schools, are expected to address the Meeting.

As a large sum, probably not less than TWO HUNDRED POUNDS, will be required to carry out this object, the Committee respectfully invite the co-operation of all who are desirous of promoting the social and moral elevation of the community. It is believed that by these meetings the attention of a large portion of the public will be secured, while the reports of the Addresses delivered will circulate information to an almost indefinite extent.

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The doors on each occasion will be opened at half-past Five o'clock, and the Chair will be taken at Six o'clock. The admission to the Platform will be by Tickets, price (for the remainder of series) 2s. 6d., or, for a single Meeting, 1s. These may be had of any of the persons named above. The admission to the Body of the Hall and the Western Gallery will be FREE.

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**CHRISTIAN TEMPERANCE UNION.**

**THE ANNUAL MEETING** will be held on Monday, November 12, 1849, at LAWSON'S ASSEMBLY ROOMS, Upper Gower-street, New-road. Tea at Half-past Five; and the Chair will be taken at Seven o'clock, by the Rev. JABEZ BURNS, D.D., President.

The Rev. W. Morton, of Calcutta; Rev. A. Mahan, President of Oberlin College, United States; Benjamin Rotch, Esq., B.C.L. Rev. Isaac Doxsey; and Rev. W. R. Baker will take part in the proceedings.

Tickets for the Tea, Ninepence each, may be obtained of Mr. Tweedie, Bookseller, 3, Falcon-street, General Post-office; Messrs. Wilson and Campbell, 51, Blackfriars-road; at the Hawkstone-hall, Waterloo-road (on Tuesday evenings); the Committee-rooms, 32, Platt-terrace, Old St. Pancras-road, and of the Secretary, 8, Southampton-street, Pentonville.

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NEW MAGAZINE FOR THE PEOPLE,

TO BE CALLED

**THE WORKING MAN'S FRIEND,**  
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On the first of January, 1850, it is the intention of JOHN CASSELL to issue the FIRST NUMBER of a NEW MAGAZINE, under the above title, to be continued MONTHLY. It will contain 32 pages crown 8vo, while its price will be only ONE PENNY.

THE DESIGN OF THIS PUBLICATION

is to furnish instruction to WORKING MEN upon every topic calculated to inform and elevate their understandings, and at the same time to afford them rational amusement. Hence it will disdain to pander to a vitiated taste by depicting scenes of horror, or by providing tales of sickly sentimentality or wild romance, which are far more likely to debase and brutalise the mind, than to store it with valuable truth, or to expand and exercise its noble powers.

This Publication will also fully carry out all that is implied in its secondary title, and communicate instruction to the FAMILY CIRCLE. Here the WIFE and the MOTHER will find valuable hints as to domestic arrangements, and the JUVENILES will see that they are not forgotten.

That this Publication may be heartily welcomed by every Working Man as his "FRIEND," a portion of its pages will be specially devoted to the consideration of those subjects which more immediately concern his physical, social, political, and moral welfare. Every Working Man who feels interested in the FREEHOLD LAND SCHEME ought to take in this Magazine, as the Proprietor is determined to make it the very best authority upon all points connected with this most important movement of the age.

JOHN CASSELL, while thus making known his intention to issue this Magazine, calls upon all who sympathise with the PEOPLE, and who have their moral and social improvement at heart, to assist him in, what may in truth be termed, a gigantic undertaking. Though "THE WORKING MAN'S FRIEND AND FAMILY INSTRUCTOR" will be but a PENNY Magazine, its dimensions will admit of a vast amount of letter-press, which it is determined shall be of the first order; and whatever the sacrifice may be, none but talent of the highest class will be employed upon it. In every periodical, pamphlet, or other work which the projector of this Magazine has issued, it has been his aim to have it characterised not only by CHEAPNESS, but by UTILITY, and by SUPERIOR LITERARY TALENT: it is his determination that this Magazine shall be in no respect inferior.

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EXPOSURE of ODD FELLOWSHIP; showing its immoral tendency and bankrupt circumstances, and containing as well a large amount of information on the subject of Friendly Societies.

WHITTAKER, London; LIDDELL, Bodmin.

**TEMPERANCE STATISTICS.**—The testimony of the leading medical authorities of Great Britain to the injurious effects of the use of intoxicating liquors in what is commonly called moderation, has received the most important confirmation from the actual experience of the TEMPERANCE PROVIDENT INSTITUTION, containing more than 3,000 members of all ages and in all ranks of life. The deaths in this office during more than eight years have been considerably less than half the number in other offices, and among other bodies of men. And what is extraordinary, although the office contains 600 members more than it did a year ago, the deaths during the last half-year have been actually only half as many as they were in the same period of last year; being only five out of 3,500 policies issued. The actual and expected deaths among a few of the different classes of members have been as follows:—

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Printed and Published by WILLIAM CATHALL, of 59, Albany-road, Camberwell, Surrey, at his Printing Office, 335, Strand, London.

THURSDAY, November 1, 1849.

THE  
**TEETOTAL TIMES**  
AND ESSAYIST.

PUBLISHED MONTHLY

No. XXIV.—NEW SERIES.]

LONDON, DECEMBER, 1849.

(Price One Penny.  
{ Stamped, Twopence.

