





Presented by
Mr Geo Andrews Junr

THE

HULL TEMPERANCE PIONEER, AND RECHABITE JOURNAL.



EDITED BY R. FIRTH, SECRETARY OF THE HULL TEMPERANCE SOCIETY.

No. 2. VOL. IV.]

MONDAY, FEBRUARY 1, 1841.

[PRICE ONE PENNY.]

THE HULL TEMPERANCE SOCIETY ADOPTED THE PLEDGE OF THE AMERICAN TEMPERANCE UNION, MARCH 1st, 1839.

"WE, THE UNDERSIGNED, DO AGREE, THAT WE WILL NOT USE INTOXICATING LIQUORS AS A BEVERAGE, NOR TRAFFIC IN THEM; THAT WE WILL NOT PROVIDE THEM AS AN ARTICLE OF ENTERTAINMENT, OR FOR PERSONS IN OUR EMPLOYMENT; AND THAT, IN ALL SUITABLE WAYS, WE WILL DISCOURTEGE THEIR USE THROUGHOUT THE COMMUNITY."

ON SACRAMENTAL WINE.

CONTINUED FROM LAST NO.

Is the Church of Christ right in using intoxicating Wine in the holy Sacrament?

We now proceed to direct the attention of our readers to the quantity of intoxicating wine used in the Sacrament. In the Congregational Calendar for 1840, are the following data on Ecclesiastical statistics in England:—

"The following statement is derived from data furnished by the *Congregational Magazine* for 1834, 1835, and 1836, with additions from the *Evangelical Magazine* to 1838; the *Baptist Magazine* for 1835, and the Association Report for 1838; the *Roman Catholic Directory* for 1839; and the minutes of the various Methodist bodies:—

DENOMINATIONS	Data to which the particulars are given.		Average to each Chapel.		Total.		Total of each class being double the number of Hearers.
	Number of Ch.	Wine, pells.	Hearers.	Communicants or members.	Hearers.	Communicants or Members.	
Independents	1838 1879	300	90	563,700	159,110	1,127,400	
Baptists	1838 1426	250	88	356,500	125,488	713,000	
Presbyterians	1835 197	180	40	35,460	7,880	70,920	
Roman Catholics ..	1838 446	464	308	206,944	142,912	413,888	
Calvinistic Methodists	1835 427	250	88	106,750	37,576	213,500	
Quakers	1835 396	94		37,224		73,448	
Minor Sects	1835 319	186	59	59,334	18,821	118,668	
Wesleyans	1837 3400	250	83	847,401	282,467	1,694,802	
Ranters	1838 939	216	72	202,998	67,666	405,996	
New Connec. Method.	1837 265	225	75	59,697	19,899	119,394	
Wesleyan Association	1838 232	343	114	79,563	26,521	159,126	
Total	9926			2,555,571	898,340	5,111,142	

"The Baptists and Wesleyan Association return, besides their chapels, 1350 preaching stations. It is known that all the Wesleyan and other Methodists have

many places where service is regularly performed in rooms and barns; so have the Independents. These, on the supposition that they are equally numerous with the Baptists and Wesleyan Association, will amount to 5620—in all, 6970 preaching stations. The regular preachers, exclusive of Roman Catholic clergymen (536), are, 4871; and the Methodist local preachers, 17,869."

There are in addition 11,000 established Churches; and supposing the number of communicants to be half as many as the Dissenters, we shall have of non-conformists 898,340, and 449,170 of the Established Church, amounting to 1,347,510 communicants. Allowing three pints of wine to every 100 communicants, and the ordinance to be celebrated once every month, there are drunk 5,053 gallons*, and 60,636 gallons annually, or 962 hogsheads 30 gallons!! Some simple minds think, "Oh! the quantity is so small, it does not deserve notice," but surely this calculation will undeceive them. Port is generally used at the Eucharist; and the average quantity of alcohol in it, is, according to Brande's Tables, 22.96 per cent. Hence, in 60,636 gallons, there are thirteen thousand nine hundred and twenty-two gallons of pure alcohol, a deadly poison, drunk annually by Christians in England at the Eucharist. This is an astounding fact, and ought, in our opinion, to attract the attention of all sincere Christians. If the use of intoxicating wine, on this occasion, is not one of the sins of the church, what is it?

The same quantity of alcohol, in the form of *London Porter*, amounts to 331,476 gallons; or 6,138 hogsheads; and, in the form of *Gin*, to ~~7,128~~ ^{2,5430} gallons, or ~~144~~ ⁴⁰³ hds.

Do any advantages arise from the use of intoxicating wine? If so, a case in part is established to justify the use. Has intoxicating wine a more solacing influence on the mind? Does it elevate the thoughts more interiorly, and

* In some chapels the Eucharist is commemorated every Sabbath; but this is more an exception than a general custom.

prepare the heart for a readier reception of the influence of the Holy Spirit? On this solemn occasion, we are instructed to believe (and as every one who has partaken of the Holy Eucharist, worthily, has felt), that we shall feel a nearer access to the Divine presence; softening the hardness, and bending the rigidity of the affections and desires of the mere natural man. It is a duty, then, to endeavour, on this solemn occasion, to prepare our minds for devotional feeling, and exclude, as much as possible, every obtrusion of the corporeal desires. What assistance does intoxicating wine render in inducing this happy state of mind, by assuaging the concupiscences of the fleshly lusts and appetites? Does it not rather excite than allay them? This question demands an explicit answer, and such an answer as will meet with a response in the conscience of every really devout communicant. We can perceive no advantage, and we know of none;—but we do know of some *dis-advantages*.

Many cases we know in which persons have feared to partake of intoxicating wine, lest it should prove a snare to them. Christians should remember that the appetite for intoxicating liquors is the craving of a physical disease; and that this craving, though it may remain dormant, is not easily expelled. Like every other unnatural tendency, the least indulgence generates a temptation, and exposes the subject to danger, and sometimes plunges him into profligacy and debauchery, frequently terminating in death.

“Not long ago a reformed drunkard, and apparently a converted man, approached the Lord’s table of a church which I could name; he ate the bread, and drank the wine, but mark the result; the taste of a drunkard for alcohol is like that of a blood-hound for blood, a single sip makes him thirst for more; so here; the wine tasted at the sacred communion revived the old passion, and he, who seemed a saint, was corrupted by the sacramental wine, went home, got drunk, and died a drunkard! Surely we ought not to change the cup of the Lord into the cup of devils.” *Anti-Bacchus*, page 132.

Again, we believe many have hitherto perpetuated the use of intoxicating wine from mere custom; but, now, the subject has attracted the attention of thousands of sober and good men, consisting of ministers and laymen of the Establishment, and of every denomination. They do not at present investigate this subject from novelty, but from inward conviction of duty. So that it has commanded the attention of vast numbers, and is still creating weekly a stronger spirit of enquiry and investigation. The evils, too, of intoxicating liquors have been exposed so vividly, in every part of the kingdom, that they have, by a general tacit consent, become a distinct class of moral axioms. Now, then, this being the case, the very sight of intoxicating wine associates in the mind of every reformer of true temperance, even at the sacramental table, all this phalanx of evils. Is it likely, therefore, that such a person can partake of the wine worthily, whilst he recoils from its smell, is nauseated by its taste, and his soul horrified by the black catalogue of the awful results of strong drink? This prevalent feeling, experienced by both minister and communicant, is general within the sphere of our temperance movements and

correspondence—and this is no very limited one—and consequently such a state of things is neither to be disregarded nor despised. It proves the existence of an under-current which will in time become an impetuous torrent that will bear on its bosom the prejudice and ignorance which back this sinful custom of the church.

By many well-disposed persons it may be suggested, why not control and keep in subjection such feelings? As well might it be asked, why does the sun shine—the law of gravity draw all bodies to the earth—the stomach crave for food—the water flow—the wind blow—good recoil from evil—affections from love? These feelings are the results of conviction, the necessary effects of mental operations; and they cannot be stifled without violating the laws with which God has impressed the soul to govern its spiritual liberty. It is possible, we grant, for the sake of peace, to smother these feelings to a certain extent. We have done so ourselves a long time. Many ministers do so now for the sake of peace—many laymen do so for the sake of peace. But what is such enforced submission? No spiritual freedom, but absolute despotism, as inconsistent with the spirit and word of God, as it is irreconcilable with the rights of social fellowship and brotherly communion. The nature of a Christian communion binds its members to expel every evil from it. It is well known that intoxicating liquors are an evil; can it therefore be expected that good men will always, time ad infinitum, sacrifice their conscience, and rights and privileges too, of brotherly fellowship, by conniving, regularly and systematically, at one of the greatest curses of the land; fostered and nourished too for no other purpose than gratifying the appetite for *alcohol in the wine*? Such a supposition is as preposterous as it is unnatural. Submission may last for a time; but wherever it exists, it originates in fear. In ourselves it originated from fear; and every honest mind must make the same candid admission. Men are not all at once endued with moral fortitude to stem, single-handed, the tide of popular customs, though these are known to be pernicious.

Again, so long as intoxicating wine is used in the sacrament, a guarantee and protection will be given to the use of it as a beverage. No argument can invalidate the truth of this position. Upon this was founded the ridicule of the Rev. James Bromley, at Rotherham, when trying to expose the inconsistency of teetotalism. Upon our submission to the use of *alcohol in the wine*, the Rev. Gentleman built his battery of ridicule. Thus, on the one hand, we are stigmatized by the advocates for *alcohol in the wine*, for disturbing the church of Christ, when we respectfully ask for the unfermented juice of the grape; and on the other, ridiculed and pointed at with the finger of scorn, for making in our pledge an exception to use intoxicating wine at the Eucharist. How then shall we act? Like the old man and his ass, we can please none; for we are wrong whatever we do. Does it not appear evident that the only safe course is, to obey God, and follow the dictates of our consciences?

While, therefore, the disadvantages are many, there is no advantage arising from the use of intoxicating wine.

Let every devout Christian consider these things; and, we doubt not, that he will arrive at the safe and satisfactory conclusion to abandon totally the use of alcoholic wine in the sacrament.

But why continue the use of intoxicating wine? Evidently to please the palate of those who have been long accustomed to it. These are, generally, old professors; and, consequently, ought to be at least old men in Christ. But the use of intoxicating wine has been shewn to be a stumbling-block, and a very great one, to those especially who have been rescued, under Divine aid, by the instrumentality of the Temperance cause, from a life of debauchery and crime. These, being young members, are, in the language of scripture, denominated babes in Christ.

Now, we ask, is it consistent with the spirit of the gospel to please the appetite of the former, and thereby endanger the spiritual safety of the latter; in the face of the fact, too, that five-sixths of the backslidings from the church, among ministers and laymen, originate from the use of alcoholic liquors? The Rev. B. Parsons calculates that "20,000 members have been expelled from communion, and 40,000 kept from communion by these accursed poisons, making a total of 60,000 individuals, of whose services the church has been thus wantonly deprived!"—(*Anti-Bacchus*, page 23.)

Now, it is an established principle, ranging throughout the writings of the Apostles, that the old men in Christ should not indulge in practices which may operate injuriously upon the habits of the young men, children, and babes in Christ, founded, as even common sense dictates, upon a Divine law, namely, that those professors who have, through a life of trial and spiritual watchfulness, been the recipients of the influences of the Holy Spirit, must necessarily be less affected by the temptations of the flesh, than others who have but newly commenced a life of holiness. Hence the numerous commands and injunctions in the sermons of our Lord, and the writings of the apostles to carry out, to their utmost extent, the duties of brotherly love and universal charity: the violation of which, according to St. James, being a sin. Our Lord says: "Thou shalt love thy neighbour as thyself." Matt. xxii., 37. Again, "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea." Matt. xviii., 6. Again, "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." Romans xiv., 21. Again, "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." 1 Cor. viii., 13. Nay the apostles not only lay down these duties, but assert the infraction of them to be sins: hence, the apostle says, "But when ye sin so against the brethren, and wound their *weak conscience*, ye sin against Christ." 1 Cor. viii., 12. Again, St. James, speaking of the obligations under which Christians are laid, of doing good to their neighbour, adds: "Therefore, to him that knoweth to do good, and doeth it not, to him it is sin." James iv., 17.

From the above argumentation will appear evident the duty of old professors to practise nothing which may be detrimental to the spiritual life of young professors. We have already shown that intoxicating liquors, though used in the Eucharist, are, instead of being advantageous, exceedingly dangerous and pernicious both to reformed characters and to vast numbers of Christians of all denominations, in their general habits: consequently, on the authority of our Lord, of St. Paul, and of St. James, it is not only *wrong*, but a *sin*, to use them. We do not wish to extend, even in appearance, this argument from the premises, to the general use of wines—though, by-the-bye, we have shewn that the argument is sound—but confine it to the Eucharist. The taking of intoxicating wine in the Eucharist has been shown to be a stumbling-block, and to have been the cause of one returning, on the authority of the Rev. B. Parsons' own observation, (and this is only one case among many), to abandoned profligacy, and the drunkard's grave: the use, therefore, is a sin, and should be immediately banished from the church.

Let our readers carefully examine the correctness of our position, and the legitimacy of our argumentation, before they decide on the truth of our conclusions. But they must also bear in mind, that if they believe we are right, and they do not regulate their own conduct accordingly, they become *self-convicted sinners*.

Having endeavoured to adduce the leading arguments against the use of intoxicating wine in the Eucharist; the next inquiry naturally arises, who introduced such wine into the Eucharist, and who are to blame for the consequences, as now manifest in the persecution which honest teetotalers have to endure from moderation professors? It is very probable that the sacramental use of intoxicating wine, almost imperceptibly followed the use of it as a common beverage. Fashion and customs are ever changing. The tastes of men fluctuate with times and circumstances; and, though it would undoubtedly be impossible to assign one precise period (perhaps it was the gradual work of ages), when the change in the kind of wine took place, we may rest assured that there would be an intimate connexion between the use of it as a beverage, and for sacramental purposes. So that the effect cannot fairly be referred to deliberate intention. We ourselves have, but a short time been acquainted with the true nature and quality of wines. The cause, therefore, has probably originated from custom and ignorance. But are the teetotalers to blame for exposing the ignorance and evils of this custom, or they who deliberately close their eye to perceive the evils? The onus of blame then does not rest upon the teetotalers, who wish to revert to primitive practice, but upon those who now wantonly diverge from it. We wish to place them in a position of defending, in a proper manner, and satisfactorily with reason and scripture, their present custom. Until they do so, they will be the persons deserving the censure.

What, therefore, is the duty of all Christian Teetotalers?

This is an important question, whether viewed in reference to the consciences of teetotalers, or the unity of the church. Having undertaken to shew the sin of the church, our duty is imperative. We are aware of the awful, shocking light in which some good friends may regard us; and these, we would most respectfully request to attentively hear, before they pronounce their judgement. Probably they may be wrong, even if our preceding arguments have not wrought conviction; and, in the same proportion of improbability on their side of the question, is the amount of possibility on ours. We therefore say, suspend your judgement until you have more carefully and prayerfully examined this question. Having, however, satisfied our own mind, we are only obeying the prophet, when we endeavour "to tell the truth, the whole truth, and nothing but the truth." "So thou, O son of man, I have set thee a watchman unto the house of Israel, therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." Ezek. xxxiii., 7, 8, 9. The apostle, in laying down a general principle respecting the use of certain meats, argues thus: "I know and am persuaded by the Lord Jesus Christ, that there is nothing unclean of itself; but to him that esteemeth anything to be unclean, to him it is unclean." Romans xiv., 14. Again, "Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned, if he eat, because he eateth not of faith: for whatsoever is not of faith is sin." Romans xiv., 22, 23.

Now, then, do teetotalers believe that intoxicating wine is *unclean*, and that it should be used in the Eucharist? If they have the strongest abhorrence for it, can they, in connexion with their belief in its *unclean-ness*, knowingly continue to use it and not sin? Is sin to violate the law of God, or dread the wrath of sinful man? Here is a course of duty. Shall they violate their own conscience, and yield to the despotism of a sinful usage? "Whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. But he that taketh warning shall deliver his own soul. Ezek. xxxiii., 4, 5. Hence, it appears, that it is the duty of teetotalers to ABSTAIN ENTIRELY FROM THE USE OF THE DRUNKARD'S WINE, NOT ONLY IN THE SACRAMENT, but as a beverage. If they take it they are scorned and despised by such men as the Rev. James Bromley; if they do not take it, they are stigmatized as the disturbers of the peace of the church. They cannot move after the will of man without being in trouble. Then let them obey the will of Heaven, and they "shall have the peace of God which passeth all understanding." In conclusion, to all teetotalers we say, not being at liberty to take intoxicating wine, it is your duty to go to your pastor, and explain, in a Christian manner, your

conscientious objections. If he is a good man, he will be disposed to listen to them to the utmost of his power, and will endeavour, through the means of his deacons or other officers, to make such arrangements as will meet your case. But, supposing after all you can do, you are unable to have unfermented wine, what should you do next? Abstain certainly from partaking of the drunkard's wine entirely. The sin lies at the door of your church, not at yours. Your sin would consist in partaking of it. "Ah!" you are ready to exclaim, "but we should have the ill will of the church against us." No, you would not, were it a holy church. Persecution from it would be a strong indication of its sinful state. You are not "to do evil, that good may come." We admit the difficulty of your situation. Notwithstanding, your duty is peremptory. In it you have no will of your own separate from that of Heaven. If you are persecuted, publish it to the world. You will find sympathy in the "minds of men, conscious of right." Thereby you would the most successfully advance the progress of that for which you suffer. Remember a Murray in Scotland. If you have not the talent you may desire to defend your cause, there are those in the teetotal world, who will wield your lance. "Be strong, and of a good courage," then "fear not, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest." Joshua i., 9. That these articles on the sinfulness of using intoxicating wine in the sacrament, may be as carefully read, as they have been seriously, honestly, and devoutly penned, is the fervent prayer of the Editor.

THE
LICENSED VICTUALLERS' ASSOCIATION.

Answer to Mr. C. Hibble's question continued.

With the view of fixing the attention of the Borough Constituency and Council, to the case stated in our last number, under this head, we give the following Chapter, on Drunkenness, from Dr. Paley's Moral and Political Philosophy, with an incident from the Life of Sir Matthew Hale.

We doubt not, that on due consideration, it will be seen, that at the present moment, the neglect of no subject so much affects their pockets, patriotism, and honor, as the one before us.

DRUNKENNESS is either actual or habitual; just as it is one thing to be drunk, and another to be a drunkard. What we shall deliver upon the subject must principally be understood of a *habit* of intemperance: although *part* of the guilt and danger described, may be applicable to casual excesses: and all of it, in a certain degree, inasmuch as every habit is only a repetition of single instances.

The mischief of drunkenness, from which we are to compute the guilt of it, consists in the following bad effects:

1. It betrays most constitutions either to extravagances of anger, or sins of lewdness.
2. It disqualifies men for the duties of their station, both by the temporary disorder of their faculties, and at length by a constant incapacity and stupefaction.

3. It is attended with expenses, which can often be ill spared.

4. It is sure to occasion uneasiness to the family of the drunkard.

5. It shortens life.

To these consequences of drunkenness must be added the peculiar danger and mischief of the *example*. Drunkenness is a social festive vice; apt, beyond any vice that can be mentioned, to draw in others by the example. The drinker collects his circle; the circle naturally spreads; of those who are drawn within it, many become the corrupters and centres of sets and circles of their own: every one countenancing, and perhaps emulating the rest, till a whole neighbourhood be infected from the contagion of a single example. This account is confirmed by what we often observe of drunkenness, that it is a *local* vice: found to prevail in certain countries, in certain districts of a country, or in particular towns, without any reason to be given for the fashion, but that it had been introduced by some popular examples. With this observation upon the spreading quality of drunkenness, let us connect a remark which belongs to the several evil effects above recited. The consequences of a vice, like the symptoms of a disease, though they be all enumerated in the description, seldom all meet in the same subject. In the instance under consideration, the age and temperature of one drunkard may have little to fear from inflammations of lust or anger; the fortune of a second may not be injured by the expense; a third may have no family to be disquieted by his irregularities; and a fourth may possess a constitution fortified against the poison of strong liquors. But if, as we always ought to do, we comprehend within the consequences of our conduct the mischief and tendency of the example, the above circumstances, however fortunate for the individual, will be found to vary the guilt of his intemperance less, probably, than he supposes. The moralist may expostulate with him thus: although the waste of time and of money be of small importance to you, it may be of the utmost to some one or other whom your society corrupts. Repeated or long-continued excesses, which hurt not *your* health, may be fatal to your companion. Although you have neither wife, nor child, nor parent, to lament your absence from home, or expect your return to it with terror; other families, in which husbands and fathers have been invited to share in your ebriety or encouraged to imitate it, may justly lay their misery or ruin at your door. This will hold good whether the person seduced be seduced immediately by you, or the vice be propagated from you to him through several intermediate examples. All these considerations it is necessary to assemble, to judge truly of a vice which usually meets with milder names and more indulgence than it deserves.

I omit those outrages upon one another, and upon the peace and safety of the neighbourhood, in which drunken revels often end; and also those deleterious and maniacal effects which strong liquors produce upon particular constitutions; because, in general propositions concerning drunkenness, no consequences should be included, but what are constant enough to be generally expected.

Drunkenness is repeatedly forbidden by Saint Paul: "Be not drunk with wine, wherein is excess." "Let us walk honestly as in the day, not in rioting and drunkenness." "Be not deceived; neither fornicators, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." Eph. v. 18; Romans xiii. 13; 1 Cor. vi. 9, 10. The same apostle likewise condemns drunkenness, as peculiarly inconsistent with the Christian profession:—"They that be drunken, are drunken in the night: but let us who are of the day be sober." 1 Thess. v. 7, 8. We are not concerned with the argument; the words amount to a prohibition of drunkenness; and the authority is conclusive.

It is a question of some importance, how far drunkenness is an excuse for the crimes which the drunken person commits.

In the solution of this question, we will first suppose the drunken person to be altogether deprived of moral agency, that is to say, of all reflection and foresight. In this condition, it is evident that he is no more capable of guilt than a madman; although, like him, he may be extremely mischievous. The only guilt with which he is chargeable, was incurred at the time when he voluntarily brought himself into this situation. And as every man is responsible for the consequences which he foresaw, or might have foreseen, and for no other, this guilt will be in proportion to the probability of such consequences ensuing. From which principle results the following rule, viz., that the guilt of any action in a drunken man bears the same proportion to the guilt of the like action in a sober man, that the probability of its being the consequence of drunkenness bears to absolute certainty. By virtue of this rule, those vices which are the *known* effects of drunkenness, either in general, or upon particular constitutions, are, in all, or in men of such constitutions, nearly as criminal as if committed with all their faculties and senses about them.

If the privation of reason be only partial, the guilt will be of a mixed nature. For so much of his self-government as the drunkard retains, he is as responsible then as at any other time. He is entitled to no abatement beyond the strict proportion in which his moral faculties are impaired. Now I call the guilt of the crime, if a sober man had committed it, the *whole* guilt. A person in the condition we describe, incurs part of this at the instant of perpetration; and by bringing himself into such a condition, he incurred that fraction of the remaining part, which the danger of this consequence was of an integral certainty. For the sake of illustration, we are at liberty to suppose, that a man loses half his moral faculties by drunkenness; this leaving him but half his responsibility, he incurs, when he commits the action, half of the whole guilt. We will also suppose that it was known beforehand, that it was an even chance, or half a certainty, that this crime would follow his getting drunk: This makes him chargeable with half of the remainder; so that, altogether, he is responsible in three-fourths of the guilt which a sober man would have incurred by the same action.

I do not mean that any real case can be reduced to numbers, or the calculation be ever made with arithmetical precision; but these are the principles, and this the rule, by which our general admeasurement of the guilt of such offences should be regulated.

The appetite for intoxicating liquors appears to me to be almost always *acquired*. One proof of which is, that it is apt to return only at particular times and places; as after dinner, in the evening, on the market-day, at the market-town, in such a company, at such a tavern. And this may be the reason that, if a habit of drunkenness be ever overcome, it is upon some change, of place, situation, company, or profession. A man sunk deep in a habit of drunkenness will, upon such occasions as these, when he finds himself loosened from the associations which held him fast, sometimes make a plunge, and get out. In a matter of so great importance, it is well worth while, where it is in any degree practicable, to change habitation and society, for the sake of the experiment.

Habits of drunkenness commonly take their rise either from a fondness for, and connection with, some company, or some companion, already addicted to this practice; which afford an almost irresistible invitation to take a share in the indulgences which those about us are enjoying with so much apparent relish and delight; or from want of regular employment, which is sure to let in many superfluous cravings

and customs, and often this amongst the rest; or, lastly, from grief, or fatigue, both which strongly solicit that relief which inebriating liquors administer, and also furnish a specious excuse for complying with the inclination. But the habit, when once set in, is continued by different motives from those to which it owes its origin. Persons addicted to excessive drinking suffer, in the intervals of sobriety, and near the return of their accustomed indulgence, a faintness and oppression *circa præcordia*, which it exceeds the ordinary patience of human nature to endure. This is usually relieved for a short time by a repetition of the same excess; and to this relief, as to the removal of every long-continued pain, they who have once experienced it, are urged almost beyond the power of resistance. This is not all; as the liquor loses its *stimulus*, the dose must be increased, to reach the same pitch of elevation, or ease; which increase proportionably accelerates the progress of all the maladies that drunkenness brings on. Whoever reflects upon the violence of the craving in the advanced stages of the habit, and the fatal termination to which the gratification of it leads, will, the moment he perceives in himself the first symptoms of a growing inclination to intemperance, collect his resolution to this point; (or what perhaps he will find his best security) arm himself with some peremptory rule, as to the times and quantity of his indulgences. I own myself a friend to the laying down of rules to ourselves of this sort, and rigidly abiding by them. They may be exclaimed against as stiff, but they are often salutary. Indefinite resolutions of abstemiousness are apt to yield to *extraordinary* occasions; and *extraordinary* occasions to occur perpetually. Whereas, the stricter the rule is, the more tenacious we grow of it; and many a man will abstain rather than break his rule, who would not easily be brought to exercise the same mortification from higher motives. Not to mention, that when our rule is once known, we are provided with an answer to every importunity.

There is a difference, no doubt, between convivial intemperance, and that solitary sottishness which waits neither for company nor invitation. But the one, I am afraid, commonly ends in the other; and this last is the basest degradation to which the faculties and dignity of human nature can be reduced.

INCIDENT IN THE LIFE OF SIR MATTHEW HALE, 1609-1676.—During his residence as a Student in Lincoln's Inn, an incident occurred which recalled a certain seriousness of demeanour for which he had been remarkable as a boy, and gave birth to that profound piety which, in after life, was a marked feature in his character. Being engaged with several other young students at a tavern in the neighbourhood of London, one of his companions drunk to such excess that he fell suddenly from his chair in a kind of fit, and for some time seemed to be dead. After assisting the rest of the party to restore the young man to his senses, in which they at length succeeded, though he still remained in a state of great danger; Hale, who was deeply impressed with the circumstance, retired to another room, and falling upon his knees, prayed earnestly to God that his friend's life might be spared; and solemnly vowed that he would never again be a party to a similar excess, nor encourage intemperance by drinking a health again as long as he lived. His companion recovered; and, to the end of life, Hale scrupulously kept his vow. This was afterwards a source of much inconvenience to him when the reign of licentiousness commenced, upon the restoration of Charles Second, and drinking the King's health to intoxication was considered as one of the tests of loyalty in politics, and of orthodoxy in religion.

(To be continued.)

SONG OF THE DEMON BREWERS.

ROUND about the cauldron go,
In the poisoned entrails throw,
Drugs, that in the coldest veins,
Shoot incessant fiery pains;
Herbs, that brought from hell's black door,
Do their business, slow and sure.

All in chorus.

Double, double, toil and trouble,
Fire, burn, and cauldron bubble.

Several Demons successively, 1st, 2nd, 3rd, &c.

This shall scorch and sear the brain,
This shall mad the heart with pain,
This shall bloat the flesh with fire,
This eternal thirst inspire,
This shall savage lust inflame,
This shall steel the soul to shame,
This shall make all men contend,
'Tis their generous social friend.

Chorus.

This shall brutalize the mind,
And to the corp'ral frame shall bind
Fell disease of every kind,
Dropsies, agues, fierce catarrhs,
Pestilential, inward wars,
Fevvers, gout, convulsive starts,
Racking spasms in vital parts;
And men shall call the liquor good,
The more with death it *Thicks* the blood.

All the Demons in full chorus.

Mortals, yours the damning sin,
Drink the maddening mixture in,
It will beat with fierce control,
All the pulses of the Soul;
Sweet the poison, love it well,
As the common path to hell;
Let the charm of powerful trouble,
Like a hell—froth, boil, and bubble.

Chorus.

(From an American paper.)

AGRICULTURAL TEST OF TEETOTALISM.—A respectable farmer, in Bedfordshire, writes—"Being anxious to give the teetotal system a fair trial, in competition with the custom of drinking strong drink in order to enable men to do hard work in the harvest field, I acted upon the plan of having half of my men teetotalers, and half of them ale-drinkers, during the harvests of 1838 and 1839; and I am so satisfied with the superiority of the teetotal system, that I have this harvest (1840) had the whole of my men teetotalers, and not a drop of intoxicating, or even stimulating liquor of any sort (excepting tea and coffee) was drunk by any person working on my farm. I think it right to state that the teetotalers who have harvested with me these last four harvests, were different men, and not the same men each harvest, as this tends to show that it is not two or three particular men who have been able to get through the labour of one harvest without ale; but in each of the four harvests, men of different strength and constitution have stood their labour as well as the ale-drinkers, and, according to their own account, with much more ease and comfort to themselves than they had done at harvests before, when they drank ale.—*Supplement to the British Temperance Advocate.*

Reason.—Reason frowns on him, who wastes that reflection on a destiny independent of him, which ought to be reserved for actions of which he is the master.

CORRESPONDENCE.

4, Union-Lane, Lynn Regis, January 15, 1841.

SIR,—Observing in your paper, for this month, a letter from a "Commercial Traveller," dated—*Lynn, Norfolk, Nov. 15, 1840*; and as the last paragraph relates to a subject, with which, at that time, my name stood intimately connected, I trust a few words, on my part, will not be deemed obtrusive in your pages. In the paragraph "Burner," should be "Burnet."

In the month of October last, a young man, of apparent respectability, to me then almost a *stranger*, but who, I understand, is employed to mix medicines in the laboratory of a highly respectable medical firm in this town, applied to me relative to the getting up of a Temperance publication for circulation in Lynn and West Norfolk. He named a *certain* sum, which he was willing to risk on it, and made a tender of the editorship to myself. I accepted the offer, with a promise to render the journal as useful as I could, gratuitously, if the profits were presented to the *agency fund* of the West Norfolk Temperance Association.

Prospectuses were accordingly issued; subscribers solicited; a printer was appointed; the sanction of the Committee of the Lynn Temperance Society obtained; and the first number of the work nearly ready to put into the hands of the compositor; when the projector, alias the proprietor, ceased to communicate with me, flew off at a tangent; and I much question whether his reasons were known—even to himself! Had I been as well acquainted with his eccentricities previous to my ephemeral connexion with him, as I now am, all this trouble would have been saved.

As the intention of publishing is announced in the paragraph of the "Commercial Traveller's letter," to which I have referred, and as the "Hull Temperance Pioneer" is read by many others, besides myself, in this town and neighbourhood, I trust that this explanation will find a corner in the same paper.

Believe me, my dear Sir,
Your's, very obediently,

W. P. BURNET.

To the Editor of the Hull Temperance Pioneer.

PROFESSOR WARREN'S LECTURES.—These lectures, in the Freemasons' Lodge, (for the subjects of which see advertisement), are fraught with the deepest interest and scientific investigation. The lecturer commences with an outline of his subject, and then enters into the consideration of particulars, illustrating and confirming his arguments by facts drawn from the common occurrences of life, or those simple general truths with which every person of common capacity is acquainted. Having laid the basis of his reasoning, he then builds the superstructure of his principles, and makes his audience wonder how it is they did not see such truths before. The lectures abound with great variety of argument, fact, and that species of knowledge which is obtained only by a close observance of human nature. The most abstruse parts of his subject he simplifies, and brings down to a level with the humblest capacity. His drawings are, by the bold manner of their execution, exceedingly well adapted to a large audience. The attention and interest, created by the lectures, among the operatives, are intense, as manifested by the large audiences and their silent and patient hearing: thus demonstrating, that they are befitted by nature not only to understand, but to appreciate the value of knowledge, when imparted properly, and on such a scale of cheapness as brings it within their means. "The Hull Temperance Library and Society for procuring Lectures for all Classes," has adopted a plan which, we have no doubt, will be imitated in other parts of the kingdom. The grand secret is discovered of elevating the moral and intellectual character of our population: namely, first make men sober, and then supply them with useful information and able lectures to fill their vacant hours, and keep up that mental activity so congenial to the human mind. The great object of education ought to be to develop the intellectual energies of man by touching those springs which rouse and direct his mental machinery. The secret spring of this action has been discovered; and it now remains only to be judiciously applied by the Temperance Societies throughout the kingdom, in order that, as a substitute for the contention and restless dis-

quietude, which have existed for so many years, and retained in perpetual excitement by avarice, cunning, and ambition, useful knowledge and cheap lectures on the various branches of trade, commerce, the arts and sciences, may be communicated in a popular and intelligible form to the inhabitants universally of this kingdom—so highly favoured by the bounties of nature. Professor Warne is now devoting his attention to this object; and we wish him every success. He is well calculated to effect this object by his talents and excellent delivery. He has already received very many applications from the principal Temperance Societies in this vicinity. Were there no other argument in favour of the Temperance Society, than creating this desire for improvement, it is sufficient to urge all scientific men and patriots to give this society their strenuous support. We trust we are not too sanguine when we state that we may date the present period as an epoch in mental culture.

A Professor's Sixpence.—A person of the name of Marshall, and member among the Primitive Methodists, in the vicinity of Spencer-street, met Richard Blakeston, brother to one of our Teetotalers, the first morning after the late heavy fall of snow, and accosted the latter thus:—"How do you Teetotalers like this weather? Wouldn't three penn'orth of rum be a good thing?" Yes, said Mr. Blakeston, but he should prefer six penn'orth. Well, answered Marshall, he would pay for six penn'orth, if he would drink it, and accordingly told him to go into a public-house close by, call for it, and he would pay for it. Mr. Blakeston accepted the offer. Having drunk about one half, Marshall came in to enjoy the gratification of seeing him break his pledge. Said Marshall "now lad, has t'e got it?" Yes, said Mr. Blakeston, and drunk most of it. Marshall rejoined "has t'e carried in thee card?" Mr. Blakeston replied, no. "Why," then said the pious professor, "thou hast broken thee pledge." "Nay," said the young man, "I never signed: it's my brother you mean." We need not add the merriment of the company at the expense of this professor's piety.

VARIETIES.

Effects of the Reformation in Ireland.—"The wonderful achievements of the Rev. Theobald Mathew in Ireland have given a new impulse to the temperance cause in this country, (America.) Already are the Catholic priests everywhere organizing temperance societies in their churches; and Protestants who at first were unbelieving in the genuineness of the Irish Reformation, now regard the work with decided approbation and thanksgiving to God."—Extract from a letter dated New York, Sept. 5th, 1840, by *Hiram Bamey*, addressed to the Secretary of the Liverpool Temperance Society.

American Receipt for making Barm.—To four quarts of *lukewarm* water in a tin kettle, put as much *fresh* bran as will slightly thicken it, add a table-spoonful of salt, let it stand in a warm place for six or seven hours, when it will begin to ferment, strain it through a sieve, adding as much *lukewarm* water as will moisten all the flour,—mix the whole of the flour at once, and proceed as with other bread. This will be the quantity required for 14 lbs. of flour.

Temperance Ships.—This season a large and extensive shipping concern of Messrs. Pollock and Gilmour, are sending the whole of their ships to sea on the Teetotal principle. Instead of, as in former years, shipping rum for the use of the crew, they are supplying large quantities of tea, coffee, and sugar, which are to be served out in lieu of *grog*. The plan has already been tried, and found to work well.—*Glasgow Paper*.

A gentleman asked a landlady how much beer she sold, "Oh!" she said, "much the same as usual." "Indeed, then we might as well hold our tongues, if you sell as much beer as usual." "Why I see no difference." Afterwards he met the servant maid, and asked her about it, "Oh!" said she, "Sir, it's all over with selling beer, one of our hens has laid a nest full of eggs under our brew-house fire-place, and brought out the chickens since we brewed last."

Safe Travelling on Railways—Importance of Teetotalism.
—The following paragraph from the *Derby Reporter*, appeared in the *Globe*, of the 19th ult:—"On Thursday morning, two servants of the North Midland Railway Company, employed on the Masborough Station, whose express duty it was to see that the switches or points were right, were sent to prison for being found in a state of intoxication."—The service required of these men was of the most important and critical description, and the lives of the passengers depended on its exact and punctual performance; and yet two of them are found drunk! We do not know that in this instance the company was to blame, but of this there can be no question, that if Railway Companies can employ suitable men, who have habitually declined the use of strong drink, and they continue after such an occurrence as the above to employ those who are in the habit of taking it, they ought to be held responsible for any consequences that may result. For their own sakes, we may suppose that companies will adopt every reasonable and proper precaution, but should they neglect this point, we think a Jury will not overlook it in their verdict.—*Bristol Temperance Herald.*

Ireland.—Progress of Temperance.—The *Bristol Temperance Herald* says:—We are enabled again to report most favourably of the progress of Total Abstinence in Ireland. On a late occasion, Father Mathew stated that his pledged converts then amounted to the extraordinary number of *three millions three hundred thousand*, and it is most gratifying to find that every part of the country where the temperance reformation prevails, exhibits the same blessed results—a decrease of crime, and a corresponding increase in the comfort and happiness of the people. The following statement from the *Limerick Chronicle*, is one amongst the many we have now before us. "There are *only two* prisoners in Lifford gaol for trial at the ensuing assizes, a circumstance which proves the peaceable and moral conduct of the inhabitants of Donegal, the population of which now exceeds 300,000!"

A Course of Six Popular Lectures

WAS COMMENCED by PROFESSOR WARENNE, on the 14th JANUARY, in the *Freemasons' Lodge, Mytongate*, on the *Nature of Man, his Bodily, Mental, and Moral capabilities; the Advantages secured to him by his Nursing, Training, Education; and the Professional adaptation of his powers.*

The *Natural Facts of Phenology*; its power in bestowing *Self-Knowledge*, and in assisting to trace the *Cause of Diseases*, particularly *Mental*. Its facts, as sustained by the manifestations of character, and disposition of persons agreeing with the developments of the Mental instruments. Its utility in suggesting means for the *Prevention of Disease and Crime*. Explained and proved by reference to nature.

The whole will be illustrated by about 200 Drawings, Portraits, and Busts of eminent persons.

As these Lectures will be particularly directed to *Parents, Teachers, and Masters*, as guardians of the rising generation, *Females*, being most particularly interested, as not only the nurses, but the earliest instructors of Youth, they are solicited to attend.

There was free admission to the Introductory Lecture on Thursday, January 14th.

THE LECTURES will be CONTINUED on the FOUR SUCCEEDING THURSDAY EVENINGS, February 4th, 11th, 18th, and 25th.

SINGLE ADMISSIONS TO EACH LECTURE, TWOPENCE.

Doors Open at Half-past Seven, and the Lectures to commence at Eight o'Clock precisely.

N.B.—Persons wishing to state objections, or requiring information upon what is advanced in these Lectures, by addressing their requests, in writing, to Professor Warrenne's Residence, No. 6, George-street, or placing them on the Lecture Table, will meet with *due respect.*

THE strongest possible evidences that can be given in favour of
WORSDELL'S
VEGETABLE HEALTH-RESTORING PILLS,
Are that Tens of Thousands, afflicted in almost every possible way, have been cured and relieved by their use, a great number of whom were deemed incurable.

The above Pills effect for the human body all that Medicine can, by removing collected impurities, the primary cause of all disease, opening obstructed passages, purifying the blood, and causing a free and healthy circulation of all the fluids; they improve digestion, and give a healthy tone to all the organs. It is impossible to use them daily, for a few weeks, without improving the health, and frequently the change is so great as to excite astonishment to those who despair of being benefitted by Medicine.

The above Pills are prepared and sold at the Establishment of Health, 11, Savile-Street, Hull, in boxes at 1s. 1½d., 2s. 3d., and 4s. 6d. each. Sold also by

MR. D. C. TRUSHELL, Hair Dresser, Beverley.
MR. KELSEY, Market Weighton.
MR. R. WALLER, Temperance Hotel, Brigg.
MR. W. STUBBS, Pocklington.
MR. J. BARROWCLOUGH, Barton.

JONES & NORTH,
HAT MANUFACTURERS,
24, SALTHOUSE-LANE,
HULL,

Most respectfully beg to return their grateful acknowledgments for the kind favours which have been conferred upon them, by their Friends and the Public in general, since their commencement in business. At the same time they wish to announce, that they have completed their arrangements for the manufacture, in the best style, of every description of Article in the Trade; and hope by strict attention to the quality of their Goods, and punctuality in every department of their business, to secure a continuance of that patronage which they have already experienced.

N. B. CAPS IN GREAT VARIETY.

Just Published, No. 1, Third Series.

THE SUNDAY SCHOOL MAGAZINE, price only twopence, sold by the Sunday School Union, 60, Paternoster-Row, London. Contents:—Beautiful Engraving of Manchester College, now erecting—Almanac for 1841—Prize Essay on SABBATH SCHOOL INTERPERANCE—Pastoral Address on the death of a pious child, by the Rev. Chauncy Colton, of America—Daily Resolutions of a devoted Teacher—No waste—Notices of a coloured Sunday Scholar—Children saving, instead of spending—Obituary—Poetry, original, by the Rev. Dr. Raffles, "Farewell to the departed Year, and resolutions for the new Year—Review—Correspondence—Intelligence—Portfolio, Errors—The Wrens' Eggs—Sleeping in Church—Prayer for a little Girl—Royal Christenings—Christ's Double Nature—Education—The Prophetic Dewdrop.

N. B.—The Engraving for February will be on steel, and of a most remarkable character. Advertisements received by the Printers, Messrs. Love & Barton, Manchester, and inserted on a reduced scale. *Seven Thousand Covers* for January, were printed.

TO CORRESPONDENTS:

"To Admirer of Consistency." The contents of this letter cannot be published without the consent of the young man who is the subject of it.

ERRATUM.—In last number, page 2, col. 2, line 36, for *icon*, read *io*.

As many requests from various parts of the Country have been made, to publish the articles, on Sacramental Wine, in a separate form, the Editor begs to inform his Friends and the Public, that, if nothing prevent, he intends to comply with the general wish. The articles will partly be re-written, and arranged in such a manner, as may be thought the best to enforce the general principle of the Essay. Should any Societies or Gentlemen wish to have any, for gratuitous distribution, they would oblige the Editor by stating the number they may want.

Letters post paid, and Parcels delivered free of expense, Ward's Temperance Hotel, 47, Myton-Gate.

J. REZ EDEN, PRINTER, MARKET-PLACE, HULL.

THE
HULL TEMPERANCE PIONEER,
 AND RECHABITE JOURNAL.



EDITED BY R. FIRTH, HONORARY SECRETARY OF THE HULL TEMPERANCE SOCIETY

No. 11. VOL. IV.]

MONDAY, NOVEMBER 1, 1841.

[PRICE ONE PENNY.]

THE HULL TEMPERANCE SOCIETY ADOPTED THE PLEDGE OF THE AMERICAN TEMPERANCE UNION,
 MARCH 1st, 1839.

"WE, THE UNDERSIGNED, DO AGREE, THAT WE WILL NOT USE INTOXICATING LIQUORS AS A BEVERAGE, NOR TRAFFIC IN THEM; THAT WE WILL NOT PROVIDE THEM AS AN ARTICLE OF ENTERTAINMENT, OR FOR PERSONS IN OUR EMPLOYMENT; AND THAT, IN ALL SUITABLE WAYS, WE WILL DISCOURTEGE THEIR USE THROUGHOUT THE COMMUNITY."

**FORMATION OF THE
 HULL DISTRICT TEMPERANCE UNION.**

The following delegates, from places in the vicinity of Hull, assembled on Saturday, October 2nd, in the Freemasons' Lodge, Mytongate, Hull. Mr. Firth explained the general objects of the Union, and shewed its necessity and importance. Perfect harmony pervaded its counsels. One thing was peculiarly gratifying, shewing the nature of those principles, which are maintained in this portion of Yorkshire: namely, the unanimous feeling in recommending the American Pledge, (adopted first in England by the Hull Temperance Society,) as the common Pledge of the Union. The meeting was purely of a business character. Brevity was consulted in the arrangements; and, as each station committee will be uncontrolled by any central committee in the disposal of the agent, it is anticipated that a motive for active exertion, will be imparted to the general movements. The great object of the arrangements is, to save all unnecessary waste of the agent's time in travelling, and to keep him constantly employed. We hope all the Societies that favoured us with letters, accounting for their absence, will render every facility in their power towards carrying out the common object of the whole District.

DELEGATES.

- Mr. F. Hopwood Pocklington.
- " J. Kelsey Market Weighton.
- " George Cook Holme.
- " Robert Braimbridge Aldbro'.
- " John Johnson Ditto.
- " Joseph Garforth Goole.
- " William Bell Driffield.
- " William Parkinson North Frodingham.
- Wm. Sherwood, Esq., Surgeon . . Barrow.
- Mr. F. Hopwood, Pocklington, in the Chair.

- Resolved,
- I. That a Union be now formed, to be denominated the Hull District Temperance Union.—*Moved by Joseph Garforth, seconded by Henry Jones.*
 - II. That the Hull District Temperance Union shall consist of Temperance Societies already established, or hereafter to be formed on the principles of the British Association; that any society wishing to join the Union, may do so by signifying its desire to the Secretary; and that the American Pledge, as follows, be recommended as the pledge of the Union:
 "We the undersigned, do agree, that we will not use intoxicating liquors as a beverage, nor traffic in them; that we will not provide them as an article of entertainment, or for persons in our employment; and that, in all suitable ways, we will discountenance their use throughout the community."—*Moved by Joseph Garforth, seconded by John Kelsey.*
 - III. That the Hull District Temperance Union be divided into the following stations: Hull, Driffield, Pocklington, and Goole stations, each station having its own committee, and the disposal of the agent's services for one week in every month.—*Moved by William Parkinson, seconded by William Bell.*
 - IV. That each station be responsible for its proportion, one-fourth of the agent's salary; and that the treasurer of each station committee, remit monthly the same amount to the treasurer of the Union at Hull.—*Moved by John Kelsey, seconded by William Bell.*
 - V. That Mr. Richard Wilbe, Hull, be Treasurer; and Mr. R. Firth, Secretary of the Union.—*Moved by William Parkinson, seconded by George Cook.*
 - VI. That John Wade, Esq., be President of the society for the ensuing year.—*Moved by Robert Braimbridge, seconded by John Johnson.*
 - VII. That each station, in addition to the payment of the agent, to bear an equal proportion of the annual current and incidental expenses.—*Moved by Joseph Garforth, seconded by William Bell.*
 - VIII. That Mr. H. Jones be engaged as the agent, till the next district meeting, to be held at Pocklington, the third Friday in January, 1842.—*Moved by William Bell, seconded by John Kelsey.*
- The district meeting begs to suggest to each station committee to correspond with the societies in its vicinity, fixing the nights and the places, when and where the agent will lecture every month, in order that the meetings and places may be announced monthly in the Hull Tem-

perance Pioneer. By this means, much labour and expense will be avoided. Thus, during November, let the arrangements for December be made, and sent to the Editor, by the 20th November, to be published in the December Pioneer.

A monthly report of the meetings, will be given by the agent; and, thus all the societies in the district, will be furnished with a regular account of the state of the Temperance cause in the Union. The agent commenced his labours at Goole, Monday, October 11th.

HULL FAIR TEA MEETING.

The members of the Hull Temperance Society took tea together, in the Freemasons' Lodge, Mytongate, second day of Hull Fair. The arrangements reflected great credit on the managing committee, and the ladies who rendered their valuable assistance on the occasion. In the unavoidable absence of the President, John Wade, Esq., Mr. Wilbe, the Treasurer, was unanimously called to the chair. After a judicious speech by the Chairman, the audience was addressed by Mr. Firth, Mr. Parkinson, Mrs. Stamp, and Rev. John Stamp. At the conclusion, the Doxology was sung, and the friends separated highly delighted with the evening's entertainment.