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TREASURER AND CHAIRMAN—JOHN CASSELL, Esq.

For the purpose of presenting the claims of the Temperance Movement more fully before various sections of the community, it has been determined to hold SIX PUBLIC MEETINGS in EXETER-HALL. Two of these Meetings have already been held; the THIRD will take place on Monday, December 3, 1849, when "The Claims of the Temperance Movement upon the Teachers and Friends of Sabbath Schools," will be considered. The Revs. Dr. Jabez BURNS, JAMES SHERMAN, J. STEVENSON, A.W.; ASA MAHAN, President of Oberlin College, U. S.; C. G. FINNEY, from America; T. B. SMITHIES, Esq., &c., are expected to address the Meeting.

As a large sum, probably not less than TWO HUNDRED POUNDS, will be required to carry out this object, the Committee respectfully invite the co-operation of all who are desirous of promoting the social and moral elevation of the community. It is believed that by these meetings the attention of a large portion of the public will be secured, while the reports of the Addresses delivered will circulate information to an almost indefinite extent.

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The FOURTH Meeting will be held on Monday Evening, January 7, 1850. Subject—"Intoxicating liquors not necessary for Working Men, either to assist them in their occupations, however laborious, or to promote their health and happiness." To add peculiar interest to this meeting, it is intended that addresses shall be delivered by ten speakers selected from various trades and occupations. Particulars will be duly announced.

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VIII. EVENTS OF THE MONTH.—This department will be made a valuable source of information and instruction. It will form a running commentary upon remarkable occurrences, with elucidations of the principles involved in them, and their bearings on the general interests of mankind.

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Each of the above departments will be occupied in proportion to its importance, and as far as space will allow.

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Sold in Boxes at 1s. 1½d., and 2s. 9d., each, by Messrs. Sutton, 10, Bow Church-yard; Barclay's, 95, Farringdon-street; Edwards, 67, St. Paul's Church-yard; Dietrichson and Co., 63, Oxford-street; Sanger, 150, Oxford-street; Johnson, 68, Cornhill; King, 34, Napier-street, Hoxton; Bolton and Co., York; Raines and Co., Edinburgh; and by at least one Agent in every town throughout the United Kingdom.

Printed and Published by **WILLIAM CATHRALL**, of 59, Albany-road, Camberwell, Surrey, at his Printing Office, 335, Strand, London.

SATURDAY, December 1, 1849.

THE  
**TEETOTAL TIMES**  
AND ESSAYIST.

PUBLISHED MONTHLY.

No. XXV.—NEW SERIES.]

LONDON, JANUARY, 1850.

(Price One Penny.  
Stamped, Twopence.)

**IMPORTANT TEMPERANCE DEMONSTRATIONS** in EXETER-HALL.

COMMITTEE OF MANAGEMENT.

T. R. SMITHIES,	J. BAILEY,
E. TISDELL,	J. PHILLIPS,
G. C. CAMPBELL,	W. TWEEDIE,
— WILSON,	J. P. DRAPER,
W. SPRIGGS,	S. CATTON,
J. W. GREEN,	J. MATTHEW,
J. H. ESTERBROOKE,	

TREASURER AND CHAIRMAN—JOHN CASSELL, Esq.

For the purpose of presenting the claims of the Temperance Movement more fully before various sections of the community, it has been determined to hold SIX PUBLIC MEETINGS in EXETER-HALL. Three of these Meetings have already been held; the FOURTH will take place on Monday, January 7, 1850. SUBJECT:—"Intoxicating Liquors not necessary for Working Men, either to assist them in their occupations, however laborious, or to promote their health and happiness." To add peculiar interest to this meeting, it is intended that addresses shall be delivered by several speakers selected from various trades and occupations, as follows:—

Mr. PARKER.....	Coch Joiner.
— McCORMACK.....	Blacksmith's Hammerman.
— WEST.....	Fellmonger.
— McLACHLEN.....	Glass Blower.
— PHIPPS.....	Tailor.
— CURRIE.....	Bricklayer.
— STEARNE.....	Shoemaker.
— WOOD.....	Stonemason.
— ROBINSON.....	Paper Stainer.
— MANN.....	Farrier.
— REYNOLDS.....	Bricklayer's Labourer.
— TANNER.....	Brickmaker.
— GROVE.....	Mariner.

And others, should time allow.

The Chair will be taken by JOSEPH STURGE, Esq., of Birmingham.

As a large sum, probably not less than TWO HUNDRED POUNDS, will be required to carry out this object, the Committee respectfully invite the co-operation of all who are desirous of promoting the social and moral elevation of the community. It is believed that by these meetings the attention of a large portion of the public will be secured, while the reports of the Addresses delivered will circulate information to an almost indefinite extent.

Donations will be thankfully received by the Treasurer, 80, Fenchurch-street; Messrs. Wilson and Campbell, Blackfriars-road; Mr. Phillips, 39, Moorgate-street; Mr. Tweedie, 3, Falcon-street, Aldersgate-street; Mr. J. P. Draper, 88, Great Titchfield-street; Mr. E. Tisdell, High-street, Kensington; Mr. W. Spriggs, 10, South-street, West-square, Lambeth; Mr. S. Catton, Plaistow; or by any member of the Committee.

The FIFTH Meeting will be held on Monday Evening, February 4, 1850. Subject—"JUVENILE DEPRAVITY:—The Extent of the Evil—its Causes—and the Importance of the Temperance Reformation as a Remedial Measure." Particulars will be duly announced.

The doors on each occasion will be opened at half-past Five o'clock, and the Chair will be taken at Six o'clock. The admission to the Platform will be by Tickets, price 1s. These may be had of any of the persons named above. The admission to the Body of the Hall and the Western Gallery will be FREE.

G. C. CAMPBELL,	}	Hon. Secs.
T. R. SMITHIES,		
J. H. ESTERBROOKE,		

A GIFT FOR THE NEW YEAR.

For a short time,

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Persons wishing to possess this splendid work must make early application as the number of complete copies is very small.

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TEMPERANCE PUBLICATIONS.

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This may be had complete, price ONE SHILLING. It contains a number of ORIGINAL ARTICLES on some of the important parts of the Total Abstinence question; Original Correspondence; Reviews of Temperance Publications; and a large amount of information as to the operations of the principal Total Abstinence Societies throughout the kingdom and the world. But few complete sets remain.

**THE TEETOTAL ESSAYIST;** or Monthly Temperance Standard, for 1847. This may now be had complete, price ONE SHILLING. It forms the most interesting and important Publication that has ever been issued from the Temperance Press.

Sixteenth Thousand.

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Price 1s. 4d. per 100.

**THE IMPORTANCE of the TEMPERANCE MOVEMENT,** in its bearings on Sunday-schools.

**THE YOUNG, the HOPE of the TEMPERANCE REFORMATION.**

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London: Sold by JOHN KAYE and CO., 80, Fleet-street.

## JOHN CASSELL'S NEW MAGAZINE FOR THE PEOPLE.

**THE WORKING MAN'S FRIEND, and FAMILY INSTRUCTOR.**—On Saturday, January 1, 1850, was issued the first Number of a **NEW MAGAZINE**, bearing the above title, to be continued **WEEKLY**. It contains *thirty-two* closely-printed pages, crown octavo, while its price is only **ONE PENNY**. Monthly parts containing four numbers, price 4½d., or when five numbers, 5½d. Will be ready for delivery with the Monthly Magazines.

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## THE DESIGN OF THIS PUBLICATION

Is to furnish instruction to **WORKING MEN** upon every topic calculated to improve their minds, and, at the same time, to afford them rational entertainment. It is also intended to interest and instruct the **FAMILY CIRCLE**; to furnish the *Wife* and the *Mother* with valuable hints as to domestic economy and occupations; and to present important principles to *Juveniles*, in the most attractive and impressive forms. Scenes of horror and tales of sickly sentimentality will be rigorously excluded, as far more likely to mislead, debase, and brutalise, than to store the mind with valuable truths, or to exercise and expand its noble powers. That the design of the projector may be fully carried out, this Magazine will comprise several

## DISTINCT DEPARTMENTS.

**I. HISTORY.**—This will embrace all those great epochs in the world's history most likely to prove interesting to the friends of progress. It will commence with the life and times of Oliver Cromwell, interspersed with sketches of the leading characters who figured at that period, including Milton, Hampden, Pym, Marvell, &c.

**II. BIOGRAPHY.**—Here will be given brief but compendious notices of men and women who have rendered themselves eminent by the consecration of their talents to the benefit of the human race, by instructing the ignorant, vindicating the oppressed, or relieving the necessitous. Also notices of individuals who, from the humblest circumstances in life, have risen to wealth and influence, by the diligent cultivation of their powers, and a careful improvement of their opportunities.

**III. POLITICS.**—Without professing any particular creed in politics, this Magazine will encourage and assist every movement calculated to secure and to extend the rights and best interests of the **WORKING MAN**. In this department the **FREEHOLD LAND MOVEMENT** will be advocated, not only as a means of enlarging the Elective Franchise, but as an important instrument in the promotion of the moral and social elevation of the Working Classes.

**IV. LAW.**—In this department will be given a series of articles, written in popular style, upon such legal questions as may be of practical utility to various classes; not to encourage a spirit of litigation, but to furnish plain and simple directions as to the proper management of the ordinary business transactions of life.

**V. SCIENCE AND ART.**—Here will be found popular illustrations of the human system: chemistry, especially in its application to the purposes of trade and commerce, and the occupations of the Working Classes. Also notices, explanations, and recommendations of all new discoveries and inventions, by which human labour may be improved, or the comforts of the domestic circle and the benefit of the community promoted.

**VI. PHILANTHROPY.**—Every movement intended for the amelioration of suffering, or the improvement, intellectual, social, or moral, of the human family, will have its principles unfolded, and its progress duly reported. Associations for the diffusion of education—the improvement of prison discipline—the abolition of capital punishment—the extinction of slavery—the promotion of health, temperance, peace, and universal brotherhood; these and similar institutions will be fully supported, as intimately connected with human progress, and with the stability and glory of the British Empire.

**VII. THE FAMILY CIRCLE.**—This section is intended to be a fund of amusing and instructive information, as well as a cabinet, or repository, of valuable recipes, and directions as to various branches of household economy.