Third Anniversary of the Independent order of Rechabites, Hull.—This anniversary was held on Monday the 6th ult. comprising three tents: the Good Design, the Gant, and the Christian Brotherhood Tents. The members met in procession, and walked through the principal streets of the town with several splendid silk banners, and the Rechabite band playing several animating airs, making a brilliant display of Rechabitism, and giving our opponents to understand, the sons of temperance are neither dead nor asleep. After the procession, the tents separated, each to its tent room, to partake of the refreshments respectively provided. At the tea party of the Good Design Tent, consisting of one hundred and eighty persons, members and friends, sat down to a most sumptuous repast, prepared and superintended by three of the brethren's wives. Every thing gave universal satisfaction. On the succeeding tent night, a resolution passed unanimously, to present, as a testimony of their approbation and of the manner in which the provisions were got up, to each of the ladies, a handsome Rechabite medal, bearing the following inscription: *Presented by the Good Design Tent, No. 81, I. O. R. Sept. 20th, 1841.*—The Good Design presented, out of the proceeds of the tea meeting, 10s. to the Hull Temperance Society.

ANNUAL MEETING OF THE SYDNEY TEMPERANCE SOCIETY.

The annual Meeting of this society was held in Sydney, on 20th April last. His Excellency the Governor of New South Wales, in the chair.

His Excellency said that this was a regenerating land, and he said so advisedly, for he felt confident that the work of improvement had begun; and he sincerely trusted that it would go on. From the official information which his position enabled him to obtain he was satisfied that the vice of drunkenness was on the decrease in the

colony, and this he ascribed to the better state of morals which he had every reason to believe had been introduced, and was fast spreading throughout the land. The last returns of the custom-house showed that there was a *great falling off in the consumption of ardent spirits within the last six months.* But it might be objected, that the short space of six months did not afford a fair criterion of the consumption. He would therefore go back and take in the last fifteen months; and it would be found that the quantity of spirits brought into consumption each month during that period was less than what had been consumed during the corresponding fifteen months from 1839: and when they considered that the population of the colony had continued to increase during that time, the decrease in the consumption of spirits was *highly satisfactory.* The tax on spirits had been increased, not for the purpose of adding to the revenue alone, but with the view also, of *checking* their importation, by making the article as dear as they consistently could. *He desired no revenue from the consumption of spirits,* and he should be happy to give up every shilling which was derived from *so foul a source,* could he be sure that by so doing he would destroy their consumption. He said that as a matter of public economy, as well as public morality; for he was quite sure that the revenue derived from that source, *did not defray the expenses which its use in the colony occasioned.* To take five shillings from the pocket of a drunken man, and giving it to a constable for putting him in the stocks, was of no advantage whatever to the government, or to the colony; yet it was precisely the case in every part of the revenue; for they all knew how it went, for the construction of gaols, and the maintenance of gaolers, turnkeys, and constables, who, but for the flood of ardent spirits which poured into the colony, *would not be wanted,* and the revenue could be more usefully expended (cheers). A *great part* of that revenue now went for the building of prisons, for the support of jailers, policemen, and scourgers, for the purchasing of manacles and shackles to confine the robber, and to purchase ropes for the execution of the murderer who had committed his horrid crimes under the influence of these deadly spirits. He should not have the least objection to laying *nine shillings* upon every *glass* of spirits, instead of upon every gallon, were it not by so doing smuggling would be carried on to an alarming extent; and then, in addition to the sin of drinking from the poisoned bowl, there would be the sin of cheating the custom-house, and a fearful and dangerous traffic would be created. They were all perfectly aware of the large amount of power and energy which was neutralised and lost to the community by the use of ardent spirits. The want of labour was in this colony an universal complaint, and they were not only compelled to pay a high bounty for the importation of every labourer into the country, but when he arrived, they were further compelled to give him high and extravagant wages, and how lamentable it was to think how much of that labour which was so much required, was destroyed by the use of ardent spirits: for, supposing the labourer got drunk

only once in the week, even then how much time was lost; for, in addition to getting drunk, he had to get sober again; and if, in addition to that, they took into account the number of persons whose labour was lost to the community by being employed as constables, jailers, and scourgers, they would, he thought, agree with him in saying that *one-third*, if not *one-half*, of the labour in the colony was *destroyed by the use of ardent spirits*. When people cried out for more labour, he hoped they would think of this; he wished that the farmer, when he saw his crops rotting on the ground for want of labourers to gather them into his garners, would think of this; he wished the grazier, when he was compelled to sell his sheep for five shillings a-head for want of shepherds to tend his flock, would think of this; he wished the merchant, when he was compelled to pay a heavy demurrage on his vessels for want of seamen to navigate them, would think of this; and then, perhaps, they would see the necessity, he would say the imperative necessity, of coming forward to enrol themselves as members of the temperance society. His Excellency, after alluding to the great and good work of Father Mathew in Ireland, and making several other remarks, (some of which we do not concur in), sat down amidst the most enthusiastic applause.

An interesting Report was read by the Rev. J. Saunders, the Secretary of the society, and addresses delivered by the Attorney General, the Archdeacon of Bombay, the Rev. Mr. Cowper, and others.

LICENSE SYSTEM.

The reasons contained in the following petition to the General Assembly of the State of Rhode Island, against the system of licensing the sale of Alcohol, to be used as a beverage, are worthy of serious attention wherever this system is in operation. We hope our readers will give them a careful consideration, as the subject is one of vital importance to the early triumph of temperance principles. We have heretofore urged our reasons in *extensive* favour of an entire and unconditional repeal of all laws permitting and regulating the sale of intoxicating drinks, and shall pursue the subject in future numbers.

To the Honourable, the General Assembly, of the States of Rhode Island and Providence Plantations, now holden in Newport.

The undersigned, citizen of Warwick, Rhode Island, begs leave to call the attention of your honourable body to consider the propriety of abolishing the law regulating the sale of ardent spirits and wines, in this State; believing that the granting of such privileges, as does the present license law, renders the State virtually responsible for the evils resulting from that traffic.

Your petitioner would represent the law which leads to monopoly in this business, as being destitute of republicanism, equity, and morality. He therefore will pray your honourable body immediately to abolish all acts which support men in business that they have no natural right to pursue.

1st. Because they are wanting in equity between man and man.

2nd. Because it leads men into immorality and vice.

3rd. Because the business it protects leads to every species of crime named in the criminal code.

4th. Because it attempts to put a value upon moral evil.

5th. Because it makes the State accessory to evil.

6th. Because it protects a system which leads to four-fifths of all the pauperism in the state.

7th. Because it allows men to traffic in an article, the use of which produces disease and death.

8th. Because it hardens the consciences of men, in allowing them to traffic in a poison which annually destroys the happiness, comfort, and life of many of the subjects of this Government.

9th. Because it reconciles public feeling to all the evils and miseries which follow the sale and use of intoxicating drinks.

10th. Because the people have, to a great extent, lost their confidence in such a legislation: and even the peace officers themselves, who have been sworn to protect the law, do frequently sell liquors in defiance of the same; and notwithstanding their oaths, they have, in many of the towns, suffered the said law to be violated. THOMAS TEW.

CORRESPONDENCE.

THE WISDOM AND LOGIC OF THOMAS TINDALL, MALTSTER, BREWER, PUBLICAN, WESLEYAN LOCAL PREACHER AND CLASS LEADER, RIVER HEAD, DRIFFIELD.

It is not often we have the pleasure of perusing the productions of a man connected with "*the traffic*." The manufacture and sale of alcoholic poisons, are productive of so much sabbath desecration, and fraught with so much sin and misery, that, as if submissively bending in silence to the stroke of public condemnation and the indignant retribution of heaven, the venders, for the purpose of carrying on their nefarious traffic more successfully, choose rather, like the willow yielding to the blast, to retire from public notice for repose and security. Conscious that investigation serves only to exhibit more glaringly the hideous features of the traffic, few, except the *brainless*, will venture to measure lances with an intelligent teetotaler; and, if by a kind of fatality, they happen to skirt teetotal ground, they snuff the wind, and scamper off on another scent.— This is just the case with the "*logical*" Thomas Tindall, who, in the modern march of intellect has made a grand discovery, which for brilliancy will most assuredly eclipse the glory of Locke, and Newton: namely, that "*logic*" is found in a vocabulary. Teetotalers, haste! fly! or your cold water dogmas will be cut to piece-meal, as little David was by the champion of Gath.

The Driffield teetotalers, it seems, lately distributed some teetotal tracts, and left one at the house of Thomas Tindall, maltster, brewer and publican. With one stroke of his *sage*-"*logical*" pen, he metamorphosed, as quickly as "*presto!* change!" the Driffield teetotalers into "*non-descripts*."

The following Questions were in the tract, and the words in italics were the "*logical*" answers appended to the questions by the said *Thomas*. Thomas is very zealous for the glory of God; and, for this purpose, no doubt, institutes good and wholesome discipline in his malt-kiln on the sabbath day. We hope, the next time

the Driffield teetotalers manufacture cold water on the sabbath, under the pretence of making a *good nutritious beverage*, that Thomas Tindall will give them such a flagellation, as mortals never felt, or will ever feel this side of the judgment day; and, therefore, we beg to put them on their guard, lest they be found using either barley or any other good creature in their wicked art of "transmogrification." Thomas, of course, will imitate their good example of "keeping holy the sabbath day."

Reasons for abstaining from Intoxicating Drinks.

1. Because Ale, Porter, Gin, Rum, Brandy, Wine, and Whiskey, all contain a portion of *spirit* which is calculated to *derange the human system*.—*Not unless taken to excess.*

2. Because *none* of these drinks as an habitual beverage, are ever useful, but always *injurious* to persons in health.—*False.*

3. Because a great deal of valuable land, time, labour, and capital are worse than wasted upon making, vending, and using these intoxicating drinks. *Words without meaning.*

4. Because five millions of quarters of good grain are annually *destroyed* to make these *poisonous liquors*. *False.*

5. Because intemperance obstructs the progress of *civilization, education, the religion of JESUS, and every useful reform*. *So does Socialism.*

6. Because *abstinence* is sure and safe, but *drinking moderately* is difficult and dangerous, and has led to all the *drunkenness in the country*. *False.*

7. Because I find I cannot effectually warn the drunkard, unless I am an *entire abstainer*. *Why not?—if he copy the example of the sober, he will not be a drunkard.*

8. Because I like to join those who are exerting themselves to promote the *temporal and spiritual reformation and happiness of the nation*. *Then do it on christian principles.*

9. Because it is important to set a *safe example of perfect sobriety* to our *children, friends, and associates*. *Every christian does it.*

10. Because I should be ashamed to touch, taste, or handle, or keep in my house, the article which is filling the land with *misery, lamentation, and woe*. *Examine well thy heart.*

11. Because nothing but total abstinence *as a human instrument* will infallibly cure the drunkard, or prevent the moderate drinker from becoming such. *No human instrumentality can do it.*

12. Because I find myself, by abstaining, *healthier, wealthier, and happier*; I am more respected and better fitted to perform my duty both to GOD and man. *Then I hope thou wilt pay thy debts.*

Such wisdom, as is contained in the above answers, was sure to dumbfound the Driffield cold water men.—They therefore held a council of war as to the best plan for preventing such horrible massacre and invasion of their territory. The following is the *bulletin*, sent to the enemy's camp:

Driffield, 1st October, 1841.

SIR,—At a meeting of the committee of the Driffield Temperance Society, held on the 28th September, 1841; one of the tract distributors, having reported that a tract entitled, "who should join the Total Abstinence Society," which had been left at your house, and which had since been received by him, had written therein (with a pencil) certain remarks, containing objections to the principles advocated by it:

It was resolved, "That a respectful letter be sent to Mr. Tindall, requesting him to say whether he wrote the remarks in

the tract referred to, and also inviting him to discuss the points of objection contained in the remarks, or any other objection he may entertain to the principles of the Temperance Society."

In compliance with the above resolution, the committee beg most respectfully to inquire whether you wrote the remarks in question; and, if so, whether you will meet any member of the temperance society to publicly discuss the subject.* * * *

Should you accede to their proposal to meet them in open discussion, the committee beg to assure you they will use every means in their power to obtain for you an impartial meeting, so that you may have a fair and candid hearing.—The terms of the controversy shall be quite open to both parties, and may be arranged either by a personal interview or written correspondence.* * * *

The Committee beg to subscribe themselves,
Your obedient Servants.

To Mr Wm Bell
Sir

I recd. an Epistle on *Sunday* last professing to be written in the name of the Committee of the Driffield Temperance Society which Society is a nondescript or rather a nonentity as I believe there is no such Society in existence in Driffield unless Temperance and Tee-totalism are terms synonymous (a piece of Logic not to be found except in a Tee-totalers Vocabulary)

As to the merits or demerits of the Tract and Epistle alluded to I shall not condescend to notice them—All I have to say to Mr Wm Bell (as I am referred to him) is that as a friend I would advise him to give his attention to subjects of higher moment than Tee-Totalism, and to be punctual and diligent in those duties which as a professor of Christianity and a Preacher of the Gospel of JChrist are necessarily enjoined upon him

And remain yours respectfully,
THOMAS TINDALL

Driffield }
Octr. 6, 1841 }

P. S. Any thing more on the subject of Tee-totalism will not be thought worthy my attention
T. T.

To Mr. Tindall, Driffield.

SIR,—I was much surprised at receiving a letter from you on Thursday last, concerning business with which I, as an individual, had nothing to do any more than being a member of the Committee of that society you discover to be a "nondescript or rather a nonentity." You "believe there is no such society in existence in Driffield, unless teetotal and temperance are synonymous terms, a piece of logic not to be found except in a teetotaler's vocabulary." I always understood a vocabulary to be a book of words; but, forsooth, you have discovered it to be a book of *logic*. You have not offered one argument against the main principle of our society. You no doubt knew, that by doing so, you would have to grapple with the arguments of Mc. Donald, Shrewsbury, Parsons, Sherman, and many others; nay a whole host of temperance heroes: so you have wisely declined. You seem to fancy yourself exalted far above the common herd of water drinkers; for you talk about "condescending." In what does your superiority consist? Do descend from your lofty eminence, and set a few poor water drinkers right! The remaining part of your letter is addressed to myself. I have carefully, prayerfully, and impartially read the arguments on both sides of the question, and the result is, I am a teetotaler. Thousands of reformed drunkards have been taken by the hand of their brethren to the house of God, where they have learnt the lessons of salvation; and are now sitting at the feet of Jesus, singing his praises.

If teetotalism is instrumental in accomplishing objects so momentous, it must be of the highest importance. I think before you had ventured to talk to me about my religious duties, you ought first to have looked at home. Have you a uniform abhorrence of every species of traffic, which the venerable Wesley denounced, and which the rules of his society prohibit? or do you support an article, the use of which our founder called, "liquid fire," and the traffickers in it, "poisoners general," who murder her majesty's subjects by wholesale, "whose eyes neither pity nor spare, who drive them to hell like sheep." Drunkeries, such hot beds of iniquity, have not been inaptly styled by an American clergyman, "breathing holes of hell," and over which an American judge declared, should be written, in great capitals, "the way to hell, going down to the chambers of death." It may be seen, from an entry in Wesley's published Journals, that he visited the society at Kingswood, and expelled many members, amongst the rest were 17 for drunkenness, and five for retailing spirituous liquors. Were this man of God to return, what would he do with the poison retailing local preachers of this circuit? Is it not likely, he would drive them out, as the Saviour drove the money changers out of the synagogue? It is said, keep holy the sabbath day, but you have a man at work in your own kiln at home, while it is said, "the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor the stranger that is within thy gate."—Exodus xx. 10.

W. BELL.

CORRESPONDENCE BETWEEN MR. R. FIRTH AND DR. HANNAH, SECRETARY OF THE WESLEYAN CONFERENCE.

October 9th, 1841.

3, Edwards' Place, Pottery, Hull.

Rev. Sir.—A report is extensively circulated in the papers, that the following Resolutions were passed by the late Wesleyan Conference. The accuracy of this report is, however, doubted by some persons; and I take the liberty of asking you, as Secretary of the Conference, whether or not these Resolutions, or any of them, and which, if any, did pass:—

1. That no unfermented Wines be used in the administration of the Sacrament throughout the Connexion.
2. That no Wesleyan Chapels be lent for the meetings of the Temperance Society.
3. That no preacher shall go into another circuit to advocate Teetotalism, without the consent of the Superintendent of the circuit to which he may be invited."—*The Patriot*, Aug. 19th, 1841.

The reason of the present application, is, to certify myself of the fact, before I publish anything pro or con on the subject. Would you, therefore, Rev. Sir, be kind enough to favour me with the desired information? By doing which, you will much oblige

Your obedient Servant,

R. FIRTH,

Editor of the Hull Temperance Pioneer.

To Dr. Hannah, 8, Myddleton-Square, Pentonville.

8, Myddleton Square, Pentonville,
London, October 11th, 1841.

Sir,—I did not receive instructions from the late Wesleyan Conference to publish any such resolutions as those which you mention, in your favour of the 9th instant. Accordingly you will not find anything of the kind in our printed Minutes for this year. I do not know who it was that first sent such a document to the public papers; but I am prepared to say that it was never published *officially*, or

by the proper authority of the afore-named Conference. Your inquiries relate to this matter of fact; and to it I confine myself: nor would you expect me to enter, in this place, into a discussion concerning the principles involved in the resolutions which you have recited.

I am, Sir, yours respectfully,

JOHN HANNAH.

October 12th, 1841.

3, Edward's Place, Hull.

Rev. Sir,—Your obliging favour has just come to hand; but you seem to misapprehend the object of my inquiry; namely, whether all or any, and, if any, which of the resolutions, mentioned in my last, did *PASS* the Conference?

I am aware your minutes, now before me, contain no such resolutions. It is possible that resolutions might pass without being intended for publication. Will you, therefore, Rev. Sir, inform me, according to the best of your knowledge, whether such resolutions, though not published, did pass the Conference? This information is requisite to settle all doubt on the subject, and enable the Committees of Temperance Societies to know how to act in the engagement of those of your preachers, who are advocates of their principles.

In making this inquiry, I have had no intention to elicit an expression of your private views on the subject. I applied to you in your official capacity, and as the most likely gentleman to give me correct information.

With many thanks for your prompt attention to my last,

I am, Rev. Sir, yours, much obliged,

R. FIRTH,

Editor of the Hull Temperance Pioneer.

To Dr. Hannah, Secretary of the Wesleyan Conference,
8, Myddleton Square, Pentonville, London.

Hoxton, October 15th, 1841.

Sir,—Your question is fairly and honestly proposed.—But I must, in terms equally explicit, decline giving you, officially, an answer to it.

I am, Sir, yours respectfully,

JOHN HANNAH.

Mr. R. Firth, Editor of the Hull Temperance Pioneer.

Our readers will perceive, though Dr. Hannah declines giving an official answer to the inquiry, yet, from his willingness to reply to the first letter, that he virtually acknowledges the above resolutions *did* pass the conference. Evidently these resolutions are intended for private use, unless second consideration induced the official officers not to print them, and to let them die a natural death. (Ed.)

My Dear Sir,—According to my promise, I beg to offer a few observations which have occurred to me, whilst I have been labouring in the South Midland District and in various other places. I lectured or assisted at meetings held at Oadby, near Leicester, Northampton, Road, Weedon, Daventry, Leamington, Coventry, Warwick, Birmingham, and Nottingham. In several of these places, large and successful meetings were held. Many were convinced, and the friends of the cause animated to fresh exertions. Wherever proper exertions have been made, our principles have made considerable progress, and exerted a powerful influence upon many once miserable and degraded characters. I was glad to find that the South Midland Association had been instrumental in doing much good. By the agents that have been employed, and the publications that have been distributed, various societies have been assisted and sustained in their operations, and many new ones established. Having got rid of a debt which has for some time been a drag upon its operations, the prospects of increasing success are very encouraging.

I trust that in a few years, similar unions, but of a rather less extent, will be formed in most parts of the country. I assisted in the formation of one at Nottingham, which has already commenced active operations, by sending out an agent, Mr. Dorman, of that town. There is every probability of one being formed at Birmingham. I trust that this subject will be duly considered by those societies, where no unions exist. The Executive Committee of the British Association will render all the assistance they can in this important work; but the formation and success of these unions must necessarily, in a great measure, devolve upon the friends of the cause, in those societies which the union should embrace, especially in the town most suitable for a central point.

For the encouragement of those who may have been unsuccessful in their attempts to introduce teetotalism, and form societies in many towns and villages, I may state one or two facts. Several years ago, an attempt was made to form a society at Oadby, three miles from Leicester, by a celebrated temperance advocate, but violent opposition thwarted his design. When I was there, the society had been formed only six weeks, and it numbered 91 members. There has been a considerable increase since then. If I mistake not, more than one-half of them are reformed characters. Already, a pleasing change has been effected in the manners and conduct of the inhabitants of the village. Instead of insulting and annoying strangers passing through the village, they act with decency and propriety. I earnestly exhorted them to a consistent and steadfast adherence to the pledge, and to recommend the cause by uprightness, integrity, and diligent attention to all those duties which devolve upon them as social, rational, immortal, and accountable beings. During the week in which the Quarterly meeting of the delegates was held at Leamington, two meetings were announced to be held in the Court House at Warwick,—at both of which I spoke at considerable length. The opposition to teetotalism in this town had been considerable, and had manifested itself in actually stoning some friends from Leamington, who went to hold a meeting there a year or two ago. Notwithstanding this opposition, there was the nucleus of a society before the above meetings were held; having about 30 staunch teetotalers to begin with. Mr. Bearne, of Wellingborough, presided the first evening, and Mr. Fell, from Belfast, spoke amid much interruption, which was continued more or less most of the evening. Several signatures were obtained at the close. On the following evening, Mr. Cook, of Market Harborough presided. The Rev. T. Spencer, perpetual curate of Henton, near Bath, was listened to with great attention. During the speaking, there was far less disorder than on the previous evening. A decidedly good impression appeared to be produced upon a majority of the audience.

As these two meetings had been attended with tolerable success, it appeared highly important to follow them up by making another and determined attack upon the strongholds of the enemy. At the request of the Rev. T. J. Bannister, late of Coventry, who for several years has been a zealous teetotaler, I agreed to spend the ensuing Lord's day in Warwick. After breakfast, three couples went into different parts of the town, leaving a Temperance publication, (to be called for again,) at each house in the district, and inviting the people to attend in the Market Place at half-past one o'clock, to hear an address on the principles and objects of temperance societies. Several hundreds of persons came together; and at the close, a number of tracts were given away. At a quarter to six o'clock another meeting was held in the same place. Soon after I began, one or two of the yeomanry cavalry, at a neighbouring public house, endeavoured to drown my voice and put an end to the meeting, by shouting, and ringing a bell. Instead, however, of injuring

the attendance, it greatly increased it, and drew scores from their dwellings to hear what the teetotal "babblers" had to say. Every time the bell ceased, I embraced the opportunity of enforcing our principles, and urging abstinence from the alcoholic poison. I felt glad with the result of our day's proceedings, and have no doubt, that they would rouse the teetotalers to fresh exertions. I have not yet heard how the cause has been proceeding since I left, but I hope soon to hear of its prosperity. My esteemed friend, Mr. B., the Baptist minister, will be of great service to the cause, in this sabbath-breaking, drunken, and wicked town. The state of society here, and in numerous other places, is most deplorable and affecting. Ignorance, licentiousness, drunkenness, and vice of every description are rife and rampant; but what are the generalities of christians, and especially those who profess to be almost exclusively devoted to the spread of religion and the conversion of sinners, doing towards checking these fearful evils? Why, next to nothing, or worse than nothing; for, instead of aiding the temperance reformation, which is so eminently calculated to promote morality, education, and religion, they either oppose it, or view it with apathy and indifference.

I beg here to state my conviction of the importance and value of the American pledge. It possesses two great excellencies. By employing the phrase, "as a beverage," it avoids all mention of the exceptions, and therefore cannot be charged with giving indirect sanction to them. It is also thoroughgoing in its character, and requires all who sign it "not to provide intoxicating liquor as an article of entertainment, and to discountenance its use throughout the community." I would strongly recommend its substitution for those commonly used; and, in every case, where a new society is formed, let this pledge only be introduced. In many quarters there is a strong disposition to accommodate the pledge to those who are not disposed to abstain from giving and offering to friends. We ought not, however, thus to compromise our principles. Half and half teetotalism will not accomplish the great work which is before us; the reformation of society, so far as its drinking customs and usages are considered. Let us then be determined to pursue a truly consistent and thoroughgoing course. I might enlarge on the subject, but I have not time. In my next, I shall probably offer some observations on the Sacramental Wine question. With best wishes for the success of your labours,

I remain, dear Sir, yours truly,

J. ANDREW, JUN.,
Secretary Brit. Association.

To the Editor of the Hull Temperance Pioneer.

JOURNAL OF MR. H. JONES,

AGENT OF THE HULL TEMPERANCE DISTRICT UNION.

DEAR SIR,—I left Hull on Monday, October 11th, and proceeded to Howden, to attend a meeting, in the *Primitive Methodist Chapel*. The attendance was very thin, occasioned principally by a juvenile missionary meeting the same evening. A better meeting might have been got by a little more zealous exertion on the part of the active members of the society. 12th.—Went to Armin, where I was most kindly received by Mr. Brookes and Mr. Thompson. Here we had a good meeting, and an excellent feeling pervaded the audience.—Two young men signed the pledge.—13th.—Visited Rawcliff, where I found some thorough going teetotalers, and held a meeting in the *Primitive Methodist Chapel*. We had not a very crowded attendance, but the teetotalers seem zealous in the cause, and two or three signed the pledge.—14th.—I proceeded to *Snaith*, and met with a kind reception

from Rev. J. Fogg, and other excellent friends. We held a meeting in the *Methodist School Room*. There was a good feeling while I was speaking, and several signed the pledge. I was accommodated with lodgings at a public house, where I received great attention. When I arose in the morning, I was struck on opening the curtains, and raising the window blind, with the awful representation on the sign of a *black lion* rampant, and its jaws opened as though ready to devour its prey; I thought of the vast number of poor deluded souls, who had been enticed to enter his den, and had been slain.—15th.—Returned to Howden, where a meeting had been got up on thorough teetotal principles. The attendance was better than on Monday evening, under the superintendence of that indefatigable friend and advocate of true temperance, Mr. Johnson. Mr. Beckett presided on the occasion, and opened the meeting with singing and prayer. I was the only speaker, and trust I succeeded in convincing them, our watch word is no compromise with the foe of our land. Half measures will not do: Nothing short of the extermination of the drinking customs of our country, will crown our triumphs.—17th.—At the request of a staunch teetotaler and rechabite, who is one of the glorious trophies of the temperance cause, (Mr. Jackson,) I visited Wressell, to preach there a temperance sermon. The place of meeting was at the house of Mr. Jackson, who had given notice to his friends and neighbours; in consequence of which, we had a crowded attendance. An excellent feeling was produced, and I trust some good done.—18th.—I walked to Holme, where the friends had announced, that a lecture would be delivered in the National School, kindly granted for that purpose by the Vicar of the parish, who I understand is a very exemplary man. The attendance was respectable and numerous; and things went on well, till towards the close, when a person of profligate character, but an aged man, persisted in the interruption of the meeting by low and unmeaning expressions; yet, notwithstanding, a good impression was made, and all ended peaceably.—19th.—I visited Market Weighton, and held a meeting in the Independent Chapel. The attendance was tolerably good, and great attention was paid to the subject. The temperance society here is in a very healthy state. The men who have the management of it are of the right stamp. They are just about to put the roof on their new temperance *Hall*, which will be a very commodious building, and a great ornament to the town.—20th.—I went with Mr. F. Hopwood to Pocklington, where a meeting was announced by hand bills to be held in the *Temperance Hall*. The night was very rainy, and consequently the meeting was not very crowded; but there was a good attendance under such circumstances, and very respectable. Mr. Hotham, late of Cottingham, took the chair, and gave us a humorous speech; after which, I addressed the meeting at some length. There seemed to be a good impression made.

I am, dear Sir, yours truly,
H. JONES.

VARIETIES.

Theatres.—Two of the London *Theatres*—the Westminster and Standard—have lately been converted into *Temperance Halls*, and are employed night after night by the friends of temperance for the advocacy of doctrines whose tendency is the very opposite of the stage. Surely the world is being "turned upside down."

In this town (Otley) there are some bold and determined advocates of a change of wine. Last Sunday, September 19th, the unfermented wine was used for the first time by the Primitive Methodists in Otley. More than a dozen of the members of the Independent Church were cordially allowed to sit down with them.

"It cannot be denied that distillers, venders, and purchasers of ardent spirits, are accessories to the crime of drunkenness. It is an unhallowed traffic, and like that in human blood should receive the reprobation of the christian world.—Circular Letter of the Nova Scotia Baptist Association.

The following is recommended to those who, for a short time after leaving off alcoholic fluids, feel a sinking and gnawing at the stomach, nervousness, &c., such as they would feel after the habitual use of any other unnatural substance—the following in a dose of a wine-glass an hour before each meal; or when thirsty, a glass of this with spring water will be found agreeable.

NATURE'S AUXILIARY.

Ginger Root.....	1 ounce.
Dandelion Root (dried).....	$\frac{1}{2}$ do.
Cloves.....	$\frac{1}{2}$ do.
Orange Peel (dried Seville).....	$\frac{1}{2}$ do.
Gentian Root.....	$\frac{1}{4}$ do.

Cut them into *fine* pieces, (not powder them) pour upon them a pint and half of boiling water, and half a drachm of Carbonate of Soda. Let them stand in a covered vessel an hour and a half, then strain through a piece of linen, bottle the clear liquor, and keep it well corked up in a cool place.

Appalling Accident at Sea.—The emigrant ship *India*, which sailed from the Clyde on the 3rd June last, with 214 passengers for Port Phillip, took fire on the 19th July last, when 600 miles from land, and was completely destroyed. All the property on board, and 18 lives were lost. A French whaler fortunately was in sight at the time, and came to the rescue, else the whole of the passengers and crew would, in all probability, have perished. *Spirits was the cause* of this destruction of lives and property. While drawing off some *gin*, a candle was dropped among some spirits on the floor, and in a moment all was in such a blaze, that the utmost efforts of those on board could not extinguish it. Had this been a *temperance ship*, and no spirits allowed on board but in the medicine chest, no such fearful calamity could have occurred. When will shipowners and emigrants be wise?

Temperance Newspaper.—We are glad to learn that arrangements are making to commence shortly, a cheap weekly temperance newspaper, to be published at Douglas, Isle of Man; and which, besides supplying all the ordinary intelligence of the day, will advocate the cause of sobriety, peace, education, morality, and religion: thus forming an unobjectionable, and instructive *Family Journal*, and an excellent medium of communication amongst the teetotalers of the whole empire.

Murder by a Publican.—A traveller in Baltimore, named Wright, with a considerable sum of money, was inveigled, by a grocer, into a dram shop, and kept stupid drunk, and deranged, by the administration of forty glasses a day (*so charged in the ledger*), until the man *died*. The grog-seller took possession of the money (upwards of 800 dollars) in payment of his account, but on a prosecution being raised by the administrator on the estate of the deceased, was obliged, by the verdict of a jury, to return 765 dollars. The vender had, by giving Wright 40 glasses a day, kept him in a state of beastly intoxication,—he might have had no malicious feelings towards the man, and no intent to kill him, but, for the sake of his money, was daily administering a *poison* to him, which was destroying his health, robbing him of his reason, and hastening him to his grave: and where is the man who will not say that the penitentiary is *too good a place* for such doings? Such are the consequences of the business which our legislators license for the *public good*. Such is the business in which men called *christians* engage, and which *churches* reckon *lawful*! Who will answer for this man's soul? When Wright meets the grocer, on the resurrection morn, and says,

—I am the murdered man,
And thou the murderer,—

what will the grog seller's unhallowed gains avail him?

Teetotalism and Religion.—For ten years (said Mr. Shaw, one of the Baltimore reformed drunkards), I never went to church. The Saturday night after I signed the pledge, I said to my wife, 'I want breakfast right early to-morrow morning.' 'What do you want it early for?' said she. 'I am going to church.' 'Going to church!' said she; 'if you will go to church, I'll have breakfast before daylight.' I went, and have attended *steadily ever since*.

Cornwall, Jamaica.—From a letter, from the Rev. H. M. Waddell, Missionary in Jamaica, we quote the following interesting intelligence:—"The temperance society has much increased. I reported formerly, 207 adults, and 207 children. To the former 280 have been added, making, 487; to the latter, a considerable increase has also been made, probably about 300, making nearly 800 temperance people, old and young, in the church; or two-thirds of the congregation. Some noble conquests have been made of old and obstinate drunkards." Mr. Waddell's congregation is composed of negroes.

The Effect of Temperance.—Since the reformation commenced among the catholics in Providence, 63 Irishmen who sold liquors every day and night, not excepting Sunday, had abandoned the business, and thirty-two Irish families that were disunited through intemperance, husband and wife living separate and apart, have come together, and are in much apparent happiness and enjoyment, having plenty of food and clothing.—*New York Olive Leaf.*

Temperance in Nova Scotia.—The *Halifax Herald* concludes a most encouraging account of the spread of temperance principles in that colony with the following paragraphs, shewing the revolution that has been effected in the rum business at the port of Halifax:—

The Spanish brig *Beatriz*, arrived at this port lately from Porto Rico, with a cargo of 124 hds. molasses, and 152 hds. sugar, and six pipes of old rum. The sugar and molasses sold, and sold well: the rum, however, could not command a price; it was at length offered at 1s. per gallon, in bond, which it could not obtain; an offer of it was then made for the payment of the duty on it, at which it was refused in the Halifax market, and yesterday the *Beatriz* sailed from this port, taking back to the West Indies the six pipes of rum which she had brought into this temperance place.

The last cargo of the same sort of rum which came to the consignee of this one, brought readily *two shillings and sixpence*, in bond, where it paid also the duty of 2s. 2d.; and now the article could not find any one who would take it for the payment of the duty of it only! The fact needs no further comment than the remark that the reign of Rum in Halifax is for ever gone.

We have been shown an account of the sales of eight hds. of gin effected within that period, by a house in this city, containing 443 gallons net, the net proceeds of the whole of which amounted to only £11 10s. 10d.! Thus yielding but sixpence farthing per gallon, out of which the expenses of importation and interest for time, were to be deducted. Not much room for speculation in that trade now we apprehend.

Teetotal Concerts.—The committee of the Glasgow total abstinence society have taken the splendid new hall, just erected at the bazaar, for the purpose of getting up cheap concerts on Saturday evenings, to afford members of the society, and others, an opportunity of enjoying themselves in an innocent and agreeable manner on that evening of general relaxation. The hall will seat about *three thousand* persons, and is rented at three guineas a night. The concerts will be commenced immediately.

Progress of Rechabitim.—Within the last few months, many of the great leaders of the moral reformation have joined our ranks; ministers of the gospel, professors of the healing art, with many others, whose names stand high as philanthropists, have joined our Tents, and such accessions must be ranked with the signs of progression. The increase of Tents continues quite satisfactory, *forty-seven* having been opened since the annual meeting, being a period of little more than two months, which shews that the great advance of the preceding year, is likely to be overstepped in the present. We pray that it may, and that we may be more and more united; more and more determined to achieve the great objects of our Order. The Juvenile Tents in connexion with us, are no slight indication of our progression, and at the same time they form a new era in the history of teetotalism.—*Rechabite Magazine.*

Decrease in the consumption of Spirits.—During the last year, the consumption of ardent spirits in Scotland had fallen 30 to 40,000 gallons; in England, the decrease was between 2 and 300,000; and in Ireland, the decrease was nearly *four millions* of gallons! This marks most surely the progress which total abstinence principles are making in the United Kingdom.

The Bible.—The clerk of a large pawnbroking office in Edinburgh stated, lately, that no book is more frequently pawned with them than the Bible; and that to get drink with!

REVIEW.

CLARKE VERSUS OSBORN. This is a judicious and able reply. The sophistry of the Rev. gentleman is unravelled in a masterly manner; and his erroneous treatment of science, as beneath the attention of biblical criticism and exposition is admirably exposed. There is a brief but lucid explanation of the wines of scripture. The work is a credit both to the head and the heart of the author.

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Early in January, 1842, will be resumed the Supplements to the *Temperance Advocate*, being No. 1 of
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As a few copies only will be kept on hand, our friends must give their orders early, addressed to the "Editors of the *Temperance Advocate*, LEEDS."

CORRESPONDENTS:

We have received a letter from the Rev. J. Fleisher, consisting of assertions, as counter statements to the letter of the Rev. J. Stamp in our last. We have shewn the above letter to the Rev. J. Stamp, and his reply consists of a repetition of the statements in his last. The two letters, therefore, in the absence of documentary evidence to substantiate the facts, would, if printed, leave the controversy *in statu quo*. We disapprove of the introduction of personalities. Controversy to be useful, should not infringe the demands of christian charity. As the controversy has closed, at least in our periodical, we beg to suggest, that if Mr. Fleisher had adduced documentary evidence, and candidly and fairly stated the facts which did really transpire at the Conference, under the signature of the Connexional Committee, as the ground of Mr. Stamp's expulsion, he would have satisfied the public. In the absence of this natural mode of proceeding, the public must form their own opinions.

Letters post paid, and Parcels delivered free of expense, Ward's Temperance Hotel, 47, Myton-Gate.

THE
HULL TEMPERANCE PIONEER,
AND RECHABITE JOURNAL.

EDITED BY R. FIRTH, HONORARY SECRETARY OF THE HULL TEMPERANCE SOCIETY.

No. 4. VOL. V.]

FRIDAY, APRIL 1, 1842.

[PRICE ONE PENNY.]

THE HULL TEMPERANCE SOCIETY ADOPTED THE PLEDGE OF THE AMERICAN TEMPERANCE UNION,
MARCH 1st, 1839.

"WE, THE UNDERSIGNED, DO AGREE, THAT WE WILL NOT USE INTOXICATING LIQUORS AS A BEVERAGE, NOR TRAFFIC IN THEM; THAT WE WILL NOT PROVIDE THEM AS AN ARTICLE OF ENTERTAINMENT, OR FOR PERSONS IN OUR EMPLOYMENT; AND THAT, IN ALL SUITABLE WAYS, WE WILL DISCOURTEGE THEIR USE THROUGHOUT THE COMMUNITY."

THE
THREE ANTI-CHRISTIAN RESOLUTIONS
OF THE WESLEYAN CONFERENCE,
And the Temperance Society.

THE Rev. Jacob Stanley would, after all, persuade the public, that these "enactments pronounce no opinion on teetotalism." What does the Rev. Gentleman mean by his language? Does he presume to assert, that a prohibitory enactment is not an expression of opinion? If so, then he declares, he does not mean what his language, according to its conventional import, implies; but he means what he means, and the public may guess it. Such is the quibbling duplicity, with which the public are supposed to be gulled. The public, however, understand the enactments to be a confederal veto against teetotalism, and an attempt to put it down. Thus confirming the intention of the Rev. Jacob Stanley, namely, that, in the absence of his ability to expose the fallacy of total abstinence, notwithstanding all his pamphleteering efforts to do so, the Resolutions are intended to arrest the march of our heaven-born cause. The most remarkable object the Conference had in view, is, says he, to keep the "Unity of the Spirit in the bond of peace," *i. e.* knowing, as the Conference knew, a vast number of the members of the Wesleyan body are teetotalers, to cast among them "firebrands, arrows, and death." This is a most unaccountable way of preserving "the unity of the church." As an illustration we give the following instance:—

"The resolutions passed by the Wesleyan conference, refusing the chapels for temperance meetings, &c. is creating an extraordinary sensation. In Cornwall, the strong hold of Methodism, the excitement is beyond precedent. A letter from a gentleman in that county to a friend in Lincolnshire, states, that "On the 19th September, the *first* attempt to enforce the confederal decree of turning the material power of the keys against the poor teetotalers, was

proclaimed from the pulpit by the Rev. Superintendent Turner, in the immense chapel at St. Ives, on the N. W. coast of Cornwall, where the Conference has 1000 members in the Town, which has also within its borough circle 3000 teetotalers! The proclamation was made in due form; with the almost worn out addition that the Conference had wisely determined on preserving the *peace* of the societies by refusing the use of chapels to teetotalers, &c. The effect produced on such an audience, probably 2000, and that chiefly composed of teetotalers, cannot be easily imagined. Consternation was at its height; many seized their hats and walked off, never to return. Subsequently the town became a mass of confusion, and there has been a secession of 118 prayer and class leaders, and local preachers, with about 300 members! What the final result will be it is difficult to conjecture."—*Stamford Mercury.*

The Rev. Jacob Stanley says, "the Wesleyans are one body, all governed by the same laws, all walking by the same rules, and sitting under the same pastors and teachers." Then why is not spirit drinking abandoned? Why are spirit merchants, and keepers of drunkeries, members? Why should the fundamental rule be so flagrantly violated? Why connive at spirit buying and selling, and, in solemn conclave, deliberately legislate to arrest the progress of that cause which aims at the abolition of spirit buying, selling, and drinking, — an object over which John Wesley uses stronger language than is used by the conductors of temperance periodicals at the present time? But while honest and correct language is styled by the Rev. Jacob Stanley, "the thermometer of teetotalers, raised to the boiling heat," he is silent on the honest indignation of their venerable founder. Had John Wesley been alive, he would have been a Father Mathew in teetotalism.

The Resolutions of the Wesleyan Conference, have caused general dissatisfaction throughout the country, even among many who are wishful to submit in silence.

But the Rev. Gentleman says, "the great majority of both preachers and trustees, and members, believe tee-

totalism to be a mere human device, not only unauthorised by the gospel, but at variance both with the doctrine and example of Jesus Christ." Against this we beg to place in juxta position the following resolutions:—

To Methodists.

ILLINOIS.—The Conference of the Methodist Episcopal Church, held at Jacksonville, Sept. 27th, made an excellent report on temperance, and adopted the following resolutions:

1. *Resolved*—That no member of the Church can be considered as in the discharge of duty, whilst engaged in the traffic of intoxicating spirits, as a drink or as a beverage.

2. *Resolved*—That it is the duty of every member of the church, to exert his influence in favour of the cause of temperance generally, and especially to dissuade, by precept and example, all with whom they associate from the use of ardent spirits.

3. *Resolved*—That it is given especially in charge to our travelling ministry, to exert themselves upon all fit and proper occasions, by temperate appeals to their congregations, to influence, as well the members of the church, as all others, to abstain entirely from the use of intoxicating drinks, except for sacramental and medicinal purposes.

General Annual Conference of the Methodist Episcopal Church, America.

The following resolutions were unanimously adopted by the Annual Conference of the Methodist Episcopal Church, at its late sessions, in Skowhegan, United States.

1. That we regard the temperance cause with increasing interest, and greatly rejoice in its triumphs, both in our country and in foreign lands, during the past year.

2. That total abstinence from all intoxicating liquors as a beverage is the only course that can be depended on, either for the prevention or the cure of drunkenness; and that we earnestly recommend this course to the people.

3. That we consider the traffic in intoxicating liquors inconsistent with pure christian morality; and that we enjoin upon our preachers to induce all our members and others to abandon it.

4. That as our rules forbid the use of spirituous liquors as a beverage, except in cases of necessity; and as it is now fully established, that there is no necessity for their use by men in health, it is disobedience to the order and discipline of the church for our members to use them."

"The following resolution was passed unanimously at the Northern Association of Baptist Churches, during their late session at North Shields.—That the beneficial operations of the temperance reformation, the importance attached to it by men eminent for intellect and piety, and the facilities for acquiring a knowledge of its principles and measures, call loudly upon every humane and christian man to give the subject a calm, impartial, and prayerful investigation."

Yes! Temperance Advocates with all their ribaldry have roused the slumbering spirit of the churches, and the latter must ere long come up to "high water mark."

We lately published the edict of the Wesleyan Conference against the Temperance Societies. The following is an extract from the Annual Assembly's Address, issued by the Wesleyan Methodist Association, which was compelled to secede from the Conference, and which now numbers thirty thousand members:—"For the benefits which have resulted from the advocacy of the principles of Temperance, we feel thankful; and as we are deeply impressed with the fact, that

the most awful evils result from habits of intemperance, we cannot but desire, that the praiseworthy efforts of those who are endeavouring to remove the cause of so much misery to mankind, should be attended with the greatest possible success. Permit us therefore to remind those of you who are engaged in this important work that the best interests of the cause you have espoused, will be most effectually promoted by the avoidance of all terms of reproach towards your brethren who may not yet entertain opinions fully concurrent with those you have embraced. On the question of the expediency or necessity of total abstinence from all drinks possessing an intoxicating property, all good men are not fully agreed; we, however, believe that as the subject is more fully and calmly considered, the differences in opinion amongst good men will become materially lessened. In the mean time let us all be careful to maintain the unity of the Spirit in the bond of peace. The work of reformation of our fellow creatures from habits of intemperance is a good work, and we therefore are desirous of its success."—*Leeds Mercury, 9th Oct.*

The Wesleyans in America.—The last Conference held at Cincinnati, Ohio, voted 155 against 4 in favor of restoring Mr. Wesley's rule in relation to buying, selling and drinking spirituous liquors.—*New York Evangelist.*

"Whereas, the use of intoxicating liquors, by men in health, is believed to be one of the greatest evils of the present day, producing a large portion of the pauperism and crime which exist in the community, endangering the public morals, and consequently the public safety; entailing want and wretchedness upon families, hurrying thousands every year to an untimely grave; consigning its victims not only to disgrace and misery here, but to eternal ruin hereafter; and operating in its multiplied forms of mischief, as a most powerful obstacle to the promotion of virtue, piety and happiness amongst men:—Therefore,

Resolved,—That it is the settled and deliberate conviction of this church, that to use intoxicating liquors as a drink, (unless in cases of sickness,) or to aid in their circulation or consumption, by engaging either directly or indirectly in the business of making or vending them, except for sacramental, medical, or manufacturing purposes, is plainly immoral, contrary to the spirit of the New Testament, and inconsistent with a christian profession.

Resolved,—That those members of this church who may have hitherto allowed themselves to drink intoxicating liquors, otherwise than as a medicine, be requested to abstain at once from the practice, and that those who, amid all the light which has been shed upon this subject, still persist in furnishing them to be drunk by others, be solemnly admonished, and entreated to abandon a business so fraught with evil.

Resolved—That it be enjoined upon all those members, who are at present unconnected with the above mentioned business, to keep themselves so; and should any hereafter commence it, it would be to the grief and the mortification of this church, and will expose the offender to its censures and discipline.

Resolved,—That henceforward no person shall be admitted to membership in this church, who uses any kind of intoxicating liquor as a beverage, or is engaged in the manufacture or sale of the same."—*Minutes of the Baptist Church, Philadelphia, 1838.*

Dear Sir,—You will be happy to learn that the principle of total abstinence from all intoxicating liquor is progressing

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

I am, my dear sir, yours truly,

JAMES COX, Wesleyan Missionary.

St. Kitts, Nov. 11, 1841.

We have little to say in reference to the last two Resolutions, inasmuch as the arguments may be applied, as the Rev. Jacob Stanley justly intimates to other ministers, chapels and churches of other denominations. Our defence is based upon public principle, and we decline to seize upon any plausible advantage that extended argument might give. Our defence holds sacred private rights, denominational property, as well as legislation, when not infringing the rights of conscience, and the claims of truth. The Rev. Jacob Stanley, however, is not content with asserting the ownership of the chapels, but he attempts to justify the conduct of the Conference by appeal to truth and justice. Had he contented himself with the former course, he would have secured his position. With this, however, he is not satisfied; and hence, he marches forth out of the city of Wesleyan rights to measure lances upon other ground.

He says, "those chapels are settled, on certain trusts, for the preaching of the gospel and the worship of the Almighty. But teetotalism does not come under either of these heads. If not, then the trustees of those chapels most clearly have no right to lend them for such meetings." Here the power of the trustees is acknowledged; and yet, forsooth, the Conference usurps that power by passing a resolution prohibiting the trustees from lending the chapels to teetotalers. The language of the Rev. Jacob Stanley, recognizes the power in the trustees; the Resolutions of the Wesleyan Conference denies it, and makes the trustees mere puppets, "to move as they are moved." If the trustees have the power, why should the Conference prohibit the exercise of that power? If the trustees have not the power, then the Rev. Jacob Stanley must be either trying to divert the odium of the Resolution from the Conference, muddling the judgment of the public, or that he does not himself understand the nature of the chapel trust deeds.

Again, if the chapel trust confines the chapels "to

preaching and the worship of Almighty God," no missionary meetings—no anti-slavery meetings should be held in them. Were it necessary, it might easily be shewn, that strong drink is the greatest obstacle to the spread of the gospel, and that teetotalism aims, under the blessing of heaven, at the removal of this obstacle. Hence, the more the Rev. Gentleman makes attempts at special pleading, the greater will appear his inconsistency. He had much better have briefly said, "the chapels are ours, and our ministers are under the direction of the Conference as to internal government. You teetotalers, therefore, have only one ground of complaint,—inasmuch as the trustees of some denominations, do not lend you their chapels,—namely, that though we have been in the habit of lending you our chapels, we shall discontinue doing so until other denominations lend you their places of worship." This would have been candid and honest; but, when he institutes special pleading as a justification, he then exposes the weakness of his position, the emptiness of his professions, and the fallacy of his reasoning.

That the Establishment, and some dissenting congregations, refuse the use of the chapels to our meetings, is true; but churches are often lent for teetotal sermons, and dissenting chapels for sermons and meetings. That chapels and churches generally, are not open to teetotal meetings, is to be much regretted. Yet, whatever may be done by single congregations and the Establishment, neither class of christians has disgraced itself by sitting in solemn conclave to thwart teetotal proceedings, nor revoke a privilege formerly allowed. Had this been done, the attempt of the Rev. Jacob Stanley, to identify in the odium, the conduct of the Established Clergy and the dissenting ministers with that of the Wesleyan Conference, would have been successful. As the contrary however is the case, the Rev. Jacob Stanley, notwithstanding his perfectly gratuitous and uncharitable allusion to these christian bodies, must rest satisfied with sharing alone with the Conference all the honour for the liberality, patriotism, and moral feeling, which the Resolutions are calculated to inspire. The tacit condemnation, which the Conference pronounced upon their own act was, the non-appearance of the Resolutions in the printed minutes. This non-appearance was of course, by order of the Conference; otherwise, the secretary countermanded the will of the Conference, and hence exercised judicial authority over the Conference itself. This presumption would be unjust to him. From first to last, therefore, we cannot otherwise suppose, than that every thing connected with the passing and the non-appearance of the resolutions, was by the immediate power and instruction of the Conference.

It may not be improper to remark, that all the acts of a public body, when affecting the welfare and happiness of the community at large, are subject to the approval or censure of every member of that community. In exposing the deformity and despotism of the Wesleyan Resolutions, we have been guided by a sense of public duty. From a faithful discharge of this duty, we have

allowed no consideration to divert our attention. To the squeamish, our arguments and language may be deemed too plain—nay, by some little drop men, it has been thought severe. We beg to inform such, that we do not write to please the vicious taste of pampered public sentiment. By mincing truth, and calling bad things by nicknames, instead of their real representatives, much injury is done to the cause of truth, justice, and christianity. Courtesy and truth are two different things. The former is variable, the latter, unalterable; and when the majesty of this, is made to succumb to the inflated pride of that, it is a certain indication of a lamentable degeneracy in public morality.

If our arguments are correct, the public have discernment enough to discover that correctness; and, if fallacious, to detect the error. In this we are content to rest satisfied. Future ages will, when the heads of the present race of teetotalers lie mouldering in the dust, appreciate the power of truth. Passion, self-interest, and probably the prejudice of alcoholic appetite will, in some measure, have subsided, and given way to the glory of truth; and when all stand at the Bar at the great judgment, it will then be decided who are right and who are wrong. Then will be fulfilled the prophecy: "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."—*Rev. xxii. 11.*

To be concluded in our next, with an Appeal to Christian Ministers, and remarks on the use of chapels and churches in general.

Edgeworthstown, February 21, 1842.

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

"I am happy to be able, by all the experience we have had in this neighbourhood, and by all that I have heard of evidence from different parts of this country, to confirm the accounts you have from all parts of Britain, and especially from Mr. Clarkson—the venerable Clarkson, as you justly call him.

"I should content myself with saying, as once a gentleman did after hearing a speech of Burke's—

"I say ditto to Mr. Burke—

"I say ditto to Mr. Clarkson,

"But that I think it may be useful to this good cause that all should give specific, individual evidence of what they know of their own knowledge of the operation of this temperance pledge.

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

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

"They have become able and willing to work, and to take care of their farms and business, are decently clothed, and healthy, and happy, and now make their wives and children happy instead, as before the reformation, miserable and heart-broken.

"I have heard some of the strong expressions of delight of some of the wives of the reformed drunkards. One wife said to me, 'Ma'am, I'm the happiest woman now that can be. Sure, he says he is wakened from a dream; and now he goes about his business so well. And, ma'am, he can earn now, and he can bear the noise of the children, which he never could formerly.'

"I have heard of many instances where the health has been improved, even where the 'total abstinence' began late in life, and after habits of daily intemperance. I have not known of any in which the health has suffered.

"Very few, scarcely any, instances of breaking the pledge have as yet come to our knowledge in this neighbourhood. But some have occurred. The culprits have been completely shunned and disgraced, so that they are awful warnings to others.

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

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

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

"I consider Father Mathew as the greatest benefactor to his country, the most true friend to Irishmen and to Ireland.

"I am, Sir, with the most earnest wish for the continued success of your great cause, yours truly,

MARIA EDGEWORTH.

Richard Allen, Esq., Secretary, Irish

Temperance Union, Dublin.—*Dublin Herald.*

CORRESPONDENCE.

Selby, February 24, 1842.

Dear Sir—What shall we do with the barley? is, no doubt, the anxious inquiry of many an honest, industrious, and thoughtful farmer, as his eye slowly moves along the columns of his weekly paper, and falls on an account of some Temperance Meeting, where the enthusiasm of the crowded and orderly assembly was excited by a statement of the great decreased consumption of malt, consequent upon millions having taken up a cheaper, healthier, and happier mode of living, than starving themselves upon "barley broth;" or, as perchance, he reads with amazement the startling statements of some Temperance periodical or tract, which some kind hand has put in his way. Now as we suppose the enquirer is as kind as he is honest, a lover of his fellow men, as well as a lover of his own family, we will answer his anxious inquiry as to one particular only. Multitudes of the good Scotch people, have the art of making "barley broth," not such, indeed, as many have made, to the ruin of the health, comfort, peace, and salvation of tens of thousands of misguided men and women, but most palatable and nutritious.

food. Having spent eight years in Scotland and Shetland, I may be permitted to speak of what I have frequently seen. They steep the *pearl* barley, and boil it well, with the addition of a small portion of meal, and a large quantity of various kinds of vegetables, and it makes a dinner as far surpassing the malt liquor so loudly praised by many, as the gas lights of the nineteenth century surpass in brilliancy and utility, the deceitful vapours of ancient morasses. It is stated, there are about six hundred thousand drunkards in Great Britain. These with their families may amount to three millions of individuals. Suppose each of these to lose one dinner in a week, through drinking; this will give the enormous amount of 156 millions of dinners every year; but were all to become sober, and have this weekly dinner on this really good Scotch barley broth, nearly 5000 tons would be wanted for this purpose alone. Thus the farmer, butcher, and others would be benefitted, and not an individual injured. Surely Christian farmers should be concerned to imitate Him, who "came not to destroy men's lives, but to save them," rather than from a fear of not finding a market for their barley, imitating him "who goeth about seeking whom he may devour."

To Mr. Firth.

R. TABRAHAM.

Leeds, March 7th, 1842.

Sir,—There is a sentiment of Dr. Young's to the effect that time lost is suicide, where more than blood is spilled; and, from a conviction of its truth, I have come to the conclusion, to seize every favourable opportunity for the introduction and defence of my favourite principle, *teetotalism*. In my stay at Normanton, the other day, waiting the arrival of the train, I handed over to certain individuals the Pioneer for March, the leading article of which is a continuation of an analysis of the anti-Christian resolutions of the Conference, wherein you condemn the use of intoxicating wine at the sacrament. You state, "it should never be forgotten, that drunkenness is the effect of a physical disease, deeply embedded in the system, and hereditary in its nature."

The fact of drunkenness being a disease, appeared to some to be a novel doctrine, and set considerable agitation and reasoning afloat as to its truth. I told the party I quite concurred in the sentiment of the Editor, and came to my conclusion in the following manner. That as cause and effect always agree, every individual is drunk in proportion as he takes that which intoxicates. Now intoxication is a partial insanity, a disease of the brain, a prostration of intellectuality and moral sentiment, and highly destructive of physical energy, thus neutralizing the power of healthy procreation, and receiving, in awful application, the wrath of *Jehovah*, who was declared, in the early age of the world, to be "a jealous God, visiting the sins of the fathers upon the children, unto the third and fourth generation," &c. hence the opinions of some Christians and heathens will not here be out of place. It was the opinion of one of the early Christian writers, that "drunkenness is a distemper of the head, a subversion of the senses, a tempest in the tongue, a storm in the body, the shipwreck of virtue, the loss of time, a wilful madness, a pleasant devil, a sugared poison, a sweet sin, which he that has, has not himself, and he that commits it is not only a sinner, but is himself altogether sin." The Spartans brought up their children to loathe this odious vice, by shewing them a drunkard, upon whom they gazed as at a monster. Among even the heathens, "he was accounted the best man, who spent more oil in his lamp than wine in his bottle."

The Primitive Christians drank as those who remembered,

that they must pray afterwards. Besides, another effect of this vice is poverty. Solomon says, that "the drunkard shall come to poverty." When Diogenes heard a drunkard's house cried for sale, "I thought," said he "it would not be long before he swallowed his house also." Drunkenness is a deadly sin; the scripture declares in positive language, that they who commit it, have no inheritance in the kingdom of God. O tremble, ye tipplers! who are the professed friends of Jesus! But its still more deadly character is, that it is an inlet to every other vice. Jerome says—"I will never think a drunkard to be chaste." It is noticed by some one to be the devil's bridle, by which "he turns the sinner which way soever he pleases;"—he that is overcome by this sin, can overcome no other. Augustine calls this vice "the pit of hell, from which it is next to impossible to recover those who have once fallen in."

But, query, said a Minister of the Gospel to me, a day or two ago, "are not your sentiments Utopian? Cannot I take a little without exposing myself to divine wrath?" Surely not, was the answer. The foregoing scripture will be quite in place, as conclusive. If taking those liquors be a physical evil, their effect is no moral good; and Solomon says, "he that breaketh a hedge, a serpent shall bite him,"—he verily is a drunkard who takes the drunkard's drink, and hence appears the necessity of teetotalism.

COMMERCIAL TRAVELLER.

THE JOURNAL OF JOHN STAMP.

Their hearts must be hardened, their eyes must be blind,
Who think that strong drink has not injured mankind;
So far and so wide has its withering spread,
That thousands are dying and millions are dead.
The hot-bed of lust gave this upas tree birth,
Which has blasted and brought forth a hell upon earth;
And, to make its rank growth still more rapid and sure,
Moderation has dunged it with bible manure.

Sir,—Since my last communication on the great subject which lays near our hearts, I have not attended many Temperance Meetings, owing to slight indisposition; yet, let me tell you, sir, I never let a Lord's day pass, when I speak for my heavenly master, but I agitate the great question more or less; and hope still to do so, until this poor lisping, stammering tongue lies silent in the grave. During the past month, I have spoken twice in the Lodge, which was crowded as usual, and several signatures were obtained.

21st and three following days, I spoke at that *holy, malting, brewing, wine-selling place*, Pontefract. All the Churches in this part swarm with dealers in liquid death and distilled damnation. My opinion has long been, that for a maltster, brewer, wine merchant, or jerry lord to preach or lead classes is as inconsistent and as wicked as to deal in slavery. Thus, while these pretended lovers of Jesus go canting to preach or lead their class on God's holy day, their own breathing holes of Hell (brewhouses) are sending a blasting tide of ungodliness enough to destroy the effect of all the ministrations of religion in the neighbourhood. The Hell broth of these cauldrons of wickedness, *hot at all times*, on the Sabbath boils over, and fills the town with its deadly scum.

Some may and do think I am over hard upon the traffickers, but the full time to speak out has come. If it be a sin to make and sell, it must be a sin to buy and give. Hear Finney on the dark subject: "That man who, for the sake of gain, will sell rum or any intoxicating drinks to his neighbour, and puts a cup to his neighbour's mouth, and would thus consent to ruin him body and soul, would consent to

sell him into slavery to promote his own selfish interests, if he could do it with impunity; and if he did not rob or murder him for the sake of his money, it certainly would not be because the love of God or man restrained him." Hear this, ye holy traffickers, and either give over pretending to piety, or shut up your slaughter-houses.

JOHN STAMP.

Belfast, February 12, 1842.

My dear Sir—The public-house business in Belfast is nearly ruined by the late visit of Father Mathew to the North. "True Temperance" is now the order of the day here. A few more successes such as we have had lately, will banish the mischief-making business from our town. If I can possibly do so, you shall have an account of the state of the cause in this place for one of your "Pioneers."*

A gentleman who has taken great interest in the good work, has written the inclosed piece of poetry, for your publication, should you consider it likely to interest your readers.

Yours truly, E. GRUBB.

THE WARS OF BACCHUS AND BARLEYCORN.

In our dear land, Bacchus long reign'd,

And sway undivided maintain'd;

He many a bloody battle gain'd

O'er foes of noted bravery:

Against him rivals took the field,

But neither target sword, nor shield

Required he—yet forced to yield

Were porter, ale, etcetera.

In humble walks of the creation,

He forc'd them to a lowly station;

No higher honours in the nation,

Were theirs than household deities.

At length a conqueror arose,

Whom few were able to oppose;

And trampled sore were Bacchus' toes,

By fiery, bold John Barleycorn.

They set a time to fight it out,

And in the field had many a bout;

Bacchus at length was put to rout,

With loss of men and property.

Some few there were who still adhered

To Bacchus, and his name revered;

The men of broad cloth greatly feared

That he would perish utterly.

The cause of both they had at heart,

With neither could they think to part,

And therefore tried their utmost art

To reconcile the champions.

Both's best, they said: "it would be wrong

To lose the old or miss the young:

Great Bacchus we have worship'd long,

We'll also worship Barleycorn."

Thus pledg'd, they strictly kept their vow;

They ne'er for once forsook their plough,

As some too often do so now

In matters of more consequence.

* A general statement of statistical information would be of great service, and be a high treat to our readers.—Ed.

The altars sacred to each God,

The path of each they daily trod;

And, whether at home or abroad,

They worship'd both with fervency.

In ancient times the hoary sage,

Would feel such an unbounded rage

Against the wicked of his age,

That he would rend his covering;

Sackcloth and dust he would put on;

Would mourn for crimes he had not done,

For fear that foreigners might come,

And ruin quite the country.

And there were those who bravely died;

Those who the tyrant's wrath defied;

Those who the world and flesh denied,

In prospect of futurity.

Than those good men, ours further go:

Just see them, in a drunken row,

Deal death with many a bitter blow,

In honour of their deities.

No rack nor gibbet men ours need;

A night's debauch will do the deed;

They can accelerate death's speed

By suicide or duelling.

Ours never scout good earthly things;

They like the joys the table brings;

And to the board each brother clings,

Till prostrate to his deities.

In matters worse than 'dust they'll lie;

So much resign'd as scarce to sigh,

Till one would think them like to die

In honour of their deities.

Both honour'd thus a truce ensued,

Though Bacchus was well nigh subdued;

Men thought no strife would be renew'd

Between the great belligerents.

But now you can behold from far

The bloody deity of war,

Come thundering on his iron car,

To recommence hostilities.

The steeds were spurr'd by a divine,*

Who onward cheer'd the God of wine,

And hereby thought to undermine

The kingdom of John Barleycorn.

He's very likely to succeed,

He has placed Bacchus in the creed;

And sure that is no common deed,

To change him to a Christian.

Prophets and all good men oft said

Of Bacchus, "they were much afraid,"

As he in every filthy trade,

Was constantly a dabbler.

The great King wished us to be wise;

He wished us Bacchus to despise;

Away from him to turn our eyes,

Or bad would be the consequence.

* Edgar.

Could Solomon look from his height,
His heart would flutter with delight,
To see himself at last set right

By our stout moderation man.
Our Dr. has shewn much address :
To Bacchus standard we must press ;
We cannot see him in distress,

As now he's dubb'd a sound christian,
Each holy man of every class,
Must to the bottom drain his glass :
There's none will let the goblet pass,

But a Teetotal Infidel.
Who'd shew himself a man of spunk,
Must tittle till he's well nigh drunk ;
He's safe while he can keep his trunk

From the earth rolling over it.
Those cynics who do naught but snarl,
Who with both jars and bottles quarrel,
Should know between the glass and barrel

Is moderation's dwelling place.
Now Bacchus undisputed reigns,
As each good man his goblet drains ;
And sure the Dr. for his pains,

Will rank as a great general.

JAMES STEWART.

Belfast, February 12th, 1842.

CONVERSATION IN OUR OFFICE.

(From the American Temperance Journal.)

Visitor.—Is not Mr. Delavan about ruining our good cause?

Reply.—This is as if one should have asked, at the close of Washington's life, Is he not about ruining his country?

V. But I am afraid he is ; this new move must be taking wine from the communion.

R. We are not aware that he is doing that. We have heard of no such thing. He would have the churches, if practicable, remove imitation wine, drugged wine, alcoholic wine, nothing else.

V. But there is no other wine than alcoholic wine. The world never heard of any other, and the Bible knows of no other.

This question was no doubt occasioned by the publication of *The Enquirer*, a large quarterly temperance periodical, edited and published by E. C. Delavan, Esq. at Albany, and devoted to the discussion of the wine question, with a view to the substitution of unfermented for fermented wine at the communion. The facts and statements contained in the first number of this important publication, are of deep interest to the religious world, and well deserve careful perusal.

R. Did not the Saviour say, 'No man putteth new wine into old bottles, lest the bottles burst.' That, we believe, meant alcoholic wine.

V. Well, I confess I never thought of that passage.

R. Nor of this, perhaps, 'Thy presses shall burst out with new wine'; and several others.

V. But the Saviour used fermented wine at the Supper, and we ought too.

R. Are you sure of that? and if he did, did he not also use unleavened bread; and are you punctilious in the use of that? Think a moment. Your conscience is not disturbed

at departing from a circumstantial in the bread, perhaps from mere convenience; why should it be in departing from a circumstantial in the cup, when it may be, that the age in which we live, and the circumstances in which we are placed, may make it necessary to save a brother for whom Christ died.

V. But I think it is the business of the churches to regulate their own matters, and not of temperance men or temperance societies.

R. We are not aware that temperance societies have undertaken to do the work of the church. They attend only to their own work, which is rooting intemperance out of the world; and in doing this, they respectfully ask the churches whether it is necessary for them to sustain the manufacture and sale of intoxicating drinks. This, we believe, is the height of their offence.

V. But they do very wrong in agitating the subject. It is not their province.

R. Indeed, sir, then we beg pardon for what we have now said; though we hope we constitute a part of the Church; but we were drawn into it by your own inquiries, and we believe the temperance men have generally been drawn into it by the objections which have been made to the spread of teetotalism. Perhaps now the Churches will be induced to give the subject a full investigation. This, we believe, is all Mr. Delavan asks for; and if his work throws any light upon it, all should be thankful. If it does not, his error will soon be exposed. Will you please, sir, accept a copy of his work, and give it a perusal.

V. I will, with pleasure—good morning.

THE PLEDGE.

Total Abstainer.—Why should I pledge myself to any fellow-creature, or to any society of men, to abstain? I can do so without joining a Teetotal Society.

Teetotaler.—Our pledge is the grand and firm centre around which the present glorious Temperance Reformation has turned.

It serves as an assurance that our principles are decided.

It is a defence against temptation from friends, opposition from enemies, and a proof of moral courage.

It is a lovely bond of union between our members everywhere, sweetly constraining them to mutual help and encouragement in the good cause. And lastly,

It is a public testimony against the vice of intemperance and the cause of it, the use of intoxicating drinks.

(Cornwall Teetotal Journal.)

VARIETIES.

Continental Temperance.—A German temperance pamphlet, the fourteenth edition of which has just appeared, called *Das Haus Kreuz*, reckons that the number of drunkards in Prussia is 270,000; in Hanover, 300,000; in Hesse-Cassel, 13,000; in Mecklenburg, 10,000; Lippe, 1600; and Waldeck, 1200.

The Traffic.—The total quantity of foreign spirits introduced through the port of London, for home consumption, for the year 1841, was 1,331,302 gallons; showing a decrease of 43,386 gallons, as compared with the preceding year. The decrease has been chiefly in rum.

A Gratifying Fact.—In 1825, there was sold at Grand Lake, Queen's County, by thirty tavern keepers, *one hundred* puncheons of rum! In 1840, there was sold at the same place, by *one* tavern keeper, *one puncheon* of rum.

Results of a Wine-Drinking Minister's Example.—The following was recently related to us as a *positive fact*. A certain Doctor of Divinity in Philadelphia was delivering a lecture on temperance, in which he undertook to defend wine-drinking from the scriptures. After he had closed, a gentleman rose and requested permission to address the meeting. Permission being granted, he remarked he had known a young man who was addicted to intemperance, who at length, by the affectionate and persevering persuasions of his friends, was induced by them, to their great joy, to sign a pledge of total abstinence from all that intoxicates. Still the appetite was strong, and he found it difficult to control it. At length, being present where the glass of wine was offered, he saw a clergyman take the intoxicating cup, at the same time saying a few words in defence of the practice. This was too much for the young man's resolutions. If a *clergyman* could drink wine, and quote scripture for authority, why not he? He yielded. His downward course was then rapid, and he soon died of *delirium tremens*. Pausing for a moment, while his bosom seemed bursting with emotion, he added—That young man was my *only son*; and the Reverend Doctor, who has addressed us this evening, was the *clergyman* by whose example he was induced to break his pledge.—*Maine Temp. Adv.*

Wressell, near Howden.—The first anniversary of the Wressell Temperance Society was celebrated on Monday, March 7, 1842, in the following order. The parish church having been kindly lent for the occasion, the Rev. W. Wilkinson from Bubwith, read prayers, and the Rev. J. M. Holt, vicar of Fulstow, Lincolnshire, preached an appropriate sermon from James iv. 17. The Church was densely crowded, and we noticed several influential persons, who, we believe, never listened to an address on the subject before. A public tea meeting was afterwards held in a spacious tent on the premises of Mr. John Jackson, who little more than twelve months ago, was as notorious for his drunken habits, as he now is for his zeal and activity in the Temperance cause. Himself and three of his sons are Rechabites; and it is but just to observe, that this meeting was got up principally by the exertions of Mr. Jackson and his family. The Rev. J. Bruce, Independent Minister, at Howden, occupied the chair. The meeting was addressed by the chairman, Messrs. T. Houfe, of Brighton, J. Jackson, of Wressell, J. Sails and R. Johnson, of Howden, and by the Rev. J. M. Holt, who, by one of his humorous and pathetic appeals, rivetted the attention of his audience for upwards of an hour; at the conclusion, 14 signatures were obtained.

On the following evening, the Rev. J. M. Holt delivered a lecture in the Primitive Methodist Chapel, Howden. The chapel was so much crowded, that several were unable to gain admittance.

Captain E. P. Brenton, R. N. in his evidence before the Committee of the House of Commons, thus speaks,—“I think we are mad in going on as we do; it is an absolute act of insanity to allow this dangerous article on board, *ten thousand times more dangerous than gunpowder.*”

The evil influences of the intoxicating draught on our seamen, are thus summed up by the Rev. John Harris, the talented author of the Prize Essay, “*Britannia*,”—“Insubordination, disobedience of orders, refusal to do duty, improper and contradictory orders and directions on the part of the officers, sleeping on the look-out or at the helm, occasioning ships to run foul of each other, and one or both foundering, steering wrong courses and frequently causing

shipwreck, ships taking fire from the drawing off of spirits, crews getting to the spirit cask and all getting intoxicated.”

“The spirit store on board ship,” says Sir E. Codrington, “is an injury instead of a good. I have had the best men under my command, men who on account of good conduct had become my own boat's crew, without any officer ever to look after them; those very men have been seduced by liquor and have deserted.”

“Of all the punishments on board ships,” says Captain Brenton, R. N.—“I think ninety-five of the hundred are owing to drunkenness.”

A large ship-owner states, “I scarcely ever suffered a loss at sea but which was caused by strong drink, a great proportion of all shipwrecks are occasioned by it.—I sent out a vessel on a special agreement that no spirit should be taken on board, the captain broke his promise, took on board four gallons of brandy, which he drank in about four weeks, and that four gallons of brandy cost me *four thousand dollars*.—I am resolved never to send out another vessel under the command of a man who will either use or allow it.”

Who has not heard of the burning of the *St. George*, in 1759—of the dreadful shipwreck of the *Halsewell*, East Indiaman, in 1786—of the *Edgar*, blown up at Spithead—of the terrible explosion of the *Amphion*—of the burning of the *Duke of Kent* in the Bay of Biscay—of the terrible fate of the *Rothsay Castle*, the horrific details of which are yet indented in our very hearts; the wretched captain drunk, and having the care of one hundred and twenty lives on board, not only refusing to put back to port, but even to make any signal of distress, or hang out a single light; and as if in judgment upon him, the drunken captain was foremost of the first fifty that were plunged into a watery grave; and there amidst the foaming billows and the lashing storm, perished in that dark night, more than a hundred precious lives, and all, all occasioned by the ruthless destroyer alcohol.

“In May, 1839, I took the Teetotal pledge,” writes the Captain of a large ship, “since which I have been in Africa, Asia, and various parts of Europe—from the burning sun of Africa, to the intense cold and storm of the Black Sea—and never did I enjoy better health in all my life; my officers and men are all Teetotalers, and a happier crew never sailed the seas.

At Constantinople, a captain of a brig asked me, “what is the reason you have so little trouble with your crew? all the ships in the harbour have disturbances but yours.” Said I, “Why, sir, all my crew are Teetotalers; that is the reason.”

North Cave Festival.—The Teetotalers and Rechabites went to Church, where they were addressed by the Rev. T. H. Terry, of Seaton Ross, from I. Thess. v, the latter clause of the 7th and the whole of the 8th verse—“They that be drunken,” &c. The Rev. Gentleman spoke at some length, and shewed why all Christians ought to abstain from all intoxicating drinks; after which, we proceeded down the street to the Church School Room, to tea; the band making the town ring with their loud peals of music. After tea, the Rev. T. H. Terry, who was called to the chair, gave a brief address. The meeting was also addressed by the Rev. R. Tabraham, of Selby, and Mr. Stamp, the Temperance Hero. At the close of the meeting, two signed the pledge, and the assembly separated, highly gratified with the day's proceedings.

R. WATSON, Secretary.

CORRESPONDENTS:

Letters post paid, and Parcels delivered free of expense, Ward's Temperance Hotel, 47, Myton Gate.

JABEZ EDEN, PRINTER, MARKET-PLACE, HULL.

THE
HULL TEMPERANCE PIONEER.

EDITED BY R. FIRTH,

Secretary to the Hull Temperance Society.

[No. 5.]

THURSDAY, FEBRUARY 1, 1838.

[PRICE ONE PENNY]

HULL TEMPERANCE DECLARATION.

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

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

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

DEAR SIR,

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

PUBLIC DISCUSSION AT BARTON.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

1 proportion (i. e. part) of hydrogen, by weight.	1,25	or per cent.	6,67
1 proportion of carbon	7,50	or per cent.	40,00
1 proportion of oxygen	10,00		53,33
	18,75	or 18½	100.

Alcohol, according to the experiments of Saussure is composed of

3 proportions (or parts) of hydrogen, by weight.	3,75	or per cent.	13,04
2 proportions of carbon	15,00		52,17
1 proportion of oxygen	10,00		34,79
	28,75		100.

From the above we see, that Sugar is formed of

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

and that Alcohol is formed of

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

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

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

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

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

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

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

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

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

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

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

BRIGG TEMPERANCE SOCIETY.

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

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

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

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

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

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

TO THE EDITOR OF THE HULL TEMPERANCE PIONEER.

DEAR SIR,

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

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

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

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

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

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

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

I am,

Dear Sir,

Your's sincerely,

JOHN WINTERBOTTOM.

Barton, Dec. 28, 1837.

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

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

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

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

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

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

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

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

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

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

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

CHARLES JACKSON.

Barrow, January 20th, 1838.

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

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

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

PUBLISHED, PRICE ONE SHILLING,

AN ESSAY

ON THE

NATURE AND PROPERTIES OF ALCOHOLIC DRINKS.

By Thomas Beaumont Surgeon.

LONDON: SIMPKIN, MARSHALL, & CO.

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

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

TO CORRESPONDENTS.

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

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

Sold by Noble, Bookseller, Market Place, Hull.

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

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

THE
HULL TEMPERANCE PIONEER.

EDITED BY R. FIRTH,

Secretary to the Hull Temperance Society.



No. 7.]

MONDAY, APRIL 2, 1838.

[PRICE ONE PENNY]

HULL TEMPERANCE DECLARATION.

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

ANNIVERSARY OF THE HULL TEMPERANCE SOCIETY

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

MY GOOD FRIENDS,

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

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

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

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

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

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

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

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

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

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

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

He describes in the following inimitable manner, Thersites

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

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

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

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

MR. FIRBY, smith, a reclaimed character,---Mr. President, Ladies and Gentlemen, it is with sincere pleasure, I am able to state, I have been a tee-totaller sixteen months; and I can lay my hand upon my heart and say, my pledge is as immaculate as when I received it from the Temperance Society. We look at the Temperance Society from the end which is to be answered; and it is most strange and unaccountable, that so many of our christian brethren, seeing that our society is crowned with so many trophies of success, should give up their little drops for the benefit of others? Were the principle bad, there might be some reason; but am I, who am a

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

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

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

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

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

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

- "One drinks because he's dry,
- "As we are often told;
- "Another can't refuse a pot,
- "Because he's very cold;
- "A third will drink because he's wet,
- "Its benefits to try;
- "A fourth must sure a tankard have,
- "Because he's very dry;
- "Another must a bargain make
- With a glass to strike it;
- "While one and all the liquor take—
- "Why?—because they like it."

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

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

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

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

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

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

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

BARTON.

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

BRIGG.

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

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

TEMPERANCE TEA MEETING.

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

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

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

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

THE HULL TEMPERANCE PIONEER

EDITED BY R FIRTH

Secretary to the Hull Temperance Society.

[No. 9.]

FRIDAY, JUNE 1, 1838.

[PRICE ONE PENNY]

HULL TEMPERANCE DECLARATION.

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

IMPRUDENT OPPOSITION.

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

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

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

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

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

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

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

Lastly this Rev. divine asserts, "TEE-TOTALISM

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

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

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

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

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

TO THE EDITOR OF THE HULL TEMPERANCE PIONEER.

SIR,

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

"LEGION,
For we be many."

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

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

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

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

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

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

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

AN APPEAL TO CHRISTIANS.

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

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

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

JUNIUS.

Barton-upon-Humber.

GLEANINGS OF FACTS.

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

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

A FRIEND.

TO THE EDITOR OF THE HULL TEMPERANCE PIONEER.

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

"Men may live fools, but fools they cannot die."

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

entirely. Bring the man whom tee-totalism has made infidel or made man wicked, his wife less comfortable, profaned the sabbath more than he did before or attended the church of God less. Such a man in our ranks cannot be found, and hence the charge is as groundless as the ignorance is great of those who make it." It may be said, that morality at Temperance Societies are not religion; but if they are a part of our religion, I am much mistaken, and happy I am to say, that I think the morals of this country are on the improve, and Temperance Societies have had a great share in producing improved manners and habits of the people of this country. Drinking at private parties to excess in the middle and higher classes, is discouraged; and I trust we are following the example of our foreign neighbours in this respect. May we copy their example in everything that is good, only, and avoid the evil. In allusion to bygone days, and as a proof of our improved state of society, I may relate the anecdote of Dr. Franklin, which has gone the rounds of some of our newspapers. It appears, that our countrymen, in his day, had taken over with them the baneful practice to America. It was a common circumstance, that at convivial parties, when all had partaken of the good thing of the table to satiety, for the host to lock the room door and compel his guests to drink to excess. Franklin had been at one of these parties, was resolved to teach them a lesson in another way, and in retaliation invited to some company to his hospitable board. After having sufficiently enjoyed themselves, he ordered in more substantial provisions such as legs of mutton, &c. and locked the room door, declaring, they should finish before their departure, protesting it was quite as reasonable to be made to eat as to drink to excess. The anecdote, I think, is a good one, and worthy of the philosopher. I find with satisfaction that you have got a Female Society connected with the Hull Temperance Society. This if properly conducted may be of great value, not only amongst themselves, but also in bringing about reformation amongst the other sex. Female influence will go a great way. It is felt not only at the humble fireside but even at the most exalted and refined courts in Europe; and why shall not its salutary influence be exercised in one of our most christianizing institutions in our happy land? If females were wise in making matrimonial engagements, a temperate and industrious character, would always have a preference over pecuniary prospects and family connections. Let them look around and see what dreadful devastation intemperate habits have produced; see how the brightest prospects have flown before this inveterate disease like chaff before the wind. While I thus address the females on this head, trust they will bear with me a little, if I remind them how much of the happiness of a husband and family depends upon their prudence and conduct in the management of their domestic concerns. The fault is not, my dear friends, all on one side, and sometimes from our very nature the conduct of the rib, intended for our help, is too often overlooked. It is only fair, that each back should bear its own burthen. Let us see how often bad habits are induced by the conduct of the wife. A happy couple in humble life have commenced the world depending on the industry and labour of the husband; all goes on pretty well for a short time. Bye and bye a family comes on; the wife begins to grow careless both in her house and person; and of course the children partake in appearance of this lamentable disposition. The husband returns in the evening from a hard day's work which he has gone through with comparative pleasure, knowing the satisfaction and comfort his wages will produce at the end of the week. When he enters his own cottage instead of finding a clean wife and fireside, and last, but certainly not least a clean healthy child (the delight and solace of his evening) he finds his wife next door, a dirty house, and a child not fit to take up in his arms, clothed with rags, which might have been repaired in the time spent gossiping with a similar unworthy neighbour. There is a kettle boiling for a cup of tea, the delightful refreshment beverage for the poor as well as for the rich man's table. On the contrary, everything is out of order; comfort is to be found; he looks round about; his temper is ruffled; and to avoid worse consequences, he quietly withdraws. Ah

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

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

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

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

TO THE EDITOR.

DEAR SIR,

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

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

I remain yours sincerely,

A PIONEER SHAREHOLDER.

Hull, May 7, 1838.

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

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

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

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

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

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

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

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

HULL TEMPERANCE TEA MEETING.

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

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

TO CORRESPONDENTS.

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

Correspondence not noticed will appear in our next.

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

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

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

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

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

THE
HULL TEMPERANCE PIONEER.

EDITED BY R. FIRTH,

Secretary to the Hull Temperance Society.

[No. 10.]

MONDAY, JULY 2, 1838.

[PRICE ONE PENNY.]

HULL TEMPERANCE DECLARATION.

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

NORTH OF ENGLAND FEMALE TEMPERANCE SOCIETY.

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

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

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

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

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

ANNIVERSARY OF THE HULL FEMALE TEMPERANCE SOCIETY.

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

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

MY GOOD FRIENDS,

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

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

It is not without feelings of diffidence, the committee of the Hull Female Temperance Society lay before the public their proceedings during the past year. The first Female Meeting, in Hull, was held in Mr. Ward's house, Moxon-street, April 3, 1837; and, deeply impressed with the evils of intemperance among their own sex, the Ladies of the Hull Temperance Society, formed themselves into a committee about ten months ago for the purpose of carrying out more efficiently their own specific object. The Temperance Society, from the peculiar positions occupied by inebriates, naturally divides itself into two branches, male and female. Each branch has its own class of duties specially appertaining to itself; and hence, as the females are disqualified from carrying out all the objects of the male branch, so are the males equally unfitted for efficiently performing all the duties appertaining to that of the females. It is hardly requisite to state that one of the primary duties alluded to, is that of visiting those who are abandoned to intemperance, and endeavouring to persuade the moderate drinker to give up her "littie" for the sake of others, as well as to be an inducement to her husband, friends and acquaintance. The visiting system has afforded the committee extensive opportunities of knowing the evils of intemperance among some portions of their sex; and they are convinced, that the ladies of this town have but a very limited conception of the misery and immorality consequent upon drinking, or they would come forward and endeavour to promote the cause of total abstinence, which as a means to an end is, under the blessing of God, above all others best calculated, as a remedy for intemperance and its train of vices. By the instrumentality of visiting and the weekly meeting, 40* females have been reclaimed, some of whom

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

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

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

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

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

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

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

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

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

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

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

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

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

such, and we rejoice to advocate the noble cause of total abstinence in this place. That the Lord in His kind providence has made us the honoured instruments in His hands of dispensing good to our fellow creatures, is a source of unmingled joy. Within this sphere of christian labour falls the advocacy of the cause of tee-totalism—WE SAY NOTHING OF MODERATION—to see what blessed effects result from tee-totalism, and the thousands and tens of thousands of families made happy, and miserable homes the abode of contentment and peace, is to my mind a rich feast of mercy. We are sorry, that the cause has not received that general support which its importance demands. In ages past, this blessed principle was acted upon. Then our forefathers enjoyed peace and health, and lived much longer. Liquors are now being branded on every side; and we are getting fresh accession of members, and shall continue getting. Some whose zeal is greater than their knowledge, say, "we are placing tee-totalism before religion," but this charge we emphatically deny. The gospel will achieve wonders, and is supreme in our regards. It is that very gospel which urges us to advocate the tee-total cause to make men moral, sober, virtuous and happy. They ask what have females to do with it? but we ask again, what have they not? Females have like affections, like principles, like minds, like homes, like interests, and a like eternal destiny as their male brethren. If men suffer, females have to sympathize with them. Their interests are identified and cannot be separated. Then have we not sufficient reason to promote that cause which makes a woman's house the dwelling of happiness? It is now twenty years since I, and thirty since my colleague became acquainted with our good friends at Hull. Though poor, we trust we are honest; and we should think it strange, indeed, to be out of this good cause of total abstinence. (Miss Ann Carr, *I would not be out of it for the world!*) The female was not taken out of the foot of man to be trampled upon, nor out of his head to rule over him, but out of his side to be a partner to him. Thus then appears the necessity of the Female Temperance Society. We have brought our banner with us (Miss Ann Carr, and a handsome one too!) Though our banner is blue, we have no political allusion in it. Its blue is an emblem of purity. (Miss Carr, *true blue!*) Tee-totalism promotes purity of design and motive, leading to goodness and virtue. Tee-totalism will not fade, till the nation be finally redeemed from intemperance, and, under the spirit of God, universal righteousness reign, peace on earth, and good will to man. The star is the light to the shipwrecked mariner. To him our tee-total principle is rising, and we hope he will be ready to receive its light and influence. Our inscriptions are peace and unity. Men may divide and separate, but this is our motto. I remember reading an anecdote of a cottage and family being surrounded by a great flood. The wind blew, and the rain fell. No one durst venture with the life boat, till at last a sailor I believe, (Miss Carr, *very likely!*) leaped into the boat, buffeted the rolling waves, rescued the perishing family, and brought them, amidst the acclamations of the multitude, safely to land. A gentleman stepped forward with a reward, but which the sailor rejected stating that he might give it to the distressed family: the pleasure of having done good to his fellow beings is its own reward (Miss Carr, *it is the blood of a sailor!*) Thus it is with tee-totalism. The world is in a sea of alcoholic liquors tossed by the stormy winds of the infernal world. Tee-totalism, in the life boat of the bible, goes forth and rescues the drinking world from impending death. From the principle involved in this anecdote, my christian females, we signed. We feared not to enter our life boat; and we shall under divine guidance, continue to buffet the alcoholic waves, until our course is finished, and after death we anchor in the haven of eternal rest. Is not the necessity great, when we consider that in London alone, there are 30,000 prostitutes, and shall any fastidious and clinging disposition to wines or beers, interfere with this great, this momentous duty? Forbid it Heaven--- forbid it everything which is good and virtuous in the character of British Ladies! Miss Williams proceeded at considerable length in her beautiful peculiar style, but of which our limits prevent us from giving a longer account. She concluded with the following lines:

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

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

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

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

SECOND EVENING MEETING, TUESDAY MAY 22nd

JOHN WADE ESQ. IN THE CHAIR.

MY GOOD FRIENDS,

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

Mrs.—Mr. President, Ladies' and Gentlemen. I stand here as a reclaimed character. I have now been fourteen months a tee-totaller. I was once a miserable and unhappy being; but thank God, I am now a happy woman. So wretched was I when I had been drinking, that I thought I would commit suicide; but I thank the Almighty, He has kept me 'till I have seen the error of my ways. I little thought, at one time of my life, that I should ever become intemperate. I took non 'till I was twenty years of age. However I began to take little drops through grief and persuasion, 'till I was overcome. My neighbours soon discovered my habits; and I lost their acquaintance. The consciousness of my own shame made me worse. It was not that I like intoxicating liquors. Having taken one glass, I was almost insensibly led on 'till I was gone. In the midst of my distress I often wished myself dead, and in the bitterness of my soul frequently at Hell. If I appeared in gle it was not so. Though apparently cheerful, sorrow sat upon my heart. Then again I thought every body despised me, but I can say with truth now, that I am respected as I never expected to be. Some persons say, they only take a little drop and that they shall never become drunkards. This is no safe reason, as I can verify by my own experience. I once thought so, and yet after all my thoughts were wrong. At first one glass served; in a little time one glass produced little effect then I took another, and another, and so on. It is the nature of drink to produce this effect, and every one of experience knows what I say is true. The course of intemperance was thus entered upon, which has led me into so much misery and pain. The last six years, I had no cause for a good husband but the drinking system had laid so strong hold on me, I felt some way, as if I could not give it up. I am sorry to think I did not give up these bad habits long since. I hope, if there are present any unfortunate females, such as I once was, that they will be like me now, a staunch tee-totaller. When I had the habit of drinking, I went to no chapel on a Sunday; but I rejoice to say, attendance is now a pleasure to me, and hope, through the Divine blessing, it will be a means of saving my soul. I never intend again to take another glass. So great have been my sufferings in mind and body, that it is quite impossible to describe them, I was so conscious I was doing wrong to a kind husband, who was doing every thing to draw me away from that accursed drink! But my desire is now to be happy, and make him happy as an amends for my past misconduct. Do then let me persuade all of you to sign the noble pledge.

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

the time when in the place of one we shall have one hundred. I feel so much elevated that I shall think no pains great to seek out the lost drunkard. When I see a reformed sister, she rejoices my heart, and I regret that we do not do more. Tee-totalism under the blessing of God will bring such a happiness as nothing but strong drink can take away. So convinced am I of the utility of the system, that I am determined to advocate it, not caring who may oppose it. It is from God, and it is sure in His hands to prosper. We do not lament much, when our husbands were drunkards, but now is the time of rejoicing, especially as our husbands spend their time with us at home and bring us their money instead of merely with the landlady. This is far better, at least we think so, in wasting it at the public house. Some say we are going mad, we be mad, we hope we shall continue mad. Happiness is all around us. The contrast is so great, we scarcely know how to contain ourselves. I wonder all of you do not experience this happiness; but I am persuaded, many persons are getting their eyes opened—religion is prospering, and God is glorified. Some persons giving up this little drop, is a great self denial, yet greater than to those who have taken a great quantity. It is generally admitted that persons who take strong drink feel worse after having taken it. I have been the mother of ten children, and I have not taken as much as my child on an average during my confinement, but my husband being fond of it, always took care to have a good stock in readiness; for he said it would do me good, but I never do doubt he thought a little would do him no harm. When a drunkard my husband was very cross, but now his temper is like the world turned upside down. At one time the children trembled at his approach. All this is done by the word of God, and the children rejoice to hear his footsteps. I hope the time is not far distant, when this large room will not hold us (Miss Carr, that will soon be!) Come my female friends, try the principle and unite with us in this glorious cause.

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

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

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

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

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

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

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

Leeds, May 30th. 1838

SIR,

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

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

Praying all Peace and Prosperity to the good cause,

We remain yours sincerely
ANN CARR, MARTHA WILLIAMS

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

Correspondence not noticed will appear in our next.

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

THE HULL TEMPERANCE PIONEER.

EDITED BY R. FIRTH,

Secretary to the Hull Temperance Society.



[No. 11.]

WEDNESDAY, AUGUST 1, 1838.

[PRICE ONE PENNY]

HULL TEMPERANCE DECLARATION.

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

POLITICS VERSUS TEMPERANCE SOCIETIES.

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

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

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

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

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

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

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

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

ANNIVERSARY MEETING AT EXETER HALL.

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

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

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

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

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

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

FEMALE ANNIVERSARY CONTINUED.

Miss Ann Carr's Speech continued.

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

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

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

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

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

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

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

TO THE EDITOR OF THE HULL TEMPERANCE PIONEER.

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

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

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

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

Your sincere friend,
NO MEMBER.

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

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

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

TOBACCO AND SNUFF.

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

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

HULL ANTI-TOBACCO DECLARATION.

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

HULL ANTI-SNUFF DECLARATION.

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

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

THE BRITISH ASSOCIATION

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

FIFTH ANNUAL CONFERENCE.

HELD IN THE TOWN HALL, BIRMINGHAM,

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

ROBERT GUEST WHITE, Esq. President in the Chair.

MR. FREDERICK R. LEES, Secretary.

DELEGATES PRESENT.

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

PRINCIPAL RESOLUTIONS

Passed at the Fifth Annual Conference.

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

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

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

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

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

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

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

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

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

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

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

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

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

CONDITIONS OF UNION :

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

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

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

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

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

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

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

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

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

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

TEMPERANCE PUBLICATIONS.

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

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

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

The First Report of the New British and Foreign Temperance Society, 1837, containing a full statement of its Operations since its commencement. Stitched price 8d.

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

The New Temperance Doctor, Price 1d.

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

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HULL TEMPERANCE PIONEER.

EDITED BY R. FIRTH,

Secretary to the Hull Temperance Society.

[No. 15.]

SATURDAY, DECEMBER 1, 1838.

[PRICE ONE PENNY.]

HULL TEMPERANCE DECLARATION.