**VIII. NOTICES TO CORRESPONDENTS.**—A certain space will be devoted to the answering judicious questions relating to matters of real utility. These answers will be so framed as to be interesting to general readers, as well as to the parties seeking information.

## ALTERATION OF THE ORIGINAL PLAN OF PUBLICATION.

The **WORKING MAN'S FRIEND AND FAMILY INSTRUCTOR** was at first announced as a **MONTHLY** publication. In consequence, however, of the urgent entreaties of several judicious friends, John Cassell is induced to venture on the arduous and responsible undertaking of publishing it **WEEKLY**. He has done this in the confident belief that every friend to the Working Man and his Family will not only purchase the Magazine himself, but recommend it in the circle of his acquaintance. John Cassell takes this opportunity of requesting also the zealous co-operation of his friends among the Working Classes. They may very materially promote the object of the publication by recommending it to their work-mates, as one the circulation of which will promote their best interests. Independently of the heavy preliminary expenses, and a large amount of first-rate literary labour, the mere cost of printing and paper will require a very extensive circulation. The proprietor is determined to make the Magazine every way worthy of patronage and support, as, indeed, the Friend of the Working Man, and the Instructor of his Family.

All communications to be addressed to **Mr. JOHN CASSELL**, 335, Strand, London.

The **WORKING MAN'S FRIEND AND FAMILY INSTRUCTOR** can be obtained of all Booksellers.

**"THE FREEHOLDER,"** the ORGAN of the FREEHOLDERS' UNION: devoted to the Freehold Land Movement, and the extension of the County Franchise.—The FIRST Number was published on January 1, 1850, price THREEPENCE, or stamped for postage, FOURPENCE. It can be ordered through Booksellers or News-venders, or direct from JOHN CASSELL, 335, Strand, London.—Subscribers of 5s. and upwards will be entitled, as Members of the Freeholders' Union, to a copy of "The Freeholder" for twelve months, free by post. Subscriptions to be addressed to the Secretary, Mr. J. TAYLOR, jun, Temperance-hotel, Newhall-street, Birmingham.

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132	Shoemakers.....	3	1
53	Painters and Plumbers.....	2	1
76	Bakers.....	1	0
61	Labourers and Farmers.....	5	1
136	Clerks.....	3	0
148	Tailors.....		

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TUESDAY, January 1, 1850.

THE

# TEETOTAL TIMES

## AND ESSAYIST.

PUBLISHED MONTHLY.

No. XXVI.—NEW SERIES.]

LONDON, FEBRUARY, 1850.

{ Price One Penny.  
Stamped, Twopence.

### IMPORTANT TEMPERANCE DEMONSTRATIONS in EXETER-HALL.

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For the purpose of presenting the claims of the Temperance Movement more fully before various sections of the community, it has been determined to hold SIX PUBLIC MEETINGS in EXETER-HALL. Four of these Meetings have already been held; the FIFTH will take place on Monday, February 4, 1850. SUBJECT:—"Juvenile Depravity—its Consequences and Appropriate Remedy."

BENJAMIN ROTCH, Esq., one of her Majesty's Justices of the Peace for the county of Middlesex, will preside; and the meeting will be further addressed by Mr. W. Jackson; T. Beggs, Esq.; the Rev. Thomas Spencer, A.M.; the Rev. B. Parsons, &c. The chair will be taken at Half-past Six o'Clock.

As a large sum, probably not less than Two HUNDRED POUNDS, will be required to carry out this object, the Committee respectfully invite the co-operation of all who are desirous of promoting the social and moral elevation of the community. It is believed that by these meetings the attention of a large portion of the public will be secured, while the reports of the Addresses delivered will circulate information to an almost indefinite extent.

Donations will be thankfully received by the Treasurer, 80, Fenchurch-street; Messrs. Wilson and Campbell, Blackfriars-road; Mr. Phillips, 39, Moorgate-street; Mr. Tweedie, 3, Falcon-street, Aldersgate-street; Mr. J. P. Draper, 88, Great Titchfield-street; Mr. E. Tisdell, High-street, Kensington; Mr. W. Spriggs, 10, South-street, West-square, Lambeth; Mr. S. Catton, Plaistow; or by any member of the Committee.

The SIXTH Meeting will be held on Monday Evening, March 4, 1850; the Subject—"Intoxicating Liquors not essential to Health, and their entire Abandonment promotive of the Physical, Intellectual, and Social Benefit of the Community. With remarks on the influence of the Drinking Customs of the Country; the importance of Sanitary Improvements; and an Appeal to Fathers and Mothers to promote habits of Temperance in their Families." Particulars will be duly announced.

The doors on each occasion will be opened at half-past Five o'clock, and the Chair will be taken at Six o'clock. The admission to the Platform will be by Tickets, price 1s. These may be had of any of the persons named above. The admission to the Body of the Hall and the Western Gallery will be FREE.

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Printed and Published by **WILLIAM CATHRALL**, of 59, Albany-road, Camberwell, Surrey, at his Printing Office, 335, Strand, London.

FRIDAY, February 1, 1850.

THE  
**TEETOTAL TIMES**  
AND ESSAYIST.

PUBLISHED MONTHLY.

No. XXVII.—NEW SERIES.]

LONDON, MARCH, 1850.

(Price One Penny.  
Stamped, Twopence.)

**IMPORTANT TEMPERANCE DEMONSTRATIONS** in EXETER-HALL.

COMMITTEE OF MANAGEMENT.

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J. H. ESTERBROOKE,	

TREASURER AND CHAIRMAN—JOHN CASSELL, Esq.

For the purpose of presenting the claims of the Temperance Movement more fully before various sections of the community, it has been determined to hold SIX PUBLIC MEETINGS in EXETER-HALL. Five of these Meetings have already been held; the SIXTH will take place on Monday, March 4, 1850. SUBJECT:—

“Intoxicating liquors not essential to health or comfort, and their entire abandonment promotive of the physical, intellectual, social and religious condition of the community.”

The Meeting will be addressed by

P. W. PERFIT, Esq.;

JAMES TAYLOR, Esq., of Birmingham;

GEORGE CRUIKSHANK, Esq.;

D. D. GOURLEY, Esq., M.D.;

CARL OLOF BRINK, Esq., LL.B. (Secretary to the Royal Board of Prisons in Sweden),

In consequence of whose visit to this country, the form of an Address to the King of Sweden, on the subject of the Temperance Reformation, will be presented for adoption.

As a large sum, probably not less than TWO HUNDRED POUNDS, will be required to defray the expenses incurred by the carrying out of this object, the Committee respectfully invite the co-operation of all who are desirous of promoting the social and moral elevation of the community. It is certain that by these meetings the attention of a large portion of the public has been secured, while the reports of the Addresses delivered has circulated information to an almost indefinite extent.

Donations will be thankfully received by the Treasurer, 80, Fenchurch-street; Messrs. Wilson and Campbell, Blackfriars-road; Mr. Phillips, 39, Moorgate-street; Mr. Tweedie, 3, Falcon-street, Aldersgate-street; Mr. J. P. Draper, 88, Great Titchfield-street; Mr. E. Tisdell, High-street, Kensington; Mr. W. Spriggs, 10, South-street, West-square, Lambeth; Mr. S. Catton, Plaiestow; or by any member of the Committee.

The doors will be opened at half-past Five o'clock, and the Chair will be taken at Six o'clock. The admission to the Platform will be by Tickets, price 1s. These may be had of any of the persons named above. The admission to the Body of the Hall and the Western Gallery will be FREE.

**GRAND TEMPERANCE SOIREE.**

The Committee for conducting the Temperance Meetings in Exeter-hall, have the pleasure of announcing that they have engaged the GREAT HALL, in FARRINGTON-STREET, for the purpose of a SOIREE, on the evening of GOOD FRIDAY next, March 29th.

Several distinguished advocates of Temperance will deliver addresses, between each of which some appropriate pieces will be sung by a select band of vocalists. Tea and other refreshments, of the best description, will be on the tables at five o'clock; and, in the course of the evening, a Dessert will be furnished. It is intended by the Committee to make this an attractive social gathering of the Friends of Temperance, and it is confidently hoped that the Teetotalers of the Metropolis will lend all possible aid.

Tickets, 1s. 6d. each, may be had of any of the persons named above.

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On the 30th of March it is the intention of JOHN CASSELL to issue the first

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To **Mr. J. Everington**, Church-street, Gainsborough.

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MONDAY, Sept. 3, 1850.

THE  
**TEETOTAL TIMES**  
AND ESSAYIST.

PUBLISHED MONTHLY.

No. XXXIV.—NEW SERIES.]

LONDON, OCTOBER, 1850.

(Price One Penny.  
Stamped, Twopennee.)

**THE FRIENDS of TEMPERANCE** of the METROPOLIS and SUBURBS will take TEA together, and hold a PUBLIC MEETING in the LONDON TAVERN, BISHOPSGATE-STREET, on MONDAY, OCTOBER 14.

JOHN CASSELL, Esq., in the CHAIR.

The following distinguished advocates have been invited:—LAWRENCE HEYWORTH, Esq., M.P.; BENJAMIN ROTCH, Esq., one of her Majesty's Justices of the Peace for the County of Middlesex; J. S. BUCKINGHAM, Esq.; Rev. T. SPENCER, A.M.; Rev. W. W. ROBINSON, A.M.; P. W. PERFIT, Esq.; Rev. W. M'CREE; Rev. W. FORSTER; Rev. I. DOXSEY; D. D. GOURLEY, M.D.; GEORGE CRUKSHANK, Esq.; S. C. HALL, Esq.; MR. BENJAMIN GLOVER (of the National Temperance Society); and the Rev. Mr. COPWAY (Ka-ge-ga-gah-Bowh, formerly an Ojibway Chief).

The ADDRESSES will be interspersed with Temperance and other MELODIES, by a select CHORUS.

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PUBLIC TESTIMONIAL TO DR. EDWARD JOHNSON.

**AT a Preliminary Meeting**, held at Morley's Hotel, Trafalgar-square, London, on Saturday, the 30th day of July, 1850, of some of the Friends and Patients of Dr. Edward Johnson, of Umberlade-hall, it was proposed and agreed that a PUBLIC TESTIMONIAL should be presented to that Gentleman, as a token of the high sense they entertain of the great service rendered to the cause of HYDROPATHY by his many talented works upon the subject, and by his unwearied attention to the cases placed under his care. The following Gentlemen were elected to form a Committee:—

J. J. ROBINSON, Esq.	ALEXANDER, MILLAR, Esq.
EDWARD GREAVES, Esq.	COLONEL JOHNSON.
J. M. BURTON, Esq.	RICHARD GREAVES, Esq.