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

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

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

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

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

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

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

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

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

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

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

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

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

ADVICE TO BRITISH EMIGRANTS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

J. S. BUCKINGHAM.

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

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

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

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

came to speak on a more delicate subject; namely, *the trade in wines*. In reference to modern wines, he admitted that many persons engaged in the trade believed the wines they received to be genuine, and sold them again as such. Others supposed that wine had valuable properties, and sold it under that impression, without any misgivings or compunctions of conscience. But having maturely investigated the question, he could not regard himself as innocent, if he made or sold intoxicating wines. He had detected large portions of alcohol in wines which were generally supposed to be genuine. He had no hesitation in saying that four-fifths of the wine sold in Great Britain was fictitious, and manufactured *without any portion of the juice of the grape*. In examining into the entries of wine in the Custom-house books, it appeared that the quantity of wine shipped from Oporto to Guernsey, in 1812, was 135 pipes and 20 hogsheads; in the same year there were landed, in the London docks alone, from Guernsey, professing to be Port Wine, 2545 pipes and 162 hogsheads! In 1826, the number of pipes of wine exported from Oporto to the Channel Islands was 28, and the number sent from thence to London was 293! In 1828, the number was 70, which they had manufactured into 75. In 1829, they received none from Oporto, and shipped to London 90! In 1830, they received none, and shipped to London 247. In 1833, they received none, and shipped to London 332 pipes! Out of 38,479 pipes of wine shipped from Oporto in 1835, no fewer than 32,536 found their way to London! The lecturer then proceeded to read a list of ingredients which were stated, on competent authority, to be used in the manufacture of wine, such as beet-root, brandy, sugar, logwood, rhatany root, &c. &c., many of which were highly deleterious, and which sufficiently accounted for deaths which had ensued at various periods, in consequence of the use of wine. Large wine manufactories existed at Marseilles. Wines made there were shipped to Madeira, and after being well brandied, were dispersed all over the world as Madeira wine, being *merely* the juice of the grape! Gypsum, blood, lime, bay salt, oyster-shells, egg-shells, sawdust, arsenic, molasses, brazil wood, damsons, and a number of other ingredients, the enumeration of which excited great laughter, were stated to be employed in the fabrication of fictitious wines and an anecdote was related of a celebrated wine merchant, who on his death-bed, made the fearful confession that he adulterated his wines by the free use of sugar of lead, which was a deadly poison. The opinions of several eminent medical writers were next cited, for the purpose of showing the injurious consequences resulting from the use of wines; and a long list of diseases occasioned by them was also read. Even by the moderate use of such wines the health was secretly undermined, and many diseases were induced which became hereditary. Some of the evils occurred only during the paroxysms; others, less visible, were painful and fatal; many were made apparent by eruptions, palsy, &c.; while others effected chiefly the mind, and drove the victims to a lunatic asylum. Some drawings were exhibited of the bloated and bloated countenances of drunkards, and of the effects produced upon the brain by apoplexy and madness. Mr. Beardsall concluded his lecture by furnishing a brief account of his recent tour to France, which tour he had undertaken with a view to ascertain how far wines preserved in an unfermented state might be improved in colour and flavour. He had succeeded in a considerable degree, and was fully convinced that the fruit of the beautiful vineyards which he had seen might be converted into wholesome, nutritious, refreshing beverages, without, as by the usual process of fermentation, being changed into injurious, poisonous liquors, so that "the good creatures of God" became the means of disease and death, as well as numerous moral injuries. The Rev. lecturer sat down amid long-continued cheers, after having expressed his willingness to answer any questions which might be proposed to him. Mr. Walker, British Wine Merchant, attempted to oppose the lecturer. Several gentlemen addressed the meeting, among whom was Dr. Oxley of Hackney. Dr. Oxley said that he had been a tee-totaller ever since he was fifteen years of age. He had been in all climates, had experienced many hardships, and stood before them with a clear understanding and sound constitution, though nearly seventy years of age. He had witnessed many awful consequences resulting from the use of various intoxicating drinks

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

ANNIVERSARY OF THE BARTON TEMPERANCE SOCIETY.

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

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

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

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

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

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

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

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

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

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

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

TO THE EDITOR.

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

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

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

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

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

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

Yours truly
T. C. TROTTER, C. S.

Driffield, Nov. 8th, 1838.

DEAR SIR, Beverley.

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

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

I am, sir,
Yours Respectfully,
M. WATSON, Secy.

DEAR SIR,

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

In haste,
Yours Faithfully,
MINGAVE SYDER

York, Oct. 20, 1838.

HULL TEMPERANCE HOTEL AND BOARDING-HOUSE,

47, Mytongate, close to the Humber Dock.

W. WARD, SUCCESSOR TO G. WELLS.

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

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

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

TO CORRESPONDENTS.

Correspondence not noticed, will appear in our next.
Obliged to postpone the article on M. Golden's information.
Letters post paid, directed to W. WARD'S, TEMPERANCE HOTEL, 47, MYTONGATE.

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

THE
HULL TEMPERANCE PIONEER.

EDITED BY R. FIRTH,

Secretary to the Hull Temperance Society.

[No. 16. Vol. II.]

TUESDAY, JANUARY 1, 1839.

[PRICE ONE PENNY.]

HULL TEMPERANCE DECLARATION.

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

RETROSPECT OF THE PAST YEAR.

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

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

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

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

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

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

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

SPIRITS IN THE GAOL.

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

JOHNSON, Counsel for the Defendant.—

HULL ROCKINGHAM.

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

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

they derive data to rectify the errors of mis-government but in our gaols and prisons? There is the calendar of crime, the index of good and virtuous legislation. It is thence they are to derive that information which is requisite to rule the people in equity, general order, comfort and peace. What says prison discipline? Forbid the sale and use of spirits. But what as an article of beverage is necessary to be prohibited by prison discipline to preserve order and morality, surely must be so for the morality and virtue of the nation.—Prison discipline prohibits the sale and use of spirits; and, therefore, national order and law should do likewise. Yet the Government support to the uttermost a traffic, the smallest vestige of which cannot be allowed by the laws of the said Government in a gaol, lest it should occasion disorder and immorality. Does not this state of our national code present an anomaly and a gross inconsistency. The revenue of the country fattens out of the putrid carcass of general debauchery, crime, murder and death, and yet the laws of the very Government are enacted to punish its victims. That revenue has to pay the salaries of judges and magistrates, build gaols and prisons, and keep up the complicated machinery of our law establishment—what for? First, in reality, for making a man commit robbery and then transport him; murder, and then hang him. The traffic inflicts upon every municipal town the support of a regular police at the annual expence of some 2000, 3000, 6000, 10,000*l.* and upwards. What to do? to poison the people, or turn them mad; and, after all, this vile traffic receives the patronage of the noble, and the connivance of a great portion of the inhabitants. What other business is thus upheld? what other business imposes upon the country, nay upon every municipal town, two, three, four or ten thousand pounds' annual expence? none! The honest, the industrious, the good and the virtuous have thus to work and toil to feed, in reality, the most sinful, the deadliest traffic that can curse a nation; yet such is the present state of things that a great share, and, in many cases, the principal power lies in the hand of the said traffic. So crafty is it in its nature, that we have only to cast our eyes over our municipal bodies to see its dominion; whilst the industrious plodding merchant sinks into his office, or retires behind his counter, and leaves our towns to be inundated with beer-shops and public-houses. England's destiny is wrapped up in a cobweb of public licenses. Her proud name is blurred over with the blacking brush of John Barleycorn and alcohol.

Her streets groan with drunkeries; right and left they emit their stench. Their recesses form the general temple in which myriads of our population congregate Sunday and week day to sacrifice to Belial or to Bacchus. The revenue cries, hark, forward! The legislators lay their quarterly returns before the public. Their increase is hailed with exultation. Spirituous duty is diminished to increase its revenue; and, over the groans of the chained, the lamentations of despair, the remorse of conscience, the agonies of transportation and the dying speech of the gallowssed villain, the cries of haggard wives, starving children, the imprecations of the maniac, and the wild ravings

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

ALLOWANCE TO WORKMEN.

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

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

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

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

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

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

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

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

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

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

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

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

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

Hull, Nov. 30, 1838.

DEAR SIR,

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

A RECHABITE.

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

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

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

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

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

THE DRUNKARD'S TALE OF HORRORS.

By a Member of our Youth's Society.

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

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

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

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

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

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

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

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

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

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

J. B.

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

MY DEAR SIR,

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

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

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

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

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

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

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

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

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

M. A. F.

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

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

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

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

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

ON THE FIFTEENTH OF JANUARY, 1839,

WILL BE PUBLISHED,

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

**THE BRITISH TEMPERANCE
ADVOCATE & JOURNAL,**

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

PRICE THREE HALF-PENCE,

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

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

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

THE EXAMPLE OF AMERICA

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

STANDARD PUBLICATION.

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

AN AMPLE RECORD OF THE PROGRESS OF THE CAUSE.

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

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

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

FREE OF POSTAGE

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

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

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

THE AMERICAN

PERMANENT TEMPERANCE DOCUMENTS,

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

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

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

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

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

SCALE OF PRICES.

For the *Advocate* and the Permanent Documents.

(Always Paid in Advance)

	Per Month.	Per Year.		Per Month.	Per Year.	
1 <i>Advocate</i>	0 1½	—	1 6 with Doc.	0 2½	—	2 6
8 do.	0 10	—	9 0 do.	1 5	—	15 0
16 do.	1 7	—	18 0 do.	2 7	—	30 0
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Any person desirous of circulating a number of the periodicals among his friends, must forward his order and remittance accompanied with the addresses of the parties to whom he is desirous of sending them, and they will be transmitted by post direct to their destination.

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

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

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

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

LANCASHIRE - Miss Clenning, 22, Oldham-street, Manchester.

W. Grimshaw, 60, Henry-st. Oldham-road, do.

Joseph Livesey, Church-street, Preston.

ISLE OF MAN - Robert Fargher, Douglas.

LONDON - Pasco, 90, Bartholomew Close.

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Gallie, 99, Buchan-street, Glasgow.

Caldwell and Son, Paisley.

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Burne, Belfast.

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

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

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

TO CORRESPONDENTS.

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

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

THE
HULL TEMPERANCE PIONEER.

EDITED BY R. FIRTH,
SECRETARY OF THE HULL TEMPERANCE SOCIETY.

[No. 18. Vol. II.]

FRIDAY, MARCH 1, 1839.

PRICE ONE PENNY.]

HULL TEMPERANCE DECLARATION.

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

EVILS OF FAIRS, WAKES, &c.

Among the numerous sources of evils, those arising from Fairs and Wakes stand pre-eminent. These evils too do not stand isolated. Time gathers around them prejudice and a phalanx of self-interest, and thus presents a mighty obstacle to their removal. In the Guild-Hall, we had lately a striking instance of this kind on discussing the propriety or impropriety of establishing a spring Fair in this town. The combination of interest in the traffic of intoxicating liquors with the total misrepresentation of part of its proceedings by a venal press, proves that there is no vicious practice, which has not its tool and advocate.

This circumstance demonstrates the necessity of union among all good men, to put down every public nuisance by the force of reason, and the influence of public sentiment. *We undertake to shew, that instead of promoting the prosperity of a town, such as the Hull Fairs, not only impoverish but demoralize its inhabitants to a most awful extent.*

In the Guild-Hall, it was stated as an illustration of other shops, that a certain house of business in this town turned over £500 in the Hull Fair week, more than the average weekly sale. Upon this data, a certain alderman contended that at least an additional £20,000 flowed into the channels of the town trade. This calculation was, however, questioned by a tradesman, who testified that instead of an increase, his sales suffered a considerable decrease during this season. The alderman's position was, therefore, invalidated. Granting, however, for the sake of argument, the correctness both of data and calculation, the withdrawal of capital by other means from the coffers of the people, leaves the trade of the town in a worse condition than the Fair finds it.

In the first place, the shows, exhibitions, mountebanks and the whole routine of vanity fair, on these occasions, run away with the capital of the poor, the probable amount of which can only be conceived by the immense concourse of people they always attract. Several thousand pounds are thus pocketed by strolling players, mountebanks and the rest of the tribes. Mark, this cash does not flow into the commercial channels, it is literally a dead loss. In addition, contemplate the number of public houses, gin palaces and beershops. These on Fair days are teeming full, both early and late

Every pint of ale costing threepence, of gin, rum, brandy or whiskey sixpence or more, and the number of votaries that flock to these temples of sin, being innumerable, the amount almost exceeds calculation. Some drinking, others drunk and half seas over, bespeak the immense consumption of intoxicating liquors. The poor man spends his half crown, five shillings, guinea, and more. If he makes an effort, at any time, to raise the *needful*, it is then, though he plunge himself into the greatest misery and wretchedness for six months afterwards. Drink he wants, and drink he will have, though at the forfeiture of all his goods and chattels, or the shame of sending them to the pawn shop. Supposing there are 12,000 labouring men in the town, or that we may not exceed a reasonable probability, 10,000; & that each of these, on an average, spends 10s. at the Fair, then £5000 is expended in the purchase of intoxicating liquors. Some of them, as we have been assured spend several pounds, and involve themselves in trouble, which occasions considerable expense. The wives and sweet-hearts too must have their little drops, the amount of which we do not presume to estimate. This money, let it be observed, finds its way into the pockets of the landlords, keepers of gin palaces and beershops—not the coffers of the regular tradesman, who be it remembered gives in useful merchandise a value equivalent to the receipt. The variety of monies, in the aggregate thus expended and among strolling players and mountebanks, we have no hesitation in declaring amount to £20,000: this, too, in the purchase and securing of that which brings no marketable return. The argument of the alderman, then, thus stands: that by the Fair, there is spent in regular trade £20,000; whilst according to the above reasoning, there is an actual abstraction from the wages and income of the poor, an equal amount of money; in other words, that amount of, actual loss to the general prosperity of the town; for when we speak of general prosperity, the expression of course relates to the mass of the population. Again how many persons acquire drinking habits on these occasions; and thence commence an incipient course of intemperance? Instead of spending their money, as formerly at the shop of the cheesemonger, grocer & draper, they carry it to the public house daily and weekly: hence arises another source of aggravation to the poverty of the poor. Supposing, whilst sober, a man to spend 16s, 18 or 20s with the dealers of the domestic articles of food and clothing; but, in consequence of the habits thus

contracted, only 12s or 14s, and frequently less, it is evident the year round, that instead of Fairs increasing the trade of the town, they increase and multiply, in the hands of the dealers in intoxicating liquors, the means of impoverishing more effectually the inhabitants. Two shillings weekly amount to £5 4s; four shillings to £10 8s; six shillings to £15 12s. Frequently ten, twelve, fourteen, sixteen, & we have known cases in which 20 out of 24s weekly, have thus been wasted. All this necessarily forces the shopkeepers to trust. Bankruptcy on the one side, & bad debts on the other are occasioned. Trade is thus paralyzed, and none gain ultimately, but those who give no useful commodities in return—the venders of intoxicating liquors. Were the evils to cease with the Fairs, they would wear a more mitigated aspect—but do they? Men and women must eat and drink after all. Food and clothing must be bought; but, if the money be wasted, as we have shewn, the consequence is destitution and misery. Hence Fairs in addition to the money expended, during their existence, entail upon the trade of the town a weekly loss to the amount expended out of the poor man's wages, in poisonous drinks. The alderman's argument is, therefore, destitute of truth. His data, too, being contradicted by other tradesmen, his sophistry can have no bearing except some two or three shops, such as he mentioned; and, therefore, related as little to the general prosperity of the town as the inhabitants of the moon. The idea, however, of some persons is, that, if a few tradesmen flourish, therefore it is a sign of a healthy trade. Nothing can be more fallacious. The prosperity of the mass of the people, the great body of consumers, must determine the question. No town can be said to be in a flourishing state which is filled with poverty stricken huts and dirty hovels. If the gorgeous display of landlords, keepers of gin palaces and beershops, is implied, then we grant the conclusiveness of the alderman's logic; but it ought ever to be remembered that *their* affluence is the people's poverty. The miller and the grocer give their flour, sugars, &c., &c., for the money which they receive from the public, and the draper clothing; but the venders of intoxicating liquor give that which is injurious to man, mentally and physically, entailing on him a long series of diseases and calamities. Hence, as we intend to shew, (D. V.) in a separate article, all monies which are thus spent are a real subtraction from general comfort and happiness.

But when we view the moral evils which invariably attend Fairs, were their advantages ever so great, these are immeasurably counterbalanced in the estimation of all that desire to see the happiness and virtue of the people. Let us briefly view the scenes of Fair time. On our right is a number of public houses and beershops. Contemplate the scene in one of them as a specimen of the rest. Every room is full of the devotees to Bacchus. One half seas over, is hiccuping all sorts of obscenity and vice; another, breathing curses against the country and every one but himself; another, bragging and to display his valour, "picks up a quarrel" with his neighbour, who is peaceably disposed; a third is determined to be a man, and kicks over the table. Battle follows. Bottles and glasses fly in all directions. The strife becomes riper. Curses and imprecations, loud and deep, are mingled with cries, yells, and groans. All is turmoil. Physical strength is the ruling power. Broken limbs and black eyes follow up the rear, police comes,

and puts the belligerents into quod. The time of the mayor and magistrates is thus wasted in punishing the evils inflicted by Master Alcohol. In another part of the house, all kinds of games are played; cards, dominoes, puff and dart, &c., &c., Swindling is the order of the day. He who is the biggest rogue, is the cleverest fellow. One poor wretch gets all his money filched from him; and, in despair, drinks till his senses are steeped in idiocy and under the influence of the maddening draught, he straggles into the dock either wilfully or accidentally, & leaves a family of children to lament his fate. The house presents the appearance of an ant hill. Young females are taken into it by their sweethearts & are ruined for life. Discretion gone, all is gone. Drinking, excitement, music, singing obscene songs, all forming a motley which baffles description, hardening the heart, and blunting that sense of shame, in modest and virtuous females they experience on their first becoming familiarized with such scenes. The day hastens, and night begins to throw her sable mantle over the orgies of night. Females who live on wickedness mingle in the throng, and pickpockets and robbers commence their game. The innocent are entrapped, and the unwary beguiled into the meshes of sin and iniquity. The house is their rendezvous, from which they issue to poison the very atmosphere they breathe. Young and old in groups blend their common impurities and corrupt the minds of all within the sphere of their influence. Public morality is depraved; and that feeling of delicacy, which is outraged by witnessing the scenes of such vice and infamy, destroyed, begetting indifference and insensibility. At night drunkards, male and female, rush forth, fight, and profane the name of the living God. The very streets are polluted with the offscouring of John Barleycorn, rum, brandy and gin. The pen of an angel is inadequate to draw a correct outline of all the evils that follow. During the day the mountebanks, peddling players, & harlequins strive to outvie each other in mendacity and deception. Punch and Judy draw their thousands, buffoons sport, music play, and painted syrens dance: all contributing to greater evils and greater outrages on public morality. Public houses, beershops and gin palaces, using every art to draw every passenger within the vortex of their ruin, send forth staggering drunkards and prostitutes. The lanes and the streets, like Sodom and Gomorrah, cry aloud to Heaven against the general wickedness. These are only a few of the evils which result from Fairs and Wakes as at present conducted. What is the professed object of Fairs? TO INCREASE THE TRADE OF THE PORT, forsooth! and sink the inhabitants to the lowest degrees of degradation and misery.

If there is a moral and a religious feeling in the breast of our readers, (and to them we are now writing) we, with some degree of confidence ask, can you support such a system; and are you not, by all the motives of christian duty, urged to discountenance such a state of things? It was well said in Guild-Hall, by the Rev. Mr. King, "that righteousness exalteth a nation, but sin is a reproach to any people," Prov. 14c. 34v. And if so, are the principles of the selfish one-eyed worldly economist to tarnish the lustre of bible truth. We will yield to none in our anxiety to promote the prosperity of the town; but, in doing so, we would not sacrifice those broad general principles of united interests, which form the life and soul of prosperous trade and commerce.

Providing that Fairs and Wakes were advantageous to trade, are they of so great magnitude as to stifle the remonstrance of moral principle and social virtue? However beneficial they profess to be, unless we scatter principle to the wind, such Fairs ought to receive no countenance: otherwise gain becomes our God, before whose altar we pour the oblation of all our prayers. Lucre then governs all our thoughts, and regulates our actions.

In our churches and chapels, prayers are regularly raised to bless the commerce and greatness of our land. To him we are taught to look: "He setteth up Kings and pulleth down Kings" "The cattle upon a thousand hills are His"; and we are only his stewards in the distribution: hence is recognized one great principle, which ought to form the great foundation of all our secular engagements; but to this principle, the support given to such Fairs and Wakes, is diametrically opposed. Mark the mockery and derision of the supporters of the Fair at the scripture quotation by the Rev. Mr. King. That support said, give me a Fair, "a Fair I want, and a Fair I will have, come what may." What then is the sum and substance of this matter? Fairs, Wakes, &c., draw capital from the town through the medium of peddling players, mountebanks and harlequins; they cause the labouring classes to spend their money at ale-houses, instead of the butcher, baker and grocer's; and, consequently, such money is literally wasted: finally, they entail upon the town an incalculable mass of intemperance, misery and crime. The evils stop not here: they cause men to contract drinking habits, which become the source of annual expense in liquors and numberless attendant evils. Who, therefore, that pretends to live for the good of man and the glory of God, will for a moment counter-act such a prolific source of complicated sin and wretchedness? The public are beginning to see, that the abandonment of Fairs and Wakes would greatly contribute, not only to the morality, but the secular and social comfort of the inhabitants. They sprang up in the days of partial barbarism, and remain as so many indications of the ignorance and superstition, which prevailed in those dark ages. With the course of time, we ought to rise in social improvement and true civilization; and, not because our forefathers held bull and bear baits, to argue that therefore we should imitate their example. Superstition is fast waning; and, among the rest none more so than that on the opposed virtues of intoxicating liquors. Men of England, the spell which has bound you, is broken; the chain which fettered you, is scattered into fragments: you begin to feel that you are men. Let no interested syrens delude you any longer. You have learnt the grand secret of domestic economy and happiness. Go on, and God bless you; and may you continue in your career of goodness, till every drunkenery be closed for ever!

FEMALE TEMPERANCE SOCIETIES IN LIVERPOOL.

We rejoice to see the public sanctioning and supporting Female Temperance Societies. To us it is matter of astonishment that any person, connected with teetotalism, should have raised one objection to these most excellent and useful institutions. Sunk and degraded, as a great portion of the female sex are, and the means of approaching the evil being limited, whilst the remedies in the hands of the male sex exclusively, their redemption from intemperance, if at all within the range of human effort, however varied in character or degree, is exceedingly desirable. Under the term man is understood the human family. When "God said, let us make man into our image and after our likeness," he blended the dispensations of his providence into the interests of both sexes; for it is said, "Male and female created he them." Unless therefore it can be shewn that the female is legitimately incapacitated by defects in mental properties and moral agency, or in some strange mysterious way not identified with the happiness of man, assertion and objection only prove the ignorance of the objector in the constitution, design and end of the softer and more retiring sex. Every one accustomed to female society, will readily concede to her both mental and moral influence: nay, take her from social intercourse, and we pluck the sun out of the

moral universe, and make creation a blank of darkness. Without attempting to decide the rivalry for the honour of intellectual supremacy between the two sexes, it would be both folly and impiety to deny her usefulness in every thing to which her attention has been directed. As if the Almighty, in her formation, had intended to widen her sphere of action to its utmost extent, he expressed her complicated usefulness in general terms, and made "her to be an helpmeet unto man." In this is contained the stamped recognition of the eternal on all human agency, however diversified. The ends, causes and effects pertaining to the general design of providence, in the creation of man, through all the multifarious mutations of human life, are blended together; and, from this general law, plainly point out that, even in the regions of fancy, reason, judgement and practical utility, the endeavours of the female, though more modest and less obtrusive than those of the male, hold their rightful claim to be brought forth into active usefulness.

To assert that she is not identified with the interests of the male sex, would be to deny her connexion in any way with her own. As man rises in true civilization, he will be ready to bring into play all her energies. See the M. P. on his election, as he passes from door to door, how he bows and scrapes to win the favour of the mistress of the house, knowing well that, in spite of the sterile pride of man's boasted intellectual superiority she sways, in a great measure, the sceptre which points his destiny. To multiply arguments on this head, is, indeed, a work of supererogation, inasmuch as her influence is felt in every spring of civilized life. In days of yore, a Helen wrapped the walls of Troy in flames; the fair one's gaze inspired the Knight at joust and tournament; kings and emperors have each vied in deadly strife to win the garland of her smiles; poets have swept their lyres to celebrate her victories; and philosophers offered incense upon her altar. If then her influence has in all ages directed the destinies of the human family, whether for good or evil, shall we, in the nineteenth century, having in view the redemption of man from debauchery and crime, slight her agency, reject her usefulness, and disown her as the helpmeet to our labour of love? Those who, in the fulness of their vanity, delight to prate over their own little greatness, may foist their dogmas upon the unwilling ear, but a discerning public will cast them into Lethe's streams. If there is anything truly great, it is the *virtuous love of the female sex*. Like a monument rising above the storm, her firmness becomes the more stable, the fiercer the danger.

The World's an ev'r flitting scene

Of circumstance and time;

But woman's love, pure and serene,

Unchang'd in every clime.

The winter's frost succeeds the spring,

The yellow leaf the flower;

But woman's faith on virtue's wing,

Wafts sweetness ev'ry hour.

The hireling fawns on pow'r and pelf,

The worldling studies gain;

But woman's love is nature's self—

Breathes warmth in ev'ry vein.

The sun with vivifying ray,

Which ripens autumn's fruit,

Hastens the period of decay
Of verdure, man and brute ;
But woman—virtuous woman's breast,
E'er constant, faithful, true,
Chill'd by no frosts, no hills repress'd,
Warms e'en her last adieu.
The storm and tempest sweep the skies,
Destruction hurling round,
With resignation she defies
To hear her lover's sound.
Upon the raging cat'ract's wave
In gasping death she plies,
Heroic, calm, contented, brave,
The oar—if with him dies.
When nature's wasted all her store,
And all things living fled ;
When hope is gone, and earth's no more
Asylum to the dead.
To mingle with his gasping breath,
To meet his soul in Heav'n,
Is her eternity in death—
Her haleyon, and her Hav'n.
Then say not, woman's love's untrue,
Her constancy is vain ;
Say not, her heart e'er bids adieu,
While life and thought remain :
Upon the pinions of her love,
In future worlds, she'll fly
With him to golden seats above
'Mong seraphs of the sky.

If God has thus constituted the identity of reciprocal interests in the human sexes, does it not therefore become a matter of duty to enlist, on our side, the virtuous energies of females in prosecuting the labours of the Temperance Society? We rejoice to see the principle we have advocated, in the Hull Star, and its successor, The Hull Temperance Pioneer, gaining general prevalence; and we hope the time is not far distant, when every male society will have its *helpmeet*.

ADDITIONAL EVILS TO THOSE GENERALLY ASSIGNED ATTENDING THE SALE OF INTOXICATING LIQUORS.

Some men, in the exercise of their refined charity, feelingly ask, what are landlords to do, if teetotalism becomes general? We answer, in the brief but emphatic language of Tom Johnson, one of our reformed characters, "They must work as I do." This is the honest expression of one who looks at things as they should be. It is amazing to observe what sympathy some of these charitable folks profess for the landlords. We fancy, however, it is used merely as a sophistical reply to hoodwink their liking for the little drop, rank the traffic amongst the numerous honest callings of our land, and throw around it the mantle of respectability. The traffic is not honest, and no one can deem it respectable. It lives by robbing the poor man of all the comforts of life. It is continually killing by stealth; and the anomalous elements of our law, instead of awarding punishment, afford it every protection, because the revenue is supported by its offerings. If a poacher lays a gin to catch a hare, or a person poisons the water of a fish pond, the law immediately seizes and punishes the culprit; but the manufacturer and vender of intoxicating liquors, poison the mountain spring, the beverage of nature, not only by fermentation, but an actual admixture of large quantities of poisons. Yet these escape the law which punishes him who

throws poison into a fish-pond. In this case, fishes are concerned; but, in the other, man: As if the lives of fishes were indeed of more importance than those of men. But it may be said, were the fish to be poisoned, men might probably be so too. Such a case is probable; but, granting this, the crime ends in the death of man; and, therefore, if the manufacturer and vender escape punishment; by the very same system of logic, the poisoner of the fish pond, should not only be justified, but have a posse of police to protect him in his vocation of murder. If however it is thought that, because men might die in consequence of eating poisoned fish, the poisoner of the fish pond should be prosecuted, so therefore should the manufacturer and the vender of intoxicating liquors be likewise. Both finish their career in causing death; and, consequently, are equally amenable to the retribution of a righteous and an indignant violated law. Such law we have not. While some nefarious actions meet with the severest punishment, others, ten thousand times worse, the manufacturing and vending of intoxicating liquors, are dandled, pampered, fed, nourished and protected by the monstrous statutes of our enlightened realm.

But the subject, to which we intend to advert specially, in this article is to shew the dead loss resulting to the country, equivalent to the sustenance and clothing required by all that are supported by the traffic. This may be a startling proposition to some; but, we trust, we shall be able to demonstrate its truth.

We may lay it down as a proposition in political economy, that every consumer should be a producer either in that talent or labor, which administers to the prosperity and happiness of all. The shoemaker wears clothes, and thus creates work for the tailor; and the tailor wears shoes, and furnishes work for the shoemaker. Both contribute their proportionate stock of labour towards supplying the market of trade and commerce. In this way the whole system of manual labour is carried on in every department of industry. Others are employed in design, the advancement of science, and the promotion of all useful improvements in the arts; and thus form a cradle in which are nourished new inventions to lessen labour and increase production. The market of the world is thus supplied; and, were society upon its right foundation, all persons would be respectively employed in the advancement of the arts, and the extension of trade and commerce. Thus, all either by capital or labour, are engaged and make a part of the industrial family of man. The manufacturers and venders of intoxicating liquors make no part of this family; and therefore the interests of industry suffer by the quantity of food and clothing consumed by them. How is this, enquiry may be? They draw capital from the market by the sale of their liquors. These liquors have no value, and do nothing but positive injury, mentally and physically; hence, as the liquors occasion all kinds of evils without one redeeming virtue, such persons do not add to the stock of either human industry or happiness, but, like drones, they live on the soil cultivated by others. Now, we have shewn that every person should contribute his share of industrial labour for the supply of the market. If he does not, then he raises the price of provisions and clothing, because he consumes the fruit of labour, but produces nothing. Thus, if the tailor sits idle, and depends upon the produce of his friend, he necessarily limits the extent of subsistence procured by the shoemaker's industry, and consequently both suffer more or less from want. The principle, in this instance, is exactly that which is involved in the traffic of intoxicating liquors in respect to the produce of labour and skill. The manufacturers and venders consume, but produce nothing in return. By their consumption, they lessen the stock of human productions; and consequently raise their price. The tailor and shoemaker have therefore to pay 5s for what they might purchase for 4s 6d, provided the manufacturers and venders, instead of their intoxicating liquors, were to bring to the market articles of an honest trade. Diminution of production is accompanied by an increase in the price of the article; consequently the food and clothing required by them, are a dead loss to the productive power of labour, and therefore to the country. But it may be said, these persons invest

their capital in the country, and therefore supply labour to others. Were they not to drain the market of industry of its wealth, that wealth would be similarly employed. If the capital of the manufacturers and venders of intoxicating liquors were possessed by others, these would multiply their own means of production; and, therefore, instead of suffering a loss, the country would be immense gainers. So long as capital is possessed, men will strive to invest it in profitable speculation; and, as we have shewn that, as the manufacturers and venders of intoxicating liquors bring no industry to the market, they tend to impoverish it. Their abstraction from society would be no loss in this point; for it is production which increases wealth: industry being the only real wealth of the country. Take industry from the field, the field becomes a wilderness overrun with weeds and wild underwood; and take labour from the manufacturer, and we are rendered as destitute as the wild savage, who clothes himself, when he can, with the skins of the beasts of the chase, being subject to all the casualties of the seasons. Industry is the soul of national commerce. Upon it is based the princely fortune of the nobleman and the pittance of the cottager. It hence appears evident, that the quantity of food, clothing and other articles, consumed by the manufacturers and venders of intoxicating liquors, is an actual subtraction from the amount of the stock of human industry without return; and consequently is a dead loss to the country. The wisdom of our reformed character is therefore peculiarly applicable to them; and we hope the time will come, when we shall have the pleasure of seeing them industriously and honestly engaged like the rest of mankind. In this respect, we are their REAL friends.

SIR,

February 12, 1839.

The excitement produced in this town by the meetings recently held, at which we were favoured with the services of Messrs. Greig and Hewitt of Leeds, the Rev. J. M. Holt, of Fulstow, and Rev. F. Beardsall, of Manchester, has not subsided. On Monday, February 11th we held a most delightful meeting in the Trinity school, at which I had the honour to preside. At this meeting Messrs. John Finley and Fryer, of Pontefract, and Mr. Geo. Speight, of Knottingley, who, after spending many years in the dungeons of intemperance, have been restored by the labours of this society to their proper position amongst men, related in a very modest and telling style, the blessings they had experienced by the adoption of our principle. We also had a spirit-stirring speech from our zealous friend Mr. John Robertshaw, draper of this town, Messrs. James Shackleton, T. Parkin and Samuel Taylor of Ferrybridge delivered delightful addresses. The speech of Mr. S. Taylor gave satisfactory proof, that God has blessed him with talents, which, if properly improved, will render him a highly useful advocate. O! it was gratifying indeed to see such young persons as the two last mentioned, consecrating their physical and mental energies to a cause which aims at the conversion of

“ This carnival of death
And vintage of the grave ”

into a fruitful field. May they abide faithful; and may the work in which we are engaged progress with increased rapidity, until the Demon of Intemperance is driven from God's world, and the whole earth becomes a Theatre, bright with his glory, and vocal to his praise.

With great respect yours very truly,

T. J. MESSER,

Secretary to Pontefract Temperance Society.

Bridlington, February 8th. 1839.

SIR,

We are going on well in this quarter. We held a meeting at Bridlington, last night, in the Friend Meeting-House, which was well attended, and a very impressive speech was delivered by Mr. Gant, the unwearied advocate of teetotalism, whose heartrending experience made a very powerful

impression on the minds and hearts of all present. At Rudstone, a small village, we very recently held a meeting, and good was done. Nine came forward at the close and signed the pledge, two of whom have been great drunkards; and, I was informed the next morning, two boys whose fathers had signed the night before, came to sign the pledge, because their fathers had signed. Such is the influence of parents' conduct on their children. I would to God that every parent would follow their example. The general cry, in this neighbourhood, appears to be come over and help us.

Oh 'tis pleasant, 'tis reviving
To our hearts to hear each day,
Joyful news from far arriving,
How pure temperance wins its way.
Still go on thrice blessed temperance;
Fight and conquer, never fear.

I remain yours in the bonds of teetotalism,

H. TROTTER.

At a Public Meeting held in the Temperance Hall, on Thursday, Jan. 31, 1839, the following Petition to each House of Parliament, was unanimously agreed to.

The Petition of the Members and Friends of the Temperance Society of the Borough of Preston, humbly sheweth—

That the notorious practice of keeping open Public Houses, Beer Shops, Dram Shops, and other places, for the sale of intoxicating liquors on the Sabbath day, is attended with the most demoralizing effects upon a large portion of Her Majesty's subjects.

That your petitioners are assured, that most of the misery, poverty, and crime, under which many of the inhabitants of this country groan, is the result of an indulgence in intoxicating drinks.

That the sale of those articles on the Sabbath day, is a breach of a positive divine command—“ Remember the Sabbath day to keep it holy.”

We, your petitioners, therefore, humbly, yet earnestly entreat your Honourable House, that you would make a law, prohibiting for ever, the sale of intoxicating liquors on the Sabbath day; and attaching such a penalty to the violation of that law as shall secure its most rigid observance, by this means, you will confer an everlasting obligation on the friends of religion, temperance, virtue, and good order, and

Your Petitioners, as in duty bound, will ever pray, &c.

Every society in the country should immediately Petition Parliament to close these haunts of vice. ED.

THE NEW BRITISH AND FOREIGN TEMPERANCE SOCIETY.

We are credibly informed, that the Committee of the New British and Foreign Temperance Society have most judiciously and wisely taken into consideration the propriety of adopting, as their only pledge, that of the American Union, which is as follows: “ We the undersigned do agree, that we will not use intoxicating liquors as a beverage, nor traffic in them; that we will not provide them as an article of entertainment, or for persons in our employment; and that, in all suitable ways, we will discountenance their use throughout the community.” This is a pledge, to which, in our opinion, every thorough Teetotaler can conscientiously subscribe. It is the freest from objection of all pledges we have seen; and, in this respect, considering the unjustifiably circumscribed latitude which some persons have given to the term dis-countenance, is preferable to that generally adopted by Teetotalers. The committee's recommendation to adopt this pledge, will shew to the country that, with the progress of events, they are desirous to keep pace in this country, as in America, nothing short of “ TOTAL ABSTINENCE ” will meet the direful evil. What a most delightful ensummation it will be, to see, in this country, a Temperance Society united and founded upon correct principles.

How to arrange with servants. A gentleman, connected with the Total Abstinence Society, in London, allows instead of intoxicating liquors, to each of his female servants two guineas and to his man servant four guineas annually.

Sour Ale One of our Teetotallers, looking out for a house, took occasion to examine all papers he saw in the windows, and he counted no less than 17 of these papers, announcing good sour ale to sell.

The Liverpool Teetotal Times Newspaper. For our last No. we had prepared an article, which we had put into the hands of the printer, but other matter excluded it. This paper promises to be of great importance to the Temperance cause, provided it be properly supported. The leading articles are written with considerable spirit, and in a popular style. It contains some well written letters also, and a weekly record of Temperance intelligence. Liverpool may justly be deemed the Metropolis of teetotalism at present, numbering, according to the statement of the Times, 50,000 teetotallers. We rejoice to see so large and wealthy a town take up the cause. There is no ill-fated genius of the moderation family presiding in its councils. The principles being understood and adopted, the cause is flourishing amazingly. Had we no indication but the Teetotal Times Newspaper, it alone would be decisive confirmation. The Journal deserves the encouragement of all friends who are able to take it. A more acceptable companion, during half an hour after tea to a teetotal family, can not be found than a Teetotal Times in the midst of the drunken times in which we live.

Brewers' moral language and sympathy with Teetotallers. Two brewers in this town were heard holding a confab on the SLACKNESS of their trade. The one said to the other, D—m it, I do not know how it is? and whether it is these d—d Teetotallers I cannot tell, but I do not brew above half as much as I used to do.

Three Lectures were delivered by Mr. Hart, of London, on teetotalism, Feb. 17, 18 and 19th, in Hull. In the course of his Lectures he gave an account of the origin of total abstinence in the Metropolis. So strong were the prejudices in favour of John Barleycorn, that the friends were under the necessity of being escorted from the meetings by police to protect them from assault. He gave a lively picture of the progress of the cause, and described it as making its way among the influential circles of society. He stated that the friends in the North, had hitherto regarded the Metropolis with a degree of apathy, but he hoped that in a few months, all the societies in the country would be united in carrying on the principles of teetotalism through every part of the country. The last evening in the Freemasons' Lodge, the meeting was overflowing, 8 signed the pledge, 6 of whom were drunkards.

New Years Day.—We are much gratified to hear that one or two distinguished clergymen earnestly conjured their congregations on the last Sabbath, not to mingle intoxicating drinks with the congratulatory expressions of this day, it being an uncivil, unchristian, and most ruinous custom. This is ministerial fidelity much to be admired.—American Temperance Union Paper.

INFIDEL ADDRESS OF THE MYTONGATE JUGGERNAUT LAMP TO A REFORMED CHARACTER WITH HIS REPLY.

LAMP.—The Temple of Bliss I now light,
Through the shades and darkness of night;
Both the rich and the poor,
That will visit my door,
May enliven their hearts and perfect their joys,
Exchange for liquors their trinkets and toys,
Elate their spirit, and drive away care
From the scenes of grief and haunts of despair.

Too true! human life is a game
Of chance, which to lose is no blame
To the mendicant wight,
Though repentance contrite

He may foolishly think worth reflection;
Since mankind, in one fate, by connexion,
Their doom must meet in one common grave.
The high and the low, the timid and brave.

Life is all the good we can prize;
Life makes us both merry and wise:
How foolish then to think
Teetotally of drink.

The parson may roar, and satan may bawl;
Teetotal may prate, in the Temperance Hall,
On the poison of gin, and all else amiss,
From poor men to fish, whate'er it may wish;

He vainly seeks for contentment
From the "OLD BOOK," a commandment,
While he pulls a long face
To make out a plain case;

Yea spin out his yarn, and drone out his tale
Against rum and gin, beer, brandy and ale;
As if wine and drink form'd no good creature
In the image of our bible feature.

Again, be both merry and wise:
I will, while I see with my eyes;
I'll bid merry adieu

To all foes, friends and you;
For there is nothing like ale, gin and brandy;
They are bright, they are clear—and so handy—
As if by magic they conjure a spell,
Which none but the gay and merry can tell.

Then, come along with me old friend,
As hitherto, so to the end

We'll take an odd glass,
A dull monic to pass;

We'll sing of the bold, and the abject slave,
Who pledges his word himself to behave;
Like men, at all times, who know how they can
Gov'n their life without a teetotal plan.

Farewell! then ye moody dull cares;
Farewell! you wild freaks and your airs!
In the temple of time

Where life's midnight shall chime
The knell of death, with which nature has bless'd
Mankind as a refuge of peace and rest;
Where lie entomb'd, in eternal sleep,
The joys they sing, the sorrows they weep.

REFORMED CHARACTER.

Shall I trace thy recreant face,
Thou Golgotha of bones;
And not thy image bloody trace
In beggar'd wives and homes?
Thou preachest up the bliss of man
With pelf and lucre's voice;
The giddy thoughtless to repan,
And pervert nature's choice.

Thy words are daggers, spears and swords;
Thy charity is hate;
Exhaling death richly affords
A feast thy soul to sate.
Thy name is sin, thy temple hell,
Thy body's effigy;
Thy eyes are basilisks—death's knell,
Thy syren's lullaby.

Thy jaws are the wide ocean's yawn;
Thy tongue the tempest's rage;
The music of thy song, the groan
And curse of ev'ry age;
The glaring of thy flaming eye
Is the wild maniac's stare;
Thy praise, the last fearful cry
Of demoniac despair.

Thy realms, the empire of the grave,
Peop'd by demons blue;
A prison to the good and brave,
Such as none ever knew.
Thou art a fiery rolling wave;
Thy breath the scorching blast;
Thy burning streams all kingdoms lave,
Of evils first, and last.

Regardless both of earth and heav'n,
 Thou spurnest the most high ;
 Thou frownest at the bible given,
 Our holiest best ally.
 The widow's tears to thee are seen
 As objects of thy hate ;
 The orphan's cry thy spleen
 Doth not one tittle 'bate.
 Thou feedest on the broken heart,
 And desolated homes ;
 Thy traffic is the burning mart
 Of sin among the toms.
 Then hide thy face, and cease to blaze,
 In colours of ev'ry hue ;
 Lest men aloud conspire to raise
 A LIGHT O'ER THY URN TOO.
 Fly, friends, this Lamp of Juggernaut,
 And the fell poisons he has brought
 To take away your life
 By discord and by strife ;
 To fill your wretched homes with anguish, sorrow,
 The grief of the past, and fear of tomorrow :
 Your babes shall smile, and your wives shall rejoice
 At a husband's step, and a father's voice.
 Think on this lamp of Juggernaut,
 And all the poisons he has bought.
 When want is on his throne,
 You vow you will atone
 Again, and again, your folly that's past,
 And try to reform in moments the last :
 The furies of drink, and demons of gin,
 Will teach you how the reform to begin.
 Haste, friends, to the temperance hall ;
 The friends of humanity call :
 Their affection and love
 They're waiting to prove ;
 Unite with the hearts that battle our cause
 Amidst friends or foes, disgrace or applause :
 Then come on, lads, and end all your quarrels :
 TEE TOTAL FOR EV'R 'GAINST BOTTLES AND BARRELS.

The Christian Advocate and Teetotal Advocate, London. There are few features in the history of teetotalism, in this country, more pleasing, than that of a weekly Newspaper employing a portion of its columns to the advocacy of teetotalism. This paper, advertised in our last number, has adopted the above plan ; and, from its talented editor, promises to be a most efficient organ in spreading the principles of our Godlike cause. Many papers will introduce teetotal articles, but rather as a grace or favour, than as communicating intelligence. Each paper is wishful to secure as much of the needful as possible : and, hence, advertisement for wines, brandy, gin and porter are eagerly sought after. These the Christian Advocate reject for conscience sake. This is a noble recognition of the sterling solidity of our principles ; and hence the effort deserves the patronage of all teetotalers in the country. A Newspaper finds its way into the hands of hundreds who would not condescend to notice a temperance Publication ; and, perchance, such persons' wisdom may be improved by a hasty glance over the columns of the Teetotal Advocate. Ignorance is one thing but prejudice another ; and, could the minds of men be divested of their early and long standing prejudices, there would be little left to be done but the imparting of that information, which is as necessary to a correct judgement on teetotalism, as on every other subject. The Teetotal Advocate is eminently adapted to impart this knowledge ; and, therefore, is a noble ally in our warfare against the forces of ale, rum, gin and brandy.

TEMPERANCE FESTIVAL, BRADFORD.

The anniversary of the opening of the Temperance Hall in this town has this week been celebrated with the usual eclat. The proceedings have been of a highly interesting character. They commenced on Monday evening, Feb. 10, with a lecture by Mr. Beard-sall, a Baptist minister, from Manchester, on Ancient and Modern Wines. The attendance was numerous and highly respectable. By a very simple experiment he proved that the quantity of alcohol was so great in both port and sherry, that although it was unfit for nutriment it might be turned to good account in the shape of portable gas. In illustration of that passage of Scripture which saith, " wine

is a mocker, strong drink is raging," he shewed that it referred clearly to an article possessing the intoxicating principle, whilst others, as " the wine on the lees well refined," and " the fruit of the vine," and also the passage respecting the " wine press," all referred to an article of wine which did not possess the intoxicating principle. By another simple experiment he proved that the expressed juice of the grape did not possess any portion of alcohol. This he proved by first pressing the juice from the grapes and afterwards boiling it over a spirit lamp, the steam from which extinguished the ignited paper which was exposed to it. And, on the contrary, on boiling a portion of port wine in the same manner, the steam issuing therefrom immediately ignited, on the fire being applied to it. He then produced various samples of unfermented wine for the purpose of showing that it might be preserved for any length of time, without any other process than that of boiling. He next exhibited specimens, the result of experiment, to shew the proportion of nutriment contained in manufactured wine and in wine simply pressed from the grape, which was as twenty to one in favour of the simple article, and inferred that it was this sort of wine which was spoken of in terms of commendation and praise in various parts of the Scriptures. The latter part of the lecture consisted of an expose of the manufacture of wine, a large portion of which was made from damsons and other fruits of our own country, and in the composition of which the most deleterious drugs and refuse were used. In the colouring department the chief article was logwood, and in that article the wine manufacturer was the chief competitor with the dyer in the market. The sloe was also an article in much request : in fact the sloe tree was useful in another species of manufacture he meant in the article of tea. Its virtues were celebrated in the following lines :

" China and 'Porto, now farewell,
 Let others buy what you've to sell,
 Your port and your Bohes ;
 For we've our native sloe divine,
 Whose fruit yields all our Porto wine,
 Whose leaves make all our tea "

Here we get at the meaning of that remark of our doctors, wine and tea are sloe poisons. The lecturer then proceeded to shew from statistical documents, that the island of Guernsey was noted for its manufactory of wines. There the knowledge of the business had increased amazingly, for whereas in 1812 they imported 135 pipes, and 20 hogsheads from Oporto, and exported only 200 and odd pipes and 62 hogsheads into England. In 1829 they imported none, and exported 147. And in 1833 they imported none, and exported 862 pipes. This proved that they had attained the NE PLUS ULTRA of the art. The lecturer concluded by taking a physiological view of the subject and his conclusion was, that all the wines of commerce were in a greater or less degree injurious to the human frame. During the progress of the lecture the process of distillation was going on of two equal portions of wine purchased in this town—port and sherry—to shew the quantity of alcohol contained therein. The result proved, that out of a wine glass full of each there was little else besides alcohol, for each glass was nearly filled with pure spirit, which was set fire to and consumed. The proportion of alcohol was nearly equal—the sherry contained the most. The lecture was received with marked approbation, and although the lecturer invited discussion and questioning, yet none took place.

The celebrated Mr. John Hockings, the Birmingham blacksmith, concluded the business of the evening, and drew forth thunders of applause.

TEA PARTY.

On Tuesday evening there was a tea party in the Hall, to which about 500 sat down to an excellent entertainment, provided gratis by the ladies, who each furnished a tray. The proceeds of the tickets, which were 1s. each, are appropriated to the funds of the Society.

The meeting was addressed by the president Rev. W. Morgan ; Rev. J. Bardsley of Bierley ; Mr. Joseph Andrew, Leeds ; Mr. Lovett, Nottingham ; John Hockings, of Birmingham ; and Mr. Hart, of London.

Meetings were held during the week, and a powerful effect was produced in favour of teetotalism.

SOUTH CAROLINA.—On the 8th. of November, the Court of General Sessions pleas was held at Lexington, Judge O'Neil presiding. When the grand jury of the county had assembled, he addressed them in a short but eloquent speech ; told them that drunkenness was the cause of much business which comes before that court, and advised them to present RETAILING as a NUISANCE, and gamblers as a common pest to the country : which was done by the jury.