Such of the Friends of Dr. Johnson and of the cause of Hydropathy as may feel desirous of furthering this object are requested to address their communications to the Hon. Secretary, Mr. Edward Cooke, Warwick.

Subscriptions will be received by the Secretary; or at Messrs Glyn and Co.'s, Bankers, 67, Lombard-street, London; or at Messrs Greenway and Greaves, Bankers, Warwick.

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## PRIZE ESSAY.

To which is added an Appendix. By the Rev. SAMUEL G. GREEN, A.B., of Taunton.

A Prize of Fifty Pounds was offered by Mr. John Cassell for the best Essay upon the above subject, the adjudicators being the Rev. T. Spencer, A.M.; Edward Miall, Esq.; and Edward Swaine, Esq.; and was unanimously awarded to the above gentleman, his Essay being selected from almost fifty others.

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THE  
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AND ESSAYIST.

PUBLISHED MONTHLY.

No. XL.—NEW SERIES.]

LONDON, APRIL, 1851.

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**REGISTRATION OF HOUSES**

FOR

THE ACCOMMODATION OF THE WORKING CLASSES

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**I**n consequence of Her Majesty's Commissioners finding themselves unable to carry out their anticipated system of Registration of Houses, in which persons could be accommodated with Lodging, Board, &c., it was proposed to accomplish that object by means of a committee of gentlemen of influence, upon which several of the above-named Members of Parliament and others kindly consented to serve. Various difficulties, however, being experienced in this method of proceeding, JOHN CASSELL, the proprietor of the **WORKING MAN'S FRIEND**—a publication which penetrates into almost every Factory and Workshop in the Kingdom, and is, besides, extensively read by all classes of the community—determined personally to conduct the undertaking, in order that an object so desirable to the persons who are able to provide accommodation, as well as to intending visitors, should be fully carried out. The plan he proposes to adopt in pursuit of this design, has been laid before the above-named Members of Parliament and other gentlemen, who have all given him their names as Patrons, in order to testify their cordial approval of the scheme, and their entire confidence in the liberality and efficiency with which it will be carried out.

To collect the necessary data for the formation of the **ARTISAN LODGING-HOUSE REGISTER**, ONE HUNDRED THOUSAND FORMS will be immediately issued to as many housekeepers, in the course of a canvass conducted by an efficient body of agents. All persons who find they can make such domestic arrangements as will enable them to provide accommodation for one or more strangers, will be requested to fill these forms up, and deliver them to the Registration-office. The particulars upon which information will be required are—the number of beds available, and whether any of them are adapted for married couples, or otherwise for double occupation, the correct address, &c. &c. Every house previous to its being placed on the Register, will be visited by a district inspector.

In the General Registry based upon these data, a uniform tariff of charges will be enforced—viz., for single bed per night, including boot-cleaning, 1s. 3d.; double bed, including boot-cleaning, 2s.; breakfast, consisting of tea or coffee and bread and butter, 8d.; if with meat, 1s. Arrangements with reference to other meals will be left to the discretion of the parties themselves. There will likewise be an arrangement by which persons may Register Lodgings or Apartments on their own terms.

As the Registration-office will be in constant communication with the Members and Secretaries of Artisan Clubs, and others contemplating a visit to town, the following advantages, amongst others, will follow to persons having lodgings to dispose of:—

1. The cost and trouble of advertising lodgings, and of looking out for lodgers, will be wholly avoided.

2. Every house will probably receive a constant succession of inmates, instead of being sometimes crowded and sometimes empty, as would necessarily be the case without some such plan to regulate the influx of visitors and secure their equal distribution.

Housekeepers availing themselves of this system of Registration must undertake to observe the following conditions:—

1. To provide clean and comfortable accommodation at a rate not exceeding 1s. 3d. per night for a single bed (including boot-cleaning), and 2s. per night for a double bed.

2. To provide breakfast, if required, of good quality, consisting of tea or coffee, and bread and butter, at a charge not exceeding 9d. for each person, or with extras, such as eggs or bacon, at 1s. Chops, steaks, &c., to be regarded as additions, and charged as agreed upon between the parties.

3. Not to let the registered lodgings independent of the Registration-office without sending timely notice to the Office, so as to prevent the possibility of disappointment to other persons.

All parties being provided with accommodation through the instrumentality of this Office will be charged a small fee (the amount of which will be regulated by the outlay involved, and announced as soon as it can be determined upon) before coming up, towards meeting the large expenses that will be incurred (probably it may be 6d. or 8d.), upon the receipt of which a card will be at once forwarded, stating the street and number of the house in which the accommodation provided is situated, and the direction in which the traveller must proceed towards it from the railway station; and, simultaneously with the transmission of such card, notice will be sent to the lodging-house to prepare for the reception of the guest. In this way trouble, anxiety, delay, and disappointment will be avoided on both sides.

The members and secretaries of provincial clubs are informed that the Office will act on their behalf, on terms which will hereafter be published, and endeavour, as far as practicable, to secure lodgings for each excursion party in the same district.