IRISH TEMPERANCE UNION.—The following are the objects of the Union:—*Firstly*—To establish an efficient travelling agency of tried and upright individuals who shall be instructed to avoid polemics and party politics; whose duty it shall be to establish societies where they do not already exist, and whose movements shall be arranged so that every society in connexion with the Union, shall receive a periodical visit as frequently as possible. *Secondly*—To open a correspondence with every society in Ireland, for the purpose of ascertaining its condition, its need of such assistance, and the nature of its rules; and of communicating any information its members may require. *Thirdly*—To collect funds, with the assistance of the several societies, in order to give the greatest possible efficiency to the operations of the Union. *Fourthly*—To procure statistical details respecting prisons, penitentiaries, police offices, hospitals, &c., with a view to exhibit the ravages of intemperance. *Fifthly*—To expose the state of the laws respecting the traffic in intoxicating liquors. *Sixthly*—To take suitable opportunities of laying before persons in authority, statements which may convince them of the value of our principles and the necessity for their general adoption. *Seventhly*—To keep the cause prominently before the public, by obtaining the assistance of the press; and to urge the necessity of extending the circulation of the Weekly Herald and other temperance periodicals. *Eighthly*—To make arrangements for an annual meeting of temperance delegates in Dublin.

THREE GREAT PHYSICIANS.—The bedside of the celebrated Dumoulin, a few hours before he breathed his last, was surrounded by the most eminent physicians of Paris, who affected to think that his death would be an irreparable loss to the profession. "Gentlemen," said Dumoulin, "you are in error; I shall leave behind me three distinguished physicians." Being pressed to name them, as each expected to be included in the trio, he answered, "*Water, Exercise, and Diet.*"

In the Sandwich Islands, a temperance society is established on the tee-total principle, styled, "A company to put out the drinking of rum." The *pledge* when literally translated runs as follows:—"1. Not we to drink rum for pleasure. 2. Not we to buy rum for property. 3. Not we to make rum. 4. *Not we to give drink* of rum to relations, neighbours, or strangers, without the direction of the doctor not drinking. 5. *Not we to give rum* to a company during work for their work." It is only necessary to observe, that rum was almost the only intoxicating liquor with which these simple and otherwise happy islanders were acquainted, and, that the effects of parting with rum was equivalent to introducing tee-totalism. The Sandwich Isles are in the North Pacific Ocean, distant from Hull, in a straight line, 7500 miles. Captain Cooke was killed at Owhyhee, one of these Islands. The inhabitants *then* were cannibals; but *now* on the principles of temperance, are setting an example to the christian world worthy of imitation (Ed.)

THE DRUNKARD.—What misery is inflicted by drink, nightly, through our country population?—how many a wife shivering before her petty drunken tyrant?—how many a child weeping in vain before its maniac father?—a maudlin ruffian, who, perhaps, charges the lightning of his arm against the weak and innocent that ought to have nestled in his bosom, and around whom that arm should have been as the flaming sword of the cherubim. Place one of these before your maid's eye, and what a

melancholy picture of our nature! The physical frame a wreck; the human face divine shorn of all light from heaven; the passions raging, and the reason gone.

THE HULL RINGER'S LAST FINE.—In the summer of 1845, while passing along the High Street, Hull, the bells of the Trinity Church were ringing a merry peal on account of the memorable victory gained on the plains of Waterloo. Curiosity led me to the belfry, where I found ten or a dozen men in their shirt sleeves, pulling the ropes that were appended to the bells nodding significantly at each other, by which they regulated the changes. On looking round, I saw a large sheet of paper attached to the wall containing a set of rules and regulations, with fines annexed to each.—Ignorant of the result, with my hat on, I read them from beginning to end, and, to my surprise, found the last rule ran thus:—"That any one who reads these Rules and Regulations, with his hat on, shall be fined sixpence." At that time I was acting on the principles of total abstinence; and, knowing the money would be spent in the public-house, I regretted the circumstance, and endeavoured to withdraw without being noticed; but was stopped at the door by one of the ringers, and was obliged to submit to the Strong Beer Act.

From accounts I have received from private friends, and particularly from the Hull Pioneer, of the extensive progress of teetotalism in that town, I hope its influence has reached the belfry of the trinity church, and that the ringers have, in consequence, set aside their inebriating rules, and adopted others in due accordance with temperance principles.—"Journal of the New British and Foreign Temperance Society."

GIN PALACE LAMP.—We have a splendid new Gin Palace here, and, as a matter of course, a splendid new Lamp at the door, which quite astonishes the natives here—a poor fellow was looking up at it and exclaimed, "My brass has helped to pay for that, I'll away sign teetotal, and pay for no more such Lamps as that however."

ILLINOIS.—The fifth anniversary of the State Society was held in Alton on the 29th of November, the President Dr. B. F. Edwards, in the chair. The reports of the secretary and treasurer were read, and the meeting was ably addressed by the Rev. Theron Baldwin, Alfred Cowles, Esq. Rev. Mr. Cunningham, and Mr. Turner. The following resolutions were the subject of the addresses, and were adopted:—Resolved, that all laws licensing the retailing of intoxicating liquor as a beverage, are blots upon the statute book of any community professing to be christian or civilized, and that it is the duty of every good citizen to use his influence to have them repealed. Resolved, that in promoting the temperance reformation, the means used should keep pace with those principles which the light of truth and experience has brought out. Sixteen of the thirty now in Illinois State Prison, ascribe their crimes and imprisonment directly to the influence of intoxicating liquor. Twenty three were in the habit of getting drunk, four were moderate drinkers, and only three were not addicted to drinking at all.

The Editor of the Examiner is informed, that the terms "the most glorious institution which ever graced a civilized people" contained in our article on Rechabitism, are predicated of the Temperance Society and not of Rechabitism. Though the Independent Order of Rechabites possesses many advantages, we rank it beneath the Temperance Society.

HULL TEMPERANCE TEA MEETING,

JOHN WADE, ESQ., IN THE CHAIR.

The friends of the Hull Temperance Society will hold their Annual Tea Meeting in the Freemasons' Lodge, Mytongate, on Good Friday. Messrs. Joseph Andrew, Leeds. J. Messer, Pontefract and other Friends will address the meeting.

THE TEMPERANCE BAND WILL BE IN ATTENDANCE.
Tea at Five o'clock. Tickets, price one Shilling, to be had of W. Ward, Temperance Hotel, 47, Mytongate, Leonard West, Silver-street, and B. Barnby, Market-place.

TO CORRESPONDENTS.

J. Pasco, 60, Bartholomew Close, London, is agent for the Country Societies; W. Walker, 27, Briggate, for Leeds Letters post paid, directed to W. WARD'S, TEMPERANCE HOTEL, 47, MYTONGATE.

WESTON HOWE, PRINTER, LOWGATE, HULL.

THE

HULL TEMPERANCE PIONEER.



EDITED BY R. FIRTH,
SECRETARY OF THE HULL TEMPERANCE SOCIETY.

[No. 20. Vol. II.]

WEDNESDAY, MAY 1, 1839.

PRICE ONE PENNY.]

THE HULL TEMPERANCE SOCIETY ADOPTED THE PLEDGE OF THE AMERICAN TEMPERANCE UNION
March 1st, 1839.

"We, the undersigned, do agree, that we will not use intoxicating liquors as a beverage, nor traffic in them; that we will not provide them as an article of entertainment, or for persons in our employment; and that, in all suitable ways, we will discountenance their use throughout the community."

ANNIVERSARY OF THE HULL TEMPERANCE SOCIETY.

This Society commenced its fourth Anniversary, since the introduction of teetotalism into Hull, on Sunday, March, 24th, with a sermon preached, in the Court of Requests, by the Rev. W. R. Baker, (Agent of the new British and Foreign Temperance Society,) from 1 c. 17v, James' "To him that knoweth to do good, and doeth it not, to him it is sin." The Rev. gentleman introduced his subject by showing the importance of it as connected with the happiness of countless millions, present and future. He expatiated largely on the evils of intemperance, and then divided his discourse into the following heads: first, that special means should be employed for the removal of drunkenness; secondly, the duty of christians to co-operate with those means; thirdly that every person has the power to adopt those means with safety and comfort to himself; fourthly, that those means are total abstinence from all intoxicating liquors. In the course of his sermon, he shewed most powerfully the necessity & duty of christians to discountenance the use of intoxicating liquors, under every form, in agreement with the general principle contained in the text; and that, unless he did so, having had his eyes opened to the evils inflicted by them, "to him it would be sin." The sermon throughout was pointed, clear, and impressive. The evils of moderate drinking, by ably exposing the pernicious tendency of the drinking customs in christian churches were admirably, faithfully & correctly portrayed. On the following Tuesday evening, a public meeting was held, in the Freemasons' Lodge, J. Wade, Esq. president, in the chair.

My Friends—I am thankful to Divine Providence, that I have been spared to witness another Anniversary of this society—a society which has for its object the putting down of one of the greatest, if not the greatest, evil that afflicts suffering humanity. It is cheering to see such a goodly company banded together in this holy war against the Monster Intemperance, many of you being urged on by bitter experience, and all of you by a decided conviction of the misery it inflicts. Our excellent friends, the Reverend Messrs. Baker and Beardsall, having kindly visited us on this occasion, I shall content myself with introducing them to your notice. I am sure I need not bespeak for them your attentive hearing; for that you cannot fail to give on a subject in which you are all so much interested. Our

worthy secretary will now read the report for the past year.

REPORT OF THE HULL TEMPERANCE SOCIETY.

In presenting their annual report, the committee rejoice in being able to state that the society is in a very prosperous condition. The weekly meeting, in the Freemasons' Lodge, is regularly attended by an orderly, attentive and numerous audience. Upwards of 2000 signatures are on the books; but the exact number of staunch members, on account of their change of residence, though an attempt has been made, cannot be ascertained. Of these some hundreds are reformed characters: many of whom have joined christian churches. Notwithstanding the granting of fresh Licenses at the last brewers' sessions, the influence of the temperance society has been strongly felt in the diminished number of criminal returns, as exhibited by the police report.

"Total number of persons in custody of the police.

In the year 1837.....	2794	
" 1838.....	2553	
Less in 1838 than 1837.....	239	
Cases of drunkenness in the two years.		
	Male	Females
In the year 1837..	847	134
" 1838..	674	106
	173	28
	28	28
	201 Total diminution.	

Thus in 1838, there has been a decrease of cases of drunkenness of 21 per cent, male and female, respectively, or nearly one fourth of the whole.

This decrease of intemperance effected by the Hull temperance society, as evinced by the detailed experience of reformed characters, demonstrates that teetotalism, under the Divine blessing is equally effective in spreading sobriety among the intemperate of both sexes. Amidst the studied misrepresentations, which have been industriously circulated, this fact holds stronger incentive to perseverance, and loudly calls upon the good and virtuous to bestow their patronage and influence upon a principle which in its practical operation, applies immediately a remedy to the disease of intemperance.

The labours of the Hull Temperance Society in the country, have been chiefly individual during the last year. Deficiency of funds has greatly cramped the energies of the committee. Had they the means, they could easily find men who would volunteer their services. The whole amount of subscriptions and donations for the past year, is only about £10. It is unnecessary to state the inadequacy of this sum to meet the numerous current expenses and the purchase of tracts.

During the last year, a Youth's Society was formed which is in a prosperous state. There are 101 members. The committee feel thankful to the Great Giver of all good and perfect gifts--to whom be ascribed all praise for the blessings which have rested upon their labours in the reformation of drunkards, and the prevention of moderate drinkers from becoming drunkards. Great numbers of both sexes, who were pests to society, have become sober and steady, their homes rendered comfortable, and children happy. The family altar is raised in many houses, which were formerly corrupted with all the vices of drunkenness. The committee beg to submit these facts to the attention of the public in preference to any lengthened argument, and hope that those who deem facts the test of a society's usefulness, will render it not only their patronage but their support and co-operation.

REPORT OF THE BARTON TEMPERANCE SOCIETY, BRANCH OF THE HULL TEMPERANCE SOCIETY.

This Society has made rapid progress since its establishment, (October 31, 1837) and now numbers on its pledge book upwards of five hundred members, pledged to teetotalism; of this number sixty individuals are reclaimed from the degrading vice of drunkenness, and now rendered valuable and efficient in the services of the Society. That one eighth part of the whole population should have espoused the genuine principle of temperance is matter of gratitude and joy to the Committee; and they rejoice in the greatly improved state of morals and religion throughout the town.

Several of the above number have not only been emancipated from the dire slavery, in which drinking habits long held them through the instrumentality of the temperance society, but, having thought upon their ways, have turned their feet unto the divine testimonies and are walking in the paths of peace: the Committee also feel happy to state, that public opinion preponderates in favour of the society and its operations; prejudices are yielding before ocular demonstration in the steadfastness and consistency of the reclaimed characters, the quiet, orderly state of the streets as contrasted with the frequent midnight revels and disturbances which formerly disgraced the town. Calumny and slander are nearly silenced; and all ranks of society unite in the testimony, that great things have been done; and such as they could not have indulged a hope to witness.

The distribution of Temperance Tracts and Publications, has been lately commenced in Barton and its vicinity; and the Committee indulge sanguine hopes of the beneficial results arising from an increased dissemination of their principles, and the blessings which have a ready accrued to this nation and to other coun-

at Barrow, East-Halton and Killingholme, in which societies have been established with a prospect of the most happy results; and it is in contemplation to hold meetings in other places and form societies.

On the 8th. of May last, a tent of the "Independent Order of Rechabites" was opened, which is in a flourishing state, and has upwards of fifty members, who have bound themselves under a solemn obligation firmly to unite, sincerely to love, and inflexibly to stand by each other in sickness and in health, in prosperity, and in adversity.

In the firm conviction that a work has commenced which will only terminate in the final consummation of the Divine counsels, the committee are encouraged to continue their exertions, spreading their fundamental principle in public, in the social circle, and on all suitable occasions maintaining its adoption, as equally applicable to the rich and the poor, the learned and the unlearned, the master and the servant and to all mankind. They would ever recognize the hand of God in this cause, and acknowledge that the good which is done in the earth, the Lord doeth it; and they most devoutly implore His continued blessing on all the societies, that the period may speedily arrive, "when the Glory of the Lord shall be revealed, and all flesh see it together." Then will intoxication with all its train of misery and woe, be for ever banished, and mankind delight themselves in the rational enjoyment of the bounties of Providence.

Signed on behalf of the Committee, March 25, 1839
WILLIAM BURTON, SECRETARY.

REPORT OF THE BARROW TEMPERANCE SOCIETY, BRANCH OF THE HULL TEMPERANCE SOCIETY.

The Committee have very great pleasure in being able to state, that the Temperance Cause at Barrow is in great prosperity. Upwards of ninety members are staunch teetotalers independent of many children and adult members, whose consistency the committee have not had the means of ascertaining. The meetings are regularly held every fortnight and exceedingly well attended, by an attentive and orderly audience. Tracts are distributed once a fortnight. These greatly promote the interests of our cause. There is an intense thirst after Temperance Knowledge on the part of agricultural labourers; and the committee are desirous, as far as possible, to supply the demand. Many of the operative class have come nobly forward and signed the pledge, and will, it is hoped, be an honour to the society. The violent opposition, formerly offered, has operated as a spur to increased perseverance, diligence, and determination not to look back, but press forward until the desired object is accomplished; and the committee are looking forward with joyful anticipations to the time, when their fellow-townsmen shall be clothed with Temperance as with a garment. They will never cease agitating this subject so long as a poor degraded BROTHER or moderationist remains in the village. The drunken factories are much less attended than formerly, and a moral revolution is gradually taking place, neither have the maltsters so much business. The committee do not intend to retire from the combat, until the battle be won until the sign of every public-house, jerry-shop and ale-house, be taken down. There are in the society

some most pleasing specimens of the efficiency of this society in curing the drunkard—two or three in particular, who were sunk, if possible, lower than the Brute Creation, have been rescued, and are now an honour to the place in which they live. They have become members of the christian community, and adorn their profession. Surely this work is not of man but of the Lord. When it is considered what good this society has done in Barrow, all the inconveniences and insults which have been experienced are not worthy to be mentioned. The good effects of teetotalism have not been confined to Barrow alone; Tracts have been sent to the neighbouring villages, and the results have been most cheering. In conjunction with the Barton friends, a Temperance Society has been established at Killingholme, and the cause is in a prosperous state. There are upwards of eighty members in the society, many of them being reclaimed characters, and desirous of Salvation. The work is still going on, and Satan cannot stop it. "He that is for us is more than all that can be against us."

The committee return their devout thankfulness to Almighty God for the abundant manifestation of his blessing upon their labours, and hope that every moderationist will devoutly take into consideration the good done at Barrow, and ask himself, how far he is doing God service by keeping aloof from co-operating with so good a cause.

Signed on behalf of the Committee,

March 22nd, 1839.

RICHARD HARDY.

The report of the Market Weighton Branch, not having been received, Mr. Firth gave one from memory. This branch was established the second day of our anniversary, two years ago, by Messrs. Firth and Gant. It has occasionally held meetings. The members have kept up a constant weekly intercourse chiefly by conversational meetings and visitings. There are thirteen reformed characters. This society is a remarkable instance of the efficacy of frequent intercourse and friendly visiting. In no society with which we are acquainted, have the members, generally speaking, been stauncher to their principle than in Market Weighton; arising from their regular assembling for mutual encouragement. The society is in a very flourishing state. Several of the reformed characters have become members of christian bodies.

The Rev. W. R. Baker, after a few introductory remarks, stated that a time would come, when the high and the low, the rich and the poor would throw their influence into this glorious work. We must be patient in doing well, "believing that our labour will not be in vain in the Lord." One of our most interesting objects will then engage our attention in identifying it with the prosperity of the christian church. Every professing christian, every individual member of society is under the obligation of coming heartily forward to assist in this good work. It is our duty to be teetotalers. We are not at liberty to stand aloof from the society. "He that knoweth to do good, and doeth it not, to him it is sin." Though I have mingled with most classes of society, I have found one that would advocate the cause of drunkenness. The drunkard and the moderate drinker will allow, that temperance "is an evil and that continually." All persons are either professing or endeavouring to promote moderation; but our object is to prevent the moderate man from becoming a drunkard, and establish universal

sobriety. I am sure then our principles must commend themselves to the heart and conscience of every good christian. Every man knows, that a drunkard was first a moderate drinker, inasmuch as no man was created a drunkard; that he has gradually progressed towards this vice till he has sunk into intemperance. The great and good man acquires the taste for intoxicating liquors;—and we are shocked to see children reeling under their influence. If, then, it is an undoubted fact, that every drunkard was once sober, drunkenness has been manufactured by moderate drinking. How hopeless then, to rescue him from impending perdition by the very means which made him a drunkard. Hence, had we no drunkards in the land, by practising the system of moderation in one month, we should have 40,000 drunkards; in two, 60,000; in three, 80,000; and soon, 600,000, the number at present; consequently the real effectual principle, the remedy to cure intemperance, is total abstinence from all intoxicating liquors. The moderation man says, "this is all very good; and we are glad to see so many drunkards reformed: a society must be good which effects so much good." True; but this is not our principle aim, namely, to prevent the moderate man from becoming a drunkard; and nothing but teetotalism, as has been shewn, will effect this end. Then why keep aloof from us? why not co-operate, if the duty, in a two-fold sense, is so imperative. So deeply impressed am I with the evils of intemperance, that, could any one of our moderation friends present a better, more effectual remedy than total abstinence, I should be most happy to adopt it. The evil is intemperance; and the remedy must be to cure it, where found, and prevent the moderate drinker from plunging into it. Until such a safe system be propounded we must prosecute our work upon the principle of total abandonment of all that can intoxicate. Nothing can be more certain than that, if a man never drinks that which creates drunkenness, he never can get drunk. This is a simple, and an easy remedy to remodel society, and render it a new world. The teetotaler can say to the drunkard, do as I do, and he is reclaimed; but, if the moderation man recommends his example, the drunkard cannot imitate it, and he dies a drunkard, and meets an awful retribution. Wherever I have travelled, I have found the most blessed results. Our tree only requires to be "digged and dunged;" and it will bear abundant fruit. If bad, cut it down; but if good, cultivate it, that it may be the more fruitful. It makes good husbands, good masters, good servants, good children, good wives and good members of society. When a man becomes a member of our society, he breaks through his former habits, and finds the practice of the principle comparatively easy. If there are bad masters and men among us, it is not because teetotalism has made them so. They were so previous to their adoption of the pledge. Leave them to time and reflection, and they will see and act from good motives, and become better men. Mr. B. proceeded to shew the means to be employed for the more effectually spreading the knowledge of the principles of the society, by superior organization, systematic visiting, &c. It is necessary, said he, that every man, woman, and child should use every means. Our enemies are numerous still. If knowledge is power, all should be engaged in disseminating it in every circle of society. We should act on the aggressive, if not, we shall soon feel the pressure from without. There are hundreds and

thousands devoted to the manufacture of these strong drinks. Every one of these stands in opposition to our movements. If we forget, THEY will not. We must be determined to move onward! Onward! One object keep in view, the total banishment of intoxicating liquors from our social customs. If drunkenness is an evil, it is the christian's duty to remove it. Were a neighbour's house on fire, would you not help to extinguish the fire; and, if I see one of my fellow creatures consumed slowly by a liquid fire, is it not my duty to put it out likewise? If the argument holds good in the one case, it must in the other. Therefore the adoption of teetotalism is a neighbour's duty. But drunkenness is the greatest of all evils, moral and physical, and therefore to banish it, is one of the greatest of ALL DUTIES to the christian patriot and moralist. We ought to love our country: patriotism and christianity are intimately connected. "If I forget thee, O Jerusalem! let my right hand forget her cunning;" and our Saviour exclaimed, "O Jerusalem! thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." These words were uttered from the purest patriotism. If then, intemperance has done more injury to our country than any other evil; if it is the prevailing vice of Englishmen; if, when our missionaries, settling on Foreign Shores, with our drunken seamen, the idolater asks why they bring drunken men to rob them of the coverings of their dwellings, shall we—can we—as christians—countenance intoxicating liquors? As to our health, nine tenths of the diseases arise from them, not from the abuse (as is commonly objected) but the use. To pledge ourselves not to use them is no more than to refuse to thrust our hand into the fire. There is another view: "Righteousness exalteth a nation, but sin is a reproach to any people." What destroyed the most splendid states? not virtue and industry, but vice, impurity and crime. What ruined ancient Babylon, Ninevah and Tyre? Every Kingdom and Empire has been sustained not by vice but virtue. It is utterly impossible for any people to become great, if intemperance among them be a reigning vice. Intemperance is the source of sin. It fills our streets, lanes, towns, cities and penal settlements with thousands of degraded, hopeless victims and prostitutes. This is a humiliating subject; and I call upon man and woman, christian and moralist, patriot and philanthropist, and especially you Ladies to expel, from the precincts of your dwellings, this national vice. There is not a female in our nation, who may not, in some way, throw her energies into this work. Nine tenths of the crimes, one half of the madness, and three fourths of the beggary in our country arise from this degrading vice. Are we not then loudly called upon to remove it, and promote the general happiness of our land? The operatives of this country are suffering greatly. We can scarcely find a working man who does not, at one time or another, suffer from intemperance, unless he be a religious man. Indeed intemperance speeds its way among all classes, whether they profess religion or not. A man may be sober and not be religious; but experience proves that, unless man be under some check, he is ten to one drawn by moderation into the practice of intemperate drinking. It is not of necessity that a man is a drunkard, but the customs and usages of society are such as to place almost insurmountable barriers in the way of the operative classes. Drunkenness is of such a nature, that, under its benumbing influence, the several duties of society no drunkard can properly perform. Whatever be a man's opinions, he should be sober: and the only effectual way to be sober, is to abstain from what creates drunkenness. Our principle is not an untried theory. It has by millions of persons been put to the test of experience, and found sound. Ten years ago, it would have been found almost impossible to meet with a divine who would advocate the disuse of intoxicating liquors. There were many that drank water, and but seldom took wine, but few would have ADVOCATED the total abandonment of ALL alcoholic beverages; and, had any one then declared that by this time, upwards of six hundred ministers in Britain, and several thousands in America would preach up the doctrines of total abstinence, he would have been deemed mad. So strong was public opinion then that, to propound such doctrine, would have stamped a man to be a fit subject for an asylum. Some say, there are 500,000 members in our society, but I say more—

700,000. In the principality of Wales, there are 140,000; in Liverpool, from 30 to 40,000; in Cornwall, 25,000; in Anglesea out of 40,000, 25,000; in the Isle of Man, 10,000; in Glasgow, 15,000; in Edinburgh from 7000 to 8000, and the cause is progressing amazingly in England and Ireland. To advocate the principle much at length, would be wasting your time. All classes agree in one common testimony, that man is better without than with intoxicating liquors. In the state of New York alone, out of 2200 ministers, there are 1900 teetotallers. If ministers in America preach without intoxicating drink, why cannot they in England? I believe among the Calvinist body in Wales, there are only two or three ministers who are not teetotallers. If in Wales, why not in England? I wish they would try our system: they would be soon satisfied of the truth and excellency of our principles. I am looking forward to the period, when the good, the wise and the benevolent will rally round our banner, and join in the shout of victory. Many of these are already coming to our help, to agitate the subject. The length and breadth of the Empire we must traverse to make known our glorious cause. Mr. B. proceeded to shew the necessity of union to carry out effectually the principles of teetotalism; on the elevated position of Great Britain, as giving tone and feeling to the civilized nation of the world, and the necessity there is for her to be an example of strenuous effort in this good work. Having related a number of interesting anecdotes, he exposed the fallacy and imbecility of moderation dogmas. In our town, said he, it existed two years; and did next to no good whatever. Why? Because not adapted to the habits of the people; and, forsooth! we were to make a moral crusade against the army of drunkards! At last, James Teare paid us a visit. I assented to all he said. I weighed teetotalism and moderation in the balance, and found the preponderance in favour of teetotalism. Here Mr. B. related some most touching instances of good done. One person was a most wicked and abandoned drunkard, who caused his wife to live in jeopardy, but who by signing the pledge and living consistently saved £50 a year, which he invested in property; another, who because he did not wash himself for fourteen years, was called "BLACK GEORGE THE DEVIL," signed, and ultimately became a steady member of a christian body. Our limits prevent us from accompanying the Rev. gentleman through all his interesting arguments. He sat down amidst long continued cheering.

REV. F. BEARDSALL, MANCHESTER.—This is the first time I appear in Hull to plead the cause of teetotalism; and, if I entertain views different in some measure from the common ones, I feel thankful in having the opportunity to solicit your careful and candid attention to a subject which, above all others, is calculated to promote your moral welfare and happiness. Our doctrine is matter of fact, grounded in theoretical truth. Our enemies call us enthusiastic; but, were they to reduce their objections to a tangible form, we should have some chance to grapple with them. They say teetotalism is of an evanescent character but this principle has been brought to the test of experience, (which is the best after all) in which the inhabitants of England, without a single exception, when fairly tried, agree in one common testimony of the utility and practicability of our principle. I have conversed with all ranks, and the result of my enquiries has been the same, namely, "we can do better without intoxicating liquors than with them." Teetotalism has prepared, under the Divine Blessing, the way of the Lord, and led thousands to the Redeemer. I have felt pleasure to see the captive slaves in the West Indies free; for the principle of liberty, whether mental or physical, we all aim to obtain. Our exertions are intended to emancipate the drunkard, and moderate drinker. We hope for the co-operation of all good men. If the possession of freedom is good, we cannot do better than direct your attention to the best means of securing it. Strong efforts are required; and among the foremost, we must lead the ladies to the battle. It is pleasing to see so many present tonight; and, if not members, I trust they soon will be. The sentiment which has produced so animated an effect, and which has led all to look for freedom, we offer to your notice to seek for TRUE freedom. Oh that I could say, the operatives of Great Britain were free from the galling chain of intemperance. Our principles are so plain, that I am astonished they were not

seen much sooner, as the only means which the gospel affords to remove the curse from our land. Seeing the evils resulting in general demoralization and crime, is there cause wanting to urge you onwards! Is there a curse which our country feels greater than that of intoxicating liquors? The time will come, when it will be a reflection on the understanding to have to be convinced of their evil. The terms TEMPERANCE and INTemperANCE are so indefinitely used that we do not know where to find their boundary, from which commences the evil and not the result, but THAT WHICH PRODUCES THE EVIL. Why do we denounce the theatre? because it is the source of much evil; for in the New Testament, we are commanded to avoid the appearance of evil. On some things, we instantly bestow unqualified condemnation. Thus, no christian will contend for moderation in bull-baiting or cock-fighting. This practice is pregnant with sin, and so is that of drinking intoxicating liquors: consequently, if we are by the spirit and claims of the gospel, required to abandon the one, we are the other. Had intoxicating liquors any redeeming qualities—were man better with them as a beverage than without them, the conclusiveness of the argument would not be borne out,—but the testimony of hundreds of thousands, yea of all who fairly try teetotalism is against their use; and consequently it is as proper to contend for moderation in these brutal sports, as in the use of intoxicating liquors. But it is argued, “if a person uses them, and passes the line of moderation, he is guilty of intemperance.” The fallacy of this position lies in this, that no intoxicating liquors begin in the line; and hence the objection assumes the thing to be proved. The temperance of scripture is the moderate use of what is essentially good; and, as intoxicating liquors are essentially bad, scriptural temperance cannot be predicated of them. Some talk of extreme moderation; but, to be consistent as they fancy, they acknowledge that total abstinence is good. If such are disposed to grant thus much, it is not honest to entertain such extreme sentiment. Do you approve of the good done by our society? your name and sanction are of more importance than clapping all the day. We wish to bring you to this point, the duty of adopting our principle. I hope you will feel it with me to be an indispensable duty. Whatever may be your views, I do not meddle with your motives. On investigation, I feel assured you will be convinced. I remember when I went to preach from this town, I used to take a little bottle of wine and drink it in the last field of my journey. I imagined it did me good, and have said like many ministers, that with a glass of brandy, I could preach much better—but oh! what a strange delusion! If there is any thing of the devil incarnate, it is intoxicating liquor! (The speaker and audience were here solemnly afflicted.) That is the great and awful delusion. If you do not wish to be deluded, touch not a spirit which does not come from Heaven. From intoxicating liquors, christian character has suffered more than any other thing. They have been the curse of the church of Christ. Yea, there is not a single church, which has not had to mourn over them. Among the numerous backsliders, three cases out of four have arisen from intoxicating liquors: and I have thought that, if drunkenness were ten times less, for the sake of the weaker brethren, it is our duty to make any sacrifice (falsely denominated sacrifice—rather a pleasure) which might be useful to them. Were some good to succeed the evil, we are commanded to abstain “we are not to do evil that good may come.” As an instance of intoxicating liquors being the sin of the church, I give you the following: There is a person residing at———He was a deacon of a church in———The piety of this man was such, that any section of the christian body would come where he was. He spent much of his time and property in relieving the distressed; his life was wholly occupied in doing good. It was no wonder, then, he stood high in the character of deacon; but he took intoxicating liquors in moderation. He was overcome. The minister affectionately reproved him; and bitterly lamented his sin. He was restored to his church, but he was again overtaken by his insidious foe. He was reproved again, and again restored. He continued his moderation, but again he fell a victim; notwithstanding after all, drunkenness laid him again on the ground, and now in Burnley, at this present

time, he is dragging out his life as one of the most abandoned drunkards in the town; and shall professing christians and ministers any longer nourish, within their own houses and churches, one of the worst enemies to man's happiness and the spread of christianity? Were there no other instance than this, it should serve as a warning against dabbling in the little drop; but there have been thousands of such instances in the professing world, demonstrating the absolute necessity of banishing intoxicating liquors. Were we to act out of mere sympathy, much less duty, we ought to banish intoxicating liquors from our world, that our brethren and mankind may be delivered from the dominion of such pernicious draughts. The Theatre, bull and bear baiting, and cock fighting, you have condemned, because they are the occasion of much evil; opposed alike to the claims of humanity, mercy and the true principles of civilization. Then why not banish these poisons, destructive physically, morally and mentally to the human family? All the complicated evils afflicting society, are not to be compared with those of intoxicating liquors. It is a strange anomaly, that we should consent to get rid of so terrible a monster only by moderation. As logically may we talk of getting rid of the Cholera by moderate means; and the time will come, when the public mind will be so far enlightened, that neither physician nor minister will be countenanced who countenances intoxicating liquors as a beverage. To the ladies Mr. Beardsall made a powerful appeal, and related the following anecdote: A woman said, “she thanked God she was a teetotaller. A few months back I did not approve of the system. I was sure that home brewed ale was good. I used to take half a pint a day and thought I could not do without it, and was grateful that God had given me some home brewed beer. Once I was fetching a friend a gill of drink. A drunkard saw me, and said he too took a gill a day. I asked myself, and am I affording that poor man a shield to defend himself with? She exclaimed, if I be an offence to my brother, I will drink no more while the world standeth. I have tried the system, and found it to exceed my most sanguine expectations, being able to perform my duties in all respects better without than with any kind of intoxicating liquors. Mr. B. in a strain of the most solemn and affecting eloquence related the following anecdote: A drunkard on his death bed was visited by his brother, a dealer in intoxicating liquors. The brother asked the dying man, if he remembered him? “Yes, said he, and I remember your shop too, which has ruined my body and soul; and, when I am dead, my children will remember you too, and we shall all remember you through all eternity!” How many females may say to the defenders and vendors of intoxicating liquors, I remember you, and shall remember you through all eternity—you who persuaded me, that such things are necessary and useful. Mr. B. continued at great length in the most touching strains of holy eloquence, and sat down amidst rounds of applause.

On the Wednesday evening, the Rev. F. Beardsall gave his lecture on the WINE QUESTION, illustrated by his elegant apparatus. It is impossible to impart a proper idea of the sterling value of this lecture. To compress it, would be to rob it of its merits, and to report isolated arguments, would deprive it of the beauty of its connexion. Its length, too, renders it impossible to be reported within the narrow limits of our pages. This lecture should be delivered in every Temperance Society throughout the British Isles. It is a triumphant refutation of the dogmas of all the defenders of the Drunkard's Wine. There is no desire to conceal or burke any point. Illustrated too by a very elegant apparatus, ocular demonstration is given of the alcoholic wines, and the fastidious and sceptical objector immediately silenced by a chemical test. He is thus shorn of all his vague generalities, and dogmatic sophistry. The evidence of his senses is his own refutation; and the beauty, perspicuity and conclusiveness of the Rev. Gentleman's positions rise out of the alcoholic darkness with which they may have been invested by antagonist scepticism, in all the beauty of their proportions into perfect forms. To the man of intellect, the lecture affords a treat of extensive investigation, which he will find no

where else in the annals of the temperance cause. Mr. B. gives several lectures on the Wine Question. What may be his other views, we do not know, but those propounded in the lecture ought to be universally known. We understand he intends publishing the whole, which we hope will be done without delay. He lately visited the vineyards on the Continent for the purpose of making enquiries on the spot. He set the people to work in expressing the juice of the grape, inspissated and prepared it for importation to England. As a specimen, to prove that the juice of the grape can be imported into England unfermented, he exhibited a small quantity: Thus demonstrating, by actual experiment, the fallacy of the assertion so frequently reiterated, that the unfermented juice of the grape can not be imported as such to England. Mr. B. has conferred upon the world an incalculable benefit by his unwearied exertions in the attainment of truth through a rugged and arduous path, in many respects untrod in modern times, by any other temperance advocate. His exposure of the infamous traffic, in the manufacture of wines, was complete. We have frequently seen the wickedness of the brewing system, for poisoning the public, held up to condemnation, but that of the wine-trade is unparalleled. This part of the wine-trade is less known; and, therefore, has hitherto escaped or nearly so, the execration of public condemnation. We rejoice, however, to find, in England, one who has both the talent and energy to reveal to the wine drinkers the abominations of wholesale manufactured poisons, which are drunk by all classes of society, and, shocking to state, used in the commemoration of our Lord's death and resurrection! Surely the christian world will open their eyes to the true nature of the case, at last be determined to throw off the fetters of old customs and prejudices, and use the pure juice of the vine. Though we took a report of the lecture, we cannot even give a sketch of it, urging all societies that wish to see the subject fully investigated to send for the Rev. Gentleman. As a specimen of the **NUTRITIOUS and POISONOUS COMPOUNDS**, used in the manufacture of wines, we quote from Mr. B's lecture the following: brandy, whiskey, cyder, gypsum, blood, alum, fresh beef, bay salt, oyster and egg-shells, chalk, lime, sugar-of-lead, litharge, arsenic, sulphur, wortle-berry, privet, tournsol, bilberries, sweet-briar, clary, elder-flowers, cherry, laurel-water, campeach wood, red-sanders, isinglass, logwood, oak-bark, sagwood, molasses, milk, beech-wood, chips, sawdust, husks of fliberts, rhatany roots, sloes, damsons, gooseberries, orris root, caromil, hickory-nuts, almonds. Of such hotch-potch are the poisonous compounds called wines, as drunk by the noblemen and gentry of Great Britain!—Is it possible!!

To demonstrate the extent of manufactured wines, even in the channel islands alone, we quote the following imports and exports:

According to the custom house books of Oporto in 1812, 135 pipes and 20 hogsheds of wine were shipped for Guernsey; in 1812 landed at London docks alone 2545 pipes and 162 hogsheds from that island, reported to be port.

Imp'd. to the channel islands Exp. thence to London.

In 1826.....38	293.
" 1827.....99	99
" 1828.....70	75
" 1829.....0	90
" 1830.....0	147
" 1831.....0	143
" 1832.....0	363
" 1833.....0	862

For the curious we insert also the respective quantities of wines exported from Oporto in 1835 to different countries: To Great Britain, **32,536** pipes; Hamburgh, 743; Sweden, 460; United States, 2745; Newfoundland, 138; Guernsey and Jersey, 36; Bremen, 42½; Spain, 3; Azores, 1; Portugal 332; Brazil, 720; Holland, 136; Denmark, 192; Russia, 316; France, 22½; Leghorn, 11; Quebec, 34; Genoa, 1; Total, 38469, of which 32, 536, were consumed by the people of Great Britain, and 5933 by all these other countries: proving, in this respect, that Great Britain guzzled nearly seven times as much **Oporto wine** as the rest of the world! ("Tell it not in Gath

publish it not in Askelon!!) besides the manufactured poison under the name of wine!

JOHN HOCKINGS, THE BIRMINGHAM BLACKSMITH'S SPEECH,

(Delivered at the Hull Temperance Society's Anniversary.)

I am an illiterate man. This I hope will be sufficient apology. While standing here, my mind has been much impressed with hearing the Hallelujahs to my God. I was contrasting it with the drunken song, which makes men rave, devils rejoice, and angels weep. I am a brand plucked from the burning. I was 17 years lost, and was left to wander, but am glad the sound of teetotalism ever reached my ear. Now my christian brethren, I am happy in seeking salvation at a throne of Grace. Some object, and say, "we place teetotalism before the Gospel." True—but not in the place of the Gospel. Ministers cry out, "you are professing a purer charity." Teetotalism, like a pioneer, goes before, breaks up the fallow ground, in which the Gospel may sow the seed of Divine grace." They say, teetotalism turns the world upside down." Yea, and they might have added, down side up too, and then it will be right side up.

"If all the world their Saviour knew,
"All the world would love him too."

Which may be read thus:

If all the world Teetotal knew,
All the world would love it too.

A gentleman said, teetotal is a fresh word, it is not in dictionaries. He said, give me the definition of teetotal. I asked, who made the dictionaries? He replied, learned men. Then asked I, are there no learned men now? if so, cannot they make a word, if they please to suit our society? Unless all are dead, upon your own admission, they can manufacture fresh words; and you, sir, if you keep up with the march of intellect, must buy one of our dictionaries. Now then, sir, if you will attend, I'll explain: Moderation is twilight; teetotalism the sun of midday. I tried moderation, till I had liked to have been lost in darkness. Moderation is like a mariner who fancies he sees land, but recedes as he advances. Moderation led me downwards, teetotalism rescued me from a burning hell. I ask, who knows how to praise health so well as those who have been afflicted. Upon me teetotalism wrought a miracle, whilst the gentleman knew nothing about it. He knew not the pangs I had endured; and I ask, what would our Saviour have come to preach for, had it not been for such as me? Christ waits with his crown; and to you, christians, the watch word is onward! We want to see the christian raised. When the drunkard asks him, "now don't you take a little sup? What can he answer. A drunkard drew his wages manly, and took two glasses which made him tipsy. Complaints were made to his minister for being drunk. The minister remonstrated, and wept over him, and shewed him that "no drunkard can enter into the kingdom of Heaven." The drunkard asked him, how much he took? The minister replied, only two glasses a day; but then mine is to digest my food. And so, said the drunkard, you are going to excommunicate me, when I take only as much in a month as you do in a day? Is it not time, our eyes were opened, and never let a drunkard be able to say, I take it because you take it. There is only one glass difference between drunkenness and moderation. I have heard the testimony of such moderation christians. They have declared, they felt time went by easy. Of a night they would excuse reading, and have a short prayer. Satan has begun to work within them secretly. A short prayer is followed by no prayer, till the moderation man is steeped in intemperance, a backslider from his God, and a pest to his fellow man. Does nature require intoxicating liquor? No: Doctors will think these strange times, when a blacksmith turns physician. Suppose a mechanic were to say, "I'll make you a watch to beat sixty times a minute; and, I say, yes, but I'll make one to beat 120 times. Would not he laugh at me, if I were to assert that my watch would last as long as his? does he not know that the more beats and the faster the metal wears away; So it is with the human pulse. Our creator has made our pulse to beat 76 times in a minute; but, if we, by drinking alcoholic liquors, cause them to beat 120 times, is it not evident we shorten our existence. (continued applause.) No man can take intoxicating liquors without increasing the beat of the pulse. Nature has ordained, that the blood should flow through the system at a certain speed; but, if it proceeds quicker, it necessarily impairs the vessels through which it passes, and hence intoxicating liquors injure the system, and shorten the period of our existence. Mr. Hockings proceeded to shew the

extent of Sabbath breaking and consequent sin in the malting and brewing; adverted to the evils of drinking and the importance of female influence to the society.

Mr. Hocking's Speech will be continued. Other speeches will also appear in our next.

BEVERLEY FIRST TEMPERANCE ANNIVERSARY.

The friends at this place, held a Tea Meeting on Thursday, March 11th. Upwards of 40 teetotallers from Hull attended. These were met at the entrance to Beverley by the Beverley teetotallers, and a band of music from Skipsea, and all marched in procession through the town. A good deal of excitement was created. After tea, the friends assembled in the Guild Hall, kindly granted by the Mayor, who also was himself present during the evening. Mr. Firby, from Hull, was called to preside. The Hall was full. Addresses were given by Mr. Addleshaw, from Brigg; Mr. Bainbridge, from Skipsea and Mr. Firth, Hull. The secretary read the report, stating they had about 120 members, among which are some reformed characters. The proceedings were of the most animated character. The speaking closed at half past ten o'clock; and the friends separated highly gratified and much strengthened with the encouraging prospect of future success.—Accounts received since the above was written state, that a most favourable impression was made. The following day, the meeting was the general topic of conversation, and many signed the pledge.

POCKLINGTON.

Dear Sir,

April 8th, 1839.

I take the liberty of sending you an account of a regular row that we have had with the publicans. You are aware that we are about to build a Temperance Hall and Hotel. The publicans let us go on very quietly so long as they thought we should not succeed, but no sooner were the premises purchased, and it became certain that the building would be proceeded with, than they opened their battery with a1 their fury. Several of the principal grocers, drapers and other tradesmen have taken shares. This greatly offended the vice creators, who immediately threatened to establish a Joint Stock Company, for the purpose of supplying the town with groceries, drapery, ready made clothing &c., but much to the honour of the tradesmen, such threats only tended to strengthen their resolutions to support a cause which has for its object the Glory of God, and the well being of our fellow men. After a good deal of talk, the publicans issued the following anonymous circular: "The honour of your company is respectfully requested at a general meeting of the Licensed Victuallers and others connected with the trade, to be holden at Mr. Fallowfield's, the Feathers-Inn, on Thursday evening, April 4th, to take into consideration our future interests, and the best method of staying the evils which are threatened by those who are principally living by our support." The meeting took place at the appointed time, and, when all were expecting to hear of a prospectus for the Joint Stock Company being issued, the inhabitants of our little town were amused with the following announcement made by the bellman: "At a meeting of the Publicans and Brewers, held last night, at the Feathers-Inn, it was resolved that they would no longer supply the teetotallers or their friends with yeast or balm" (do they mean barm? Ed.) The bellman had only just finished his round, when he was again employed to announce the following: "This is to give notice, that the journeymen carriers, in the employ of R. Dennison, Esq., will drink no more ale until the landlords rescind the resolution passed at their meeting last night." This was answered by the publicans "requesting that before the carriers left of drinking, they would pay their debts." Again the bellman went round with the intimation that, if the publicans had not put two chalks for one, the carriers would not have been in debt." Thus the work went on the whole of Friday afternoon till late in the evening. The last cry was by the carriers. It was a sort of rhyme to the following effect:

"The carriers think it very funny,
That landlords cry so much for money;
They say they eat and drink the best,
While wives in silk and satin drest, &c."

A great number of people followed the crier this last time, and kept profound silence while he was speaking, and then gave loud cheers,

with down with the publicans! Such is the account of this fray; and really think it worthy a place in the Pioneer.

I remain, dear sir,

Your obedient servant,

F. HOPWOOD.

The following is a verbatim copy of the printed resolution of those sage publicans and brewers, whom we recommend to study some shilling epitome of English Grammar and Mavor's spelling book, before they venture to appear again before the public:

SAD BREAD.

At an Anti-Teetotal Meeting, held at the Feathers-Inn, in Pocklington, on Thursday, the 4th day of April, 1839. It was unanimously agreed, by the Brewers and Victuallers of the Town, that no Yeast or Balm shall in future be sold to any Teetotalter, or any other person on their behalf, or supporting the Total Abstinence system.

Ralph Johnson,

Chairman.

† Should be his. Ed.

Poor things!!! We have sometimes heard of men made mad by "the good creature," and occasionally a publican rendered crazy; but we never heard of such a stir before among all the shepherds of Gehenna, the valley of bones. Whether they had got too heavy with their sober, cool, rational, calculating, nutritious beverage, or that cold water throws their warm stomachs into convulsions, and their nervous system into hysterics, we do not presume to divine; but they evidently have a strong antipathy to Heaven's crystal stream. Is it true, that mad dogs fly from the sight of cold water? if so, by parity of argument, may we not infer that these Pocklington brewers and publicans, of English classical notoriety, are in an advanced stage of Hydrophobia? Mad dogs run straight on, and bite the first living animal they meet, so do these publicans and sinners; mad dogs too, forget that persons may beset their paths with guns, pistols, and cudgels, and out of pure mercy to them to end their pains, and safety to the public, knock out their brains: third proof of their hopeless state. As the Yankee says, "I guess" the carriers will prove a match for the lords of fusty barrels, "vent pegs and corks." As, however, it would be exceedingly cruel for the "balm" (barm) of the brewers and publicans to be wasted, and by consequence so much of their good money lost, of which they are by no means over fond, the carriers and inhabitants of Pocklington will kindly relieve them of the very disagreeable task of brewing for an ungrateful people; and, lest they, the brewers and publicans, should actually have to starve, because their squeamish stomachs do not much relish "sad bread" having no longer any of their own "balm" (barm) in consequence of having discontinued the traffic (for conscience' sake of course) if they will be very good, and suck a little "lollypop" of their grand ma's to soothe their scrowls, the teetotalters will no doubt as the brewers' last resource, permit them to share in a little of the teetotal barm—a substitute for the "balm" of the brewers and publicans: To make which, the following receipt is given.

TEETOTAL BARM.

Take twelve middle sized good potatoes, and boil them in two quarts of water till they begin to fall abroad. The skin must be taken off before they are put in the water, pass water and all through a cullender, stir in very smoothly a tea cup full of flour and two ounces of moist sugar, add a teacupful of the old stock i. e. barm (or half of that of brewers' yeast if you have any) and set it aside in a warm place twelve hours, when it is fit for use. Use double as much as of common barm.—It will keep ten or twelve days, and is so easily made, that it is part of our family work.—It is perfectly satisfactory in its results.

H. MUDGE.

PUBLICANS AND PUBLIC HOUSE LICENCES.

The policereports make out a frightful case against the publicans. If they did not totally neglect the performance of the trust of using their licenses for the benefit of the public, we put it to our reformed municipal authorities, whether half the poor rate might not be saved, as well as half the time of the magistrates and police. It would be well, if half the wisdom and generosity of our corporation were devoted to this benevolent object. Cases of death from drunkenness frequently occur. Some go to sleep drunk, and are suffocated, others fall into the docks; and the form is gone through of recording a verdict of accidental death: the surviving offender, he who administered the drink, always invariably escapes uncensured.