In all cases letters must be pre-paid, and a stamped envelope enclosed for an answer. But, as much as possible to save the expense of postage, **THE WORKING MAN'S FRIEND** will publish weekly the number of beds registered. The circulation of **THE WORKING MAN'S FRIEND**, however, being so large as to render it necessary to commence going to press at least nine days before the date of publication, and then to print from duplicate plates, all information that is wished to appear must be forwarded not later than that day to the Office.

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It is requested that all who wish to take in THE STANDARD of FREEDOM will give an order to the nearest News-vender or Book-seller; or it can be ordered direct from the Publisher, by sending a quarter's subscription, 5s. 5d., in advance. All Money-orders to be made payable to the Proprietor, JOHN CASSELL, 335, Strand, London.

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THE LITERATURE OF WORKING MEN: being the SUPPLEMENTARY NUMBERS of THE WORKING MAN'S FRIEND, from their commencement to the present time. With an Introductory Essay by BENJAMIN PARSONS. This may be regarded as one of the most remarkable and glorious literary achievements of modern times; it is at once a unique and striking demonstration of the intellectual and moral capabilities of the Working Classes. The subjects are various, and the mode in which they are treated has called forth the admiration of several distinguished Members of the British Senate, and the warm eulogies of a large portion of the Public Press.

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Printed and published by JOHN CASSELL, of 35, Acacia-road, St. John's-wood, Middlesex, at his Printing-office, 335, Strand, London. April 1, 1851.

THE  
**TEETOTAL TIMES**  
 AND ESSAYIST.

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No. XL—NEW SERIES.]

LONDON, MAY, 1851.

{ Price One Penny.  
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ACCOMMODATION  
 OF  
**THE WORKING CLASSES**

DURING THE  
**GREAT INDUSTRIAL EXHIBITION.**

UNDER THE PATRONAGE OF THE FOLLOWING GENTLEMEN:

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- Mr BENJAMIN HALL, Bart., M.P.
- Mr JOSHUA WALMSLEY, M.P.
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**I**n consequence of Her Majesty's Commissioners finding themselves unable to carry out their anticipated system of Registration of Houses, in which persons could be accommodated with Lodging, Board, &c., it was proposed to accomplish that object by means of a committee of gentlemen of influence, upon which several of the above-named Members of Parliament and others kindly consented to serve. Various difficulties, however being experienced in this method of proceeding, JOHN CASSELL, the proprietor of the WORKING MAN'S FRIEND—a publication which penetrates into almost every Factory and Workshop in the Kingdom, and is, besides, extensively read by all classes of the community—determined personally to conduct the undertaking, in order that an object so desirable to the persons who are able to provide accommodation, as well as to intending visitors, should be fully carried out. The plan he proposes to adopt, in pursuit of this design, has been laid before the above-named Member of Parliament and other gentlemen, who have all given him their names as Patrons, in order to testify their cordial approval of the scheme, and their entire confidence in the liberality and efficiency with which it will be carried out.

To collect the necessary data for the publication of the CLASSIFIED REGISTER, ONE HUNDRED THOUSAND FORMS have been issued to as many housekeepers, in the course of a canvass conducted by an efficient body of agents. All persons who find they can make such domestic arrangements as will enable them to provide accommodation for one or more strangers, have been requested to fill these forms up, and deliver them to the Registration Office, which has been done to some extent, and forms are daily being received. The particulars upon which information has been required are—the number of beds available, and whether any of them are adapted for married couples, or otherwise for double occupation, the correct address, &c. &c. Every house, previous to its being placed on the Register, has been visited by a district inspector.

In the General Registry based upon these data, a uniform tariff of charges is enforced—viz., for single bed per night, including boot-cleaning, 1s. 3d.; a double bed, including boot-cleaning, 2s.; breakfast, consisting of tea or coffee and bread and butter, 8d.; if with meat, 1s. Arrangements with reference to other meals is left to the discretion of the parties themselves. There is like-

wise an arrangement by which persons may Register Lodgings or Apartments on their own terms.

As the Registration-office will be in constant communication with the Members and Secretaries of Artisan Clubs, and others contemplating a visit to town, the following advantages, amongst others, will follow to persons having lodgings to dispose of:—

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2. Every house will probably receive a constant succession of inmates, instead of being sometimes crowded and sometimes empty, as would necessarily be the case without some such plan to regulate the influx of visitors and secure their equal distribution.

Housekeepers who have availed themselves of this system of Registration have undertaken to observe the following conditions:—

1. To provide clean and comfortable accommodation at a rate not exceeding 1s. 3d. per night for a single bed (including boot-cleaning), and 2s. per night for a double bed.

2. To provide breakfast, if required, of good quality, consisting of tea or coffee, and bread and butter, at a charge not exceeding 9d. for each person, or with extras, such as eggs or bacon, at 1s. Chops, steaks, &c., to be regarded as additions, and charged as agreed upon between the parties.

3. Not to let the registered lodgings independent of the Registration-office without sending timely notice to the Office, so as to prevent the possibility of disappointment to other persons.

The members and secretaries of provincial clubs are informed that the Office will act on their behalf, on terms to be mutually agreed upon, and endeavour, as far as practicable, to secure lodgings for each excursion party in the same district.