Let us enquire, how it would be, if death ensued from administering Morrison's Pills? That would be deemed a case fit for prosecution on Public grounds; but where is the distinction between the two in a moral, we say nothing of a legal point of view? But if the proper end of human punishment is the prevention of crimes, we unhesitatingly declare, that that mean profligate creature who uses every art to seduce his customer to abuse himself by his intoxicating drug, and then leaves him to suffocate or drown, is the fittest person of the two for prosecution.

We have a numerous police, which cost the rate payers three farthings in the pound more than the Metropolitans. We ask, why are not these publicans put under rigid surveillance? do the magistrates consider them a blessing or a curse or a public nuisance?

We give a list below of 378 public houses in the seven wards of the Borough, for the amusement of the curious part of our readers; and, by the following quotation, we propose to show that we are not in want of support from authority in urging the attention of the reforming council to their duty to their constituents and to the cause of temperance.

The following are the words of Mr. Justice Alderson: "Another circumstance I will advert to, is, that the great proportion of the crimes to be brought forward, arises from the vice of drunkenness alone. If you take away from the calendar all the cases in which drunkenness has some connexion, either with the person accused of crime, or the accusing party, it would leave this large calendar a very small one. And how is this to be prevented? It is only by a moral change among the people, the accomplishment of which you, the jury, are the most proper persons to begin by exhortation and example. I trust that the gentlemen I am now addressing, will use their endeavours to put down so crying an evil."

Public houses in Lowgate Ward:—North end of High-st., 15; Whitefriargate, 7; Silver street, 3; Scale-lane, 4; Walls, 9; Lowgate, 6; Bishop lane and stait, 3; Chapel lane, 4; Salthouse-lane, 8; Cook's buildings, 1; Manor-street, 3; Broadley street, 2; Leadenhall-square, 1; Dixon's entry, 1; George yd., 2; Manor-alley, 1. Total 70.

Public houses in Market Place Ward:—South end of High-st., 29; Walls, 9; Nelson-street, 1; Market place, 7 Queen st., 3; Mytongate, 13; Blackfriargate, 7; Posterngate, 1; Blanket-row, 5; Humber street, 4; Wellington-street, 2; Grimsby lane, 4; Church sides, 3; Church-lane, 5; Trinity-house lane, 2; Fetter-lane, 1; Dagger lane, 3; Sewer-lane, 3; Shambles, 2; Fish street, 2; Prince street, 2; Finkle street, 4. Total 111.

Public houses in South Myton:—Engine-street, 1; Waterhouse-lane, 4; Myton-st, 1; Myton place, 1; Trundle-street, 2; Great Passage-street, 4; Cogan-street, 4; Humber bank, 9; English-street, 5; Roper-street, 2; Lower Union-street, 3; Osbourne-st, 6; Castle-st, 2. Total 43.

Public houses in North Myton:—West-street, 8; North street, 4; South-street, 1; Spring-row, 2; Chapel-street, 1; Spencer-street, 3; Brook street, 2; Carr-lane, 3; Middle-st, 1; Garden-st, 1; Cross street, 1; Mill-st, 4. Total, 31.

Public houses in Holderness Ward:—Groves, 15; Drypool, 12; Witham, 12. Total, 39.

Public houses in east Scalcoates:—From Scalcoates church to the old Dock Bridge, including Church street, Wincolmea and Trippet, 31; part of Dock-street, 2; Sykes street, 5; Mason-street, 1; Bourne-street, 1; Scott-street, 4; Machell street, 1; Princess-street, 1; New George street, 5; North-end of Old Dock, 1. Total, 52.

Public houses in West Scalcoates:—Junction-street, 1; Water-works-street, 4; Chariot street, 3; Prospect street, 2; Beverley-road, 2; Stepper, 2; Foundry bank, 3; Witham st, 1; Bond st., 2; Worship-street, 1; Grimston st ect, 1; Dock-street, 4; Francis street, 2; South end of old Dock, 2. Total 32.

SUBSCRIPTIONS AND DONATIONS, MARCH 1st, 1838.

Names.	Dona.	Sub.	Names.	Dona.	Sub.
Barrett John	-	3 0	Levett Mrs.	1 0	
Barnby B.	-	5 0	Levett B.		6 0
Bromby J. H. Rev.	5 0		Laverack W.		5 0
Carrick F.	-	5 0	Leadam Mrs.		2 6
Crackles J.	-	2 6	Levett Henry		10 0
Dikes Thos. Rev.	1 0 0		Rheam Edward		5 0
Dikes W. H.	-	5 0	Sanderson Joseph		10 0
Field William	-	5 0	Sanderson John		5 0
Firth Robert	-	5 0	Smith T. B.	1 6	
Friend		6	Thomas W.	2 6	
Friend by L. West	5 0		Turner John		5 0
Gibson William		5 0	Vallance J. H.	1 0	
Henwood James		7 0	Wade John		1 0 0
Holmes Thomas		10 0	Wade A.		3 0
Horncastle T.	2 6		Wells George		5 0
Hill J. attorney, 2 years	10 0		West Leonard		5 0
Hill Joseph	-	5 0	Wilbe R.		10 0
Homer Simon	-	5 0			
Humphrey T.	-	10 0			
Jameson William	-	2 6			
Kitchen G.	-	2 6			
					£10 19 0

Dr. Rd Wilbe in account with the Hull Temperance Society.

1838		£	s	d
March 18	Cash from Lovefeasts and Members' Meeting	6	12	3½
	Cash for Tickets and Tracts	3	19	0½
	Balance from Treasurer of the Female Committee, as audited by the Male Committee	4	9½	
	Collections at last Anniversary	3	0	3
	Donations	1	16	
	Subscriptions	9	17	6
	Balance due to the Treasurer	3	24½	
		£29	17	4

Cr. Rd Wilbe in account with the Hull Temperance Society.

1838		£	s	d
March 18	Balance from last year	2	3	4
	Printing, Stationary and Posting	3	13	0
	Agency and Board	10	14	11
	1800 pioneers for distribution	3	3	0
	Advertising			15 0
	Sundries as per account	8	16	1
	Collecting Subscriptions			16 0
		£29	17	4

Audited and found correct by B. BARNBY.

W. T. MOWE,
PRINTER AND BOOKBINDER,
 36, SCALE-LANE, HULL,

With the utmost respect tenders thanks for the liberal patronage he has received, and most respectfully announces to the Public Generally, that he has removed from the Shop, Lowgate, to his old Establishment, 36, opposite No. 3, Scale-lane, and hopes to receive a continuance of support which is ever his study to merit.

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W&T MOWE, PRINTER, LOWGATE, HULL.

HULL TEMPERANCE PIONEER.

EDITED BY R. FIRTH.

SECRETARY OF THE HULL TEMPERANCE SOCIETY.

No. 21. Vol. II.]

SATURDAY, JUNE 1, 1839.

PRICE ONE PENNY.]

THE HULL TEMPERANCE SOCIETY ADOPTED THE PLEDGE OF THE AMERICAN TEMPERANCE UNION.
March 1st, 1839.

"We the undersigned, do agree, that we will not use intoxicating liquors as a beverage, nor traffic in them; that we will not provide them as an article of entertainment, or for persons in our employment; and that, in all suitable ways, we will discourage their use throughout the community."

Philosophy of Artificial and Compulsory drinking usage in Great Britain and Ireland, by J. Dunlop, Esq. Houlston and Stoneman, Paternoster-Row, London.

We have carefully perused this work with feelings of great pleasure and delight. In our opinion, except the American Documents, it is one of the most valuable essays that has appeared on the subject of the Temperance cause. We had, to some extent, an idea of the slavery involved in the drinking usage of some districts of England, but no adequate conception of its pure despotism, outrage and cruelty as revealed in this most admirable treatise. Power in the hands of ignorance and drunken cupidity, is exposed in its true colours, and the most demonstrative evidence given that the labouring man, when studying his own avaricious intemperate appetite, is the greatest tyrant and despot that ever breathed in a civilized land. Strong drink is here shown to blunt and destroy the commonest sympathies of humanity, and that neither poverty nor orphanage can soften the hardened cruelty and despotism of its inexorable votaries. Its empire is omnipotent, and its decree unalterable as the laws of the Medes and Persians; and to oppose its sway, is to bring, upon the refractory wight, a withering curse which blasts all his comforts and happiness amongst his fellow workmen. As a specimen of this unrelenting, barbarian, savage cruelty, we quote the following:—

"A respectable informant originally of this business, (sail maker,) made to me the following narration, the first time it was divulged out of his family. His father having been a drunkard, his mother could only with the utmost difficulty bring up the children. He, when a boy, earnestly desired to be a sail-maker, and was after some obstacles bound apprentice. The footing was claimed, and although the circumstances were effected, it was persisted in, for stimulation and drink usage have nothing in common with generosity or mercy. As however, the people of the workshop saw that by too much pressing, the footing in this case might be totally lost, it was reduced one-half, viz. to 10s. He did not dare to tell his mother of the demand, lest the amount would drive her hopeless, and he should be withdrawn from the trade he greatly preferred. Although the family had never so far debased themselves as to ask charity, he was resolved on this occasion to break through the barrier of independence, and to solicit pecuniary assistance in the emergency. Accordingly he went every evening in the twilight to a great distance from his home, where he was unknown, and begged in the streets. The men allowed him from June till October, by which time he had made up the sum all but a few pence; his mother, after being acquainted of the circumstance, helped him

"with the small balance. The men got drunk upon the occasion. And this individual afterwards fell into the habit of drunkenness, but was reclaimed by means of Temperance Societies."

We have frequently contended, that the temperance cause will never attain its glorious consummation, until the customs of the country be changed. These glide through society as matters of course. Our great great grandfathers, and our great great grandmothers, grandfathers and grandmothers practised them: ergo, we must do likewise, as if by a divine law, like cause and effect, we, by passive reverence, were necessitated to bow to our ancestral folly and ignorance. A pointed illustration of this foolish notion of hospitality and, forsooth! pretended to be supported by reference to christian duty too, came under our notice lately. The gentleman in question contended, "that we are commanded to be hospitable; and therefore felt bound to offer to his friends what they were in the habit of taking at home." It was in vain, we argued that true hospitality consists in providing things of useful and good. We shewed that, upon his own principle, were persons in the habit of taking laudanum, opium and arsenic at home, he would be bound to present these to them. This was a "poser"; but still he maintained his notion of hospitality; and, like all moderation men, reverted to vague generalities. Such is the force of drinking customs, which sprang up in the hotbed of ignorance, and, in many cases, vice; accumulated strength upon the bosom of time, and have seated themselves, despite the advancement of knowledge and science, in the heart of our national affections and habits. The slavery which binds the labouring man, is irremedial without co-operation. This is a real calamity to him. Willing to be sober, steady and comfortable, the serpent, the usage of his trade, coils round, and, as if by a species of fatality, strangles his best wishes and desires. J. Dunlop, Esq., has conferred upon the artizan an incalculable benefit by his able expose of the relentless tyranny of usage. Every one who reads the following (which appeared first in the Isle of man Guardian) must feel his indignation rise at the baseness of a usage, which could prompt to such an act of lawless oppression and heartless cruelty:

"An extraordinary attempt, which was very nearly successful, was made at Manchester on the 4th July, 1837, to deprive a poor fellow-creature of life, under circumstances of savage atrociousness surpassed in the annals of crimes. A man named Joseph

Armitage, having gone to visit a friend, employed with other stone masons in flagging Mr. Knox's factory, situate in what is called Little Ireland, from its being mostly inhabited by the lower order of Irish, was imperturbed by the workmen in question 'to pay his footing,' as they had all the afternoon been drinking liquor supplied in that way by others. Armitage expostulated; said he had no money, and besides that he was not employed there. After some considerable altercation, they threatened his life if he refused to comply. He again stated his inability, and urged their having no claim upon him; but they continued to insist on their demand. At length one of the ruffians proposed to hang him, and the suggestion was immediately acted upon. Two or three of them seized upon him, and endeavoured to place a rope round his neck; when, finding his life really in danger (for he thought them only in jest,) he made a desperate effort to free himself, and succeeded in drawing a knife from his pocket to defend himself. A violent struggle ensued, when the rest of the party, consisting of eight or nine, closed upon him, and obtained possession of the knife, but not before he had received some severe wounds in the hand. They then dragged him to a post, to which they attached him by passing a rope about his neck and shoulders; and next, by taking his feet from the ground, and binding them up behind him, placed him in a most agonizing state of strangulation. In this miserable condition they kept him for about half an hour, they standing by to enjoy his agony, mocking and jeering at him; and they eventually left him to perish, or be rescued as he might. Fortunately for him and his cowardly assailants, a family residing on the premises had partially witnessed the transaction; but whether they had kept aloof from fear or criminal indifference, remains yet to be proved. Be that as it may, one of them told some neighbours of the circumstance and numbers speedily made their way to the spot. They found the poor fellow almost at the last extremity; and when released, it was for some time doubtful whether he would survive or not."

As an instance to illustrate how the drinking usage of artizans steals their affections against the plainest principles of equity and justice we quote the following:

"I have, however, met with no other instance in Ireland of its being laid down as a positive rule; though no doubt great offence is given by one man declining to drink his share in any company. When sending to 'Coventry,' and annoying in a variety of methods, fails to force a compliance with the rules, the parties proceed to a very decided step indeed, which is no other than to get hold of the tools or clothes of the defaulter, coat, hat, handkerchief, or cloak and secretly carry them to the broker's shop, and lay them under pawn for the regulation amount of the usage. An informant has seen men make a very awkward figure in going home without part of their dress. The pawn ticket is then returned by being laid on the bench, or some place where the individual concerned may readily obtain it. This is called in cant language, 'sending the articles to my uncle,' or 'putting them up the spout.' Much as I had been prepared by former experience to believe, to almost any extent, the possibility of a man's pawning his own goods for drink, yet I confess, on hearing of articles being pawned by others, I conceived that there must be some great mistake on this point, and I could not credit that drinking usage would extend to such an act of monstrous and outrageous injustice as this. Here is property taken from a man without his consent, and without the adjudication of any court of justice, on the same principle that the robber boasts that he takes from the rich to give to the poor. Here is the avowed practice, not of one or two individuals, but of organized and associated masses throughout the whole empire, which goes to the root of the principle of property, and would leave all that a man has at the mercy of a profligate law, instituted under the influence of one of the most pernicious elements of vitiated human nature. I say, I could not believe this to be a fact, when it was first mentioned to me. But the universality of the evidence on all hands soon made it quite conclusive; I then took another view of the subject, and without much consideration supposed, that as there exists in Ireland a great, and as it were, national propensity to contravene the laws, so it might be expected in this part of the empire, that the impatient appetite for whiskey, and the lawless character of the people, had conspired to the institution of a rule that in its nature proposes to set aside all law. I was however deceived in this point also, for on crossing the Channel, I found the same rule domineering and laughing at justice and equity throughout South Britain; and finally, having instituted further inquiry on this subject in Scotland, I blush to acknowledge that

"I found my own countrymen also occasionally guilty of this felony."

If spared we shall again return to the review this most excellent work; and, in the mean time, we cordially recommend it to every man who can spare much money as will purchase it.

E. C. DELAVAN'S INTRODUCTION TO THE KING OF THE FRENCH.

PARIS, Nov. 13, 1838.

Having received from the French Consul General in the United States of America, a letter of introduction to the Aid-de-Camp, near the person of the king, I enclosed it to his address, soon after my arrival at Paris. I was introduced to his majesty at the Tuilleries, first to the queen, and the sister of the king. Both the queen and the princess addressed me in English, the latter making some kind remarks relating to temperance which she said was a highly philanthropic effort. The king was not in the apartments when we arrived, but soon entered; when Gen. Cass immediately presented me, and the conversation commenced, by his Majesty offering to do all in his power to assist my efforts for temperance. I was not a little surprised to find that the king was perfectly well informed on the subject, aware of its importance to all branches of industry, and also of its political and moral virtue; and more so to find that there was no disagreement in our views of the habitual use of wine. He stated expressly that the drunkenness of France was occasioned by wine; that in one district of his empire, there was much intemperance on gin, but he considered wine the great evil. I took the liberty of asking him, if I had understood him to say, that his opinion was that wine occasioned most of the evils of intoxication in France, and was answered in the same words, 'THE DRUNKENNESS OF FRANCE is on WINE.'

I presume you recollect, that while in Virginia and Washington, some years since, I visited Mess. Madison, Jackson, and Adams, and obtained their signature to an expression in favour of abstinence from ardent spirits. I named this to his Majesty, and having a medal in my pocket, I shewed it to him; he retired to another room, where he soon sent for me, and read it aloud; and when he returned it to me, said it was not only true, but well expressed, (you probably know that it was drawn up by our excellent fellow-labourer, Dr. Edwards.) After this, our conversation continued, by my giving the history of our efforts while confined to ardent spirits, and the cause and necessity of our taking broader grounds, and trying to banish the use of all intoxicating drinks. I submitted on paper to his Majesty, by his permission, a declaration of our present views and principles of action, as follows: "We are satisfied that intoxicating drinks, when used as a beverage by persons in health, are never beneficial, but hurtful, and that to abandon such use would greatly tend to promote the health, virtue, happiness, and prosperity of mankind."

This he also read aloud, and immediately said "That is true, I believe it, and would willingly sign it myself, if I thought that in France it could at present do good." His Majesty then spoke generally of the

temperance of other nations. England, Russia, Sweden, &c. and his earnest desire appeared to be, that this most odious vice might every where cease. He contrasted in the most flattering manner the peculiarly happy condition of our own country, to receive and profit by such a reformation, with the difficulties to be met and overcome in France, and passed a high eulogium on the character of our people.

I stated to the king, that I had been outside the barrier which surrounds Paris, and where the common people resort to drink wine, because there it is free of duty. "Ah," said he, there you will see drunkenness." And truly, I had seen it there, in all its horrors and debasing effects, and chiefly on wine. I told him, that my guide had said that he thought that one-eighth of the population of Paris were drunkards; his Majesty thought this too great a proportion. I repeated also another remark, made by my guide, "that the king had done much for France, when he shut the gambling-houses, but that he would do a still greater good, if he could stop the drinking of intoxicating drinks."

Truly and affectionately your friend,
E. C. DELAVAN.

INTERVIEW WITH THE DUKE OF ORLEANS.

To the Correspondent Secretary of the American Temperance Union.

PARIS, December 1st, 1838.

My Dear Sir,—A few days since I addressed a letter to the President of the American Temperance Union, giving him a brief account of my interview with the king of France, a copy of which I forwarded to you. Since that time I have been introduced by our ministers, Gen. Cass, to the Duke of Orleans, with whom I conversed in a private audience for an hour, on the subject of temperance. I was surprised to learn, that the Duke had long since united with the only society in France; which only recognizes the old pledge against potent spirit. I informed him, that we in America, had changed our pledge, and submitted to him the one we now act upon, the same I had shewn the king; he remarked as the king had done, that it was right and true, that he had no doubt that all intoxicating drinks are injurious as a beverage to men in health, and that the "intemperance of France was on wine." The Duke went into a full relation of the great difficulties to be encountered in France. He stated that of thirty-four millions of people, fourteen millions are engaged in some way directly or indirectly in making or vending intoxicating drinks. He also stated, that in those districts where most wine was made, there was also the greatest wretchedness, and the most frequent appeals to government for aid, and also, that so large a proportion of the soil was now cultivated for wine, that the raising of stock and grain was diminishing to an alarming extent, and that he looked to the diminution of the use of wine in other countries, as a source of hope to France; that, failing of a market for her wine, the fields of France might be cultivated to greater advantage to produce more abundant food and clothing for the people. The Duke expressed great interest in the success of the cause every where; and so near is he to principle and practice with us, that, I was told, he only colours the water he drinks, when etiquette seems

to make the use necessary. On my return, and by his permission, I propose to again see his royal highness, and have some further conversation on this subject.

Your's truly, E. C. DELAVAN.

GENOA, Kingdom of Sardinia, Dec. 24th, 1838.

If you, Dr. Edwards, and hundreds of thousands of others in America and Europe are right in the belief that intoxicating drinks are always injurious as a beverage in health, then fourteen millions out of the thirty-four of the population of France are engaged in a pursuit either injurious to themselves or others, as that proposition, I learn from the highest authority, are engaged directly or indirectly in producing or vending these drinks.

From Paris to this place, about eight hundred miles, generally through a most delightful and highly cultivated country, on either side of the road, as far as the eye can reach, the fields are covered with the vine, to produce a liquor to make drunkards;—a drink which may occasionally be useful as a medicine, but never useful in health. The very best of the land is taken up with the vine—indeed all other cultivation appears to be secondary, & I strongly believe, were the people of France obliged to drink all the intoxicating liquors they make, in thirty years the whole nation would become paupers, or the many become slaves to the few. But other nations now order from them these deleterious drinks, and divide the evil. From Paris to Lyons, a distance of near three hundred miles, I did not see twenty cattle, so completely does the vine engross the soil. Should the land now used for the vine be cultivated for really useful purposes, the solid wealth of this great nation would soon be doubled, and the world saved a vast amount of misery. I have no doubt that the demand for wine on France from other countries, is operating unfavourably on her own prosperity; as to produce an article which never benefits, but on the contrary, injures, in nearly ninety-nine cases out of a hundred, as it is used, cannot in the aggregate add to national wealth. One nation cannot inflict a wound on another of such a character, without its reaching in some way or other. As the temperance cause prospers in other countries, the demand for wine will decrease and it will be a happy day for France, when her beautiful fields are covered with stock of all kinds, grain and other products useful in themselves, instead of the wine.

American travellers have generally returned home with the idea that wine producing countries are free from intemperance; some have gone so far as to recommend the cultivation of the vine as a temperance measure. I believe there has been no intention to mislead. In passing through wine producing countries you do not see men staggering as you do where ardent spirits is the more common drink, still you can see every where the effects of alcoholic liquors. Dr. Hewett when he returned from France stated publicly, that the peasantry of France were burnt up with wine, as the same class were in New England on cider brandy. My observations entirely coincide with the doctor's; you may see every where premature old age, not only in men, but in women, evidently from the use of intoxicating drinks, and swarms of poor beggars that surround you at every step, give strong evidence that it was something more

than pure cold water that reduced them to destitution.

In haste, your friend truly,

E. C. DELAVAN.

It has often been contended, that France, a wine growing country; is a sober country, and this has been urged, by the moderation advocate, in favour of wine. The above extracts however prove to a demonstration the fallacy of this assumption, and settles incontrovertibly the position occupied by teetotallers, viz. that wherever alcoholic liquors are found, they are accompanied by their constant satellite drunkenness. Thus moderation has lost its last peg, upon which by a hair has, to the present, been suspended its expiring struggle. [Ed.]

Hull Anniversary Continued,

Mr. HOCKINGS, the Birmingham Blacksmith's SPEECH.

(continued from our last.)

He exposed the fallacy of taking the little drop thus. £56,000,000 is spent annually in the purchase of intoxicating liquors. Allowing 560,000 drunkards in our land, and these spend weekly 10s. Their annual expense is £14,960,000 leaving £41,0,000 in the purchase of the little drop. Now I ask, if the little drop was done away with, what would become of the publicans and the traffic. Who then are the persons who support the system? and if the moderation men were to withdraw their support, the whole system would inevitably fall? How many poor drunkards are annually sinking into the drunkard's grave and meeting a drunkard's fate? I often wonder what christians think on retiring to their beds in this state of things, and where self-denial is to banish the source of most of the crimes and sin of our land, when they cannot deny themselves of a single glass of ale. I should like to see them come forward. Mr. Hockings proceeded at great length and introduced so much diversity of the serious and the comic, that any report however correct and minute, would give but a very imperfect idea of the effect produced upon his audience by the appeals of this child of nature. The wit and originality of illustration, so peculiarly combined with his mode of delivery, render his addresses perfectly unique in the advocacy of the temperance question. As our limits prevent us from giving his speech at much length, we shall add one most appalling anecdote, which he related, shewing the evil effects of domestic moderation drinking on young ladies, and the dreadful consequences to which it sometimes leads. After having given a lecture one day, I was met by a female who accosted me. I replied I was a public character, and could not stand there, and if she would come to my lodging, I would converse with her. "No," said she, "I will not, if you will not listen to me now. In your lecture, you said strong drink had ruined you. You said that the mother taught her child to take a little drop. My mother taught me to take a little drop. I am the daughter of a person of great respectability. She took me with her into public. The libertine was there. He did not offer a glass to the daughter first but to the mother. After my mother had taken a glass, you have no objection perhaps said he, for your daughter to take a glass. The libertine's gained access, acquaintance commenced. He afterwards asked me in marriage; but, instead of his wife, I became his victim. Thus wine became my ruin. This night, I'll throw myself into the river and sleep the sleep of death. My parents have forsaken me, and now I am upon the wide world. Death to me is a refuge." Said I, if you are determined to drown yourself, tell me where your mother lives. She wept bitterly, "I will," said she, "if you will promise not to reveal it till morning." I said, I perceive you have had a first rate education. She continued, "I have never tasted since yesterday morning, I have followed my mother to this town. She knows not that I am here; and, last night, in the meeting, I gazed two hours and a half upon her, and would have given the world to have been with her like my other two sisters. This night I'll find a watery grave." I enquired if she had any lodging. She answered, "I have none." I gave her something for food and lodging, and

prevailed on her to see me again the following day. I went home, but had a sleepless night; for at every sound I fancied I heard the last plunge. In the morning, I implored the Great Preserver of all for his blessing upon my efforts: for I was determined to restore, if possible, this poor young woman to her parents. According to direction I went and looked very carefully for the name, but the house stood so far back, that I could not read the name. I walked backwards and forwards so many times, till at last the servant came, and asked if my name was Mr. Hockings. I gladly went in. I did not introduce the subject at once. As soon as I was known, two daughters came running in. She began to tell me how pleased and much protected she had been with my lecture. I said, I hope you were ma'am; and, among the evils depicted, remarked how many in the world have to lament the ruin of an only daughter. I saw the big tear roll into her eye, and added, ah! what would you feel as a mother, if you thought one of these ladies were to become the victim of some libertine through wine? She wept and the daughters sobbed aloud. My dears, said she, you had better retire. Said I, I have lost a fond wife, but she left me an only daughter; and, should I not be as one of the unhappy fathers, if I lived to witness her ruin? Oh! exclaimed she, "I am that unhappy woman—I would give the world, I could see such a one, my unfortunate daughter! What then if I bring her to you? Immediately the tears began to drip, and she asked "what would the world say?" That was your case; but, had I such a daughter, I would go a hundred miles for her deliverance!--To-morrow night, when God has cast his mantle of darkness over the world, your daughter will take her last plunge into eternity, and seek a watery grave; and I, wherever I go, will proclaim to the astonished world, that a mother's affection, in the highest circles, suffers the fear of the world's frown to stifle the best and dearest feelings of maternal tenderness. "How shall she come?" To-morrow night, by one o'clock, I will restore your daughter. Take her into her sisters' apartment and clothe her. Afterwards get her conveyed into the country to live a short time. Get the milliners to work, equip her up, and then let your daughters go dancing into the kitchen and whisper to the servants their eldest sister is coming home--and all will be well. Accordingly at one o'clock, the following night I brought her home upon my arm, to protect her from the insults of man. When she got home she shrieked and fainted. I bore her into the house upon my arm.--The young woman is now a faithful penitent, and has been eight months a faithful follower of christ. (The audience were melted into tears.) Is it then, continued Mr. Hockings, good to restore the wanderer? This poor outcast was ruined by her mother teaching her moderation. Mothers and fathers, beware! beware! I say beware! how you offer to your children the intoxicating cup; for, at "the last it biteth like a serpent and stingeth like an adder."

Mr. Hockings spoke about two hours amidst the most enthusiastic applause, and concluded a speech replete with varied incident and great originality of illustration. We have engaged Mr. Hockings to visit Hull the first opportunity, of which we shall give due notice.

Rev. J. STAMP, Primitive Methodist, then addressed the meeting. On reading over the new testament, I find, when our Lord was arraigned before the bar of Pilate, a certain man asked, what evil hath he done? They rent the air with, what evil hath he done? The jews cried, "away with him, away with him;" and, should any one ask what have intoxicating liquors done? We might answer, produced a scene over which Jesus might weep. It has filled our streets with prostitutes, and our land with drunkards; by it our gaols groan with felons, pickpockets and robbers; it has entered our churches, and laid prostrate and desolate our rising youth and the hoary of our land. If all the evils of intoxication were to appear in forms in the air, they would form a cloud which would darken the sun. What evils hath it done? It has besmeared our plains with the blood of its victims, bleached our fields with their bones, and filled the air with the cries of the dying and the lamentations of widows and orphans. What evils hath it done?

It hath made the rich man poor, and the poor man a slave, and ultimately transformed him into a demon. It hath robbed men of common decency and sense. At a temperance meeting I once was, when speaking, a person stated, that "he once came home three sheets in the wind. My groom, said he took my horse. "I sat down in the house, and imagining myself in the chamber, I undressed. I disturbed the house, and my wife came down to see what I was doing. She found me trying to squeeze myself into a drawer." Such is the wisdom which intoxicating liquor imparts to its votaries. The gentleman gave me his name, Mr. J—n L—th. Another person, who had been a member of a christian body, told me, he had spent £30 a year. He was returning home once, said he, "when he imagined he was going to bed in his own chamber. When undressed, instead of my comfortable bed, I jumped into "sludge" up to my neck; but, fortunately, some friends, knowing I had to cross the fens, followed me, and found me in that awful predicament or I should most certainly have entered into the eternal world with all my sins upon my head. The man signed the pledge, and became a consistent religious character. Friends, sign! sign! friends, sign! When I first heard of teetotalism, I thought I might give up my beer and ale; but the wine I got before I went into the pulpit, I could not give up. However, he drew such a picture of the evils of strong drink, that I was induced to try. I was so weak, I became quite an object of sympathy, especially among the ladies, under the burden of my duties. I tried the system, and now it is three years since I signed. I have preached 1500 sermons in that time, and visited 5000 families. With all humility, I bear this testimony to the efficacy of the system. I also state, that had I taken intoxicating liquors, I should, from the then rapid decline of my health, have been, by this time in my grave. Mr. Stamp dwelt upon many topics, but our limits prevent us from adding more of his energetic and eloquent address than the following. He was illustrating the power of conscience in children. Said he, "I was administering the sacrament to my dear little child. I questioned her about its nature, and then asked her, if she felt desirous to receive it, but she answered, "I would, but I should break my pledge." Thought I, continued the Rev. Gentleman, if then unsophisticated nature looks upon intoxicating wines with fear, it is high time to substitute this kind of liquors for the unfermented juice of the grape! He concluded an admirable address amidst great applause.

On Thursday evening, the Rev. J. Townend and Rev. W. R. Baker, gave two able lectures. Messrs. Cowing and Wall left also ably addressed the meeting. On good Friday the friends took tea together in the Freemasons' lodge, Mytongate. The room was crowded, several having to wait a second course. The cheerful countenances and general satisfaction with the ladies, who superintended the whole, were highly gratifying. The Rechabite band of the Good Design Tent, were in attendance; and, for the short time they had practised, did themselves and their teachers great credit. The whole passed off in the most agreeable and delightful manner, shewing, that, teetotalers are not such stupid dolts as, in John Wesley's language, "the poisoners general" of our race sometimes represent them.

The president, John Wade, Esq., having briefly addressed the meeting, he introduced Mr. Messer, Pontefract. Mr. Messer having dwelt on the principles of charity, as entering into all schemes of benevolence, said when I became acquainted with the subject, three of the principal men, in the church, were connected with the traffic. One was the keeper of a grog shop; the second, a maltster; and the third connected with the traffic. A storm arose and I suffered in my profession; but in proportion, conviction sunk deeper and deeper in my soul. I examined the subject most carefully, and was convinced that moderation was ineffectual in the accomplishment of the great temperance reformation. Our great object is to effect a change in the habits of the people. I buckled on my armour, and came out as you now see me an unflinching teetotaler. On every suitable opportunity of introducing the subject, I was not backward in doing so. Besides superintending 40 boys, the last month I went three or four hundred miles to advocate this great principle. Flurty drunkards have been induced to

abandon their drunken propensities. Their having become connected with the church of christ and honourable members walking in the way of the lamb and to heaven, is sufficient proof that the light of revelation shines upon us, and the holy spirit blesses our labour. Mr. M. alluded to the ancient warriors, on preparation for war: the old exhibiting what they had done, as a stimulus to the young, and the young catching fire from the old, offered themselves to fight for their honour and their country; and applied this to those that love their God and their fellow creature, that the young too should buckle on their armour in the conflict against the hosts of intoxicating liquors. Arguing upon the ground of christian duty, and enumerating instances of good done by our principles, he concluded an able and eloquent address amidst long and continued approbation. On the following Monday evening, Mr. Joseph Andrew, Leeds, delivered an eloquent address, and the following evening, which closed the anniversary, having lasted upwards of a week, about ten reformed characters spoke to a delighted and enthusiastic audience.

RECHABITISM, BIRMINGHAM.

The love and unity Rechabite Tent was opened on December 26th, 1838, and is now in a flourishing state, numbering forty members. The St. Mary's Tent of female Rechabites was established on April 24th last, and is making progress. Both tents meet at Mr. Edward Jennings', Temperance Coffee House, 4, Freeman-street.

A good Example.—A friend at Hull, having engaged some labourers, gave them each a quarter of a pound of coffee as a substitute for "allowance," alleging that he did not give allowance. It happened, that the labourers were all teetotalers and the substitute was teetotally acceptable to them.

TO THE EDITOR OF THE HULL TEMPERANCE PIONEER.

Burlington, April 6th. 1839.

Cranwick about twelve months ago, numbered a hundred in society, of whom several were reformed characters. So great was the change produced in a few months, that no language could adequately describe it.

But how are the mighty fallen, and the weapons of war perished. That society has become withered and dead. To what shall we attribute the downfall of this once flourishing society, but to the introduction of the moderation pledge? moderation! moderation! and that alone has been the chief cause of its failure; for such was the power and influence of the moderationists, that they actually introduced small beer into the teetotal society and wrought their destruction. Hence I place it as a beacon to warn the societies universally to avoid it; for, if they do not, their destruction is sealed.

However amid these disastrous circumstances, the cause is making rapid progress in most other parts, and will I trust continue to do so.

Until the dread pestilence
Hell born intemperance,
Like a dark phantom, has past away

At Bridlington we continue steadily persevering, and our numbers are gradually increasing. Very recently, we held a meeting in the Friends' Meeting House, Bridlington, which was numerously attended, Mr. W. Wilson took the chair, and the audience was addressed by Messrs. Trotter, Wilkinson and Wright. At the close, three were added to our number. Another meeting was held in the Primitive Methodist Chapel, Quay, which was full of life and animation, Mr. J. Wardell, Quay, presided, and Messrs. Coulson, Wilkinson and Trotter

addressed the meeting, and good was effected. On Tuesday, the 2nd of April, a public meeting was held in the Wesleyan Chapel, Humanby. Mr. T. C. Trotter was called to the chair. The meeting was both amused and edified by the humorous and impressive appeals made by Messrs. Nichols, Wilkinson, Wilson, Couton and Wright, from Bridlington and Quay. At the close an old woman, at the advanced age of seventy, and an old man, supported by two sticks, at the age of sixty-eight, being convinced it was their duty, came forward with two others, and signed the pledge, making the number at present

26, after which the society was organized and established on the firm base of teetotalism, with prospect of increasing success.

At Driffield, in a very short time, the society has risen from 36 to above 100 members. Such is the success attendant upon our various movements in this part of the country, that doubtless we shall wave triumphantly our banner over the field. Our watchword is, "Onward to victory"! and we do, shall and must prevail. Our cause is the cause of God, and therefore it shall triumph. AMICUS.

CRIMINAL STATISTICS.

Police Establishments	No. of the whole population at each place, taken into custody, discharged and punished.	Expense of the Police on the rental of each place.	What it would cost per head, if paid by a poll tax.
London.	4 in every 100 taken into custody	9d in the pound	2s 7½d per head.
	2 " " discharged	2½	
	2 nearly convicted	6½ Deduct ¼th the amount paid from the Treasury, and see the London Police costs the rate payer ¼ farthings in the pound less than the Hull.	
Hull.	Between 4 & 5 in every 100 taken into custody 3 " discharged Something more than 1 con.	7½d. in the pound.	1s 10½d per head.

The above is the result of intemperance in this town and in London. What is going on in the rural districts may be known. From the returns made of the number of criminal offenders committed for trial, or bailed for appearance at the assizes and sessions in each county, it appears that, during the year 1837, above 20,000 were tried for offences committed to obtain money chiefly by larceny, or in modes which import habitual depredation—About 15,000 were convicted; the remainder escaped. The number of criminal commitments to our gaols may be stated, in round numbers, as 100,000 annually, and the number of prisoners varying from 12 to 20,000, but as there are no means of distinguishing the persons re-committed, during the same year, we have no means of ascertaining the criminal population of the gaols with accuracy. [LAW MAGAZINE.]

The total number of white inhabitants of the colony of New South Wales, is now estimated at upwards of 100,000, of whom about 25,000 are convicts, the residue of upwards of 90,000 who have been transported to the settlement since its formation in 1788. [THE HAND BOOK.]

TO THE EDITOR OF THE HULL TEMPERANCE PIONEER.

Esteemed Friend,

Leeds, April 5th, 1839.

We have much pleasure in informing you we had our second Festival, in our chapel, Leylands. April 2nd, and can truly say, it was indeed a festival of good things. In the name of our God, we set up our temperance banners, and felt much encouraged by the attendance of a goodly company of respectable kind friends, who manifested a truly christian feeling. Peace, unity, concord and universal delight beamed from all around. About 200 took tea. Rev. J. Holt, vicar of Fulstow, Presided. The meeting was addressed by two reformed drunkards: one a male, the other a female. The experience of these produced, by their affecting details, a deep interest. Mr. Jones, London, made a very interesting speech, and several of our Leeds advocates addressed the meeting in an impressive manner. We had a second meeting on Wednesday evening, and are happy to state we obtained, during the festival, 45 signatures, making our number in the whole 450: many of whom are reformed drunkards, ages from 12 to 74 years, and sixteen of them are preachers of the Everlasting gospel. To God be all the glory.

In sincere respect yours,

ANN CARR.

M. WILLIAMS.

IRISH TEMPERANCE UNION.

FIRST ANNUAL CONFERENCE.

On Monday the 6th of May, the First Annual Conference of the above body was held in the Dublin Temperance Reading-rooms, No. 11, Eustace-street.

The following resolutions were unanimously adopted:

Resolved 1st.—That it appears to this meeting, that a central body such as the Irish Temperance Union, which shall concentrate and direct the operations of temperance societies throughout Ireland is essential to the well being of the cause generally.

Resolved 2nd.—That inasmuch as the efficiency of the Irish Temperance Union mainly depends on the liberal pecuniary support it may receive, we earnestly urge on respectable individuals in every part of the country to contribute to its funds.

Resolved 3rd.—That we recommend to the several country societies in connexion with the Union, to contribute to its funds at the rate of one penny per annum, for each adult member, to be applied in paying regular Agents; in purchasing and printing publications; in the establishment of new societies, and in the general objects of the Union.

Resolved 4th.—That we recommend all societies to forward to the Union accounts of their operations at least once a quarter; and that on the formation of any new society the names of its Secretary, Treasurer, &c. &c., be communicated to the Union.

Resolved 5th.—That we recommend to the Secretaries of Societies, and other persons interested in the promotion of temperance,

to collect in their various localities, statistical facts, such as remarkable instances of reformation from drunkenness—deaths from drunkenness—decrease of crime owing to temperance societies, &c. &c., taking care, however, that such be in nowise exaggerated; but that in every case they be well authenticated.

Resolved 6th.—That we earnestly intreat of the advocates and promoters of temperance throughout Ireland, to use mild and charitable language in their advocacy, free from all political and sectarian remarks; and also, that they will avoid angry controversy with other societies.

Resolved 7th.—That we highly approve of the rules and suggestions of the New British and Foreign Temperance Society, and strongly recommend them to all societies.

Resolved 8th.—That we urge upon the societies the necessity of a well devised system of visiting, without which, experience proves that no society can be permanently prosperous.

Resolved 9th.—That it is the opinion of this meeting that the Dublin Weekly Herald deserves our warmest support, and we resolve to use our best efforts to extend its circulation.

Resolved 10th.—That the Irish Temperance Union do hold an annual conference, as early in May, as may seem advisable; and that each society in connection with it, as far practicable, do send a delegate to such conference.

Resolved 11th.—That the election of the Committee and Officers of the Union take place at the annual meeting of delegates, and that two thirds at least, of the former Committee be re-elected.

In Ireland there is every prospect of success. Long has the Emerald Isle laboured under the pressure of many ills, the greatest of which is from whiskey drinking; but the day of her deliverance is, it is hoped, drawing nigh.

On April 9th, the Anniversary of the Gospel Pilgrims, at Brotherton, was held. Present Misses Ann Carr and Martha Williams, Leeds, and Mr. J. Parkinson, Bradford, who presided on the occasion. The addresses of the above ladies created a lively interest on behalf of teetotalism; sixteen signed the pledge.

TEMPERANCE IN AMERICA.

EDWARD C. DELAVAN, ESQ.

E. C. Delavan, Esq., arrived in Dublin, May 7th. A meeting was immediately got up, when he gave the following condensed history of the Temperance Society in America. This philanthropist has spent, out of his own private fortune, for the promotion of the temperance cause, £10,000.

Dublin Temperance Herald,

Mr. Delavan said that his labours in America had been exclusively confined to the office—to the working of the machinery of the society, and to the press. He was not accustomed to public meetings. He had been for the last ten years collecting facts, and spreading light upon the subject. He would give a few facts as to the origin, progress, and results of temperance societies in America. The principal movement was made in the city of Albany, about ten years ago. He had been dragged into it; for he conceived then that it was a Quixotic speculation; but he was forced to unite in it, so very simple, and so very convincing were the arguments that were brought forward to sustain it. He conceived too, that what had convinced him would convince others also. The first step the society took was to employ travelling agents, who should go from place to place disseminating its views. The second was to commence a temperance paper in Albany, called the Temperance Recorder, of the first impression of which one gentleman paid for 20,000 copies, in order to spread them through the nation. The

circulation of this paper rose to 220,000. It was sent to every influential man throughout the states as far as their means would permit them—to every member of congress—to every physician, clergyman and barrister. They also collected facts, and they never gave them publicity without their being well authenticated. One of the modes they had adopted, had been attended with the best results. It was the examination into the their pauper asylums. It had had a great effect on the minds of their political economists, in bringing them round to their views. They were two years employed in enquiring into the history of every pauper; and they got certificates from the Poor-master, stating that three-fourths of all the pauperism of America, had its origin in intemperance. They likewise ascertained that seven-eighths of the crime committed in the states, sprang from the same source. These, and other facts, were circulated by millions—every family in the state was put in possession of them. They made an effort also with regard to physicians; and on enquiry in three towns, they found by the testimonies of the medical men, that one-third of all the male adults died of drunkenness; and that 12 years were subtracted from the lives of those who drank moderately, owing to the liquors they used. Those were mostly persons of rank. The physicians had no idea whatever of the extent of the evil, until they came to inquire into it. They did not procure any statistics with regard to the number of females who died from intemperance; but there was reason to believe, that there were a vast number who so died. He had no doubt that, if a similar examination was set on foot in these countries, the results would be much the same. There were about fifteen millions of papers circulated, chiefly with reference to the effects of ardent spirits. At length they began to find out that it was alcohol was the cause of these things. The circulation of the Record fell off from two hundred and twenty thousand, to twenty thousand. The readers became tired of having the one point continually brought before them, they wished to see the wine and beer question discussed. The society then commenced a paper called the Intelligencer which was entirely devoted to discussing the properties and tendencies of all kinds of intoxicating drinks; the results were, that after being established two or three years, the subscribers amounted to 60,000. The friends of the cause united in the belief, that total abstinence should be established so as to make all sure. For this purpose, a national temperance convention was called to meet at Saratoga Springs, New York, on the 4th of August, 1837. It was composed of 348 delegates—men of all parties and opinions—governors of states—in fact, of the talent of the nation. The Chancellor of the state of New York presided; and the discussion of the various matters brought before the convention lasted for 4 days. The Bishop of Upper Canada was present; previous to his coming there, he had been opposed to the abstinence principle; but so cogent and powerful were the arguments employed, that he made a beautiful speech, and declared that he would adopt the plan himself; and that, when he returned to Canada, he would do all in his power to induce others to imitate his example. (Here Mr. Delavan read the resolutions passed at that meeting.)

The resolution that intoxicating drink is a mocker when used as a beverage, and that men are not so likely to judge concerning the propriety of thus using it as they would judge should they not use it—excited a deal of discussion, but eventually it had passed unanimously; because they found, that just in proportion as people used them, they are blinded as to their real qualities. He himself, as soon as he had abandoned them, found the benefits that had resulted to him in consequence. He had abandoned them five or six years, and he was sure he was the better for so doing. He had travelled all over the States, and when others had been suffering from drinking them, he had been quite well. It was by such conventions in the counties and States, and by the action of religious bodies, that the people had been brought to the conviction of the truth of their principles. In forwarding their object, they have never applied to the people for money; but many individuals were pleased to send money and subscribe to the paper, for the benefit of the people. The New York State Temperance Society, up to the time he had left America, had expended 153,300 dollars, and had issued 15 Millions of publications. They had made inquiries into the hospitals for the insane, and found that one half their inmates were brought to that sad condition from intemperance. They got the abstinence principle introduced into the regulation of the Auburn Prison. The prisoners amounted to about 830. They were not only deprived of drink but tobacco also. The rule had been to give them a little, lest that they might suffer in health by its sudden deprivation. In the first few days they suffered much—they used to

go on their knees and entreat of the gaolers to give them some, and sometimes called the latter murderers, for refusing it. In a short time, however, the craving ceased—they got entirely well in health, and petitioned to be given some employment. The effect with regard to drunkards was, that out of 5000 reclaimed on the old pledge, as appeared in one of the reports of the New York State Society, in one year 2500 fell back into their former habits from using fermented liquors, because the general impression then was, that they might take those liquors with their friends. But we found that the appetite only slept, and that frequently in using cider, they returned to the grog shop. They also had learned that many of those individuals who attended the church, and participated in the communion, as soon as they got the taste of the wine, which was an adulterated article, manufactured in the States, composed of logwood, ardent spirits, &c.—fell back into drunkenness. With regard to raising funds, he had at one time, when they were in want of money, fixed on fifteen individuals of great wealth, who each gave him a thousand dollars; for when they could interest men of wealth, as political economists, they were ever ready to contribute. There had been on the old plan 500,000 members in the State of New York, and two millions in the United States. At that time it would have been considered disreputable to drink ardent spirits, although previous to that period, if a clergyman had, in the course of a day, gone to visit twenty families, he would have been obliged to drink twenty times. They had when adopting the new pledge, by collecting facts, found alcohol the same in every form. The lower class would not permit those in the higher walks of life to speak to them on the subject of intoxicating drinks so long as they took any wine themselves. The Chancellor is now at the head of the cause in New York. They are very backward in the cities, but in the country the people are universally adopting total abstinence—The farmers have given up the making of cider, and they made use of their apples for the purpose of feeding cattle, which are found to agree with them very well; the cider-mills are converted into barns. Individuals might go through whole States without meeting a single beggar; for just in proportion as their principles prevailed, the people became prosperous. They found likewise, that when they had taken their stand on the pledge of neither giving nor offering, great fears were entertained by many, that those who adopted the personal pledge, would withdraw and cease to contribute; but such was not the case; they had none but the one pledge, except in New York, were they have two—the ardent spirit pledge, and that of total abstinence; but in no case did he know of a pledge, which allowed persons to give drink to their friends; the experience of the Union was entirely against it; they were obliged to take up such ground, and those who would not do so now, would have to fight the battle over again. With regard to the results, he would state a few:—The American government had entirely withdrawn the spirit rations from the army, except when the troops were on fatigue duty; but some of the most influential officers, had petitioned Congress to request that even on such occasions the use of spirits might be dispensed with, and the men be still quite capable of performing any service required of them. In the navy the rations of spirits are but one half what they had been, and it was to be hoped that that would be but preliminary to their total withdrawal. The insurance offices had resolved to take off five per cent., on all vessels trading without intoxicating drink, because it had been ascertained that one half the disasters which took place at sea, was owing to the use of those liquors by seamen. This arrangement, he had been informed, worked wonderfully well. The head of an insurance office in New York had give him a letter to Lloyds', recommending the adoption of a similar regulation to ship owners in England. Manufacturers stated that owing to temperance, trade was in such a flourishing condition, that the benefit derived was equal to 20 per cent. prohibition duty taken off American produce. He would shew how this was the case. In those establishments which government employed to make cannon, owing to the improved condition of the men, it was now quite uncommon, though formerly very common, to lose a blast, as it was called, which loss would amount to 400 dollars. He had himself been a large manufacturer, and was then in the habit of sending round buckets of beer to be consumed among his men. The consequences were, that he lost the capital of his establishment, owing to their total inefficiency. He knew of an eminent and wealthy factory where all the men used water only they became so prosperous, that the proprietor told him, that the money saved by them, in consequence of their temperance, would be amply sufficient to carry on his business. If it worked well there, it would work just as well in all other parts of the world. He had found, after extensive and minute enquiry, that nineteen-twentieths of all the grog-shopkeepers failed in the end—so that,

in pity to them they should endeavour to spread abstinence principles. In four states of the Union, the license laws had been annulled. In Massachusetts the law now permitted no quantity less than fifteen gallons to be disposed of; and there is but one person licensed to every 20,000 inhabitants in the state. The opposers of this law made great efforts and went to vast expense to have it annulled but without success. In Tennessee there had been a similar law, it had been of advantage to that state. In Connecticut, the new license law allowed individuals to sell in certain quantities. He had lately received a letter, which mentioned that the state of Missouri had passed a license law, prohibiting the sale of intoxicating drink in quantities less than a gallon. He was not certain whether in every case these laws extended to ardent spirits only, or whether they included all other kinds of intoxicating drinks.