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### JOHN KAYE'S INFANT'S RESTORATIVE.

**I**T is matter for sincere congratulation that considerable attention has of late been paid to the health and longevity of the ADULT population of this country. The causes of disease and mortality have been pointed out, and excellent remedial measures have been suggested. The professors of the healing art, too, have devoted much of their time and attention to the prevention and cure of those diseases which are most prevalent amongst ADULTS; yet, strange to say, the health and longevity of INFANTS and CHILDREN have been grossly neglected—their condition has been either overlooked altogether, or remedies for their ailments have been proposed more dangerous than the ailments themselves. Hence DISEASE and DEATH are continually committing the most frightful ravages upon the Infant population. Careful inquiries have demonstrated that ONE-HALF of all the children born in this country are carried to the grave while in a state of infancy, or before they reach their fifth year! This is especially the case in large manufacturing towns.

It is important that MOTHERS and NURSES, and all who have the care of children, should be made acquainted with these facts. For, besides the loss of so many infants, society suffers seriously from the injuries sustained by those who survive. The health of many individuals is impaired for life while they are yet infants; their tempers are soured, and the full development of their physical and mental powers is materially checked and retarded. To prevent these fearful consequences, disease should be arrested in its incipient form. THE INFANT'S RESTORATIVE, prepared by JOHN KAYE, Esq., of Dalton-hall, near Huddersfield, and St. John's-wood-park, London, is a medicine well worthy the attention of all who desire the health and longevity of children. While it is most efficacious, it is so prepared as to be perfectly palatable, and even pleasant, to Infants and Young Children. It is warranted free from opium, and from all those stupefying and dangerous ingredients which are so frequently dispensed under the specious appellation of SOOTHING CORDIALS, and by the use of which many a mistaken mother extinguishes the slender flame of infant life, while she fondly imagines that she is cherishing and strengthening it.

KAYE'S INFANT'S RESTORATIVE is composed of a combination of agents which cannot fail to remove the causes of all the com-

plaints to which infants are subject. It corrects acidity in the stomach, cools and purifies the blood, allays griping or irritation in the bowels, expels redundant wind, clears the lungs, and removes every unhealthy obstruction from the system, abundantly promoting the health of the child, and contributing to its growth, vigour, and cheerfulness.

In all Cutaneous Disorders, or Eruptions of the Skin, such as Measles, Nettlerash, Chicken-pox, and others of that class, KAYE'S INFANT'S RESTORATIVE corrects the natural juices of the body, opens the pores of the skin, allowing perspiration to have its due course, materially reducing all the consequent eruptions, and so cooling the system that fever is greatly abated.

KAYE'S INFANT'S RESTORATIVE will be found invaluable in all other complaints to which children are subject, as Hooping-cough, Frog, Thrush, Croup, Ricketts, Slight Fevers, Convulsions, Fits, &c. In these and similar instances it is equally efficacious, due care being paid at the same time to cleanliness, to suitable aliment, air, exercise, and clothing.

Parents and Nurses well know how difficult it is to administer medicines to infants in the form of pills or powders; but the INFANT'S RESTORATIVE is pleasant to the taste, is in a convenient form, and may be given with perfect safety to the most tender infant. Mr. KAYE did not make known this valuable medicine till he had repeatedly used it in his own family with success, and till its efficacy had been most triumphantly proved in his immediate neighbourhood. Wherever it has been introduced infants have taken it with eagerness, and it has at once superseded every other medical preparation.

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"I read your advertisement, headed 'Kaye's Infant's Restorative,' and, from the application of it to one of my own family, I have no hesitation in expressing my belief that it is a striking exception to those medicines which justly merit the epithet of 'impositions.' In my case it has fully justified the recommendation you have given of it. I can safely predict that, when it is once known by heads of families, it will be eagerly sought after, and will be found greatly preferable, both as to safety and efficiency, to those opiates so commonly administered to children, and which, most of them, prove stupefying and destructive. From my own knowledge, as well as from what I have heard others say of it, I believe that by its use the physical condition of the infantine portion of the community will be materially improved.—WILLIAM MCLAREN, Water-lane, Blackfriars, London."

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The following Letter, in reference to this extraordinary Volume, has been received by Lord Dudley Counts Stuart, who transmitted a copy of the work, by the hands of Colonel Phipps, to His Royal Highness PRINCE ALBERT:—

"My Dear Lord Dudley,

"Osborne, March 20, 1851.

"The Prince desires me to acknowledge the receipt of the volume of "The Literature of Working Men," which you have been good enough to send him through Colonel Phipps. His Royal Highness has much pleasure in accepting it, and begs you will have the goodness to convey to Mr. Cassell the expression of his best thanks.—I remain, yours, very truly,

"C. GREY.

"The Lord Dudley Stuart."

"Doubtless much of this remarkable volume is little more than compilation, though even in this respect it will stand a fair comparison with compilations by hands as skilled in that as these are in their own more 'lawful calling,' such as tailoring and shoemaking. There is internal evidence, however, of much more than compilation here, and although that gives no surprise to us, this little volume, as a whole, will certainly astonish many who have made a less accurate and just estimate of the calibre of the working man's mental abilities and acquisitions."—The Builder.

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