To give a complete idea of the whole subject, he would illustrate it by an account of the town of Peterborough, where the principle had been worked out. The leading gentlemen of this place—men of fortune and influence—had a meeting at which they determined to have thorough going temperance established. The ardent spirit pledge only was then known. They succeeded in freeing Peterborough, as they thought, from drunkenness. One of the members—a drunkard called on one of them, and told him his society was not worth a straw to him. These gentlemen came together a second time, and resolved to drive wine and beer from the town, as they had done the ardent spirits; and in consequence a great proportion of those drunkards were reclaimed. Still drunkards were to be seen. An individual called on one of these and wanted him to join the society on the new principle. He was an Indian, who lived in an Indian villa. The individual who sought to reclaim him had a large pitcher of cider, on seeing which, the Indian exclaimed, "we can get drunk on cider." They at length turned the cider out of the town as they had done the other intoxicating drinks, and from 2 to 300 individuals were reclaimed, among whom was a clergyman who had been a drunkard 39 years. Thus was the town purified. With regard to the clergy, out of 2250 in the State of New York, 1950 had either signed the pledge or had admitted the abstinence principle to be the only safe one. Of all the religious papers in the State, he knew but of one that had not advocated the same principle. In Italy the use of wine was universal, even among beggars. In Rome he had an interview with the supreme judge, Lord Acton, who stated that one-third of all the crimes committed there proceeded directly from the intemperance of the people. A short time ago a man had gone home from one of those wine shops so common in Rome, and had butchered both his wife and mother. He understood that the Pope was about to take the same steps with a view to check the evil. Mr. Delavan stated that when the change was made from the temperance to the total abstinence principle the brewers, supported by some clergymen, who were doubtless conscientious, commenced a paper, of the first number of which, they circulated 50,000 copies through the United States, expecting to be sustained by the community; only 4 numbers appeared, and there were but seven subscribers; so it was given up. Mr. D. stated, after some observations from gentlemen present, that 3000 physicians of the United States had given as their opinion, in reply to a query sent them by post, that intoxicating liquors were always injurious to persons in health.

Mr. Delavan made some other replies to questions put to him by gentlemen, and the information he afforded, appeared to excite a deep interest.

TO CORRESPONDENTS.

Letters post paid and parcels delivered free of expense to the Editor, Ward's Temperance-Hotel, 47, Mytongate. Many parcels, of late, though carriage paid, have been taxed on delivery. Sometimes on refusal to pay the tax, the parcel has been taken back; and, therefore, if any of our friends' favours have not been answered, it is hoped this will explain the reason.

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

THE

HULL TEMPERANCE PIONEER.

AND

RECHABITE JOURNAL,

EDITED BY R. FIRTH,

SECRETARY OF THE HULL TEMPERANCE SOCIETY.

[No. 22. Vol. II.]

MONDAY, JULY 1, 1839.

PRICE ONE PENNY.]

THE HULL TEMPERANCE SOCIETY ADOPTED THE PLEDGE OF THE AMERICAN TEMPERANCE UNION
March 1st, 1839.

"We the undersigned, do agree, that we will not use intoxicating liquors as a beverage, nor traffic in them; that we will not receive them as an article of entertainment, or for persons in our employment; and that, in all suitable ways, we will discourage their use throughout the community."

ANNUAL MEETING OF THE NEW BRITISH AND FOREIGN TEMPERANCE SOCIETY, EXETER-HALL, LONDON.

On Tuesday, May 21st, this society held their annual Meeting, the Right Honorable Earl Stanhope, president, in the chair: present Rev. Jabez Burns, Dr. Patton and E. C. Delavan, Esq., delegates from America, and many advocates from most parts of England. The noble Earl, who is a decided advocate of the short pledge, sounded the tocsin of war in his opening address; and, therefore necessarily turned the business of the meeting into a debate. The American Delegates declined addressing the meeting, lest they should, in any way, be involved in the difference of opinion between the two parties for & against the adoption of the American pledge, until the call of the meeting consisted of between four and five thousand persons, became so loud, that they were contrary to their intentions, constrained to rise. Three more pointed addresses we never read. They are reported together with the subsequent proceedings in the Journal of the New British and Foreign Temperance Society for May 25th. Every teetotaler in Great Britain should procure that most important and valuable document. The proceedings lasted from eleven o'clock a. m. to ten minutes to seven o'clock p. m. and closed by the adoption of the American pledge as the only pledge of the New British and Foreign Temperance Society. Against its adoption a most determined opposition appears to have been raised, but all to no purpose. Such opposition to us in the north, appears singular, inasmuch as ever since the previous anniversary we have, in our periodical, exposed the fallacy of the arguments of the Right Honourable Earl Stanhope, the inconsistency and errors involved in the long and short pledges, and latterly advocated the establishment of the American pledge without eliciting one word in reply in any of the recognized Temperance publications in London, saving a protest published on the eve of the above meeting. Whence originated this studied silence, if not in conscious weakness and the inconsistency of the pledges?

Had the friends of the short pledge been strong in its strength, they would, in our opinion, have acted wisely by canvassing the subject in the Journals. It appears, from the arrangements, that the pledge must be submitted to the Public Meeting for adoption, before it can become a recognised law of the society. This part of the constitution is essentially bad; for what have the public to do with the enactment of fundamental laws for a society of which they neither are, nor may have any disposition to become members. The legislation of a national society seems, in the nature of things, to belong exclusively to delegates from the whole union, and them only. The members of the respectable local societies in London, may feel deeply interested in the proceedings of the delegates' meeting, but they have no more right to interfere than those of any society in the north. Each local society in the metropolis, has, we presume, its representative: hence, it does appear, that the delegates' meeting only should have the power to enact laws relating to the general body. The same may be said of the internal government of each society. The members and members only, in conjunction with the committee should be engaged to form their own rules and regulations. The members, it must be supposed, are they that not only understand the principle the best, but must feel the most deeply interested in all that is of vital importance: consequently, a public annual meeting is of all places the least fitted for passing laws; and the sooner this regulation in the new British and Foreign Temperance Society is abrogated and the better. Every one at all acquainted with the elements of a public meeting, well knows how easy it is for a few persons to throw the most harmonious meeting into a state of confusion and anarchy. These observations are intended to be confined exclusively to the consideration of the principle involved in remodelling the constitution of any Temperance Society. It has long been our rule to enact all laws at a members' meeting. To us it is a source of sincere satisfaction, that the New British and Foreign Temperance Society have at last recognised what they

must soon or late have done. The objection that the metropolis is unprepared, has received a triumphant answer in the establishment of the American pledge. Truth has generally to struggle hard against error, but we never fear the result. The opposition against the establishment of a sound principle, will, we hope, operate as a warning to all future advocates, never to recommend any pledge but thorough teetotal. WE REPEAT THE OPPOSITION in Exeter-Hall, May 21st, 1839, will be a lasting beacon NEVER TO TAMPER WITH A MONGREL PLEDGE. AS E. C. Delavan, Esq., asserts, they in America had to fight the battle over again; so will all friends that begin to tamper with a GO-BETWEEN. A go-between raises up a species of opposition, which is the most difficult to surmount; because it inures its subjects to its fallacy, and renders them more decisive in prosecuting their erroneous views. They cling to their moderation bank with the tenacity of a crab to its rock, until the action of the pure water washes the bank, and consequently them into the mud. Others who entertain contrary opinions, may, though in ignorance be as conscientious as ourselves; but we are certain that nothing but "teetotalism rightly explained", is at all fitted to redeem our land from intemperance.

We never shall compromise this great truth. The high and lofty we esteem, and shall ever properly respect their station, but truth is an emanation from the Throne of God, and cannot be trifled with. When she is the object of human search, the crown, the coronet and the humble chapeau are on a level. We congratulate the country on so noble a triumph of principle. The American pledge, as the best, because the least objectionable, we most heartily recommend; & we do most sincerely hope, that all societies will shew their sense of this great advance in the temperance reformation by their adoption of it. We had intended to notice some strange doctrine propounded in the opening address at the above meeting, but our want of space prevents further remark. We will conclude with a little poetry which we had from a warm friend to Sunday schools:—

"Go on, go on, go on, go on,
Go on, go on, go on, go on,
Go on, go on, go on, go on,
Go on! go on! go on! go on!"

TEMPERANCE-HALL, POCKLINGTON.

It will be remembered by our readers, that when the prospectus of this Hall was issued, the brewers and publicans of Pocklington held a council of war to devise the best means to repel this aggression upon the sanctity of their territory. The product of their united wisdom, has rendered them a common laughing stock; and now some of them feel heartily ashamed of the puerility and absurdity of their conduct. They have at last learned one lesson of wisdom, namely, that they greatly mistook the nature of the English character in supposing any sympathy for their empty vats and fusty barrels, would be felt by the rational portion of the community against the spread of sobriety and order. On Monday, May 20th, the foundation stone for a Temperance-Hall and Hotel, was laid by Mr. R. Firth, Hull. He then addressed a numerous company, and shewed that, however great may be

the efforts to arrest the progress of teetotalism, by discretion and perseverance they will, as in this instance ever prove nugatory. He descanted on the teetotal triumphs; instituted a comparison between the moral warfare of the temperance soldiers, and the bloody war of ancient and modern times, that, instead of erecting a monument of fame to perpetuate the carnage of the battle field, the teetotallers, with the olive branch, embedded the foundation stones of Temperance Halls as the refuge of the wine bibber and drunkard. He proceeded to depict the improved state of society, as teetotalism progressed, every Temperance-Hall being a fresh stronghold, as affording additional means for the diffusion of science and interesting information; and contended that, as men become sober, to supply the vacuum otherwise filled over the ale bench, fresh demands were laid upon the energies of temperance committees. On this part of the subject, he expatiated on the value of science and literature, and shewed that man was ordained to be an intellectual being, and, therefore, to multiply the sources of human happiness, he must devote himself to the acquisition of knowledge as far as the means of his sphere of life will enable him. The importance of education as founded upon sobriety, was enforced, but it was shewn that THAT without THIS is in many cases rather a curse to the possessor than a blessing. This position was argued at length: hence, as effecting the rising generation, teetotalism is a subject which ought to be most seriously canvassed by all parents and teachers. The address being concluded the friends walked in procession to Ebenezer-chapel. The chair was occupied by Mr. Brigham, Wesleyan local preacher. A very respectable audience was addressed by Messrs. Bowman and Buttler, Smith from York and Mr. Firth, Hull. Notwithstanding the war cry of the brewers and publicans over their classical "balm", barm, only one appeared at the laying of the foundation stone; and, as Mr. F. was exposing the traffic, he "looked unutterable things". Not the least interruption was given, and the proceedings passed off in the most agreeable manner. The Hall and Hotel will be an ornament to the town; but, above all, most useful to Pocklington.

SKIPSEA.—The following day, the friends of the temperance cause, at this place, opened their Temperance-Hall. The members walked in procession with banners and music, in which the ladies joined. A meeting was held in the Methodist chapel in the afternoon addressed by Messrs. Gall, Firth, Cowing and Addleshaw. The friends again paraded the town previous to the tea meeting. About 250 sat down to tea. Great excitement was created. Ladies and gentlemen had come a considerable distance. After tea, John Wade, Esq., president of the Hull Temperance Society, in the chair the Hall and chapel, into which the Hall opens, were crowded to excess. The chairman expatiated on the benefits arising from Sunday schools, but deemed they required the principles of teetotalism requisite to secure their benefits to the rising generation, to guard them against temptation, and educate them in the practice of sound moral conduct. Messrs. Addleshaw, Gall, Firth and Cowing addressed the meeting. Previous to the establishment of the temperance society, the fair at this season was a scene of debauchery and profligacy.

Races and all kinds of wickedness were upheld by the inhabitants; but this year, they have been entirely banished, solely through the influence of the temperance society. Nothing broke the peace and serenity of this rural village, but the delightful music of the temperance band. All the inhabitants were out to survey the procession, most of whom joined in it; and it was truly delightful to behold the smiling faces, as the procession passed the respective houses. Of the reformed characters in this society, five have united with the christian church. The friends the following day, took tea in the Hall; and they were addressed by Mr. Addleshaw. One drunkenery has closed its shop; and, if the teetotallers persevere the other will soon have to imitate the example.

BARTON FESTIVAL.

The friends at Barton held their annual Festival, May 31st, second day of the fair. A large tent was erected by Mr. Clappison and others, capable of accommodating a thousand persons. It was decorated with evergreens and flowers; and from the roof were suspended several chandeliers, composed of evergreens, and flowers in various devices. A platform was erected for the chairman and speakers; the whole exhibiting striking proofs not only of the perseverance and zeal, but of the ingenuity and skill of the builders. About a hundred teetotallers from Hull, went over in a packet engaged for the purpose, who were met by the Barton friends awaiting their arrival. Immediately on landing all formed a procession with flags and banners. Several gentlemen headed the procession on horseback. The teetotallers and reprobates walked in order, exhibiting a most beautiful confirmation, in cleanliness, order, and propriety, of the practical excellency and efficiency of teetotalism. The procession, consisting of about a thousand, marched through the various streets of the town. An immense multitude of persons accompanied it; and the houses, had their windows occupied with ladies and gentlemen. The whole town was in movement, the procession apparently engrossing the attention of all parties. Considering the drunkenness and debauchery which generally characterized this season, the public-houses seemed to be little occupied; and those who were smoking their pipe, and drinking the 'good crat-r', looked silently on, apparently approving of the good order and decency of the teetotallers. There were two drunkards with sticks staggering, crying out, "we are moderation men—will you sign? will you sign?" The principles of teetotalism are highly approved of by the friends of good order, who willingly testify to the advantages which have accrued to the town since the establishment of the Barton Temperance Society. The moral influence of processions is very great; and the effect of the procession through Barton, which in High-street, together with the people, could not have been less than 5000 persons, must necessarily be felt in gradually changing the feelings and sentiments of the inhabitants. On arriving at the tent, many persons had taken their places. About eight hundred sat down to tea, which was made in the big kettle of the Hull Temperance Society. The apparatus having been removed,

Edmund Thompson, Esq., Armin, was unanimously called to the chair. Having apologized for occupying this prominent position, he proceeded, at some length, to argue on the signs of the times, as pregnant with the exercise of enlarged philanthropy; among which signs, he ranked the Temperance Society as occupying no inconsiderable place in the arrangements of Divine providence, and deemed it as a means developed, by which the great hinderances now standing in the way of revealed truth, can be removed. It was with pleasure, continued he, that I left my home to be here; and that pleasure has been increased by witnessing the triumphs wrought in Barton. Our opponents should suggest and carry on some other principles; and, when they have given evidence that their system is superior, we shall readily receive any improvement they may introduce. We have to submit to you, as the fruit of teetotalism, thousands of reformed characters; and with holy exultation, exclaim, "what hath God wrought!" It is marvellous in our eyes! When I look at a reformed character—the difference between sobriety and intemperance—I am deeply impressed with the importance and utility of our cause. He urged the serious, and all citizens of the world, to calmly investigate the principle. (Loud applause.)

Rev. J. Townend, Hull. It is with no small degree of pleasure, I stand here to advocate this good society. I have now been four years and six months a teetotaller; and, therefore, I have, in my experience, realized the good of this cause. Wherever I have been, I have found the principle fraught with great good, and men bearing one testimony as to its efficacy. The extent of this good cannot be told. To day the banners which floated in the air, and the gentlemen who paraded the street are proof that this society has realized much good in this town. Had not teetotalism been established, there are scores, present now who would, perhaps have been rolling drunk, and many not alive who are now devoted to God. Many who were about to sink into everlasting destruction, are brands plucked from the fire; and were this meeting a temperance lovefeast would ascribe their redemption from drunkenness to this society? Yea, it is utterly impossible to give utterance to the good done by this delightful cause. We do rejoice, and will continue to rejoice! Thanks to the Lord in his providence for having brought, into this country, the principles of teetotalism! When I look at the river of death that 45000 drunkards die annually—though much has been done, much yet remains to be done. Great Britain is renowned for its deeds. Many schools have been established; the prophets have been read; many sermons have been preached; addresses given; many prayers raised; the sound of the gospel has gone through the land—we are not now setting aside the gospel—and after all, drunkenness has sapped the foundation of the good done by the gospel. Teetotalism, by way of preparing the way, has done more than all other societies. It is asked can teetotalism save a man? It can save him from drunkenness; from poverty; from insanity; from hardness of heart; and, when you have removed the barrier, (and intemperance has been the barrier to hundreds and thousands of immortal beings) you have shewn him the way of duty. The land of our fathers is bleeding at every pore. We have been rolling before the car of drunkenness, and Ichabod was about to be written upon it. We recognise the great power of the Divine being, but this does not remove the means. Where has existed an institution without requiring human agency? If in all other Institutions, means are necessary, so must they be in this: hence arises the duty of making one grand unanimous effort to spread our principles. The Rev. gentleman proceeded to enforce the duty of charity with which the principles should be advocated, and sat down amidst general applause.

Mr. Addleshaw, Brigg. Commenced by exposing the fallacies of the selfish principle, and urged the duty of promoting the objects of the society from higher motives. Teetotalism, he proceeded, confers not only general, but individual benefits. It is not possible to give you a full account of them--the most gigantic mind cannot conceive them--the most eloquent cannot estimate their number. Who can tell the miseries drunkenness has produced? Collect the evils to society; throw as many dark shades upon the canvass as possible, you cannot enumerate them. Could you call to mind, the slaughter of war, those who have died by suicide, pestilence, sword and famine, and those who have died by drunkenness, you would stand appalled at the contrast. The tears which drunkenness has caused to flow; the hopes it has blasted; the grey hairs it has brought to the grave; the mischief and wretchedness it has produced to families and to nations, can never be adequately known. The good done by teetotalism may be partially known. Hundreds and thousands of the most degraded of our species, have been restored to themselves and society and God, who have borne witness to its excellency with tears of joy in their eyes and emotions of gratitude. Had it not been for the operations of this society. I might, for ought I know, have terminated my existence on the gallows. I had got to the last stage on this side of hell; had it not been for teetotalism how many wives would have been clothed in widowhood, and their children in poverty and rags? Mr. A. related the anecdote of Mr. Kelsey, which appeared in an early No. of the Pioneer, who in a fit of intoxication had intended to set fire to his house, wife, and children and consume himself, but was prevented by stumbling with the caudle, as he was descending into the cellar to kindle the shavings and firewood to burn up all together. He spoke of the benefits as to health and religion accruing from the Temperance Society, and adduced striking instances in Brigg, which he knew personally. I am well aware, said he, that, in opposing intoxicating liquors, I am opposing antiquated opinions. But alcohol is a regular suicide. It passes into the system however combined; it preserves its identity, wherever it goes; it remains undigested, but flies off, and attacks every vessel of the body; it approaches for the purpose of inflicting general debility and death. Young men by it become old, frequently before they attain manhood. Look around upon your friends, and you will find instances without number. He concluded by exposing the fallacy of the moderation doctrines amidst great applause.

Mr. Messer, Pontefract. I hardly know whether I am in a fairy land, this tent appears so fascinating. Though my committee and wife wished me to remain at home, I could not well. I appear among you as a Wesleyan local preacher, and am gratified to find one in our excellent chairman. I come from a town infested with malt-kilns. My first puny efforts were pointed at with the finger of scorn by some too, who were associated with me in christian fellowship in the face of the damning effects of intoxicating liquors. I was prepared to smile at opposition. I took my stand upon the seal of truth; and have now in the harvest field sheaves for my hire. I never expected that teetotalism would make such rapid strides, as it has done in the gin, malting, drinking town of Pontefract within the last two or three months. We have borne the blasts and pelting of the storm; but "Nil desperandum" nothing should be despaired of was our motto. We were met by our neighbours, who said, "you are sowing to the wind, and you will reap the whirlwind." They said, "now direct your attention to "poor Gill" who is the son of an Inn-keeper; and then we shall think you do some good." He was one of the most intemperate characters in the town, who, though only twenty-seven years old, had had the Delirium Tremens three times. A week had not passed, before that man's name was enrolled on our books. The religious portion of the town, who had deemed our plans utopian and quixotical, were astonished, and the young men crowded to the meeting. We brought our artillery to play upon the drunken usages of the town; and, although we hold

two meetings weekly, we cannot find a place large enough to accommodate them. From the good resulting from such a hour, I feel satisfied, that no man can go forth, without firm convictions and divine dependance, whose devoted labours the divine being will not bless. Mr. A. here adverted to the work on intemperance, the idolatry of Britain, written by the Rev. W. R. Baker, and he bestowed a merited eulogy on it. He endeavoured to prove, that the love of these liquors absorbed many other loves, these being either destroyed or stultified by them. Intemperance, added he, is indeed the idolatry of Britain. Are there not at temple priests, and priestesses, who are continually burning incense at the throne of Bacchus, driving millions to the blackest regions of despair? It is a fact that the population, (we presume the speaker meant of Ireland, Ed.) spend in gin three millions of pounds sterling. Mr. M. then having referred to the practice of providing liquors for ministers on their pastoral visits, related the anecdote respecting Jannatt and his husband Adam as illustrative of the efforts of poor people to comply with the pernicious custom of offering ministers spiritous liquors; and also of the crime of drunkenness following it in the rear, to which anecdote he justly appended these remarks. There is no one who loves ministers more ardently than myself do. I love the Lord Jesus Christ! I glory in Calvary! and I rejoice in the efforts made to evangelize this world and out of that love for the souls of christians, I feel bound to speak of their duty to abstain from such pernicious customs. We have not done our duty to our brethren in the flesh. What a man contemplates this beautiful gem of the ocean, but beholds it held in captivity? When the ladies of Britain have heard of the tears of negroes, how many tears have fallen from their eyes over the wrongs of the enslaved African; and do we not behold the sons and daughters of our own land and the sister isle held in a slavery a thousand times worse? Even under the slavery of the chain, the bondsman can stand erect in his moral and spiritual dignity; but that of drunkenness enchains its victim, and sinks him to the earth--is interminable in penalty and duration. Soul, mind, intellect, genius, morality, worth are gone, and the body lies the wreck of prostrate nature! Mr. M. proceeded to enforce the adoption of our principles from the nature of christian duty, and illustrated the benefits springing from its exercise in the following manner: When I look at the thirty drunkards reformed in our part, and the depravity intervening between drunkenness and righteousness; when I look at the fruits of teetotalism before the throne of the eternal; and I hear of the heavenly psalm from lips once employed in profanity, I do sincerely rejoice. In such a cause as this, all hail reproach! and welcome shame! Mr. M. concluded with a beautiful apostrophe to the ecstasie delight experienced in the prosecution of a heaven born work, and sat down, amidst loud applause, urging all members to continued perseverance.

The meeting was addressed by Mr. Hewitt, Holbeck; and Mr. Firth, Hull; and the audience which could not have consisted of less than 1500 in the tent, during the addresses, separated highly delighted with the evening's entertainment.

The following evening, friends assembled again to tea, William Smith Hesledou, Esq., in the chair.

Friends, fellow christians and neighbours, it would ill become me to assume a character which does not belong to me; but, having been requested to be chairman, I cannot refuse my assistance. Ladies and gentlemen, I am not the oldest man in Barton, but I well remember, fifty-years ago, the tempers and habits of the people were different. The improvement, which has taken place within the last year or two, I cannot but attribute to the influence of this association, the teetotalers! I could name families, wherein formerly there was nothing but distress and disease, but which are now consistent and respectable members of this society. The town of Barton, from the influence of temperance principles, has become peaceable. Many houses, the scene of riot and dissipation, are now

a heaven upon earth. On the occasion of the anniversary of our Gracious Queen, would there have been such a demonstration, had the inhabitants cast aside sobriety? In times gone by, I remember when half the country would have imagined, they did honour in getting drunk. Whereas, instead of being guilty of excesses there was nothing but propriety of conduct. A great number indulged in a dinner; and all went home as if nothing had taken place. I can remember the time, when the streets would have been full of rioting and intemperance. Had our present state been witnessed then, it would have been deemed glorious. In the procession to day, I noted that the Rechabites, which cut as good a figure as any—not that I would cast an invidious reflection on any persons who attended. Mr. H. adverted to the origin of the Rechabites, and the law which distinguishes their tribe, total abstinence, from all intoxicating liquors in obedience to their father Jonadab's command. Confirmation of the prophet in reference to this order he read from the travels of Dr. Wolff, the Missionary, relating Dr. W.'s interview with some of the Rechabites of the desert. Mr. H. concluded his interesting address amidst continued applause (This testimony, to the good effects of teetotalism is the more important, because from a gentleman unconnected with the society. ED)

Mr. Addleshaw exposed the fallacy of supposing, that education is a safeguard against intemperance; also, the dangerous doctrine of moderation. Not having room to report his animated address, we quote one of his anecdotes to illustrate the means, sometimes employed, for raising the wind to get a single glass. One person said to his companion, "hast thou any brass?" Sixpence. Come then, we'll have a single pint a piece. They got a single pint; and then set their wits to work how they might get another. Said the other, I have a pig, and my wife is very fond of her pig. Now you, addressing the landlord, are the keeper of the pinfold. I'll let my pig out, and you must pin it. I know my wife, who is now out at washing, as soon as she gets to know, will do any thing to get her pig at liberty. Away he went to let the pig out, and bonnyface immediately pinned it. By some means, the savage of a husband contrived to apprise his wife. She poor woman, as soon as at liberty, went to pay bonnyface part of the earnings of her hard day's labour, for which he handed over to her brutal husband intoxicating liquor. These are men too who profess they will have just a single glass.

Mr. Hewitt gave a varied address. He described his fall from religion to intoxicating liquors his family wretchedness, and the dangerous situations in which he had been placed. Mr. H. exposed the fallacy of moderation principles, and shewed that temperance consists in the proper use of good things; and that as intoxicating liquors are as a beverage, essentially injurious to health, the term cannot be predicated of them; and therefore a temperance society cannot exist among any persons who indulge in the use of alcoholic drinks. Mr. H. blended the facetious and the grave, and interspersed his address with lively anecdotes. He related one fact in his own experience, which ought to have great weight with the serious christian: viz. that when a drunkard, he heard a minister of the gospel state from the pulpit, "that the drunkard's state is hopeless." This urged him to go on in his career of intemperance. Such sentiment formed a kind of ground work of the moderation society; for they never contemplated the reformation of the drunkard. This has however been proved by teetotalism to be very easy and practicable. Mr. H. made an earnest appeal to the drunkards, if any present, to try the principle, assuring them that it will prove one of the best things that they can possibly practise. (Great applause.)

Mr. Greig. Among the various methods adopted to rivet our great principles upon the minds of our hearers, it is seldom we refer to scripture. I intend with your permission to select a passage as the ground of my remarks this evening: Hosea 7 ch. iv. "The thief cometh in, and the troop of robbers spoileth without." I shall not refer to the manner in which these words were originally used. I shall shew you, you have a thief with all its horrors. A thief is not long idle, when he has entered into property he means to pillage; so is strong drink. The first robbery of strong drink, is the implan-

tation of ill health. The thief cometh in and robbeth man. Strong drink is quite unnecessary for the system. There is not one truth more admitted than that in intoxicating liquors of any kind make an inroad into the human system. The evils are borne upon the voice of thousands. Of all evidence there is not one more established fact than this. Do you want proof? Have you none in Britain? Are there no emaciated victims of strong drink? Look at them, as they carry about the untimely load of years, the blood shot eyes, attenuated limbs, and sunken countenances. And are there so many tokens of strong drink? Go to your hospitals, and see the thousands of the dead and the dying. Have you no paupers, who, through strong drink, drag out a lingering death? Have you none among the affluent and respectable, wearing the indelible stamp of disgrace and ruin? You have. Strong drink universally tells the same tale. It robs men of their wealth, erects poor-houses, multiplies your poor rate, and builds your prisons. I never was more painfully confirmed in this cause, in the power and temptation of intoxicating liquors. In all customs are the people identified with alcoholic liquors, drinking to the dregs the cup of inebriation. See the beggary of the children and wife to gratify the drunkard's appetite. Amidst the ruin which he has produced, loss of character and mind, the drunkard stalks along, waiting for the work house to receive him. It robs man of his character among wealth, genius, intellect, and those who move in a sphere of their own existence, have been hurled down from their noble heights through drink. The mass of the people are pulling on their own ruin. If the man pays no regard to his character, he is as house without an inhabitant, a casket without the gem.

"Who steals my purse, steals trash; 'tis something, nothing;
'Twas mine, 'tis his, and has been slave to thousands;
But he, that filches from me my good name,
Robs me of that which not enriches him,
And makes me poor indeed."

Intoxicating liquors rob men of domestic comfort. If there is one mystic word, one magic sound, which should have more influence than another, it is the delightful sound of home. To the mariner, alike to the artizan, the regions of the hearth are dear. Mr. G. here in a strain of high declamation run over the various situations in which man can be placed to heighten the scene of domestic enjoyment; and then shewed, that intoxicating liquors rob man of such bliss. The ruin of domestic happiness, he illustrated by the following anecdote. A young couple married, and lived happy together six or seven years, in the neighbourhood of Bradford. She had £200 fortune. At last he began to attend public house. He became a drunkard, and was in a few months expelled from the church. One night she went to him to see if he had any money. He came out to her. She used persuasion, addressed him as a father of her children; but speak to him as she would, humanity was insensible to her voice. The savage had usurped the place of the man: he raised his ruthless hand, and felled her to the earth to rise no more! He then slung the corpse across his shoulder, and carried it home to his orphan children. He spoke also of another drunkard who to gratify his love for drink, sold the dead body of his mother; and, the following day followed overwhelmed with lamentation to the grave the coffin filled with stones. Strong drink robs females of their chastity and virtue. The early and modest bud is withered; and still this monster is allowed to scourge our race, and England's daughters lead a wretched life under the load of afflicted humanity. By all that is dear and lovely, feel for those who have been disinherited from friends and acquaintance. Resolve by the help of God, never to touch again. Mr. G. continued at great length, and traced the source of the evils which afflict our land in alcoholic drinks. (Great applause.)

The proceedings during the festival were of the most animated character, and have left behind them the most lively interest. Several resolutions were moved and seconded the first evening expressing devout dependence upon the Divine blessing, for ultimate success. In reference to the principle of the society, the following was unanimously carried with great applause.

That this meeting distinctly recognizes the principle of teetotalism, and declares its conviction that the adoption of this principle, is the only effectual remedy for the removal of intemperance and the prevention of moderate drinkers from becoming slaves to the drinking usages of this country.

Moved by Mr. Messer.
Seconded by Mr. Firth.

EPITAPH on J. S. Aged 23.

Reader, with serious mind observe this stone,
 Know whose it is, and by what fate he's gone;
 A youth, for old age built, in ev'ry part,
 Yet, fell a victim of—another quart!
 Intemperance' sad effects, hence learn to shun [soon
 Nought blasts sweet health's, or snaps life's thread so
 New London Magazine, 1787.

UNITED STATES OF AMERICA.

The Rev. J. Marsh, Secretary of the American Temperance Union, Clinton-Hall, New York, most respectfully and most earnestly requests through me, that all editors of temperance publications in Great Britain and Ireland, will send to him to the above address, by steam or packet ships, single copies of their publications as they come from the press--he also invites correspondence with all temperance societies in this Kingdom, or with individuals interested in the temperance reformation, engaging on his part, free of charge, to send as directed, single copies of the publications of the American Temperance Union to any individual requesting them. This request is made with the hope that the knowledge of what one country is doing, in the great cause, may operate beneficially on the other. Editors of Temperance Papers are respectfully requested to insert this notice.

EDWARD C. DELAVAN.

London, May 20th, 1839. Chairman of the ex-committee of the American Temperance Union.

RECHABITISM.

SIR.—It must be highly gratifying to every genuine philanthropist, when he takes a survey of society, and perceives that the great, and the fearful evil of intemperance, which has been treading with gigantic strides across the earth, destroying every thing that was good, noble and virtuous, and corrupting all that was holy and sacred, has at length met with an assailant which, when a few more struggles are o'er, will sway the palm of victory over the head of the grim tyrant, hurl his body to his everlasting doom, and sing o'er his eternal destiny, the song of conquest. Yet it is deeply to be lamented, that many valuable institutions, whose object is to promote the happiness of mankind, should at the same time, whilst carrying out their benevolent projects, foster beneath their coverts, their most deadly enemy. Although at first intoxicating liquors may seem to be spotless and innocent, and smile with all the pleasantness and beauty of an angel bright; yet they smile merely to deceive, and draw their prey, deeper and deeper into the gulf of human degradation, ruin, despair and death. But what I would more particularly refer to, is to benefit societies, societies formed for the purpose of affording relief in cases of sickness, affliction and death. They have now become so general, and are so well-known, that their benevolent design, no one will I think scarcely doubt. It must be admitted, that no institution formed by man, was ever without faults. One of the greatest failings in secret societies, appears to be in the use of and sanction they give to intoxicating liquors, not merely as a beverage but in meeting at those places where intoxicating liquors are manufactured and vended. I would ask, what has a greater tend-

ency to drown every feeling of concord and harmony—to sever the silken ties of love and unity—to quench every spark of brotherly love and friendship—and to spread abroad the seeds of discord and dissention among the brotherhood, than intoxicating liquors? They have produced these results in too many instances, and will still continue to produce them; for there is no safe and effectual moral barrier, to protect the members from the immoral consequences attending the use of those liquors. Hence it is no wonder, that youth should so soon be initiated into the evil and pernicious practices of drinking and the bud of intellect be nipped and withered in its bloom. But happy is it for the rising generation, and those persons who are anxious by an institution of a similar nature, to support and be supported in the day of sickness, that a society is now established upon a safer and superior basis, namely, the Independent Order of Rechabites, whose fundamental doctrine is total abstinence from all intoxicating liquors. When they assemble at their meetings, they can mingle and converse together, as sensible and rational men, and enjoy the banquet of reason and the flowing of the soul. Let it not however be supposed, that the order of Rechabites is all pure, and faultless, but as other secret orders and benefit societies are at present constituted, in excluding the great and essential principle of abstinence, it stands preeminent above them. It is in perfect accordance with the christian religion, and the precepts and maxims of scripture. On a future occasion I shall endeavour to answer some of those objections, which are frequently brought against the Order of Rechabites, being fully convinced, that the more its nature, and objects are known, the wider will its principles spread, and the greater be the blessing.

WILSONIENSIS.

Bridlington-Quay,
 June, 1839.

Is there necessity for the institution of the Independent Order of Rechabites? We have carefully examined this question, labouring, at first, under prepossessions against the order. It is, however, the duty of every philanthropist to be quite sure previous to his opposition to measures intended to ameliorate the condition of the operative classes. Teetotalism is an acknowledged remedy for drunkenness; and, were all persons equally informed in the knowledge of the principle, and steadfast in its practice in every social and civil relation, no other society would be requisite; but the fact is, all members are not thus informed, nor are they thus equally steadfast in opposing the drunken usages of our country. Whatever may be advanced to the contrary, secret orders will exist, ultimately connected with the ale bench, and men will join them. Nay, teetotalism is no preventative. Attendance on the lodges at public-houses, or mixing with the "brotherhood" who take intoxicating liquors, is a temptation to the violation of the pledge. Men also must have some means of spending their time. This social feeling not gratified, constitutes a vacuum which no recommendation to read works on science, can fill. Reading is rather a kome, unless on some popular subject connected with politics or unions; and, hence, they want something to engage their time and attention of a more attractive nature. Hence, they seek for it in the social circle, and, in connexion with other motives of providing against sickness, join some secret order. This forms undoubtedly a great evil. Impressed with these sentiments, we have long deemed, in connexion with the temperance society, the establishment of a benefit club, upon teetotal principles, absolutely requisite. Names are of little moment

Whether sick club or Independent Order of Rechabites, is of little moment, provided the end be answered--a total dis-servance of the operative classes from public-houses and beer shops. A benefit society has not that system of organization and stability which form the distinguishing features of the Independent Order of Rechabites; and, therefore, were we required to institute a comparison, having placed the advantages and disadvantages in juxta position, we give preference to the Independent Order of Rechabites. To promote the interests of this order, we shall at all times in conformity with the additional name given to the Hull Temperance Pioneer, be ready to publish the proceedings of the Independent Order of Rechabites. We admire the conduct of the members of the Good Design Tent, of which only we have the means of judging, and shall be glad to see them increase in numbers and utility.

(Ed.)

"The English pride themselves in their nicety in wines, yet there is no nation in the world more perpetually duped in this very point Three-fourths of the Bordeaux clarets are made up of the rough hot wines of Italy, mixed with the meagre French vintages. Half the white wines on the English tables, are made up of cape, which the London palate pretends to abhor. "Give me," said a French merchant, "six hours' notice of what wine you like, and you shall have it out of those two barrels." There are forty-thousand pipes of Madeira sold annually in Europe, while the island produces about ten thousand. There are thirty-thousand casks of Frontignac sent every year from the French cellars, while the vineyards of Frontignac produce in the best seasons but two-thousand. Constantia is to be found in the hands of every dealer in Europe, yet it is produced but in one vineyard, and the vineyard produces but a few pipes'. (Stamford Mercury, Oct. 28, 1831).

BRUTAL MURDER OF A WIFE BY HER HUSBAND, AT BURY.

Often as we have been called upon to record offences against the divine commandment. "Thou shalt do no murder," we remember no one instance in which the horrid effects of intemperance and brute passion overcame all moral restraint, more than in that the particulars of which we have to relate. James Heywood, landlord of the White Bear public house, in Bury, a man of dissipated habits, went home sometime ago, from witnessing a cocking-match at Holcome, where he had lost some money (about 24s.) by betting on a Welsh main. He his wife, with an infant in her arms, and the servant, Margaret Walker, went up to bed about half-past twelve o'clock at night. The servant, being awake, was enabled, from the position of her bed, and there being a slit in the door which separated the two rooms, to hear the conversation which lead to the murderous assault. As soon as Heywood and his wife were in the room, he said, "If you young devil (meaning his wife's son by a former husband) is in the house when I get up i'th' morning, I'll punse him out." Mrs. Heywood did not answer. The money receipts of the day were then counted, and appeared to amount to 24s. Heywood asked if that was all she had drawn. She said it was, except 5s. which she gave to him when he went away, and a treat she had given to a malt-man. He said, "Is that all thou has drawn, and you kegs were filled up last night?" She did not answer. He then said she was drunk, she said she was not. He repeated she was drunk; she again denied it. He said, "Art thou sober?" She said she was not drunk. Then there was a scuffling; and she said, "Jim, I've had one gill of ale to-day, and that's all I've had." He said, "Will thou tell me them lies? for two pins I'd flee (flay) thee from top to bottom." The scuffle was renewed, she cried "You'll break my arm; do not, Jim, oh! do not!" He said, "What makes thee tell me these lies? what makes thee do so?" She said, "Well, I'll beg pardon, Jim." A blow was heard whilst she was begging pardon; several other blows followed, and then a deep moaning for some time;

after which all was silent. The girl thought, from what she had previously heard, that her mistress was on the floor. After a short space she heard Heywood say, with an oath, "I'll make thee rise if I can find a stick." There were two walking-sticks in the room, and the servant heard three blows, as if given with a stick. He said, "Wilt thou not get up?" No answer was returned to this question, and the husband then exclaimed, "If thou wilt not, I'll set thee on fire, an' thou may swither there." The girl then thought he attempted to lift her, and she fell down again; and he said she might lie till she was rotten, before he would lift her again. The girl then supposed he went to bed, as in about five minutes she heard him get out. He said, "Mary, Mary, speak." No answer was returned. "Art thou not for speaking to me? Get into bed, th' child wants thee." There was still no reply. "Speak," he said, or I'll call up Margaret." He then opened the door, and called out Margaret, she went into the room, and saw her mistress lying on the floor on her back. Margaret said "she's dead, Heaven bless her!" Medical aid was instantly obtained, but it was of no avail. On the servant narrating to Heywood the above particulars, (in answer to his inquiry as to whether she was awake and heard any thing,) he said--"If thou says so, thou'll do for me." The Coroner's Jury have returned a verdict of "Wilful Murder" against him, and he has been committed to Kirkdale, to take his trial at the next assizes. The unfortunate deceased was about 27 years of age, of very pleasing manners, very active and industrious; it is generally believed that the imputation he frequently cast upon her of being addicted to liquor was wholly without foundation. Her first husband died a few years ago, leaving her with one child, a boy about eight years of age (to whom allusion has already been made); and she kept the public house herself until her unfortunate marriage, about thirteen months ago, with Heywood, a young man about 22 years of age, who is said to have used her with very great brutality; one instance of which occurred about three months ago, when, in a fit of passion, he turned her into the street in her night dress. She found shelter at the house of a married sister, and, on the same day, gave birth to her only child by her second husband.--This is said to be the first case of a committal for wilful murder from the town of Bury.

At an inquest held last week in St. Pancras, before Mr. Wakley, on the body of a widow, aged 75, who accelerated her death by drinking gin, Mr. Wakley said he knew an old woman, who died in Guy's Hospital, who drank a quart of gin per day for five weeks before her death, and when she was opened there was not a sound vessel in her body, her stomach was drawn up to a less size than a common tumbler.

Juvenile offenders and beer-shops.--The Clerk of the Peace read two communications from the Grand Jury, one in reference to the increase of juvenile crimes, and the other to beer shops. They attributed the former to the facilities offered by pawnbrokers and others, to young persons for the sale of stolen goods; and the unscrupulous means employed by those parties. They unanimously disapprove of the present system of licensing houses for the sale of beer, being convinced from experience that such places were injurious to public morals, and calculated from the parties who frequent them, to render property insecure. They hoped that Lord Wharncliffe, in his place in parliament, would suggest some means to remedy an evil of such increasing magnitude.

The chairman replied by saying, that both subjects should receive the best attention of the Magistrates. His Lordship then discharged the Grand Jury, with the thanks of the Riding for their services. (West Riding Sessions, April 10, 1839. Before Lord Wharncliffe.)

CONGREGATIONAL TEMPERANCE SOCIETIES.

At a time, when vice and profligacy are raging in all their violence, it becomes the duty of all philanthropists to devise means to promote the diffusion of temperance principles;

a great portion of the members of temperance societies have long in sorrow witnessed, that vice and irreligion have been commensurate with "drinking;" and, accordingly have wisely adopted a plan which, if carried out to its full extent would, under the blessing of heaven, apply an efficient remedy. This plan has, in some measure, been acted upon; but the attentive observer will have perceived, that something in mode is requisite to enlist the prepossessions of a great body of the professing world. These are men who have feelings in common with the rest of mankind, and no objection to see their peculiarities practically accommodated; hence, as far as the mere "modus operandi" is concerned, any scheme of this character merits the attention of all truly desirous of the rapid spread of our cause. It may be urged, that the temperance society is not sectarian; and, therefore, any infringement on the sanctity of this provision, is an invasion on its character and usefulness. This objection is true in one sense only; in another, false. If the term "Sect" refers to the principles of calvanism as opposed to those of methodism, or any other fraction of the christian church, the objection is sound; but, taken in its popular sense, denoting any distinct body recognizing a set formula of tenets or doctrines, whether christian or infidel, then the temperance society is a sect without any doubt. Its principles are founded in the spirit, philanthropy and charity of bible christianity. This has seldom been denied. Upon a belief that the temperance society is of God, and for its success dependent upon his blessing, hangs the indefatigable zeal of most of its ablest and best supporters. Acting upon this principle, the "modus operandi" has been reduced to a form generally adopted, viz. the conducting of its meetings as in religious worship. Hence in the general acceptance of the term sect, the temperance society, recognizing the Divine being as its author, never was, and we most fervently pray it never may be free from this kind of sectarianism. To answer objections of an opposite character, we do not deem it requisite to attempt; for to advocate the temperance cause in any other light, would be to deny all that is dear, sacred and holy. Nay further, though the temperance society has been the instrumentality of doing so much good, we could abandon it rather than its disservice from the Great Author of our being for his sanction and blessing. How, then, shall our blessed cause be more effectually promoted so as to combine the operations of every christian church? we see no means so likely as the establishment of congregational temperance societies. This plan has been adopted at Preston and Liverpool. In the latter place there are twenty-five congregational societies, and it has been found to answer the most sanguine expectations. In America there are the states; the congregational temperance societies, & the American union. What else is this, then, than a recognition of the principle now advocated, extended? By congregational temperance societies, the feelings and prepossessions of many well disposed christians, who now keep aloof, would be enlisted into our ranks. The energies of all would be developed, and the general crusade carried on against the incarnate demon, alcohol; the vending of intoxicating liquor would be more generally deemed iniquitous; the traffic would lose its now mis-named respectability; from "Dan to Beersheba;" a general war cry would be raised; the religious would cease to use and offer; the moral follow in the rear, the politician be abashed into silence; the high and lofty would give the "ton" to fashion; the customs of the country be changed; the drinking usage abolished; and none but the depraved would either dare to sell, buy or use. Only let "strong drinks" be driven into the haunts of vice and debauchery, as their last retreat of infamy, and we should soon find our land a halcyon of sobriety and order. The greatest bulwark of intoxicating liquors lies in the decanters and bottles of christians and moral men. These invest the liquors with a title which does not belong to them, and in society give them a standing which might be naturally expected in a land of debauchees ---not of the self-denying disciples of our blessed and holy redeemer. Is then there anything more likely to advance our cause, than the establishment of congregational temperance societies? Notwithstanding too our boasted liberality, there is

room for improvement; but this plan would secure, amongst every section of the christian church, cordial unanimity, without which it is too much to expect speedily the downfall of John Barleycorn and manufactured alcoholic wines. Congregational societies being once established, annual meetings of delegates would follow, or oftener if required, for the purposes of general co-operation to send out advocates to every town and village in the country. The press would teem with information; the pulpit and magazines pronounce their anathemas against the curse of our land; and all in one way or other, unite in the common warfare. Every temperance member would rejoice to see effected this most desirable consummation--- "a consummation most devoutly to be wished".

THE SONG OF INTEMPERANCE.

A monarch I reign, and want and pain
Are guests at my revelling court;
And wasting health, and virtue and wealth,
I reckon my choicest sport.

My kingdom extends, to earth's utmost ends,
And myriads of every hue,
Acknowledge my sway; even monarchs obey,
And pay me allegiance, too.

No empire hath stood so long unsubdued,
Though thousands have wasted their skill
To damage my power, yet, yet to this hour,
I'm triumphant and flourishing still.

Though kingly's my state, yet the wealthy and great,
Enjoy not alone my sweet smile;
For I never neglect to treat with respect
The wretched, the poor, and the vile.

I'm at every ball, at cot, or in hall,
And am chief at the festive board;
I rejoice when the young join the bacchanal throng,
And own me their sovereign lord.

I join in the mirth, at the peasant's child's birth,
And my place at the bridal I take;
I'm present when death stops the pulse and the breath
To preside at the dead one's wake.

In the cheerless cot of the rag clad sot,
I enjoy a permanent seat;
I exult in the strifes of his heart broken wife,
And his children's tears for meat.

I grin my laugh, when the bacchanals quaff
The mind degrading bowl;
Oh! 'tis passing sweet, when they fall from their seat
With a horrid oath and howl.

Both the maniac's rave, and the suicide's grave,
To me, oft their origin owe;
In the dark prison's cell, where fierce criminals dwell,
My soul ruin'd trophies I show:

Then still quaff the bowl, though conscience should howl,
And temperance advocates rave;
Fill the cup of your woe, and then quaff it quite low,
That your ills may all end in the grave.

J. G.

Greenwick, 1838.

Beecher's six sermons on the nature, occasions, signs, evils and remedy of Intemperance; Webster's address to his wife Maggie and the Drunkard's Progress. J. Dick, Witham, Hull.

Beecher's sermons stand so high in the estimation of all friends of temperance, that no comment is necessary to recommend them; the two latter are in rhyme. The sentiments and language are good, and will be read with interest. They are well adapted as presents to children.

W. B.'s poetry too long. We recommend him to write prose, which will be gladly received. Report of Barton Festival obliges us to postpone all favours not inserted.

Letters post-paid, and parcels delivered free of expense, to the editor, Ward's Temperance Hotel, 47, Mytongate.

WESTON HOWE, PRINTER, 36, SCALE-LANE, HULL.

HULL TEMPERANCE PIONEER.

AND
RECHABITE JOURNAL

EDITED BY R. FIRTH
SECRETARY OF THE HULL TEMPERANCE SOCIETY.

No. 24. Vol. II.]

TUESDAY, OCTOBER 1, 1839.

[PRICE ONE PENNY

THE HULL TEMPERANCE SOCIETY ADOPTED THE PLEDGE OF THE AMERICAN TEMPERANCE UNION
March 1st, 1839.

"We the undersigned, do agree, that we will not use intoxicating liquors as a beverage, nor traffic in them; that we will not provide them as an article of entertainment, or for persons in our employment; and that, in all suitable ways, we will discourage their use throughout the community."

TEMPERANCE MEETINGS ON THE SABBATH.

"Any thing short of Reconciliation is a desecration of the Sabbath."

Sermon at Beverley by a local preacher from Hull. In this sermon the preacher stated, he should, by no means, say anything against teetotalism, but did not forget to pronounce the holding of a temperance meeting, on the Sabbath, as a desecration. As no meeting had been held, the anathema was aimed at the prospective one, to be held by ourselves the following Sunday at Beverley; and, as we wish to give a reason for the hope within us, we feel called upon to investigate the ipse dixit of this local preacher. We have heard of no argument accompanying his assertion; and, therefore, we must examine the orthodoxy of this part of his theology. No notice would have been taken, had his injudicious attack been as little regarded, as it is founded in truth. We cannot refrain from remarking, however, it seems rather strange, that gentlemen can be so magniloquent at a distance. Why not propound their doctrines at our meetings in Hull, the heart of teetotalism in this part of the country? Our platform is always open. Can there be more than one construction put upon such pious valour? We hope our friends will learn to think for themselves, and not receive any dogma as truth, unless supported by scripture, though stamped with pontifical infallibility.

When our Lord dwelt among men, he declared, "it is lawful to do good on the Sabbath," (vide Matt. XII ch. 10 to 14; Mark III. 1 to 9; Luke VI. 6 to 12, XIII. 10 to 18, XIV. 1 to 7; John V. 9 to 19; VII. 22, 23. IX. 14, 16.); and, hence, in reply to the self-righteous Jews, says, "What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath-day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore, it is lawful to do well on the Sabbath-day." Matt. XII. 11, 12. In conformity with this doctrine of "doing well on the Sabbath," he restored the "withered hand"

Matt. XII. 13; loosed the woman who had had "a spirit of infirmity eighteen years," Luke X II 13; healed the "dropsy," Luke XIV. 4; said to the man who had had an infirmity thirty and eight years, "Rise, take up thy bed and walk," John V. 8. and opened, "the eyes of the blind" John IX. 14

Now we ask, are raising an ass out of a pit, healing the withered hand and the impotent man of his infirmity, and opening the eyes of the blind, "any thing short of reconciliation?" Nay, is it any thing at all about reconciliation? No, but "doing good." As if to expose, in every light, the deformity of the external sanctities of the pharisaical spirit of those times, our Lord says to the ruler of the Synagogue, "Thou hypocrite! doth not each one of you, on the sabbath, loose his ox or his ass from his stall, and lead him away to the watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo! these eighteen years, be loosed from this bond on the sabbath-day?" Luke XIII. 15, 16. He thus proved the lawfulness of doing good on the sabbath, the self evidence of which propriety was immediately acknowledged by all except the leader of the Synagogue, the scribes and the pharisees; for, in verse 17, it is said: "And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him." The local preacher declares, his theology teaches him "any thing short of reconciliation is a desecration of the sabbath;" our Divine and Holy redeemer, "God manifest in the flesh," solemnly affirms, and accompanies his affirmation with arguments unanswerable even by, "The lawyers and pharisees themselves," that it is "lawful to do good on the sabbath-day." Which shall we believe and practise? Shall we not, whilst enforcing, according to the command of the latter, the doctrine of reconciliation, also do, as he did, "go about doing good?" and, if we be disposed to spare a little time, not interfering with the periods of the sabbath allotted to pulpit instruction, in seeking, "the lost sheep of the House of Israel," why should any preacher stand up in a place of worship, and propound a heretical

doctrines create prejudice against our proceedings and groundless alarm in the bosom of the ignorant and the timid? Let us apply the above argument of our Lord to Sunday meetings.

It is well known by those acquainted with the facts and statistics of intemperance, that drunkards seldom even think of attending a place of worship. One of our friends stated in our meeting, that, in a shop in which he worked, all the men, fourteen in number, were infidels and drunkards; and that it was a more regular practice for them to work on the sabbath than on the week day. Yea, and the local preacher may be ignorant of the fact, but it is too true—that even in the town of christian Hull, there are men who do this regularly. Now the object of Temperance Meetings on the sabbath, is to excite curiosity for the purpose of attracting such men, who, in some cases, will not listen even to a Temperance Advocate in a room on the week day, much less what very many of them, we are sorry to add, denominate every thing sacred and holy, “*as a system of priestcraft, whose emissary aims at nothing but extorting money from the pockets of the poor.*” Such is the awful depravity of the human heart, when Bacchus has reared in it his temple and altar! Sunk into a pit of almost impenetrable darkness, the drunkards drink away their time, filling the atmosphere of their existence with oaths, curses, imprecations and blasphemy, denying God, and rejecting the overtures of his mercy. Is it right for them to continue in this course of sin? if not, what shall be done? preach to them says the local preacher: so say we; but they will neither come nor hear, “*charm he ever so wisely.*” Shall they be compelled to receive the tidings of the Gospel? This is impossible. Their intellectual liberty must be consulted, and such appeals made, in such a manner and place, as they will listen to. Experience proves that out door Temperance Meetings are peculiarly adapted to accomplish this end. Held in a public situation, the drunkards go out of curiosity—not to be convinced—and because others go. Thus in spite of their bacchanalian braggadoo and intellectual swagger, the shafts of teetotalism, true temperance, have frequently impaled them; and many, through such instrumentality, been restored to society, become peaceful citizens and regular attendants in the house of God. Hence, when other means have failed in their restoration, teetotalism, under the blessing of God, has succeeded. It has stripped them of their fancied importance, restored reason, and raised them out of the pit of drunkenness. Will any one deny that meetings, calculated to effect this object, “*do no good?*” If not, then, as our Lord said of the woman, may not we of the drunkards: These men “*being*” (sons) “*of Abraham, whom Satan hath bound*” (with strong drink,) “*to these eighteen*” (many forty and fifty) “*years, be loosed from this bond on the Sabbath day?*” The end of the sabbath meetings, is, to do good; the cause of them is the total indifference among many drinkers to their comfort and happiness; and the means employed, are light, reason, knowledge and the calls of christian duty. Hence, instead of being opposed by men who are no doubt sincere according to the light within them, Temperance Meetings on the

Sabbath ought to receive every encouragement which a christian can possibly give to them. Founded upon the broad principle of “*doing good,*” laid down by the Redeemer of the world, the sanction of the Holy spirit upon their usefulness, is sufficient guarantee; and, hence, no heterodox theology will be of any avail in arresting their operations. As successful would be the attempt to cover the sun with a gossamer, as put out meetings, over which we may exclaim, in the language of ancient Palestine, “*and all the people rejoiced for all the glorious things that were done by (them)*”

Had the practice of temperance been no christian virtue, the preacher might with decency have opposed sabbath meetings. But what says the apostle? “*And beside this,*” (speaking of the lust of the flesh,) giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge, TEMPERANCE.” II Peter, 1 ch. 5 v. Again, the apostle before Felix ranked temperance amongst christian doctrines; for, it is said “*And as he reasoned of righteousness, Temperance and judgement to come, Felix trembled.*” Acts XXIV ch. 25 v. Temperance, then, ranks high among the christian graces; and, if to advocate the practice of these on the sabbath is lawful, Temperance being one of them, we are strictly in the line of duty by doing so in meetings, where the broad earth is our pulpit, and the canopy of heaven the covering of our tent. Our Lord preached upon mountains and on the sea side, as well as restored the withered hand in the synagogue on the sabbath. If the principles of the temperance society were more steadily advocated in our chapels and churches, we should not have so many backsliders, disgracing the name of christianity, and prophaning the precepts they are taught; but the refinement of the present age, has attained such a height, and the interests of “*the traffic*” are so much involved in church government, discipline and operations, that the mouth of the ox is, in many cases, muzzled, and pious devoted pastors not having nerve enough to proclaim the sin of “*the traffic*” in all its deformity, have their synagogues polluted with the influence and effects of intoxicating liquors. But to return. “*Anything,*” says the preacher, “*short of reconciliation is a desecration of the sabbath.*”

Allow us to ask, how many members of the church of which he is a member, and of whom that devoted man of God, John Wesley, pronounced “*poisoners general,*” who murder her Majesty’s subjects by wholesale, “*drive them to Hell like sheep*” regularly keep open their drunkeries, on the sabbath, in different parts of the country? We ask, is the sale of poisonous compounds (for “*poisoners general*” must, according to the testimony of John Wesley, be the venders of poison) “*anything short of reconciliation?*”

Such persons cannot keep their houses open for travellers, because the Wesleyans discountenance Sunday travelling: hence, they do so for the purposes of trade. Is this “*anything less than reconciliation?*” How many malt and brew during the whole of the sabbath, not to heal the lame, and open the eyes of the blind, but for gain—profit—filthy lucre, arising from an article that desecrates our churches, profanes our

stars, and "drives," in the nervous language of John Wesley, "his Majesty's subjects like sheep to Hell" "Is this anything less than reconciliation?" Why not publicly expose this desecration of the sabbath, hold it up to public reprobation, and seal it with eternal infamy in the sentiments and feelings of the good and wise?—We hear of such things, as "straining at a gnat and swallowing a camel." The teetotallers are looked upon by some—we do not say this local preacher; for we believe him to be zealous in his way—as persons having neither virtue, worth, talent nor RELIGION. We recommend such to read Matt. VII. ch. 5 v.

In temperance meetings on the sabbath, we have heard as sound christian duty expounded, and devout experience related, as ever came from the pulpit, or told in a lovefeast. Our advocacy is various we admit, so that amongst ministers; and we reply to those who object to our advocacy, that things have been sometimes stated from the pulpit, which would not, for a moment, be tolerated in a respectable company. We do not thus testify to depreciate pulpit labour, (for we glory in it) but to expose that unchristian feeling which is frequently manifested by those who ought rather to render us their sympathy and superior light to rectify error, and point out more plainly the path of duty, than ridicule the defects of our advocates. Were we disposed, we could find room more than enough to dilate upon the incapacity of very many, who stand up as preachers,

Temperance meetings, therefore, may be, as they have been rendered, efficient instruments to point out the way of salvation to many benighted sinners, who, without them, would have never heard, in all probability, the glad tidings of redeeming love; and hence it appears to us to be the duty of those, who fancy we do not preach sufficiently the doctrine of reconciliation, to join our ranks, and aid us in this most laudable and christian object.

But it is said, "Anything short of reconciliation a desecration of the sabbath. If a man jumps from the steps of a gin-palace, falls and breaks his neck, we see then to stand by, and look on; if a brewer, in his recreation, on the sabbath, tumbles into a vat, the teetotallers must not pull him out? Eh? If the moderation in wine takes his little drop, and thus endangers his life, the doctor is not to apply the stomach pump? Eh? The physician must neglect his patients; cholera, disease and pestilence must stalk abroad without one effort to arrest their progress? Oh no, says the preacher, these are the works of necessity. If the drunkard is "dead drunk" the doctor must apply his stomach pump. Then we ask, what difference is there between being physically drunk and spiritually drunk—dead to reason, virtue and religion? Whether is it of more importance to attend to our physical or spiritual condition? If the doctor, to attend to our physical good, is permitted to prescribe on the sabbath, why should not the christian and moralist prescribe a natural remedy to the drunken appetite? Good is good, whether of a physical, a moral or a spiritual nature; and, hence, our Lord not only taught in the temple, on the sabbath, but effected cures of many maladies, so may the temperance friends not only teach the doctrines of

christianity, but occupying the capacity of doctors, prescribe for the drinker one simple remedy for all his alcoholic ills—ABSTAIN from the cause of the evil.

Temperance Sermons have been preached, on Sundays and weekdays, both by dissenting ministers and clergymen. If the advocacy of the cause is right in a place of worship, it cannot be wrong in the open air. We trust we have exposed the Theological heresy propagated at Beverley; and beg to recommend to those who dislike the practice of total abstinence, to be careful how they attack our principles. Let them not mistake "zeal" for "knowledge." We have nothing but truth and science wherewith to defend ourselves. We want nothing else. *Justitia fiat, cœlum ruat.*

Had not the minds of some of our friends been disturbed, we should have suffered this attack to have quietly passed by, as the ebullition of momentary impulse. The principle contained in it is so fallacious, that few can entertain it.

In conclusion, we urge our friends to persevere in the good cause, both weekday and sabbath. Expose the "iniquity of the traffic." Shew that to manufacture, buy, or sell the poison, is equally a sin. The manufacturer makes, because the buyer purchases; hence, the buyer causes the manufacture to violate the sabbath by working on it. Thus are the parts of all the system involved; and we hope and trust, like the Methodists in New Jersey, no person engaged in "the traffic," will ere long be allowed to unite in church fellowship.

"Judge not according to appearance, but Judge righteous judgement." *John, 7 ch. 24 v.*

INFLUENCE OF TEETOTALLERS.—The Grocers in Ireland are sadly mortified, that their design was thwarted by the House of Lords in having inserted into the Spirit Licensed Bill, a clause to prevent the grocers from re-engaging in this iniquitous traffic. Mr. Corkran, assistant secretary to the Irish Temperance Union, and an able and eloquent advocate, proved a great obstacle to these pious and patriotic grocers; and one of them, named Fitzpatrick, in the effervescence of his wrath, ascribes the way they have been prevented from poisoning the public, to "the underhand means, by which he, Mr. Corkran, induced the House of Lords to throw out a bill of such mighty moment to the country," meaning of course by county "the grocers." *Dublin Weekly Temperance Herald.*

THE RETORT COURTEOUS.—The following dialogue took place at a shop-door, at the west end of the metropolis. A bill was affixed to the door, announcing the holding of a Temperance meeting in the neighbourhood, and a man and a second man and his wife were reading it, "What nonsense these Temperance Societies are," exclaimed the first individual, "they want to do away with gin." "Nonsense indeed," vehemently exclaimed the woman, "they have only saved my husband's body and soul." Of course there was no reply.

CURIOSITIES OF WATER, BY J. SMITH, C.M. 1723

(Continued from our last.)

But if the sickness hath continued for a time, it will require the same course once or twice more, which may be done in three or four hours, one after another, without any other inconvenience, besides that of being a little sore in the breast the next day, which will soon go of by the force of nature. Which remedy, by forty years experience, I look upon to be infallible in all sickness, at the stomach, for what cause soever, and for all pains in the belly which seem to be above the naval; for these are all in the stomach, as by long experience I have found; which pains are generally counted the cholick; but it is not so, for true cholicks are always below the naval, in the gut, colon. And by this means I have eased very great pains caused by eating muscles that were poisonous; and it is also a certain cure for all surfeits or disorders that follow after much eating: so that the lives of multitudes might be saved by this means, who for the want of expelling what offends, do often die in misery: For by thus cleansing the stomach at the first, the root of diseases proceeding from surfeiting, or unwholesome food, or any viscous humours from a bad digestion, are prevented; the stomach being the place in which all distempers do at first begin. No man was more subject to sickness than myself before thirty years of age; but since I found out the way of vomiting with water, which is now above forty years, I never have been sick for two days together: For when I find myself ill to any great degree, I betake myself to this way of vomiting, which in an hour's time restores me to ease, and perfectly removes my illness; and the same benefit all my family find in it, as do others also whom I can persuade to try the experiment; which is such, that no Physician whatever can advise a better to the King himself, should he fall sick. For, in the first place, it is not a nauseous remedy, it does not make the patient sick, as the best of all other vomits do; and then it is a vomit which is at our own command, since we can leave off when we please: and it infallibly works a cure to all sick stomachs.

Some few indeed pretend they are not able to vomit by this means: now, if they cannot vomit, let them take a pint of water when they find themselves ill from eating, and do so every three or four hours, eating no more till they are hungry; and they will find the water digest and carry off what was offensive. The ingenious Dr. Cheyne, in his treatise of the goit, doth affirm, that warm water drunk freely in a morning fasting, and at meals, (and I say cold water is as good) hath been a sovereign remedy for restoring lost appetites, and strengthening weak digestions, when other more pompous medicines have failed. And he advises gouty persons after excess either in meat or drink, to swallow down as much fair water as their stomach will bear, before they go to bed, whereby they will reap these advantages, either the contents of the stomach will be thrown up, or both meat and drink will be much diluted, and the labour and expense of spirits in digestion much saved. And indeed I have found by long experience, that nothing causeth so good a digestion as fair water; but this requires time to free us from the uneasiness that an ill digestion causeth, whereas vomiting is an immediate remedy, and frees a man from it upon the spot.

We are told by Sir John Floyer, in his treatise of bath and mineral springs, that vomiting with water is very useful in the goit, sciatica, wind, shortness of breath, hypochondriac melancholy, and falling-sickness; which distempers are generally derived from evil matter contained in the stomach, as is likewise giddiness in the head, and apoplexies, with which myself once seemed to be threatened; for after eating a plentiful dinner, I was seized with giddiness, and the sight of my eyes became so depraved, that things seemed double, which was accompanied with a strange consternation of spirit; and having read, that apoplexies generally seize after eating, I immediately called for water, and not daring to stay till it was warmed, I drank it cold, and by the help of my finger

provoked vomiting; upon which I did immediately overcome the evils I was threatened with, the symptoms before mentioned being the same as did precede the fit of apoplexy in another person, as himself afterwards told me, who died of it a third fit, about a year after.

As for people who are troubled with shortness of breath it is certain from experience, that vomiting with warm water three or four times will afford certain relief. And the same may be prevented by drinking nothing but water afterwards, either cold, or warmed with a toast: for upon doing this, the difficulty of breathing will apparently abate, which water, if you please, may be boiled with honey. And I knew one, who by this means, as he was advised by me, lived comfortably in this city two or three winters, but having undertaken business which did occasion drinking strong drink was the next winter carried off by the distemper; wine, ale, or brandy, being as bad as poison to people troubled with shortness of breath.

Some people are taken with violent vomiting, and the excess thereof in some hath been so great, as to endanger the lives, yea, cause death; in which case water will be very helpful; for if a pint of it warmed, be drunk after every vomit it will prevent that violent straining, wherein lieth the danger of all vomiting, because to strain violently when but little will come up does endanger the breaking of some inward vessel, and besides this, the offending matter will be sooner loosened from the infernal part of that bowel, the stomach, and cast out, upon which the vomiting will sooner cease; for after this manner the famous Sydenham, a most honest writer, did overcome the Cholera Morbus, or vomiting and looseness, so common at this time, and was found by the weekly bill to kill more than a thousand die of convulsions; for his way was to boil a chicken in four gallons of water, which made a broth not much differing from water, of which he ordered large draughts to be given, and some of it to be taken by clyster, till the whole quantity was spent, if the vomiting did not stop before; which did not take off the sharpness of the matter offending, and wash out, that the party in a little time became well. And the same was the practice of Sigismundus Grasius, who commends pure water in a vomiting and looseness to be drunk in large quantities; for thereby, he saith, the corrosive or sharp humour will be so weakened, that they will no more offend: and he saith, it may be drunk cold, if the patient be strong, otherwise let it be warmed.

And in common fluxes without vomiting, a quart or more of warm water drunk, will so weaken the sharpness where the distemper is caused, that it will soon be overcome, and the gripings eased; and in the bloody flux, which is the most dangerous of all fluxes, the ingenious Cornelius Celsus adviceth a large drinking of cold water as the best of remedies: and then no other substance must be taken till the disease is cured. And another great physician, by name Lusitanus, affirms, cent. obser. 46. that he knew one, who, being in the summer time afflicted with this bloody flux, did drink a large quantity of cold water, and did thereby recover. This large quantity of water in these fluxes, doth so correct the sharpness of the humour offending, that it can have no power to cause pain or corrode the vessels, or cause bloody digestions or stools.

Water also is a drink that conduceth above all things to cure consumptive people, for the digestion being weakened, the cause of producing a hot, fretting nourishment; which is injurious to the tender substance of the lungs, and which constricts and stops up the lymphatic vessels, through which the nourishment is to pass to all the parts; so that by degenerating the body for want of due supplies consumes; which obstructs, and that acrimony which causeth them, will be opened and sweetened by the plentiful use of water, if taken before the lungs become ulcerous. Which cure of consumptions by water is recommended in the writings of Dr. Couch, who in his Prae-Catholica tells us, that he knew a man cured very soon of consumption by drinking pure water. And it is said by and that some have been cured of consumptions by drinking

HULL RECHABITE FESTIVAL.

On Monday, September 2nd, the Rechabites held their first annual Festival, brother Rechabites came from Barton and Beverley.

They assembled in front of the Temperance-Hotel, Mytongate, with carriages for ladies; and, headed by the Rechabite Band, marched through the principal streets to the Mariners' church, when a sermon was preached by the Rev. J. Holt, vicar of Fulstow. A collection on behalf of the Poor and Stranger friends' Society, was made, amounting to £5. The most lively interest was manifested in the town: The respectability and good appearance of the procession have made a deep impression. Flags and banners streamed in the breeze, and contributed greatly to enrich the scene. After the sermon, about 400 persons took tea in the Freemasons' Lodge, Mytongate; and the tables groaning under the burden of provisions ocularly demonstrated, that teetotallers, in their relish for cold water, had not lost that for ham, beef, cakes, and spiced bread. The whole passed off in the most agreeable manner. The band was in attendance, and interspersed the speaking with their harmony. Mr. Wm. Murgatroyd in the chair. Tea apparatus having been removed,

THE CHAIRMAN ROSE said: It always affords me much gratification to be in a Temperance Meeting. My friends, the teetotal society is a most excellent institution. I have found it such; and I like to be continually engaged in promoting its objects. It affords me sincere pleasure to see so many present this evening; and I see some friends to whom, I hope, it will be a blessing. We have two tents, and I hope we shall ever meet harmoniously together. Many of you know, that I am no speaker, and I am sorry I cannot say more for this good cause. It is not often I stand upon a platform; however, I am surrounded by many whom, I am persuaded you will be pleased to hear. (cheers)

MR. JACKSON, Pocklington. I am well aware, I am the advocate of an unpopular principle in some classes of society; but, notwithstanding, our principles are taking deep root, and we are here to night to celebrate the triumphs of truth. I find myself upon the rock of safety. Ours is not the cause which courts secrecy, but investigation and inquiry. Such is our soul stirring theme, and such the grand stimulus to action. Our principles have been accounted utopian and extreme, we as the invaders of the rights of our race, and the whole scheme as infatuation. Be this as it may, its novelty is no argument against its truth. The antiquity of a custom, is no proof that the custom is founded in truth. The custom of drinking intoxicating liquor, it is true, can boast of its hoary age; but is this any evidence of its intrinsic excellence, or that it is good at all? Evil and sin are nearly as old as Adam; but are they excellent? The drinking system is pregnant with deeds of darkness, and is the most efficient engine of Hell to destroy the souls of men. It stalks abroad with the curse of death branded upon its brow---demoralization and damnation! It leaves no means unturned. Whatever takes place, whether of business, social company, or the rites of religion, out come the bottle and glass. It exerts its potent influence over the obsequies of the dead, and gives the finishing touch to the career of sin. It robs the poor to feed the idle, and empties the place of worship.---It peoples Tophet---It grasps the extremities of the empire; it saps the foundation of every thing that is good, sacred and holy. To the evils attending "the drinking system," we invite every one, conscious were a full investigation to take place, there would be but one cry from "Land's end to John o Grotes" down! down! down with the temple of alcohol. I once heard a Wesleyan Minister use an expression, which I thought singular at

the time: "He said, of all devils, a white devil was the ugliest: Were a black devil to appear to you, you might arm in self defence; but under the form of a friend, you are the most likely to be entangled in his meshes, and be stabbed to the heart." In this manner has the drinking system been introduced. It has first entangled its victims in its meshes and then plunged its poniard into his bosom. Upon no other footing, could it have been introduced into Britain. Strong drink has been called the poor man's friend. This now has been proved to be a grand delusion. The secret is more to be feared, than the open and avowed enemy. Intoxicating liquors carry a specious appearance; and, in the one pint the danger lies. Could you but see it, you would shun it as the jaws of a serpent. The moralist must sound the alarm; and the minister of the gospel should be more pointed on this head. The Cholera is not to be compared with the drinking system. Intoxicating liquors have scourged our race for ages---made the children's tears more bitter. Cholera does not increase crime, but intoxicating liquors fill our gaols prisons and hulks. Mr. J. proceeded to shew, that teetotalism would be the harbinger to clearer views of moral truth, and the introducer of thousands of souls lost in drunkenness to the glorious truths of the gospel. Our limits will not allow us to follow our young friend throughout his address. In conclusion, he said, as this is a Rechabite Festival, he should be expected to explain briefly the principles of Rechabitism. Rechabitism is a grand national Teetotal Society. It recognizes no member, who does not act consistently with teetotalism. The Order of Independent Rechabites has its union divided into districts; and, in case of adversity, it is binding upon all to assist each other. So that it is an united brotherhood to render each other aid in cases of sickness or death. Mr. Jackson adverted to its organization, and dwelt upon its efficiency to ascertain, at all times, the consistency of its members. In this respect, it possesses decided advantages over the Temperance Society. There is something in secret orders, which has impressed many persons with an unfavourable view of Rechabitism. As there is a fine attached to the breaking of the pledge, Rechabitism has been the means of retaining many, that would otherwise have forfeited their consistency. Rechabitism ensures the existence of a Temperance Society, when once established; because the members are bound together by motives of self interest as well as principle. If an impassioned speaker prevails upon a few to form a Temperance Society, these may fall away; but a Rechabite Tent will continue in existence, though no lectures be given, as their meeting in tent will in some measure, supply this desideratum. Any member of the temperance society, who opposes Rechabitism, thereby stabs himself; and we do say, it is the duty of all to join. I do feel it a duty to unite the Rechabite Society indissolubly with the Temperance Society. (prolonged cheering.)

REV. J. HOLT, vicar of Fulstow. Mr. Chairman, you say you are no speaker, and I say my speeches are inimitable; but I think, you and I will produce a great effect; (The chairman and the Rev. Gentleman are two fine specimens of teetotalism,) for we are both a good substance. When I signed, they said I should go like a rotten sheep. I have lately travelled 1,200 miles; and I find teetotalism suits me well. When I went up Ben Lomond, the publican brought some whiskey I wanted some water, but he said, the water-man could not ascend the hill. I in company with some others started out; and, when I reached the top, I beat them all. Some English gentlemen said in the public-house, "we can now have some of the mountain dew undisturbed here; in England, we cannot without being pestered with these teetotallers." But oh! how begone they looked, when I said "I am a teetotaler." They actually went to bed without a single drop. (Laughter and cheers.) In one place in Scotland, I spoke to an audience of 3,000; and never did I meet a more hearty people. Wherever I went in Scotland, I found the same enthusiasm in teetotalism. Our friends say, they cannot do without a drop; but I tell them they must try. In Lincolnshire the principles are making

mmense progress. One town near me I teetotalized so much, that the publican sold even as much as one pint of ale in a week. The publican exclaimed, "Oh! that they would im-molate that Fulstow parson!" I went to another place, and 6 increased to 60; and the Bembruck Society increased to 400. The Rev. gentleman mentioned many other places, in which the principles are widely spreading. One person had married a most respectable young lady, but brought himself and her to great misery by intemperance. I went--he signed--and his father met me one day and said, that I had done his son more good, than if I had left him £500. The old gentleman went on to relate a number of most pleasing facts, such as his son's going to market and returning home sober and steady after having transacted his business properly. He added, he has now got his soul converted to God. They say, the Lord will come in his time, and put down drunkenness; and now teetotalism has come, and they won't have it. They are a bit like the quaker who would have all the dogs shot but he forgot his own. On recollection however, he said, "Toby, they must not shoot thee." So it is with the moderation men. They say it will do for drunkards--but not for themselves. Mr. H. related many facetious anecdotes. My son, said he, was very poorly, and the medical man ordered him wine. They said he would die, if he had not "something to do him good." I went to Louth to buy a little wine for him; but, when I was going towards the wine vaults, I thought people would at once say, ah! that Fulstow parson is buying a little for his boy, that he may take a little drop himself; so that I went home without any, and from that day, my son began to be better and got well. Mr. H. abounded in anecdote--both serious and comic. He spoke earnestly to the ladies on the importance of the principles. Continued he, we have now a Rechabite Society and benefit club. Secret societies generally meet at public-houses. We have nothing to do with this, as it is quite contrary to our order. When a person dies, his wife has a 10; when his wife dies, he has £6. Teetotalism drives the n il through, and Rechabitisim turns it back and makes it fast. (Long continued applause.)

Mr. FIRTH stated that he should not attempt to make a speech, but very briefly state his reasons for becoming an honorary member of the Rechabite Order. As he united with the teetotalers for the sake of others, so had he joined the Rechabites for encouragement, and because he had been frequently requested by those who had been benefited by the principles of teetotalism. He was not very favourably disposed to the Rechabite Society at one time, but he had closely watched the movements of those who formed the tent, of which he is now a member; and, when he beheld their orderly conduct, he could not abstain from encouraging them by identifying his name with their order. He had been much pleased with the good which the Rechabite order had most assuredly done in Hull; and having frequently deplored the evils of secret orders attending public-houses, he deemed it his duty either to provide an adequate substitute or join the Rechabites. In place of the former, he was not provided with a benefit club; and consequently, he cheerfully gave his name to the latter, and should experience much pleasure in aiding to dissipate the ignorance and misconception which seem to have hung over the order.

Mr. MESSER, Pontefract, dwelt on the importance of Missionary enterprise, the Bible Society, and the extinction of slavery. He quoted some beautiful poetry "on bright water for me." Having related a few anecdotes, he sat down amidst prolonged cheering.

Mr. DAWSON, Buckinghamshire, railroad contractor. I do not appear before you as an orator to respond to your wishes. I was once a complete drunkard, but the last three years have been a teetotaler. I am a contractor for railways; and with 50 men have completed a junction of seven miles without a drop of intoxicating liquor. Of these men there is scarcely one, but

who has a good suit of clothes and a watch to put in his pocket. We have also introduced the principle into Ayiesbury; and the inhabitants admit, that more good has been done by it in moralizing the people than all other means. As to hard work, I would back a 100 teetotalers against 125 moderation men. We have found out, that beef in the stomach is better than beer in the head. (cheers.) The meeting was addressed also by Mr. G. Hewitt, Holbeck, Leeds, and the evening closed a day's recreation and social intercourse, which will be long remembered.

We hope this festival will be productive of much good to Rechabitisim. Before we conclude, we beg to caution our rechabite friends against the commission of an error, which has misled many in different parts of the country. In contrasting the respective benefits arising from two consecutive societies, we are too much apt to confound organization with principle. The principle of teetotalism is the fundamental principle of Rechabitisim; and consequently, in nicely adjusting their respective claims, we must not ascribe to the principle what specially belongs to the organization. If we do we shall commit mistakes, which ultimately may operate in generating, in the Rechabite, vanity, conceit and unenviable rivalry. Our friends must ever remember, that "others think as well as we;" and, as Dr. Johnson says, "no man likes his all despised;" if jealousy exist at all between the two societies, it must be productive of evil. That the organization of the rechabite society, is superior to that of the temperance society must be at once admitted; but, to raise the principle of the latter above that of the former, is fallacious and exceedingly injudicious. The rechabite society is a secret society and a benefit club; and, consequently, involves things peculiar to itself, but which may exist in any secret society, and, therefore, cannot be usurped by the rechabite society exclusively as its own. THE GRAND AND GLORIOUS PRINCIPLE OF RECHABITISM IS TEETOTALISM. Annihilate this, and the society is destroyed. Like the heart and lungs, they cannot be separated without death. We hope therefore the Independent Order of Rechabites will cultivate a kind spirit, and avoid invidious allusions to conceited superiority; as they will find this course to lead the soonest to their prosperity. We shall return to the subject of rechabitisim, at a future time, to shew its advantages and usefulness.

PUBLIC HOUSES, BEER SHOPS, &c.

It appears from a return to an order of the House of Commons, of the rental of the houses occupied by publicans and licensed sellers of beer, in the several collections of England and Wales, alone, that there are 18,379 publicans' houses under £10 per annum; 20,185 under £20; 3,303 under £25; 2,257 under £3; 3,647 under £40; 2,405 under 50; and 5,335 under £50, and upwards. Total, 55,513 public houses in England and Wales alone.

OF BEER SHOPS,---There are 239 under £2 per annum; 629 under £3; 990 under £4; 1,785 under £5; 11,870 under £10; 11,944 under £13; and 8,595 under £15. Total, 37,053 beer-shops, or 92,556 of both.

MALT,---Bushels paid duty in the United Kingdom in the year ending April 1838 and 1839:

	Bushels, 1838.	1839
England, the quantity was	33,620,593	33,687,302
Ireland, do	2,270,069	2,101,744
Scotland, do	4,480,792	4,567,083
Total,	40,380,454	40,356,129

Thus, while there has been an increase in England and Scotland, there has been a decrease, last year in Ireland. More than 40 millions of bushels of grain required as bread for the

poor, are malted and destroyed besides, perhaps, 10 or 20 times that quantity of other grain, not malted used in distillation. It is not generally known, that not a single ounce of that malt can be made without the labour and supervision of hundreds or thousands of men, gaugers, &c.—who every one must break the Lord's Day. Thus at first: men prompted, no doubt, by the spirit of evil, as it is most truly stated in scripture, "have sought out many inventions." Yet, our Christian Government, or rulers, and even our clergy, lift up no voice against the evils of this system by which so much property is destroyed—so much Sabbath-breaking, poverty, and crime, are daily committed in the land! (Uster Missionary.)

TO THE MAGISTRATES OF KINGSTON UPON-HULL, IN
BREWSTER SESSIONS ASSEMBLED.

THE PETITION OF THE HULL TEMPERANCE SOCIETY.

Sheweth,—That your Petitioners, as in duty bound, lay before your worships the following paper,

PUBLICANS AND PUBLIC-HOUSE LICENCES.

Your Petitioners allege against the venders of intoxicating drinks, that they are, more or less accessories to most of the intemperance, poverty, and crime within the Borough; and that, until the law is put in force with as much rigour against them as the principals, it will be a folly to expect any improvement in the morals of the people, or benefit to the rate payers from the new police—that owing to the interested conduct of that privileged class, and the neglect to enforce the law against them, 3824 cases in one year, principally arising from drunkenness, have been taken before the magistrates, which is a complaint worthy the philosophic consideration of the magistrates and town council.

Your Petitioners, therefore, pray your worships will, in future, withhold licences from improper men, and cause proper men to be well looked after, and for such other reformation as the wisdom of your worships shall approve—

On behalf of the Society,
R. FIRTH, HON. SECY.

Hull, 20th August,
1839.

Our readers will recollect our Petition printed in No. 24 of the Pioneer, in which is pointed out the obvious duty of the authorities. We were induced to present that petition from the purest of motives, hoping thereby to attract the attention and sympathy of that sometimes zealous body of reformers, the Town Council, to our noble undertaking; but, to our astonishment, not one of the gentlemen ventured to avow his opinion on a subject so momentous to the community. We must therefore conclude, that it is the wish for the present to concede all the honors of temperance advocacy to us.

We do not despair, however, of ultimately having that the Petition has been attended to, and measures taken to prevent the keepers of public houses inflicting so much misery on the inhabitants. Every individual in the Borough, has to do with the morals of the people, the prevention of crime, and the neglect or abuse of any public functionary, magistrate, coroner or constable, as well as the Town Council, which like the Court of Common Council of the City of London, is the guardian of public virtue within its own boundary. The eyes of every one, if we are not mistaken, are now fixed on the council, determined to see fair play to the victims of the publicans. If the duty of MOVING in the enforcement of the laws against publicans, is felt to be onerous (a word used by Councillors) for reasons not to be explained, there is a way to get over the difficulty by appointing a paid police magistrate unconnected with party, BREWERS or the FAMILIES OR FRIENDS OF BREWERS. Sec 99. 5 & 6th Wm 4th cap 76. "And be it enacted, That if the council of any Borough, shall think it requisite, that a salaried Police Magistrate or Magistrates be appointed within such Borough, such council is hereby empowered to make a bye law, fixing the amount of the salary which he or they are to receive in that behalf; and such bye law, so made by any council as aforesaid, shall be transmitted to one of His Majesty's principal Secretaries of State; and it shall be lawful thereupon for His Majesty, if he shall think fit to appoint one or more fit persons, according to the number fixed, in the said bye law (being barristers at law of not less than five years standing) to be, during His Majesty's pleasure, Police Magistrate or Magistrates

and a Justice or Justices of Peace for such Borough, and to direct that such sum shall be paid quarterly out of the Borough fund of such Borough as will be sufficient to pay such yearly salary to each of the Justices so assigned; as last aforesaid, not exceeding in the whole the salary mentioned in the prayer of such petition, clear of all fees or deductions, as to His Majesty shall seem fit; and the treasurer of such Borough shall thereupon pay to each Justice so assigned, as last aforesaid, out of the Borough fund of such Borough the salary so directed to be paid by four equal quarterly payments, and in the same proportion up to the time of the death of such Justice or his ceasing to act under such assignment as aforesaid; provided that, in every case of vacancy of the office of Police Magistrate in any Borough aforesaid, no new appointment of Police Magistrate in such Borough shall be made, until the council shall again make application to one of His Majesty's principal secretaries of state in that behalf, and as in the case of the first appointment of a Police Magistrate in such borough.

Every patriotic councillor should know, that in the penal colony of New South Wales, there are at present 25,200 white slaves of intemperance, the remains of 90,000 sent there since 1788, besides full Jails at home: evidence of the necessity of our petitions, and a wiser and better administration of the laws.

Seeing no reference in the newspapers to the above petition we wrote to Mr. Ayre, the Magistrates' Clerk, to inquire if the petition was presented and read. In answer Mr. Ayre evaded our inquiry, and returned the following:

Hull 3rd, Sept 1839

Sir

On my return home after a few days absence, I find a somewhat singular letter from you enquiring if a certain petition from the Hull Temperance Society signed by yourself as secretary was presented to the Magistrates and if presented whether it was read by the Magistrates—I trust I know my duty too well to withhold any Petition from the Magistrates—I am sorry you have not had the satisfaction of reading your Petition in the newspapers

I have the Honor to be

Mr. Robert Firth
Hony Secy of the Hull
Temp Society &c &c &c

Not satisfied with this official evasion, we wrote again as follows:

Sep 11th, 1839,

Sir,

3, Edward's-place, Hull.

A variety of engagements has prevented me from replying to your letter, which, by virtue of your office, should have given an explanation to a class of men whose interests are closely allied to the object of the inquiry.

The inquiry was in effect, whether or not "The petition of the Hull Temperance Society was read or heard read by the magistrates presiding at the Brewster sessions?"

As rate payers, we feel ourselves entitled to a distinct answer. I shall feel it my duty to publish your letter with such remarks as it may suggest.

I am, Sir,

Your obedient Servant,

To Wm. Ayre, Esq.

R. FIRTH, Hon. Sec.

Mr. Ayre has not pleased to return any answer, and we now leave the public to judge of the public conduct of this public servant. Arcana latent.

TRIUMPH OF SOBRIETY AND ORDER.

In the Dublin Weekly Herald, Sep 7th, an ably conducted Temperance Journal, is an account of the suppression of Donnybrooke Fair, Dublin, by the Lord Mayor. This spirited publication is the organ of the Irish Temperance Union. The accounts it gives from all parts of Ireland, are most cheering.

News for the teetotallers.—The Bombay papers inform us that in Karuk (a small island in the Persian Gulph, "not a drop of wine or spirits is allowed to be sold"—the consequence is, that it is a healthy, temperate island, and many old drunkards among the Europeans are getting stout, strong and healthy while there is little work for the doctors."

A CALL TO THE INTEMPERATE, by one, who was once as intemperate as most of you. Thanks be to God, I feel like one that has been taken from the swine-trough, and for the last three years have tasted higher and sweeter fare; I hope, I shall never go back again to the path of hell—the way to the chambers of death, where hope never cometh, but may I always remember the value of one immortal soul saved or ruined by my conduct and instrumentality. Drunkards let this thought influence you to adopt the abstinence pledge, and to keep it; let not your garments be spotted any more by the leprous taint of the pernicious habits of sensuality and strong drink. The individual, who thus addresses you is your fellow countryman, he regards you as his brethren. Will you see yourselves poor and despised drunkards, and know that your health is declining, that the grave must soon receive you, and if you die in your present state, you will be lost for ever? Will you know all this, and still rush on in the way that you are now headlessly treading? There is a refuge to which you may flee, and to which I cordially invite you. Would you know where this refuge is to be found? It is in total abstinence from that drink which has robbed you of your money, of your character and your health. In a word, which has enslaved your reason, depraved your heart, and destroyed your happiness. Flee! flee! then at once to this refuge; it is defended by thousands of the wise, the benevolent and the good. Now drunkard, the rock of total abstinence is now before thee, and for thee it rears its mighty bulwarks, and spreads its graceful shadow; escape to it for thy life, lest thou be consumed.

Drunkards, it is to you I call,
I earnestly invite you all;
O! that I could each of you save,
And snatch you from an awful grave;
Come join our ranks, that you may share
The pledge of love each of us wear.

M. G.

FRAUDS IN THE WINE TRADE.

In recommending a work, entitled "The British Wine Maker," the Weekly Despatch, July 24th. 1836, says: "We have known several instances, in which Mr. Roberts' British Wines have been drunk by connoisseurs as champagne of the first quality, and Frontignac of the best seal. For the third time we cordially recommend this spirited volume.

That our readers, however, may be enabled to form some idea of the trash generally sold as genuine "Foreign Wine," we quote the following extract:—

"So impudently and notoriously are these frauds practised, and so boldly are they avowed, that there are books published, called Publicans' Guides and Licensed Victuallers' Directors, in which the most infamous receipts imaginable are laid down to swindle their customers. One of these recommends Port wine to be made after the following manner:—The cask sulphured, after which may be added, twelve gallons of strong Port, six gallons rectified spirits, three of cogniac brandy, forty-two gallons of fine rough cyder, making sixty-three gallons, which cost about 18s. per dozen. In another receipt, forty-five gallons of cyder, six gallons of brandy, eight gallons of Port wine, two gallons of sloes, stewed in two gallons of water, and the liquor pressed off. If the colour is not good, the tincture of red sanders or cudbear is directed to be added. This may be bottled in a few days, and a teaspoonful of the powder of catchu being added to each bottle, a fine crusted appearance on the bottles will quickly follow. The ends of the corks being soaked in a strong decoction of Brazil wood and a little alum, will complete this interesting process; and give them the appearance of age. The wines of Madeira are in like manner adulterated, or wholly manufactured in England, which, from these devices, may justly claim the title of a universal wine country, where every species is made, if it be not grown. The wines thus manufactured are not served up

at the tables of the rich, but are principally consumed by those who drink wine occasionally, on the presence of friends. Not that the better classes of purchasers escape being imposed upon, but they are cozened in a different manner, by giving West India Madeira an artificial flavour, and passing it off for that which is East India, and in consequence much dearer. The basis of the adulteration of Madeira, itself is Vidonia mingled with a little Port, Mountain and Cape Sugar-Candy, bitter almonds, and the colour made lighter or deepened to the proper shade as the occasion may require. Even Vidonia itself is adulterated with cyder, rum and carbonate of soda, to correct the acidity, and sometimes a little Port or Mountain is added. Brucellas, with every other species of wine that is worth while to imitate, is adulterated and manufactured in this country with cheaper substances. Even cape wine itself has been imitated by liquids, if possible inferior to the genuine article. In England, Sherry of the brown kind and of low price, when imported, is mingled with cape wine, cheap brandy, the washing of brandy casks, sugar candy, bitter almonds and similar preparations, while the color, if too high for pale Sherry, is taken out by the addition of lamb's blood, and then passed off for the best sherry by one class of wine sellers and advertisers. The softness of good sherry is closely imitated. Gum benzoin is used to produce the counterfeit brown sherry, which in the real wine, is given by boiled must. The whole is tempered in a large vat, and sold out in bottles fifteen to the dozen, on which a profit of 12s. per dozen is made.

BRITISH TEMPERANCE ADVOCATE AND JOURNAL, PRICE, THREE HALFPENCE,

No. 9, published on the 5th, September, of the British Temperance Advocate and Journal

Contains the following articles:—Excuses, being a reply to some remarks in the London City Mission Magazine—an awful calculation—claims of Temperance Societies on the gratitude of employers—Gratuitous circulation of temperance papers—Penny postage, &c., &c., also a great variety of interesting information illustrative of the progress and advantages of the Temperance Reformation. One great object for which the British Advocate and Journal was established, is to furnish teetotallers with the means of communicating temperance knowledge gratuitously to their friends, and others who may yet be ignorant of our principles, or opposed to the society. For this purpose it is admirably adapted by the privilege of being transmitted free of postage to all parts of the country, in single copies or large parcels. And while the thorough going principles of teetotalism are exhibited and defended, without compromise, care is taken to avoid all harshness of manner and language, which might be calculated to give unnecessary offence to those whom we seek to win over to our cause.

The British Advocate may be ordered at the Temperance Depot, No. 14, Tokenhouse-yard, London; of Mr. E. Johnson, Commercial Street, Leeds; Mr. R. Pargher, Douglas, Isle of Man; and of all Temperance Agents.

TO CORRESPONDENTS.

F. J. H. is requested to give us a call on the subject of his letter. Not having favoured us confidentially with his address, we cannot publish the facts touching a large establishment in this town. Moreover there being two, on each of which the allegations might be fixed it would be doing injustice to involve the innocent party under the shade of ambiguity. The facts he has stated are most important data; and we are greatly obliged for communicating them for several reasons we cannot here explain, but particularly so, as they confirm the arguments contained in "the Hull Star," predecessor to the Pioneer, on a certain celebration. We therefore wish him to inform us which he means.

Letters post paid, and parcels delivered free of expense, to be left at Ward's Temperance Hotel, 47, Mytongate.

Our friends are requested to observe that the Pioneer is to be had at the office of the New British and Foreign Temperance Society, 14, Tokenhouse-Yard, London; and of all Booksellers.

ERRATA.—In last No. page 186, col 2, line 38 omit *and*; page 192, col. 1, line 48, for *whosse*, read *whom*; col 2, last line, for *Efratma*, read *Erratum*.